

RELIGIO PHILOSOPHICAL JOURNAL

ARTS, SCIENCES, LITERATURE, ROMANCE AND GENERAL REFORM

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

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

CONTENTS.

- FIRST PAGE.—Advocates of Psychical Research. Death in Degradation and Dignity. Freedom of Thought.—Some of the Ancient and Modern Crusades Against It.
- SECOND PAGE.—From Puritanism to Spiritualism.—1817-1884. From Denver, Col., to the City of Mexico.—Overland and Return. Notes from Brooklyn, N. Y.
- THIRD PAGE.—Woman and the Household. Emerson's Theism. Book Reviews. New Books Received. East Owl Express. Partial List of Magazines for November. Miscellaneous Advertisements.
- FOURTH PAGE.—Special Notices. Notice to Subscribers. That Hall—British Message. Promotion of Psychical Research. Miraculous Cures—Orthodox Views. General Notes.
- FIFTH PAGE.—The Red Sunsets. General News. The "Illustrated Science Monthly" on Spiritualism. Miscellaneous Advertisements.
- SIXTH PAGE.—In Memoriam. Our Baby. The Gospel of True Manhood. Answers to Questions Given by the Guide of W. J. Colville. Manifestations of Spirit Power. Notes and Extracts on Miscellaneous Subjects.
- SEVENTH PAGE.—The Sister. That Sadle. Suicide. Why the Southern Confederacy Failed. The Mosquitoes. Telegraphic Signals. Miscellaneous Advertisements.
- EIGHTH PAGE.—Liberal Liberalism.—The Various Aspects of the Kaleidoscopic Subject. Thomas Paine. Tests of Spirit Presence. Miscellaneous Advertisements.

ADVOCATES OF PSYCHICAL RESEARCH.

They Appear from Every Quarter. Ministers and Laymen Join Hands with Prominent Spiritualists in Heartily Encouraging the Promotion of Psychical Research.

Letters from J. D. Hull, formerly a Clergyman, and Honorably Retired from the Ministry; Known to the Journal Readers as a Spiritualist: Rev. H. W. Thomas, D. D., formerly a Methodist, now filling an Independent Pulpit: Rev. George A. Thayer, Unitarian Clergyman: Fred May Holland, Liberal, and an Essayist and Author: B. F. Underwood, Agnostic; and Editor and Author.

From among a large number of letters already received, drawn out by the JOURNAL'S editorial of the 25th ult., advocating a well appointed Society for Psychical Research, the following are selected as being written by representatives of widely different schools of thought, yet all cordially expressing their approval.

JOSEPH D. HULL.

MY DEAR COL. BUNDY:—I have read with great interest your editorial this week on the "Promotion of Psychical Research," and think that not only is an organization for this purpose very desirable, but it is really a reproach to American Spiritualism that such a work has not been vigorously undertaken before this. Indeed, instead of one such society I should be glad to see at least three or four; yes, one in each of our dozen greatest cities, or in any cities or towns that can furnish the proper material in men and means. I should guard rather jealously against a single organization so constituted as to assume any undue or oligarchic influence. The weight properly belonging to the character of its members is all that it could properly have, and, all that it ultimately would have. And of this the Spiritualist public at large must be the judges.

I should deprecate any movement in this direction whose real aim, though not avowed, was the strengthening of some party or clique. I speak the mind of multitudes of our best Spiritualists in all parts of our country when I say we are tired of personal and party discussions. All schemes of ambitious leaders to head parties and foment faction, we shall frown upon. Every rancorous personal article that we read, whether from one side or another, will only lower the writer in our eyes. There is such a thing as calm and fair discussion, and we appreciate its value, and shall welcome it. But misrepresentation and invective shall find that they too are understood, and set down as the disgrace and nuisance that they are.

Considering the present unhappy division, among us—whose development in the tentative struggles of Spiritualism for truth has been in the past unavoidable, but to which the limits of love and candor must now be set if our common cause is to command general respect. I say plainly, let us have as many wise and able societies for Psychical Research as our resources in men and money will furnish. For a single authoritative Supreme Court to lay down the law to us all, we are not yet ready; and probably never will be.

But every local society for earnest inquiry will be a help, and valuable in proportion to its character and ability. Boston should have one of magnificent composition; so should Chicago; so should New York, and so should some other cities. Their judgments on all questions should have, in the language of an old Congregational church platform, "so much force as there is force in them." They could never be entitled to more.

May I add that your outline of the work for such an Institution, for which you apologize as "somewhat crude," strikes me as very ably and justly done, so far as it goes—though I might dissent from putting all the sets of investigators in different localities "under one management." The general plan seems to me excellent. Many details of method must be left to trial. Something might be learned from the experience of the London Society, and from others, if their members could be induced to give it.

One thing is certain: Spiritualism has reached a position where its claims upon the attention of the ablest minds and the most advanced students of science, physical, mental, or moral, cannot creditably to such men be ignored. The apathy of great numbers of them in reference to it, is to me amazing. Their professed contempt for it is simply stupid. If they are really the truth-loving men all scholars should be, they will hasten to embrace the opportunity which a well organized association for Psychical Research offers them of meeting for joint investigation, the experienced students of Spiritualism.

Yours truly,
JOSEPH D. HULL,
3 Copeland Place, Boston, Oct. 25th, '84.

H. W. THOMAS, D. D.

DEAR COL. BUNDY:—I have long admired your open and honest course in the treatment of Spiritualism; and it is only in accordance with this that you should propose an organization for the more thorough study of Psychological phenomena. I have looked with interest for the results of a similar association formed last year in Europe; and it might be possible for the two organizations to cooperate in their common work.

The tendency of the physical sciences, that have advanced so rapidly in our time, has been to project the mind almost wholly in the direction of the outward; and hence to divert attention from the subjective studies. And whilst very great progress has been made in the objective world, one can hardly say that there has been anything like a corresponding advance in the knowledge of the nature and laws and possibilities and limitations of the present life to the unseen, and the possible communion of the two worlds. And hence I shall look with favor upon any careful and well-considered efforts to gather, and verify, and classify facts in this field, from which inductions may be made.

Affectionately,
H. W. THOMAS,
535 Monroe St., Chicago, Oct. 27th, 1884.

REV. GEO. A. THAYER.

MY DEAR SIR:—Please accept my thanks for a copy of the editorial upon the formation of an American Society for Psychical Research. The faith of the masses of men in immortality (a faith which the vast majority of ministers at least, believe to be inseparable from vital morality), must, as it seems to me, be supported in the future, as in the past, upon some evidence coming through the senses, that there is a spiritual side to human life in contrast with the flesh and blood side.

The Christian church finds its chief evidence of this sensible character in the appearance of Jesus to his disciples after his death; but that evidence is too remote, and bound up with too many uncertainties with regard to the authorship and trustworthiness of the gospels, to be conclusive to many people outside those who accept the doctrine of an infallible New Testament, miraculously preserved. What is wanted is modern evidence which has been subjected to the most thorough and impartial scrutiny of modern-minded investigators; such evidence can be found, if at all, within that large domain of alleged occurrences variously known as second sight, clairvoyance, spirit communion, etc. Although I know little of such facts from personal observation, being always shy of taking part in any meeting in which I do not know my company pretty well, and where I am not allowed the free use of my senses—I am persuaded that there is too much good testimony in support of the belief that mind acts beyond the limitations of body, to be treated with neglect, if there can be any fair possibility of the facts being studied by cool-headed people who care for truth alone, whether it upset or confirm current faith.

Between religious bigots and scientific bigots the facts seem thus far to have had no adequate hearing. I should greatly rejoice if a new court of inquiry could be constituted, whose verdict might be beyond reasonable appeal as to the things which can be known of the relations of spirit to matter, or mind to body.

Very truly yours,
Cincinnati, O.
GEO. A. THAYER.

F. M. HOLLAND.

DEAR MR. BUNDY:—In reply to your circular, I have no hesitation, as one of those whom you term non-Spiritualists, to say that our whole community ought cordially to welcome the establishment of an Institution of Psychical Research, provided that the investigations are carried on under the supervision of medical experts, free from prejudice and entitled to the public confidence. Of course your own desires to convince us unbelievers

and I scarcely need say, that success in this can be gained only by employing men known to have no prepossession in favor of Spiritualism, but also to have had long experience in dealing with abnormal nervous phenomena. I am sure it is your own intention that such men should have their full share of the work of Psychical Research; and if it is carried on in this way I can cordially join in recommending the institution for general support. If the disbelievers in Spiritualism are fully represented among the investigators they will, I trust, recognize their obligation to contribute towards the necessary expenses. Hoping that some light may thus be thrown on what seems to me one of the darkest of all problems, I am, Yours cordially,

FRED. MAY HOLLAND,
Concord, Mass., Oct. 23, 1884.

B. F. UNDERWOOD.

MY DEAR SIR:—I have read your able and excellent editorial in the RELIGIO-PHILOSOPHICAL JOURNAL of the 25th, entitled Promotion of Psychical Research, and you will see that I have copied a long extract from it in *The Index* this week. Its objects have my cordial approval, and I hope that a Society for Psychical Research in America will be established. I have for some years been interested in the study of subjects included within the scope of such an organization as you suggest, and shall be glad to co-operate in any way I can to make it a success.

Very truly yours,
B. F. UNDERWOOD,
Boston, Oct. 23, 1884.

For the Religio-Philosophical Journal.

Death in its Degradation and Dignity.

BY ALEXANDER WILDELL, M. D.

Well will it be when we comprehend with intelligence as well as confidence, the problem of our existence upon this earth. It is well when with child-like faith we accept the notion of good as the aim, and evil as only an incidental though necessary condition, and so trust that everything beyond our purview is certain to be well. It is nevertheless nobler and diviner knowledge to realize that we are really intelligences, born here as part of a spiritual process, living here to do a part in the sacred drama of human experience, and undergoing corporeal dissolution as the passing into the next act and scene—all of which we see, and part of which we are. To do all this is to philosophize; to be able to do it is to be spiritual.

Early in the month of October there was a funeral celebrated in Brooklyn, New York, of one of the older and more prominent citizens, the Hon. Edward T. Backhouse. A multitude thronged the church to pay the tribute of affection and respect. One of the officiating clergymen, the Rev. Doctor McLeod, pronounced the eulogy, uttering the following sentiments:

"Death is unnatural, and it is because it is unnatural that we fear it.

"Death is a curse, and yet we do not feel much of the sting and the curse in the case of our departed brother.

"While there is the dark side, there is also another side which lends some comfort."

I dislike to be captious, yet I cannot be otherwise than astonished to hear the assertions here put forth. Except that a teacher had made them, a man of high standing in his profession, I would have considered them as of a character to be passed over without notice; yet it was the teaching of my childhood. One of the first "fine-hand copies" that was set me when I attempted to learn to write, was the line: "Death is the king of terrors." It was reiterated in the old rustic Congregational meeting-house, four miles from my home, where a Presbyterian minister officiated for forty long years. It constituted the music of the hymns and the theme of the Sunday-school. So all the way up to manhood the grim spectre of Death was evoked to terrify into a religious life. Since that time I have accustomed myself to look the matter squarely in the face, and perceived that its terrors are chiefly in the imagination, and not in the fact. I have an overweighing dread of pain and suffering, as well as a strong instinctive love of life, but I am certain that what is called death is a necessary condition of our physical existence, and I feel confident that when the ordeal is passed, we shall regard it as for the best. In a true spiritual discipline we will all perceive this. "When I was a little child," says Paul, "I spoke as a little child, I thought as a little child, I reasoned as a little child; when I became a man I left alone the things of childishness."

The popular sentiment has degraded death and birth alike. Every function associated with the inception of human life is thought about and spoken of as white and unclean, not fit to be mentioned in good society; as though to become a human being on earth was a matter of shame. Thus the fountain is tainted. Death in like manner is contemplated from the charnel-house, the festering corruption of the grave, the odorous countenance of the moribund. It would be as rational to contemplate a man by his ragged coat and the holes in his boots, when he had cast them aside.

The result of scientific inquiry in regard to this matter is set forth very clearly in these words of the late Professor J. W. Draper:

"An animal is in reality only a form through which a stream of matter is incessantly flowing. It receives its supplies and disposes its wastes. In this it resembles a cataract, a river, a plane. The particles that compose it at one instant have departed

from it the next. It depends for its continuance on exterior supplies. It has a definite duration in time, and an inevitable moment comes in which it must die."

The form, *et cetera* or spiritual principle which assimilates and discards the material particles, being a force, is indestructible; and having also the endowment of intelligence is essentially an individual soul. It is not born, and it does not die. In the stanza we are told: "That was not love that went." We may say in like manner: "That was not man that died." Matter is but the *materia* or mother-receptacle of the living principle, and its function is accomplished when it delivers its immortal offspring into the world of real being.

The dissolution of the material framework is a natural operation, as much as ever was its first organization. Every animal undergoes it; every plant, every stone and every species of earth. From the inception of our physical being, we are undergoing change of structure, parting with the material of our bodies and adopting other elements; and this process continues till we pass the culminating period of life, when the destructive exceeds the plastic process, and finally we drop off "this too solid flesh" entirely. This does not happen, however, till the union has become of no further use. We dread violent or premature dissolution, because the instinct which binds us to mundane life has then its full sway. The case is different as the natural force abates and the transition becomes unprepared and the opposite of a curse. We are nearing this event as we grow older, yet the capacity of the old for enjoyment exceeds that of the young. Of course disagreeable external circumstances, unhappy memories, or the brute terror occasioned by the morbid apprehension of a fiery hell or some other thing of that sort will produce a different state of things. I have often admired the Chinese, who reverence the old and give them every indulgence, while I deprecate the feeling so common in European and American households that the aged are in the way, and must live solitary, as I also do the practice in some savage races of putting them to death.

How like the language of the clergyman this parody will sound!

"Childbirth is unnatural, and it is because it is unnatural that we fear it. Childbirth is a curse, and yet we do not feel much of the sting and the curse in the case of our new-born infant. While there is a dark side there is also another side in which we find some comfort."

This change of terms is perfectly legitimate. Birth into this world and death from it are both in the same bundle, and each is necessary to the other. In the discourse imputed to Jesus in the Gospel according to John, it is declared: "A woman when she is in travail, hath sorrow, because her hour is come; but as soon as she is delivered of the child she remembereth no more the anguish, for joy that a man is born into the world." The term of dying is in the same category. There is mortal suffering, perhaps, a feeling of uncertainty, the fear incident to untried experience, which constitutes the repugnance. The savage and the ignorant person dread the unknown; the intelligent, civilized man boldly encounters and explores it.

The doctrine that death is a natural event and not the penalty of a primal transgression was taught by the monk Morgan or Pelagius. It, however, was plead under the law of the Roman Empire. The same kind of authority made the earth flat and converted the sun into its satellite.

"The secret of the moral sense and feeling is the secret of everlasting life in contradistinction to our present existence, which is fleeting, however we strive against it, and leads to death. In moral feeling there is a presentiment of eternity. (JACOBI.) It is an indispensable condition of a morality to be efficient, to believe in a higher order of things, in which the common and visible is an heterogeneous part; that must assimilate itself to the higher. Life is not shut up in things of time and sense. The spirit of man never dwells in the body in its entirety, but is always a denizen of the region beyond. Only a part of the soul is ever wrought into physical existence; in some more, and in others less. Instead, it has, as Paul declares, "a house, not made with hands, eternal in the heavens." It extends into the body, as though with antennae, and so we are able to think, live, and essay to act; and by the same means we perceive real truth, we divine, we receive into the external consciousness perception from the Foreworld. The man who is afflicted because of the dissolution of his body is one who is in love with it—a lover of pleasure more than a love of God. To him death may seem to be unnatural and a curse; and in spite of it he will continue to abide in the kingdom of nature, and perhaps come again into corporeal life.

Whoever studies the problems of the closed or the under side, has only views of the dark. What is beyond is to him unknowable. But the sun itself shines into the mist from above and makes it all brilliant, resplendent, glorious. We propose thus to consider the problem of corporeal dissolution. The human soul conceives of its immortality, because it is a denizen of the eternal region. The body and its condition are like a cloud to shut away light, and in the night thus produced it is more or less asleep. It perceives the matters which exist in its dream, and has only vague memories of the world to which it belongs. Its notions of right and wrong, of immortality, are such reminiscences. The aim of its discipline is to permeate its

being with them, as the air is pervaded with light. Hence, to free the affections from lower delights is a purifying from contamination. The pursuit of wisdom and moral excellence is a separating of the soul from the body. It is the happiest aim. The purification of the soul being the most beatific event of life, the dissolving of the bond to the corporeal nature can be no evil, no curse. So long as the union of body and soul is useful, it is well; but it cannot be well that it should be perpetual. The spirit would be sure to apprehend that it was imprisoned and chained to mere sense, and this would become intolerable. Instinctive as is our dread of death, a greater burden would be the grasshopper of life.

The great Christian Apostle takes a similar view:

"For me to live is to be useful (Chreston) and to die is to gain. But whether this thing, to live in the flesh is what I would choose as the fruit of my work, I am not certain, for I am in a strait between the two, having the desire for dissolution; for it would be much the better; but to remain in the flesh is more necessary on your account."

Hence, either event should be accepted for its utility; not hastening out of life till it is impracticable to enjoy and employ it properly, yet cheerfully viewing the dismissal hence into the great assembly of disembodied souls.

Says Fichte:

"Death does not kill, but the more living life which begins and unfolds itself hidden behind the old. Death and life are only the struggles of life with itself to manifest itself in evermore transfigured form, more like itself. * * * Even because nature puts me to death she must quicken me anew. It can only be my higher life, unfolding itself in her, before which my present life disappears; and that which mortals call death is the visible appearing of a second vivification. Did no rational being, who has ever beheld its light, perish from the earth there would be no reason to expect a new heaven and a new earth."

"So I live and so I am; and so I am unchangeable, firm and complete for all eternity. For this being is not one which I have received from without; it is my own only true being and essence." *Thanatos ouk estai eti.*

Freedom of Thought.

Some of the Ancient and Modern Crusades Against It.

Stepniak has written to the *London Times* describing the crusade of the Russian government against all publications that reflect in even the remotest degree upon despotism. He states that more than a hundred of the best standard works of modern times have been proscribed by Count Tolstoy, the public censor, and that property to the value of hundreds of millions of dollars has been destroyed by this act and by the accompanying suppression of newspapers and reviews. The works of John Stuart Mill, Herbert Spencer, Huxley, Lyell, Lecky and Lubbock, are forbidden reading to the students of Russia. A recent cablegram stated that the students at the University of Kiev have been forbidden to assemble in groups under pain of instant expulsion. In view of the fact that for a number of years past all books in which a line that seemed "dangerous" have been forbidden access to Russia, and the reading of them made a crime, it is fair to infer that the libraries of Russian educational institutions must present a barren appearance. Imagine a young historian, philosopher or student of social science from Oxford, Heidelberg or Harvard, transferred some fine morning to Moscow or Kiev. He could not find the works of such writers as Carlyle or Froude, or such books as Rogers' "History of Prices," or Me Carthy's "History of Our Own Times." About the empire of the Czar a wall of steel is built, and they would also arch a dome of steel overhead, so that never a word from the splendid and exultant advance-guard of civilization could reach the captives within. They would declare open war upon intelligence, and freedom of thought. It is a sorry spectacle.

Although the new "Index Expurgatorius" of the Russians is much more sweeping in its condemnation than any which have preceded it, extending even to children's primers, it is only another step in the course of the Imperial policy these many years. When the complete history of the great conflicts that have occurred between the censor of an institution whether political or ecclesiastical, and the printing press comes to be written, the struggle in Russia will not rank least in interest and importance. But after all, the story of Russian intolerance is but one chapter in the account. Early in this century, M. Peignot, of Paris, published his great "Dictionnaire Critique" of the books that had been censored, suppressed or cast in the flames, because of their doctrines, historical, religious or scientific.

In England, as we learn from an article in the *Edinburgh Review*, the number of suppressed and censored books has been very great, and some have in consequence entirely disappeared. The works of Reginald Poole, whom Dean Milman calls the "greatest intellect of his age," written before the invention of printing, were burned, and only a few fragments remain. Lollard tracts and Tyndal bibles had been under the ban for several years, when, in 1510, it was ordered that all the writings of the reformers should be delivered to bishop or sheriff, "incont-

Continued on Next Page.

From Puritanism to Spiritualism. 1817-1884.

BY GILES B. STERBINS.

CHAPTER VII.

ABIGAIL AND LYDIA MOTT.

"No laurel wreath, no wading palm. No royal robes are ours. But evermore, serene and calm, We use life's noblest powers."

—Elizabeth Doten.

For over thirty years these two remarkable women made their home in Albany, New York—sisters in spirit as well as in kinship. My wife and myself knew them well, partook of their hospitality, respected their tireless industry and dauntless courage, and admired their faithful friendship. Relying on public patronage for support they never thought of lowering the tone of their testimony, or of ceasing their very unpopular efforts for anti-slavery and woman suffrage when these were the mark of contempt and hatred; but held on their own high way with conquering fearlessness. There were years in that old conservative city when the bravest and wisest men looked up to these women for courage and counsel.

The Mott sisters were of a good Hicksite Quaker family, came to Albany to gain a livelihood and means of self-support, and their dry goods store on one of the leading streets was well known for its honest dealing and excellent and tasteful supply of goods. Their home-like rooms over the store were widely known, and eminent men and women went there gladly for true friendship and womanly companionship, while pioneers in reform, Garrison, Quincy, Phillips, Susan B. Anthony and others, were sheltered, advised and made strong by these brave sisters—tender and true to such workers for good in the "martyr days" of freedom.

Abigail passed peacefully away years ago, and the interesting letter, of which I give a copy, was written to Lydia in her last illness by Wm. Lloyd Garrison.

Although personal and private at the time, it was made public by being read at her funeral, at the writer's request.

Her sister, Mrs. Phoebe Willis, of Battle Creek, kindly allowed me to copy the letter. Its beautiful chirography, clear and perfect, shows the steady hand of the anti-slavery pioneer at 70 years of age, and the woman whose friendship he so prized, and who read it on her sick bed, with clear, firm voice and eye filled with joyful tears, passed over to the life beyond, soon after, at about the same age. This letter would be as fit for one sister as for the other—so like were they.

LETTER OF WM. LLOYD GARRISON.

BOSTON, Mass., June 22nd, 1875.

MY VERY DEAR FRIEND LYDIA MOTT:—

A letter just received from dear Mrs. Jones by my son Frank brings the sad intelligence that the disease with which you have struggled so long and so patiently threatens a fatal termination at a period not distant, but she bears witness to the remarkable brightness and cheerfulness of your spirit, through all your sufferings, thus "dispelling, as far as possible, the gloomy atmosphere of a sick room." This you have never failed to exhibit whether in sickness or in health, no matter in what form trials may have come. Ever since our acquaintance I have seen in you such a combination of admirable qualities as is rarely found, entitling you to the highest respect and the noblest appreciation. The circle of those whom I greatly esteem and honor is a large one, including many on both sides of the Atlantic, but among them all it would be difficult for me to name one that should take precedence of yourself in modesty of deportment, purity of heart, gentleness, yet energy of spirit, moral courage of the grandest type, self-abnegation and self-sacrifice in the cause of benevolence and philanthropy, a steadfast adherence to principle in the midst of almost universal defection, a quick discernment between genuine and spurious religion, fearless rebuke of evil-doers of the first rank, unflinching faith in the ultimate triumph of the right, a never-failing hopefulness in the darkest hours of conflict, and a vital and active sympathy with the poor and needy, especially with the millions now happily set free from the most cruel bondage at the South, to whose deliverance you devoted your time and strength and substance, pleading day and night, in season and out of season, in the face of a perverse and bitterly hostile public sentiment, thereby causing yourself to be regarded as a pestilent intermeddler and a fanatical disturber of the peace.

You were indeed an Abolitionist of the Abolitionists, brave, vigilant, uncompromising, well-balanced, clear in vision, sound in judgment, a discernor of spirits, a many-sided reformer.

What an isolation was yours for many a year from the courtesies and enjoyments of social interchange and the sympathies of the community in which you dwelt! But it gave you no uneasiness or regret, save only as it indicated how all-prevailing was the slaveholding sentiment of the country. Happily you have lived to hear the jubilee bell, to see every yoke broken, to witness an entire change in the public estimate of such labors and testimonies as your own, to have all reproach taken away!

And now, it appears, the hour draws nigh, in your case, for "the silver cord to be loosened and the golden bowl broken." A happy release it will be from all the pains of mortality. I am sure you are ready for translation, doubting nothing, fearing nothing, trusting in the infinite love in another sphere of existence, as you have done in this, and clearly perceiving that

"Death is the crown of life; It wounds to cure; we fall, we rise, we reign! Spring from our fetters, listen in the skies, This King of Terrors is the Prince of Peace."

Should you precede me, my dear friend, take with you the renewed assurances of my profound regards, and my best wishes for your future welfare and happiness to whatever sphere you may be assigned. Hereafter I trust again to take you by the hand, and to join the loved ones who have gone before.

Affectionately and gratefully yours, WM. LLOYD GARRISON.

[To be continued.]

Social economists in Italy are becoming alarmed at the rapid increase in the number of illegitimate births in that country. It has risen by some twenty thousand in the last ten years, but the returns show that the births are very unevenly distributed. The proportion to the population is highest in Venice and some of the wealthier towns of Lombardy; it is very low in the Abruzzi and the poorest districts. Its cause is therefore probably to be sought in a temporary rise of the standard of comfort among the bourgeoisie, which makes the people, with their multiplying wants and anxieties, afraid of the responsibilities of marriage, more than in any decay of the national morality.

FROM DENVER, COL., TO THE CITY OF MEXICO.

Overland and Return.

A good way for an American octogenarian to renew his youthful experiences of land travel in the United States would be, to go to portions of Mexico where the railroad is not, and do some staging. This has hitherto been the fashionable method of public conveyance in that country, but is fast being superseded in certain directions by the newly constructed railroads, though there will always be employment for lateral lines of coaches connecting with railway stations.

The time of my departure from Zacatecas arrived, and I was to leave on a diligencia (stage) the next morning at 4:30. I was advised by some friends to leave the bulk of my baggage there, so I sorted out what was necessary for my trip and stored my trunk. My 200 pounds of baggage by mule train over the country had not cost very much, but to carry it by stage would be a different thing. A car-gador came for my valise and bundles, and took them to the stage office, where they were weighed and a charge for extra weight satisfied. I had secured my ticket and seat the night before. Two coaches stood before the door. There were a good many passengers, and I supposed that both of them were bound for the same destination, nothing having been said to the contrary. Both vehicles rolled out together, and traveled the same road until about 8 o'clock when one turned off into another road seemingly a short cut, and I expected to see it come out ahead of us in the same road again. At intervals of about 16 miles relays of horses or mules were supplied. All the coaches, besides having a driver, are provided each with a lackey or runner. Ours was a dirty and ragged boy of 16 or 17, but a very Adonis in form and features, who would make as fine a picture as the famous Neapolitan boy now so widely known by cheap chromos of him scattered over the country. The poor boy dearly earned his salary of a few cents, for more than half the time he was running beside the coach, belaboring the sides of the lazy beasts to make them go at a reasonable speed. Now and then he would fill his pockets with stones, mount the coach and endeavor to do with these missiles what he would with the cudgel, though not at all ways with success. At about 7 o'clock, at one halting place, we got some coffee and bread. At noon we reached the first village of respectable size called Rincon de los Ramos. All alighted and went, as I supposed, for dinner, and I sought the nearest place for some rice and fried eggs. I made all possible haste, but on regaining the street the stage had gone and I was left. The delay had not been as long as usual. I was somewhat troubled when I learned that I would have to wait two days before I could proceed on my journey, but a gentlemanly Mexican took me to his home and entertained me very handsomely, during my unwilling detention. He proved to be the son of a Mexican Senator, was intelligent and well educated. The house was well-stored with books and papers which served to beguile the hours which would otherwise have been exceedingly tedious. We telegraphed to Agnas Calientes to have my baggage cared for, and then I made the best of the situation. The country thereabouts gave evidence of fertility and the chief occupation of the villagers seemed that of cultivating the soil, though irrigation was dependent upon to a considerable extent for success.

The next day on the return of the stage, word was brought from the stage office that no baggage answering to the description of mine was found on the vehicle when it came in. Here was a new trouble. Either it had been stolen at the starting point, or on the way, or it had been placed upon the other coach and gone to San Luis Potosi in an entirely different direction. It was poor consolation to hear that such things frequently occurred and that the agent at Zacatecas was not as careful as he might be. Some Americans had lately come among the sleepy inhabitants of the town, for the purpose of surveying and grading a portion of the Mexican Central road. The contractor had his wife and grown up family of daughters with him, who were living in a style as nearly American as it was possible under the circumstances. They were living in a large house having its usual court in the centre, after the Spanish fashion, in which fig and other fruit trees were growing. The rooms to the number of 12 or 14 all opened upon this court, and for the whole the sum of about \$6 per month was paid as rent. Their parlor was a room about 16 by 30 feet, and as no well-regulated American family feels entirely happy without a carpeted parlor floor, theirs was covered with one of the most unique and cheapest carpets I had ever been privileged with seeing. It had been made to order, by native Indians, out of some sort of rush or palm leaf, and in one entire piece, and the whole cost was the sum of 50 cents! The carpet would last at least a year with constant use, but they expected to have a fresh one about once a month. Los Ramos contains one very handsome church, and the people are devout. The place is infested with beggars—and such persistent ones as I saw nowhere else. The lame, the halt, the blind and the palsied besiege you at every turn, and the authorities take no steps to prevent it.

On the third day the stage rolled into town and I renewed my journey. At night fall we reached the city of Agnas Calientes, and there learned by telegraph that baggage answering to the description of mine was in San Luis Potosi, 300 miles away, and that it would be sent back to its starting point. Making known my plight to a railroad engineer he offered to look after the missing parcels and forward them to me as soon as in his possession. The nearest railroad station was 30 miles distant and the quickest way to get there was on horseback. The road had been graded to Agnas Calientes, but the iron had not been laid. This we found to be a bright, handsome city of 40,000 inhabitants and the capital of a small State of the same name. The name, Agnas Calientes, (hot waters) indicates what the locality is noted for. It contains a large number of hot springs around which elegant bathing establishments have been erected, and people from far and near resort to their healing and refreshing waters. The city is well built, and has an air of neatness and elegance far in advance of anything the traveler sees further north. It abounds in fine churches, market places and public squares, and the climate more nearly reminds one of the tropics. The hotels are good and in the future it will be a good hibernating point for people of the frozen North.

Before daylight the next morning the American engineer above mentioned sent me a horse, and I took the road out of the city in the direction of Encarnacion. The air was balmy and the landscape beautiful. A little after daybreak the road was full of pedestrians and equestrians, coming and going. Some were going to market laden with produce of different sorts, and whole families seemed to be moving, having all their household goods and gods upon their backs. Troops of solemn donkeys came along, each one mounted by a man or woman or children, and as many more were trudging along on foot awaiting their turn to ride. Mounted militia coming and going I met upon the way, and at one time rode several miles in the company of some horsemen, who on turning to the right to leave me, warned me to be on the alert and careful about whom I got in company with for I might fall in with robbers. As the morning grew the sun waxed hotter and hotter, and never did a road seem so long. The distance here has little idea I inquired, for the natives have a little idea of distance as animals have. I was told that I would reach the place at about 11 o'clock but it was 1 P. M., before I did so, and when I dismounted at the door of an American bridge builder, where I was told to leave my horse, I was quite as much dead as alive, and could hardly walk without support. I was heartily welcomed and given refreshment, and informed that a construction train had just left for Lagos—that it did not run regularly and that I probably would not be able to go for a number of days. Blankets spread upon the stone floor of the house was the best lodging that could be afforded, but it was better than in the open air.

Encarnacion is only a part of the name of this village of 14,000 souls, but the railroad company has curtailed wonderfully the names along the line of the road. The town is compactly built, and at sometime in the past it must have been a busy one, for the streets for the most part have been paved, though both streets and houses have a very dilapidated appearance. But vast churches and more churches everywhere, show how church-ridden the place has been in the years gone by, if not now. It has the customary plaza where the people congregate in the evening, to promenade, gossip and make love, to the sound of very good music furnished by a military band.

The second night of my stay the paymaster arrived from Agnas Calientes and took his lodgings with us. Something was said about the small-pox, and of one invalid being convalescent and another getting along well. I pricked up my ears at this, for I had noticed that some one was lying ill across the court, but had asked no questions. My host then said to me: "There is one of our men sick with small-pox in the house. Had I seen you before you entered yesterday, I would have told you of it, but as you were already in the house before I saw you, I thought I would not alarm you, for fear as much to do with spreading the disease as anything." I felt that I was in for it, and would worry about it as little as possible, but I hoped I would not have to pass the third night there, and early the next morning the shrill whistle of an engine announced a construction train from Lagos, which would return in the afternoon. The further laying of the track had been arrested at this point for want of a bridge to span a very deep ravine. An iron bridge manufactured in England for that particular locality had been lost at sea, and while waiting for another, a wooden structure was being put up under all sorts of difficulties with a horde of inefficient Mexican help.

In the afternoon I boarded the train and at the end of about three hours drew up at a very pretty depot, in course of construction, just outside the limits of the city of Lagos. The whole name being San Juan de los Lagos. Here I resolved that I must wait for my baggage which I had every reason to expect in a day or two. The rainy season was near at hand. The skies had been threatening for several days and an occasional shower indicated that the long dry season was nearly over. In a day or two the flood gates of heaven were opened and the land was deluged. A small stream that runs close by the city began to rise and in a few days grew into a torrent of no mean proportions. During the larger part of the year it can be easily forded or crossed on stepping stones, but now ferry boats were suddenly called into requisition. Ropes were stretched from shore to shore and boats were carried across by the current in a manner familiar to the most of us in the North, who ever lived in the vicinity of rivers. A new industry thus sprang into existence in a few days, affording a copious income of copper coin to industrious ferrymen. But if the rain was a god send to the inhabitants at large it was disastrous to the newly built railroad. Bridges were washed away and trains ditched, and the two days of my expected delay was drawn out into nearly as many weeks. By telegraph I heard that my baggage was at Encarnacion, only a few hours away, but all communication was cut off. The end of May was near and my railroad ticket would expire on the 31st, and so I was compelled to go without it.

Lagos is said to have a population of about 20,000. It lies in a fertile valley which can be cultivated without irrigation, but here as elsewhere their methods are of the crudest sort and the products far from what they should be as to quality and quantity. Mexican towns are difficult of description from their great sameness. One notes a little difference in the central portion, in the vicinity of the Universal plaza, and that is all. The outer portions of any town are almost the counterpart of any other. The river at Lagos affords something of the picturesque, and it is there that a good deal of swarthy nakedness disports itself at all hours of the day. The city abounds in bath-houses, where for 6 cents a good swim can be enjoyed at any time. At one point on the river a wide, long and massive stone bridge, showing much skill in its construction, and built entirely of stone and mortar attracts the stranger's attention, and a magnificent public garden close by the water's edge warns you that you have at length entered the region of flowers. The suburbs afford a pleasing and interesting variety of vegetable productions, all new and strange to an American traveler. Fields inclosed with living green hedges or fences of the organ cactus growing from 20 to 30 feet in height were common. And speaking of cacti the variety is infinite in Mexico, and so common that you forget to mention them afterwards. Varieties that in diminutive size on the plains of the great west, here grow to gigantic proportions. The kind most familiar to northern people and known as the "prickly pear" here grows to mammoth size and bears a fruit called the tuna, of which the natives are very fond; and of this there are numerous varieties, and sizes, and flavor and color. The best variety has a blood-red pulp and is quite sweet, and all are full of seeds which the consumer swallows. Foreigners cannot eat them with impunity. I saw an Englishman on one occasion in great distress from a too liberal indulgence, and for a time it was a question whether he would survive the ordeal. He was taken to the river and given a thorough immersion; he was rolled, and kneaded and pounded, but copious doses of sweet oil alone saved him from his impending fate.

From Lagos to the city of Mexico the traveler enjoys a rapid succession of surprises. The journey is made in about 10 hours and over the most interesting portion of the country traversed by the Mexican Central. Your ideal of Mexico is more nearly realized as you move along over the well watered, fertile and picturesque region of the lower country. You pass by popular cities and villages on either hand, made prominent by towers, spires and steeples of churches, but never near enough even to catch a glimpse of street life. Nearly all the depots of the Mexican Central are far to one side of the cities it passes, and the Mexican population will be much slower in building up around these depots than Americans would under similar circumstances. The towns all along the lower line of the road are noted for some kinds of manufactures. Leon is a city of 140,000 souls, and her industries are various. Guanajuato is a mining town and for situation is very much like Zacatecas. Queretaro is somewhat famous for her opal mines and for having been the last retreat of Maximilian, and the place of his execution. From here to the city of Mexico is a gradual climb, and when within about 30 miles of the capital you come to the wonderful drainage canal of Neohistongo—an artificial canyon almost rivaling many a natural one in Colorado. It serves the purpose of draining the valley of Mexico; was commenced by the Aztecs and finished by the Spaniards, and thousands upon thousands of Indians were employed in the work. The stupendous task of making so deep a cut by the crude methods then employed, can only be realized by viewing the result wrought out by several generations of people. The Mexican Central winds along the banks of this excavation and not long after passing it you enter the beautiful valley, which Bayard Taylor pronounced to be "one of the loveliest scenes in the civilized world." But this valley was once a lake and the Aztec city that Cortez knew was a Venice in the midst thereof, whose streets were traversed in canoes.

About half an hour before rolling into the city of Mexico the glistening snow-capped peaks of Popocatepetl and Ixtaccihuatl burst upon your vision, and you feel well repaid for all the deprivations and inconveniences you have suffered from the cold, heat, dust, drouth, hunger, dirt, and all the creeping things of the wilds you have passed through. But this is now no longer necessary. A Pullman car will tide you over the ills, and you may enjoy all the beauties of this newly opened and interesting country at your ease.

It was dusk when we reached our destination, and a motley crowd stood waiting at the depot's entrance. An American gentleman from St. Louis whom I had fallen in with on the train, entered one of the street cars with me, and hardly had we got seated, than clapping his hand to his vest pocket he exclaimed—"my watch is gone," and darted out. I had noticed his \$200 watch and heavy chain before reaching the city, but his pocket was picked passing through the crowd. I did not see him again until six weeks afterwards. He never recovered his property. Three days more of anxious waiting and my lost baggage made its appearance, and I don't think I ever appreciated a change of linen more in my life than I did then for I had been for over four mortal weeks without that blessed privilege. The straying of baggage on the stage coaches I found to be a no uncommon affair. I met one gentleman who had been for a longer time than I without his; he had traveled far and near in search of it, and at length had settled down to regard it as lost.

The realization of my dreams, then, was at length reached; I stood amid the scenes of the early Spanish conquerors, whose history made popular by our immortal Prescott, I had read with avidity in my boyhood. Let no one be disappointed in at least two things as I was; first let him not hope to rest his eye on tropical flora or verdure in the whole journey of 1,224 miles from El Paso to the city of Mexico, nor let his mouth water for expected tropical fruit growing by the wayside. For such things he must go either West or East, to the low lands. Second, let no one suppose that the city of to-day is surrounded by water. It was sometime before I found out whether there was any lake at all, but at length learned the way to reach Lake Texcoco and others, not far from the city, through the canal of the Viga, in boats rowed by "boatmen (not) pale."

The population of the city of Mexico is variously estimated at from 250,000 to 300,000. The site, which is perfectly level ground, as before stated, is about the bottom of a lake, and Chapultepec, Tacubaga, Pericon del Marques, Guadalupe and other elevated points in the vicinity were probably islands when Cortez first viewed the scene. The area of the city is not large, but it is closely built. The streets are all of good width some of them being 60 feet wide and having wide sidewalks. It is in regular squares and the buildings consist mostly of two, though sometimes of three or four stories. The streets are rectilinear and continuous, and yet it is with some difficulty that a stranger finds his way around for the reason that the streets do not retain the same name throughout their entire length, but take a new name every two or three squares and a new enumeration. The square in front of the cathedral is popularly called the Zocalo. It is a dense thicket of shrubbery and contains a growth of trees equal to forest production. This is a place of universal resort. Certain evenings in the week a fine band of music is furnished by the municipality which plays from a grand pavilion provided for the purpose, for the benefit of the public. The place is lighted up by electricity on such occasions, and looks more like a fairy scene than anything my imagination could ever devise. There are smaller squares than the Zocalo and one called the Alameda is very much larger, where music is also dispensed on Sundays and holidays. No government is more generous in furnishing music for the public than is Mexico. In the Zocalo a band is stationed in the ground pavilion at 9 A. M., which plays for three hours. At 2 P. M. another band repairs to the same place and plays until 5 or 6, and at 8 P. M. still another discourses music until 11 P. M. And better bands cannot be heard upon the continent than those of the city of Mexico.

Some one says that "Mexico is unquestionably the land of churches," and the capital is certainly the city of churches. Everywhere throughout the country handsome church-towers lend a charm to the landscape and the city of Mexico fairly bristles with them. It was once the home of nunneries and monasteries, but these buildings are now used for other purposes, as no such institutions can now exist there. Even the churches are used only on sufferance, the government granting or withholding the privilege at its pleasure. The most prominent building in the city is the cathedral to which free access can be had at any hour. It is conceded to be the largest ecclesiastical edifice in America, and being in the heart of the city is more easily visited by the sojourner than any other public place.

[To be continued.]

A "bottomless" chasm has been discovered in San Luis, Obispo County, Cal. An adventurous explorer who was lowered into it says that the sides are covered with cream-colored stalactites.

Notes from Brooklyn, N. Y.

To the Editor of the Religio-Philosophical Journal.

The Church of the New Dispensation in our city is an outgrowth from the Brooklyn Spiritual Fraternity, and the most cordial relations have always existed between the two organizations. For more efficient and practical work, we have consolidated the efforts and members of both organizations, under the ministrations of Mr. and Mrs. Lillie, who are concentrating their efforts to place a rational Spiritualism before the intelligent and thoughtful people of our city. The house-warming of "The Little Church Around the Corner," has come and gone, and as the people assemble in this quiet and cosy meeting place, they find a clean, well ventilated and cheery home, and they are content as they listen to the fervent inspirations that come through the organism of Mrs. Lillie. The music by Mr. Lillie and the choir, adds much to the attractiveness of the place.

At the evening meeting, Sunday, Oct. 26th, after a soulful invocation, followed by singing by the choir, the controlling intelligence took for a subject, "The Spirit-world," one that has often been treated on our platforms but still ever new to many, and always interesting to souls that reach out towards the Infinite.

The controlling spirit said that he would give, as well as he could in human language, an account of his entrance into the Spirit-world. He said that he had in earth life no clear conception of the home of the soul; had not even a belief in the continuity of life. He gave the locality of the first zone of the Spirit-world as blending with our atmosphere, and reaching out to the great Central Sun, or source of all life, which we call God. When he awoke to consciousness, the first form to greet him was his own mother, whom he had never seen in earth life, and who had come from higher realms than he had been able to reach at his birth into the Spirit-world, to aid, guide and help him in the new life. The speaker said that he caught the thought among some in the audience: "How could you know your mother whom you had never seen?" In reply to this the spirit explained at length the spiritual law by which identity and relationship are established and maintained. When he had received sufficient strength he was conducted by his angel mother to his future home, and his description of the supernal grandeur of "one of the many mansions" in our Heavenly Father's Home, was well calculated to quicken in the souls of all present a desire for more knowledge and truer aspirations towards the beyond. The spirit also explained at length the law of attraction and repulsion, by which spirits are drawn back to their sorrowing friends of earth. In this he was led by a little child who had passed from his home here to the Spirit-world years before, and he illustrated how all must become receptive to spiritual truths, as little children before they could progress in the spiritual kingdom. In a graphic manner he related how he met other spirits who had passed to the higher life years before.

The writer has heard the inspirations of Mrs. Lillie often in the past five years, but never has he seen her under more perfect control than on this occasion, nor when her whole audience listened with more intense interest. Mrs. Lillie, in her womanly emotions, is strongly sympathetic and magnetic, and she gives new strength and aspiration to all. Mr. and Mrs. Lillie go to Boston for November. Mrs. Emma Hardinge-Britten will occupy our platform until their return.

We held our first conference in the church, Sunday, Oct. 26th. The notices had been brief, and for a first meeting in a new place it was large, and many representative men and women identified with our work were present. The subject selected was: "Mediumship, the Corner-stone of our Faith." Deacon D. M. Cole gave the opening address, and said, he should take the negative; he argued that much that passed as spirit control was but the action of normal faculties, excited by some incentive that stimulated our spiritual organs into action. He cited a case where in one of Mrs. Hyzer's public addresses she had used similar words that he had written in an unpublished address. He also said that we did not need spiritual phenomena to prove immortality, and he argued that it was an inherent birthright.

Hon. A. H. Dailey said that in its narrow sense he might take the negative of the proposition, but in its broader and more comprehensive sense, he could agree to it. He proceeded at length to show the beneficent effects of an intercourse with, and revelations from, the Spirit-world. In answer to what Bro. Cole had said as to the similarity of thought between Mrs. Hyzer and the Deacon he thought that they were both *en rapport* with similar thoughts from spiritual sources, and he said that after his lecture was written in reply to Dr. Talmage, that Walter Howell, the English medium and lecturer, called upon him in his office, and was controlled by his Yorkshire guide, who claimed that he was with the speaker, and impressed him with some of the thoughts he had written, and Judge Dailey also stated that Mr. J. Clegg Wright had spoken thoughts similar to those he had penned in his lecture before it had been delivered—in an address hundreds of miles away, and he said that to him it proved the power of spirits to impress many with the same ideas, and often the precise language. Judge Dailey related an interesting fact in the mediumship of Dr. D. Hagaman, in his recent visit to our city, giving an account of a séance at his own home, where pellets and paper, with a crumb of pencil, had been placed in a box, which he closed, and the key-hole was filled. It was placed in the hands of the medium; others also holding it. A shawl was placed over it, and in a few minutes it was opened, and on the paper placed in the box was a communication signed with the three names that were on the pellets, and there was also a much larger piece of paper with a written communication; and this last piece was not in the box when it was locked. This manifestation of spirit power was in the presence of a number of careful observers, among whom were Col. John D. Graham, Wm. R. Tice, Dr. J. K. Bailey, Thomas S. Tice, Mr. Beard and some others. Judge Dailey closed with an eloquent peroration, which portrayed the benefits of Spiritualism to the sorrowing of earth. It was one of Judge Dailey's best impromptu addresses.

Mr. John Jeffries said that he had not had much experience with mediums, but he knew that we could have no phenomena except through medial power.

Dr. J. M. Comings gave an interesting narration of facts with reference to his own medial powers, which he hoped to develop, so that he could see his friends who had passed to spirit life. He related how he had received a written communication on a handkerchief, with his grandfather's name. He had seen materialized hands, which he knew were genuine; he had also seen pretended full-form materializations, which he knew were fraudulent.

Mr. Pope of Chagrin Falls, Ohio, said he was not a public speaker, but he gave us one

of the best talks we had at the meeting. He said that while sitting in the meeting he had received a communication in writing from his brother in the Spirit-world, with his name signed to it, through the mediumship of Mrs. A. H. Dailey. He said the lady was a stranger to him; he had simply been introduced to her, and she could not in any way have known of personal facts of his life. He said he had called on Mrs. Lillie at her home the evening previous, and handed her a pebble that he had picked up at a mountain spring in Georgia, and that she had accurately read the surroundings, describing a colored man and his ox team that were in the road near by. He also gave an interesting account of a sitting with Mrs. T. B. Stryker, now of 119 East 28th St., New York City. He said Mrs. S. saw and described his deceased mother accurately; she saw her as a spirit. He said he should take the affirmative, that mediumship is the corner-stone of Spiritualism, for without phenomena and without mediumship, there would be no Spiritualists. Sunday, Nov. 2nd, our subject will be: "Some of the Perplexities, Dangers and Perils of Mediumship." Sunday, Nov. 9th, at 3 P. M., we shall have a mediums' meeting. Mrs. T. B. Stryker, of New York City, will have charge, and her public tests confound the skeptic and make many converts. Nov. 16th, we shall consider "The formation of circles and how to develop mediumship." Seats free for our conference. S. B. NICHOLS, Brooklyn, N. Y., Oct 27th, 1884.

Woman and the Household.

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

MOTH-WINGS.

Throb, wings, all afloat and a-shiver In the realm of the azure and gold! Dance, gay little heart, all a-quiver With the joy that the bright days hold!

Is your pulsative life less precious Than mine of the book and sacred? Is the sunlight to you less gracious, Though its meaning you may not heed?

Give thanks with your pulsating pinions! Sip sweets where the lilies blow; Rele and over your fair dominions Till the young moon's lamp swings low.

Emitted? and deflected? and trailing? Ah, poor little soul, of an hour's life! No more in the blue to be sailing— No longer a praise and a power.

And I thought, with a pitiful yearning, Of life and its broken wings— The failures and unburning of our best, unspoken things!

Ah, the mothling's frail existence Spreads never its wings again! But souls, with a strong persistence, Like victors over loss and pain.

The following extracts are from a lecture by Rev. Fredrick A. Hineckley, in the Alpha: "What is a true home? It is not simply a house. It is not simply a place to eat and sleep in. It is that spot whereon two souls are living in a growing union of reason and love. It is where union and love hold equal and undisputed sway. They feel the healthy attraction which draws the sexes into each other's presence, and makes lovers pre-occupations to each other of divine ideals. Love is the first step toward the true home. It presupposes certain things. It presupposes that both are morally determined to do their best in maintaining that theory and making it a reality. The man who is hopelessly wedded to the idea that a woman is, after all, a kind of property, sovereignty in every thing save where his sovereignty is concerned, which is complete over her as over himself; the man who by conviction or by instinct regards woman as a doll to be played with, or an instrument divinely created for keeping his house, promoting his happiness or ministering to his real or supposed needs—cannot become a true husband. Without thorough reformation in these particulars, it is impossible he should ever be one of the true cognate heads absolutely necessary to make a home. The history of disappointed hopes, of misplaced affection, which the wedding ceremony has opened to many a woman, is one of the deepest and the tenderest paths."

"For eighteen centuries the doctrine of self-sacrifice has been taught as the highest Christian duty; and, practically, in many a marriage to day, it is applied in unstinted measure by the wife; it is scorned and rejected by the husband. I have no criticism to make of mutual concession, dictated by the heart and approved by the judgment. In that sense the sacrifice of self is a divine thing. But when the demands are all on one side, and the sacrifice on the other, it is because the lower nature on one side is demanding, and the higher nature on the other side is sacrificing, and the result is demoralization in the home and in society. I think that investigation will show that the disposition to be selfish, passionate and exacting on the part of man, and the disposition to be forbearing and self-sacrificing, to weakness, on the part of woman, are for the present, inherited qualities which, in the course of evolution, we shall outgrow. Until then, until man comes to a realizing sense of his own higher nature, until woman asserts and maintains the dignity of true womanhood, we shall look in vain for a divine marriage, and so, of course, for a divine home."

"The first step toward a divine marriage, and hence, a divine home, is for parents to teach their children in an elevated, natural way all there is to know about their physical selves. The second step, is for lovers to understand each other. The young man and woman who can not converse in a pure spirit upon such things before marriage, can not live together in a pure relation after marriage. No one would think of setting a man who knew nothing of mechanics to tend a steam engine. You can hardly think of a position in life, save that of husband and wife, in which a thorough knowledge of the principles involved is not considered necessary. And yet this relation of one to one, is the most momentous of all relations. Rightly formed, it is an epitome of heaven; basely formed, it is an epitome of hell. How, then, can we justify the terrible silence so universal concerning it, until the links are riveted for good or for evil? Think of the attitude of society, spider-like, inviting innocence into an intricate web of relations it knows not of, and then frowning upon all attempts of divorce, as of doubtful, if not indisputable character? . . . Go to the divorce docket, see one after another of the petitioners as they appear before the judge—a procession of blighted lives. . . . If any man, after witnessing such a scene and understanding its significance, can say that this is a question which ought not to be discussed, I pity him! The more improper a human condition is, the more it needs to be considered. . . . And it will

never be an impure thing in a faithful parent to discuss with other faithful parents the conditions which, rightly controlled, may make his child a spiritual queen, which left to ignorance, may make her the most abject of slaves.

DUTIES AND PRIVILEGES.

"I emphasize these two points—the duty of parents to teach their children all there is to know of themselves, and the duty of lovers to fully understand one another. Now what will follow easily from a relation thus formed? First, a very large portion of the selfishness, conscious or unconscious, which is so prominent a characteristic of husbands, and a very large portion of the weakness and lack of personal self respect, conscious or unconscious, which is so prominent a characteristic of wives, will be overcome. The man's idea that a woman's chief and first duty is to minister to him, will receive no support in his own nature, or, if it does, the fact that before marriage he was committed to the other view, will greatly help him in his struggle with himself. And, what is equally important, the woman's disposition to surrender the ownership of her person and property to the man, will find an opponent in her own mind, as it reverts to the intelligent understanding with which the union was consummated. The whole nature of the struggle, if struggle there be, will be changed. It will be no longer the wife against the husband, it will be all that is best in both, against what is passionate and weak in both. Instead of antagonism of interests, as must always be the case where the lower nature in man has the mastery, there will be a constant growth toward harmony, because of the helpfulness of the higher natures toward each other. It makes all the difference in the world when a conflict comes, or even when congruity and friction come, whether one has to fight another alone or can have, as ally, that other's better nature. And in all those sad cases where woman is the victim of mental and moral tyranny, I can but think it might nearly all have been averted, if only before the lover became the husband, his own better nature could have been enlisted on the woman's side.

OF CHILDREN.

"The little blessings who give to life's song its irreplaceable charm, how sad it is that they should ever be the unwelcome offspring of passion! Not such the ripe fruit of nineteenth century civilization. The duties of parenthood involve the study of the science of life. The physical, mental and moral conditions of the father and mother must be approximately favorable, before they can have any moral right to summon a new life into being. And, what is of equal, if not greater importance, a holy, divine love, making the whole of marriage one perpetual worship, must be the magnetic power to draw the new corner from the unseen to the seen. Reason and love must be the presiding geni at every morally legitimate birth, and indeed through all the education of the child in after years. "Now when we found such a home as this, presided over by two equal heads, into which children come, but because love has summoned them and reason has approved the summons—not as accidents—when we have found such a home as this, we have found the power which alone can save and purify and redeem society. We shall look in vain to other instrumentalities, the primary step in reform, in charity, in religion, is the abolition of tyranny and ignorance, of incongruity and friction, in the home.

Emerson's Theism.

In The Index of September 25th, under the title of "The Ghost of Theism," W. S. Kennedy admits that Emerson "is theistic in his prose and in many parts of his poems." This fact I wish to emphasize. Throughout Emerson's writings, his theism is made prominent. His belief in Deity seems to be the mainspring of his inspiration. In the lofty prose-poem, "The Over-Soul," this is especially discernible. From point to point in that wonderful essay, he rises to the rapture of the saint, but his statement is intellectual, and has not, as he says of Plato's writings, "what is, no doubt, incident to the regnancy of intellect in his work—the vital authority which the screams of prophets and the sermons of unlettered Arabs and Jews possess." But precious to the soul in its rational search after the "Supreme Intelligence" are Emerson's words in the above-named essay: "Ineffable is the union of man and God in every act of the soul. . . . How dear, how soothing to man, arises the idea of God, peopling the lonely place, effacing the scars of our mistakes and disappointments! The soul gives itself, alone, original, and pure, to the Lonely, Original, and Pure, who, on that condition, gladly inhabits, leads, and speaks through it. Then is it glad, young and nimble. It is not wise, but it sees through all things. It is not called religious, but it is innocent. It calls the light its own, and feels that the grass grows and the stone falls by a law inferior to, and dependent on, its nature. Behold, it saith, I am born into the great, the universal mind. I, the imperfect, adore my own Perfect. I am somehow receptive of the great soul, and thereby I do overlook the sun and stars, and feel them to be the fair accidents and effects which change and pass. More and more the surges of everlasting nature enter into me, and I become public and human in my regards and actions. So come I to live in thoughts, and act with energies which are immortal."

"Something more than "The Ghost of Theism" is visible in these passages, and others of kindred nature may be culled in abundance from Emerson's glowing pages. In "Spiritual Laws," he exclaims: "O my brothers, God exists. There is a soul at the centre of nature, and over the will of every man, so that none of us can wrong the universe." And, in "Self reliance," he says, "When a man lives with God, his voice shall be as sweet as the murmur of the brook and the rustle of the corn." In "The Poet," we are admonished that "the spirit of the world, the great, calm presence of the Creator, comes not forth to the screeches of opium or wine"; and, in "The Problem," we find:

"The passive Master lent his hand To the vast soul that o'er him planned; And the same power that reared the shrine Bestrode the tribes that knelt within."

"But it is needless to multiply examples Emerson had evidently no "plunge" to take from "the shore of the dark river of necience," but was ever serene in the thought that "as a plant upon the earth, so a man rests upon the bosom of God; he is nourished by unfeeling fountains, and draws, at his need, inexhaustible power."—M. F. D. in The Index.

In accordance with the desire of President Arthur, the park in Washington situated between Second and Third streets east, and intersected by North Carolina avenue, now known as Providence Hospital Square, will be hereafter designated as "Folger Park," in honor of the late Secretary Folger.

BOOK REVIEWS.

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

IN SEARCH OF GOLD; THE STORY OF A LIBERAL LIFE. By Don Juan, Pp. 322, 60c. New York: H. W. Thompson, publisher, 1884.

There are books and books, and of their making there is no end. At present there is a flood of books, differing only in degree of mediocrity; yet all claim a cause for their being written, however bad their character and execution, and in both these respects some are bad enough to suit the most hopeless critic of what is styled these degenerate times. But this book is utterly hopelessly bad in its plot and style, and terribly corrupt in its morality. Evidently written by one who arrogates to himself the credit of being a "liberal" for the purpose of drawing a comparison between a "liberal life" and a religious one, the most zealous church member could not find a more telling effort in behalf of his cause. If the hero of this story, with his weak sentimentality, his constant necessity of leaning on another, his continuing inability to keep his word, his desertion of duty and obligation, his ever active love-making propensity, his coarseness of comprehension and superficial understanding, is a type of a "liberal," then deliver the word of liberals, and let us go back to the Puritan days, when duty was above pleasure, and obligation superior to animal desire.

For the heroine, on the other hand, or praiseworthy. She is introduced as the act of deception, her conversation consists of the frivolous chatter, best described by the word "loud," though it is slang. One noble character is introduced; dimly drawn, as in an India-ink sketch well washed out, the author seemingly having no actual acquaintance with such, and writing second-hand, from something he has read. This character is a Spanish girl, who finds the hero sick with fever, after shipwreck on the South American coast, and has him removed to her father's house, nurses him for weeks, until he is well; loves him, is loved and they wed. After a time she divides with womanly instinct that he longs for his kindred in the United States, and that she would not be suitable to be presented as his wife, and so she sends him to leave her and to look for his kindred. He moral obliquity, consents and leaves her. But no sooner has he reached home than by accident he meets a lady to whom he is attracted, and makes love in dime-novel style, and is again married, feeling however, the peculiar sensation, it is granted, that the crime which would send him to the penitentiary, naturally would impart, but consoling himself with the reflection that wife number one lived in such a remote and isolated country his bigamy would never come to light.

With wife number two he lives happily for some eight years, when a revelation comes. Wife number one, shortly after his desertion, becomes a mother of a child, which matures into a noble boy, and as the weather, she secures the priests as teachers, and is sent to convent to cultivate her talents, and herself and boy so that his father will be proud to own them, and then go in search of him.

When the boy is ten years of age she puts her cherished plan in execution, and suddenly enters the parlor where her husband, with wife number two and a friend are at a game of cards. The game is not finished. He finds his love has been too "liberal" and adopts his old suit, presents himself to his friend for advice, "what to do." The nobility, real manhood has not, and it appears to be beyond the capacity of the author to conceive of these qualities. The hero deserts the field, leaving his friend to adjust the matter as he best can. True, he is advised to go away, but no one having a spark of principle would have accepted that advice. When he is out of sight, these two desperate desperates, who deserted woman become friends, excuse their betrayer with extenuating circumstances, and then the obliging friend makes love in true "Don Juan" style to wife number one, and after sending the hero to a Western State where divorces are easily granted, marries her, and thus ends the lazy knot tied by the hero's rashness, and hopeless lack of moral principle. After this the author's pen descends to a catalogue of life on adjoining farms in a Western State, and are to this day, unless a wife number three with other sons has not disturbed them.

This is a "liberal literature" which is well calculated to bring liberalism into disrepute, and turn the reader from it with loathing and disgust. H. T.

PROTECTION AND FREE TRADE TO-DAY. By Robert P. Porter. Boston: James R. Osgood & Co. Price, paper cover 10 cents.

James R. Osgood & Co., of Boston, publish in neat and convenient form, the address of Robert P. Porter to the Arkwright Club of New England, on "Protection and Free Trade To-day." Mr. Porter graphically presents exactly what voters in both political parties want to know, the facts showing how free trade and protection works at home and abroad, in the field and the workshop. He strives to do this with fairness to opponents, though himself a protectionist. The author's work will be appreciated by business men, farmers and artisans who have no time to read a volume on the subject, but who want a clear exposition of the condition of labor here and in European countries.

OGLIVIE'S HANDY BOOK. New York: J. S. Ogilvie & Co. Price, bound in leatherette, flexible cover, 25 cents.

Ogilvie's Handy Book of Useful Information, is the title of a most useful little book of 128 pages, we have just received, which contains more information of practical value than many books that cost from \$2.00 upwards. It contains statistical tables of practical value for every department of human effort, and we can assure our readers that they will find something of great value in this book.

The Political, Historical, and Biographical Information alone, is worth double the price of the book.

New Books Received.

A YOUNG GIRL'S WOOING. By Edward P. Roe, New York: Dodd, Mead & Co., Chicago: S. A. Maxwell & Co. Price, cloth, \$1.50.

A DARING FAITH. By John W. Chadwick. Boston: George H. Ellis.

A POPULAR TREATISE ON THE LAW OF MARRIAGE AND DIVORCE. By M. S. Robinson, Chicago. Published by the author. Paper, \$1.00, cloth, \$1.50.

THE REIGN OF LAW, by the Duke of Argyll. New York: John B. Alden. Cloth bound, one vol., 8vo. Price \$1.00.

GREAT THOUGHTS FROM GREEK AUTHORS. By Craufurd Tait Ramsay, LL. D. New York: John B. Alden. Elzevir edition, price 50 cents.

THREE VISITS TO AMERICA. By Emily Faithfull New York: Fowler & Wells Co., Chicago: Jansen, McClurg & Co. Price, cloth, \$1.50.

The Identity of Primitive Christianity and Modern Spiritualism, by Eugene Crowell, M. D. This is one of the most important works on Spiritualism ever published and has received the eulogiums of the Secular and Religious press everywhere. It is a valuable work and should be in the hands of all Spiritualists and those interested. We have procured a limited number and selling them at \$1.00 each (two volumes), postage 20 cents extra per volume. The former price was \$2.50 per volume. They are independent of each other and will be sold separately. A rare chance to procure a \$5.00 work for \$2.40. For sale at this office.

The Scientific Basis of Spiritualism, by Epes Sargent. The author takes the ground that since natural science is concerned with a knowledge of real phenomena appealing to our sense perceptions, and directly presented in the form of daily demonstrations, therefore Spiritualism is a natural science and all opposition to it is unscientific and unphilosophical. A copy of this work should be in the library of all thinkers, and none is complete without it. Price \$1.50; postage 10 cents extra. For sale at this office.

Startling Facts in Modern Spiritualism, by N. B. Wolfe, M. D. This large 12 mo. book of over six hundred pages gives a graphic account of Table Tipping, Spirit Rapping and every other phenomena that has occurred since the advent of modern Spiritualism. The author says: "As death is an heritage common alike to all, we should be interested in knowing what it is that comes of what becomes of us after we die. Our Spirit friends answer the problem in this work." Price, post paid, \$2.25. For sale at this office.

Mrs. Helen Hunt Jackson, "H. H.," has a serial story running in the autumn numbers of Wide Awake.

Partial List of Magazines for November.

ST. NICHOLAS. (The Century Co., New York.) Contents: Frontispiece—"Great-grandmother's Girlhood"; The Princess's Holiday; His One Fault; The Youngest Guest at the Thanksgiving Dinner; The Cooking Class; Lorraine's Reason; Personally Conducted; Willow-Ware; A Startling Discovery; Tales of Two Continents; The Isle of Content; The Cruise of the Pirate-Ship "Moonraker"; "For some must pipe while others dance"; The House that Jack Built; A Queer Coasting-place; Little Mishief; Asking a Blessing; The Bicycle Boys; Ready for Business; A Dozen Little Dolls; Tea-cup Lore; Among the Law-makers; "One, Two, Three"; Quite Prudent; Work and Play for Young Folk; The First Convention of the Agassiz Association; The St. Nicholas Almanac; For very Little Folks; Jack-in-the-Pulpit; The Middle-box; Editorial Notes; The Letter-box; The Agassiz Association; Cartoons for Children. The first number of the new volume contains many good things and promises more during the year.

THE HOMIETIC MONTHLY. (Funk & Wagnalls, New York.) It will gratify the numerous friends of the Homietic Monthly to learn that the work is to be enlarged with the January number one-half above its present size. The past of this periodical has been marked by steady progress, and its future bids fair to reach a still higher standard of excellence. In the sermonic section of the present number we have discourses by eminent preachers.

THE PHRENOLOGICAL JOURNAL. (Fowler & Wells Co., New York.) Contents: The Statue of Liberty and its Author; An Eminent Surgeon on Brain Organization; Organic Cerebration; Will the Puritan Race Perish? Milton's "Samson Agonistes"; The Feeble-Minded at School; The Presidents of the British and American Associations of Science; Power of Temperance Education; Notes in Science and Agriculture; Editorial Items; Poetry, Etc.

THE NORTH AMERICAN REVIEW. (30 Lafayette Place, New York.) Contents: Woman as a Political Factor; The African Problem; Progress; in Naval Armament; Half-time in Schools; Friendship in Ancient Poetry; Herbert Spencer's Latest Critic; Over-illustration; Restriction of the Suffrage.

OUR LITTLE ONES AND THE NURSERY. (The Russell Publishing Co., Boston.) A monthly for young readers, with pretty stories and illustrations.

SANITARY CLEANINGS. (Bushrod W. James, A. M., Philadelphia.) The aim of the Sanitary Cleanings is to inform the people what they need to do to secure good, healthy homes and how to avoid unhealthy ones.

BABYLAND. (D. Lothrop & Co., Boston.) A pretty illustrated magazine for very little folks.

GODEY'S LADY'S BOOK. (J. H. Haulenbeck & Co., Philadelphia.) Devoted to Fashions, Needle-work, Literature, etc.

ST. LOUIS ILLUSTRATED MAGAZINE. (Magazine Co., St. Louis, Mo.) This number contains the usual amount of good reading.

The Poultry Keeper, published at Chicago, Ill., has achieved a wonderful success. In a little over six months its circulation has increased to thirty thousand actual subscribers. It is the paper for those interested in the profitable pursuit of poultry raising. Read their advertisement in this issue.

The Paris correspondent of the London Medical Times reports that the French Academy of Medicine have worn the subject of cholera threadbare, but have not evolved one single notion of scientific value or practical utility. He says: "Neither the comma of Koch nor the germ theory, neither the doctrine of contagion nor that of spontaneous evolution, has been able to stand the test of searching investigation and impartial criticism."

Mrs. Myra Clarke Gaines "bolts" the nomination of Mrs. Belva Lockwood, declaring that she does not believe in women meddling in politics. "My highest ambition," she adds, "is to do all the good in my power, and I trust the time is rapidly approaching when I shall be in possession of my estate, that I may relieve to some extent the suffering of the poor and oppressed without regard to political difference or religious creed."

FAST OWL EXPRESS. New Line between Chicago and St. Louis.

Commencing with Sunday, Nov. 24, 1884, the "Burlington Route" (C., B. & Q. R. R.) will run fast daily trains between Chicago and St. Louis. These trains will be elegantly equipped with Pullman Sleepers, Reclining Chair Cars (seats free) and first class Coaches, and will run through without change leaving Chicago 8.30 P. M., arriving St. Louis 7.45 A. M., and leaving St. Louis 8.00 P. M., arriving Chicago 7.30 A. M.

Among fascinating books for young folks, by authors of reputation, D. Lothrop & Co. announce as nearly ready a large list, among which are "Esop's Fables, Verified" by Clara Doty Bates; "Pincky Boys" by the author of "John Halifax, Gentleman," and "Anna Maria's Housekeeping" by Mrs. S. D. Power.

It is estimated that the South is spending to-day twice as much as it did five years ago for education, and four times as much as it spent in 1870.

ROYAL BAKING POWDER Absolutely Pure. This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, alum or phosphate powder. Beware of cheap imitations. ROYAL BAKING POWDER CO., 106 Wall St., N. Y.

Rheumatism. We doubt if there is, or can be, a specific remedy for rheumatism; but thousands who have suffered its pains have recently benefited by Hood's Sarsaparilla. If you have failed to find relief, try this great remedy. "I was afflicted with rheumatism twenty years. Previous to 1881 I found no relief, but grew worse, and at one time was almost helpless. Hood's Sarsaparilla did me more good than all the other medicine I ever had." H. T. BALCOM, Shirley Village, Mass. "I had rheumatism three years, and got no relief till I took Hood's Sarsaparilla. It has done great things for me. I recommend it to others." LEWIS DEBRANK, Biddeford, Me. Hood's Sarsaparilla is characterized by three peculiarities: 1st, the combination of remedial agents; 2d, the proportion; 3d, the process of securing the active medicinal qualities. The result is a medicine of unusual strength, effecting cures hitherto unknown. Send for book containing additional evidence. "Hood's Sarsaparilla tones up my system, purifies my blood, sharpens my appetite, and seems to make me over." J. E. THOMPSON, Register of Deeds, Lowell, Mass. "Hood's Sarsaparilla beats all others, and is worth its weight in gold." J. BARRINGTON, 230 Bank Street, New York City. Hood's Sarsaparilla Sold by all druggists. \$1; six for \$5. Made only by C. I. HOOD & CO., Lowell, Mass. 100 Doses One Dollar.

CAIN Health and Happiness. How? DO AS OTHERS HAVE DONE. Are your Kidneys disordered? "Kidney trouble has driven me from my peace, as it were, and has ruined my health, and cost me a great deal of money." W. W. Deacon, Mechanics, Iowa, Mich. Are your nerves weak? "I had a weak nervous system, and I have since used your medicine, and now I feel like a new man." M. B. Gordon, Ed. Christian Monitor, Cleveland, O. Have you Bright's Disease? "Kidney trouble is cured by your water was just the tonic and tonic for me." Wm. C. Young, Wash., Mass. Suffering from Diabetes? "I have used your medicine, and now I feel like a new man." H. H. H. H. H. H. H. Have you Liver Complaint? "Kidney trouble is cured by your water was just the tonic and tonic for me." Wm. C. Young, Wash., Mass. Is your Back lame and aching? "Kidney trouble is cured by your water was just the tonic and tonic for me." Wm. C. Young, Wash., Mass. Have you Kidney Disease? "Kidney trouble is cured by your water was just the tonic and tonic for me." Wm. C. Young, Wash., Mass. Constipated? "Kidney trouble is cured by your water was just the tonic and tonic for me." Wm. C. Young, Wash., Mass. Have you Malaria? "Kidney trouble is cured by your water was just the tonic and tonic for me." Wm. C. Young, Wash., Mass. Are you Bilious? "Kidney trouble is cured by your water was just the tonic and tonic for me." Wm. C. Young, Wash., Mass. Are you tormented with Piles? "Kidney trouble is cured by your water was just the tonic and tonic for me." Wm. C. Young, Wash., Mass. Ladies, are you suffering? "Kidney trouble is cured by your water was just the tonic and tonic for me." Wm. C. Young, Wash., Mass. If you would Banish Disease and gain Health, Take KIDNEY-WORK THE BLOOD CLEANSER.

HUNT'S KIDNEY & LIVER REMEDY NEVER KNOWN TO FAIL. IT IS SPECIFIC FOR Kidney & Liver Troubles, Bladder, Urinary and Liver Diseases, Dropsy, Gravel and Diabetes. IT IS RELIABLE in curing Bright's Disease, Pains in the Back, Lumps or Nodes, Retention of Urine. HIGHLY RECOMMENDED. It cures Biliousness, Headache, Jaundice, Sour Stomach, Dyspepsia, Constipation and Piles. IT WORKS PROMPTLY and cures Intermittent Nervous Diseases, General Debility, Excesses and Female Weakness. USE IT AT ONCE. It restores the KIDNEYS, LIVER and BOWEL, to a healthy action and CURES when all other medicines fail. Hundreds have been saved who have been given up to die by friends and physicians. Price \$1.50. Send for Illustrated Pamphlet to HUNT'S REMEDY CO., Providence, R. I. SOLD BY ALL DRUGGISTS. MEDIUMSHIP. CHAPTER OF EXPERIENCES. BY MRS. MARIA M. KING. This Pamphlet of 50 pages is a condensed statement of the laws of Mediumship illustrated by the Author's own experiences. It explains the Religious experiences of the Christian in connection with Spiritual Laws and the Spiritual Philosophy. It is valuable to all, and especially to the Christian who would know the true philosophy of a "change of heart." It ought to be largely circulated as a treat by Spiritualists. Price 50 cents per hundred; \$2.50 for \$1; for 12, and 10 cents per single copy. The sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

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The RELIGIO-PHILOSOPHICAL JOURNAL desires it to be distinctly understood that it can accept no responsibility as to the opinions expressed by Contributors and Correspondents.

Exchanges and Individuals in quoting from the RELIGIO-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.

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, November 8, 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 ADVANCE.

That Hull—Brittan Message.

Our highly esteemed and harmony-loving Boston contemporary in an unguarded moment and contrary to its traditional policy once allowed a thought-breeder to appear in its usually placid columns. This untoward slip occurred in its issue of August 30th, in the shape of a communication from Mr. J. D. Hull, embodying a message to him purporting to come from Dr. S. B. Brittan. The source of the message was not questioned by the editor, who, however, took occasion to make statements as to the course of his paper which the record will not substantiate.

Permit me to give you a communication which I have lately received from our earnest and faithful friend of old, Dr. S. B. Brittan. He writes me through an automatic medium of whose accuracy I have had years of proof, as follows: "My Friend—I am feeling most earnestly the heavy drag on our cause that comes from the trickery of many of our mediums, or their guides; on our cause—I might say our beloved cause—for the advancement of which the best years of my life have been given."

Mr. Hull continues: On reading this I remarked in reply that I felt as he did about it, but my difficulty was to see how the evil could be effectively checked. Dr. Brittan's reply to some mediums who seemed sometimes to condescend to trickery, or allowed themselves to be the instruments of it, and trying to show them of what a monstrous wrong they were committing.

Mr. Hull closes his communication as follows: Especially would I call attention to Dr. Brittan's position as stated by himself: "What is without doubt genuine shall be enjoyed and patronized." Any medium who is reasonably suspected of fraud shall be let entirely alone.

The Banner gave no intimation that it doubted the identity of the spirit; the JOURNAL accepted the message as bona fide; so did Mr. Kiddle in his criticisms thereon. In certain questionable quarters, however, the stereotyped process of refuting the message by counter messages alleged to be from the same spirit was called into action.

Mr. William Nicol delivered an excellent lecture at Martine's Hall last Sunday on "The Mission." The audience was deeply interested. His next lecture will be on "Prayer, its Uses and Abuses."

all connection with it. "General" R-let furnished a glowing account of the matter to a perambulating paper just now lingering in Iowa, from which it is gathered that a warning telegram was sent the Banner, followed by an official document detailing the important victory won for truth at the aforesaid séance, with the aid of the materialized Dr. Brittan.

The Banner editor refrained from publishing New York news—whether he questioned its authenticity, and had a suspicion of the source from which it emanated may never be revealed. But eventually the pressure became too strong for the veteran editor and he was forced to attempt another placating exploit. This he did in his paper of October 25th, and with his accustomed editorial success. The length of the Banner editorial, three-fourths of a column, prevents its re-publication but divested of evasion, circumlocution, and verbosity it amounts to about this:

We have received messages "purporting to come from Prof. Brittan, which either in part disavow it (the message to Mr. Hull) sentiments, or express a wish to deny its authenticity altogether." Spirits are liable to get spleeny and have their dumps, and at such times mundane affairs look "dark and threatening." A spirit—even Dr. Brittan—don't at once become omniscient; and is quite likely to say things he is afterwards ashamed of and will want to qualify or repudiate.

Does not the Boston acrobat in his zeal to please both pit and dress circle, overdo the tumbling in this instance? Does he not in his blind frenzy use a two-edged sword which in its backward swing is more likely to cut off the heads of his friends, the camp followers, than to cripple those who desire to render the army more effective by eliminating elements of weakness? Let us see about it.

Dr. Brittan was an educated gentleman; a man of great intellectual pride, and with a keen relish for the society of his intellectual equals. His tastes when unrestricted always led him to avoid commonplace people. He was probably on intimate terms with Mr. Hull, whom he could respect for his attainments and character, and with whose views on important matters he largely agreed.

That could be more natural than that Dr. Brittan should seize a favorable opportunity to communicate with his old friend, and finding the opportunity, should at once express his mind on a matter of great interest to both? The way for communication was secured through a medium in private life, a person of refinement and culture surrounded by the very best conditions, and free, so far as it is possible to conceive, of all bias that would unconsciously influence the automatic writing or the mind of Dr. Brittan.

It is reasonable to suppose Dr. Brittan would have voluntarily made his appearance? But grant that he may have done so for powerful reasons and under stress; and let us now apply the Banner's logic. Here it is: "To this difficulty on the part of the mental state of the communicating spirit (this refers to the "bad mood"—Ed. JOURNAL), must be added as a factor in the problem that also of the medium's mind (involuntary it may be) and also of the sitters present when the message is delivered. Any calculation which leaves these out will fail of a true solution."

Exactly so, Brother Colby! We are in harmony for once. Please make a note of it. But do not forget to apply your logic to the Brittan message and then, what is more important, inform your readers that judged thereby the message sent you by Mr. Hull is to be credited and the New York message rejected.

The British Cholera Commissioners, Drs. Klein and Gibbes, have made an exhaustive series of experiments at the birthplaces of cholera in India, and are now preparing a report to the Government of their discoveries and conclusions. They differ in almost every respect from Dr. Koch, the German expert, and it is believed that their report will not only prove of great value to the medical profession all over the world, but will also disprove Dr. Koch's microbe theory.

Mr. William Nicol delivered an excellent lecture at Martine's Hall last Sunday on "The Mission." The audience was deeply interested. His next lecture will be on "Prayer, its Uses and Abuses."

Promotion of Psychological Research.

On the first page will be found several letters selected for the representative character of the writers, and all approving of some systematic study of the phenomena claimed as of preterhuman origin by Spiritualists. While agreeing entirely with the spirit of our Boston correspondent, Mr. J. D. Hull, we think his letter traverses ground beyond the scope of our editorial upon which it is based; and with the casual reader is likely to create impressions not calculated to advance the interests of psychological research.

Truth on certain subjects, says John Stuart Mill, "is militant and can only establish itself by means of conflict." Especially is this the case in Spiritualism, where there is so much that is marvellous and absolutely true in the way of phenomena, and yet where there is also much to foster credulity and extravagance, to lead to fantasies and illusions, and to beguile into paths of error the over-sanguine and the unwary.

"There is such a thing," says Mr. Hull, "as calm and fair discussion." Nothing is truer; but our correspondent will yet learn that this desirable thing cannot be had in some quarters, and he need not go outside the Spiritualist ranks to find where. Our good brother need have no fear of "undue or oligarchic influence."

The Liverpool Times quotes detailed accounts of miraculous cures effected during the recent great French pilgrimage to the shrine of Our Lady of Lourdes. The names and addresses of those benefited are given together with the most authentic particulars of their maladies. A very remarkable instance is that of a young girl named Josephine Blays, of the town of Luche, canton of St. Veran, Deux Sevres, who became entirely dumb some two years ago from an affection of the nerves.

Fair-minded non-Spiritualists cannot fail to see Fiske's intemperate and unscientific spirit. His animus is especially distasteful to one who as a Union soldier in the late Rebellion, risked his health and life for his country, and who vividly recollects that this same Dr. Hammond was, as Surgeon-General, accused of a heinous offense, convicted and cashiered; that later on after tremendous efforts to secure a rehearing, one was had and the Court of Inquiry refused to recommend any change in the sentence.

Queen Margherita of Italy is making an effort to revive the making of Venetian point lace. She has established a school, from which the graduates go out to teach to others the mysteries of the craft. Already there are 4,000 pupils, all at work, and thirty-four varieties of point are turned out.

knowledge of D. D. Home; hence when Prof. Fiske assumes to disparage the bona fide character of certain phenomena by citing Hammond as proof, by calling Home a trickster, and furthermore virtually says he would not trust his own senses, we do not feel that the public should respect any work in the line of psychical investigation to which he is a party.

Our comments in connection with the proposed society of Cambridge and Boston are in no inimical spirit to the society per se, but only offered to show Mr. Hull and others one of the possible and probable difficulties in the way of local societies, which would not prevail in such a one as we advocate.

When Dr. Thomas says he will "look with favor upon any careful and well considered effort" he but voices the feelings of millions. Rev. Mr. Thayer puts it tersely and correctly when he says, "Betwixt religious bigots and scientific bigots the facts seem thus far to have had no adequate hearing."

Our talented correspondent Mr. Holland, takes too narrow a view if he imagines the subject can be handled by medical experts alone. A very casual glance at the phenomena will show him that the subject is entirely too big for any one class of experts. We hope he will again read our suggestions as to the requisites necessary for the corps of experimenters. It may also be asserted with truth that many Spiritualists can be found who are experts in so far as separating the genuine from the spurious, and can detect the difference more readily and with greater accuracy than those unfamiliar with the study, however well qualified they may be in other directions.

Miraculous Cures—Orthodox Views.

The Liverpool Times quotes detailed accounts of miraculous cures effected during the recent great French pilgrimage to the shrine of Our Lady of Lourdes. The names and addresses of those benefited are given together with the most authentic particulars of their maladies. A very remarkable instance is that of a young girl named Josephine Blays, of the town of Luche, canton of St. Veran, Deux Sevres, who became entirely dumb some two years ago from an affection of the nerves.

In reference to cures of various kinds—faith, prayer and miraculous cures—the Christian Advocate says that "after all that has been said, is it sure that any have been healed in a supernatural manner? Medical and general literature furnish large numbers of instances of the effects of imagination and excitement. These are so well known that quotations are unnecessary. Persons have been given water and bread pellets instead of drugs, and it being told them that certain effects would follow, they felt exactly the symptoms described. Imagination has made people well and sick. Once, indeed, it is said a body of surgeons, being allowed to take a condemned criminal, actually killed him by imagination."

A city correspondent writes as follows: "The well known medium for physical manifestation, Mrs. Ada Knapp, formerly Miss Ada Turk, gave Mr. William Nicol a very pleasant reception at her residence, 696 West Madison street, last Wednesday evening. About thirty friends were invited, among whom were a number of mediums: Mrs. Trudell, Mrs. S. F. DeWolf, Mrs. Dr. Fullerton, and Mrs. Anderson. The addresses and poems by the mediums under control, and the good music, made the occasion very enjoyable. Mr. Nicol, responded in a very able manner. This was his first reception by the Spiritualists of Chicago, which will be long remembered by him as one of the pleasantest evenings of his life."

Queen Margherita of Italy is making an effort to revive the making of Venetian point lace. She has established a school, from which the graduates go out to teach to others the mysteries of the craft. Already there are 4,000 pupils, all at work, and thirty-four varieties of point are turned out.

GENERAL NOTES.

Mr. William Nicol will conduct the People's Spiritualist meeting in Martine's Hall, 55 Ada St., next Sunday at 2:30 P. M. Seats free.

Geo. H. Brooks has lately been lecturing at Miltonville, Pleasant Valley, Delphos, Beloit, Palmer, Hoddum, and other places in Kansas.

Mrs. Sarah Graves is slowly gaining in health, we are glad to hear, and has been able to speak at Rockford and Pierson, Mich.

On the 8th page, General Estabrook tells his experience with the medium Mrs. Burns. The General is an investigator of many years standing.

The Theosophist for October is at hand and contains the usual interesting matter upon various subjects. Price single copy 50 cents. Also copies of the Supplement for October, price, 25 cents. For sale at this office.

We have received the first number of The Correspondence University Journal, published at 162 LaSalle street, Chicago. Its aim seems to be a laudable one, and we hope it will meet with abundant success. Subscription price \$2 per year; to clubs of five, \$1.

Crime seems to be decreasing in Great Britain. The number of offenders committed for trial and convicted, had between the years 1868 and 1883, decreased from 14,000 to 11,000; in Ireland from 2,500 to 1,900, and in Scotland from 2,400 to 1,700.

A deaf family in New Hampshire has been traced back to the fourteenth century in England, and in all that time has regularly shown a succession of deaf mutes. In Maine there is a family in which there are ninety-five deaf mutes, all of them connected by blood or marriage.

"Death in its Degradation and Dignity" is the title of a very able and timely contribution from Prof. Wilder, to be found in another column. We hope every subscriber who does not file his JOURNAL, will mark Dr. Wilder's article and place it in the hands of some orthodox Christian friend. The JOURNAL has a profound respect for religion and the tenderest regard for differences in religious views; but it has only contempt and pity for such mean, distorted conceptions as are put forth by men like McLeod, Talmage and others of the same stripe.

Prussia has 2,322 young men studying theology, and all but 414 of these are students in the Prussian universities. About 450 candidates enter the ministry each year, a number not equal to the demand. The eleven provinces require an annual supply of 400, while the asylums and schools call for 100 more. Greifswald, which in 1870 had but 30 students, has now 202, presenting a larger increase than has been gained by any of the theological faculties. According to existing regulations, all theological students must spend three semesters, or half-years, at Prussian schools. The remainder of the course may be taken at any other German university.

One night last week the house of Professor Phelps of Andover, Mass., was broken into and the safe unlocked. The thieves took out about \$35,000 worth of securities and then left. All but \$5,000 worth of the securities, which consisted of U. S. bonds, City of Providence bonds, Chicago, Burlington and Quincy railroad bonds, and some mortgages, were found in the bushes near the house, where the thieves threw them. Of the securities taken, about \$5,000 were in United States bonds, of which about \$2,500 were registered. Professor Phelps said he was thinking of removing most of the securities to vaults in Boston, but had neglected to do so. The safe was uninjured, it having been unlocked with a key which the burglars had with them.

Mrs. R. C. Simpson, of 45 North Sheldon street tells us of a striking instance of healing in her own case. Mrs. S. has been for many years subject to attacks of quinsy, which no medication could arrest or even alleviate to any great degree. Last week she had been suffering for three days with the disease and was constantly growing worse when Mr. F. M. Penneck, secretary of the American Spiritualist Association, called at her residence for a séance. Mrs. Simpson acceded to his request though able to articulate only with difficulty. In the midst of the séance "Ski," the Indian control, asserted that the sitter had healing power; and after some conversation Mr. Penneck, as an experiment took Mrs. Simpson's hands in his for a few minutes. Mrs. S. felt a series of shocks proceeding from Mr. P.'s right hand. Neither the operator nor patient anticipated any marked results; great therefore was Mrs. Simpson's surprise and pleasure to find within ten minutes after Mr. P. had departed, that she was entirely well. Nearly a week has since elapsed with no return of the disease. This result is very gratifying also to Mrs. Simpson's host of patrons, and those seeking knowledge of the phenomena, as there are few mediums who succeed so uniformly in giving satisfaction.

Dr. W. H. Stennett, who has for many years ably presided over the passenger interests of the Chicago & North-Western Railway Company's vast network of roads has been promoted to the position of Assistant General Manager of the company. On Saturday, the 1st inst., he turned over his old office to Mr. R. S. Hair who will hereafter be General Passenger Agent. This is a suitable time to compliment Dr. Stennett on his uniform courtesy and fair dealing. In our long continued business relations with the Doctor we have learned to esteem him most warmly both as a personal friend and business acquaintance. We congratulate him on the deserved preference. Mr. Hair has been the popular and efficient General Travelling Agent of the Company, and assumes his present position well equipped for the work and with the best wishes of all who do business with his department.

The Red Sunsets.

The Comptes Rendus of September first and eighth, contains two papers read before the French Academy of Sciences, which give a new version of the question which has been agitating scientific minds—the cause of the red sunsets that have been witnessed in this country and in Europe.

The Chicago Tribune, commenting on the wonderful phenomenon, claims that "There can be no reasonable doubt that this coronal exhibition to observers in the mountain regions of Europe, and the red sunsets seen at these lower altitudes in the United States, are both due to the existence of highly comminuted matter in the higher strata of our atmosphere, and that such impalpable dust was not there previous to last year. It has been stated in the scientific periodicals that this matter was probably thrown up by the earthquake in Java in 1883; but the persistence of the phenomena for so long a time after that event may well raise a doubt in the mind of the ordinary reader.

We publish this week on our sixth page, Mr. Colville's answers (taken from the Medium and Daybreak) to the questions suggested by E. W. Wallis. We shall publish next week responses to the same questions by J. J. Morse, an English trance speaker of acknowledged ability.

General News.

The London Telegraph says that Lord Roseberry will shortly be offered a seat in the cabinet. The Italian Government is about to send two cruisers to the Congo to look out for Italian interests. King Leopold, of Belgium, has sent a silver medal to King Humbert of Italy, in recognition of his heroic work during the prevalence of cholera in Italy.

The "Illustrated Science Monthly" on Spiritualism.

Under the above head, Light, of London, says: There are many signs abroad that the conflict of establishing the reality of our phenomena is nearly over. They are being recognized as genuine on every hand. The religious papers when denouncing Spiritualism, do not at any rate deny its facts; they simply call in question their source, a short time since we directed attention to the calm and dispassionate utterance of the Journal of Science with regard to the psychographic experiments with Mr. Eglinton, and now the magazine whose name appears at the head of these lines takes up a similar attitude.

I would conclude with an expression of my conviction that the result of all these researches is to strengthen our belief in the possibility of the communication of the spirit of man with other spiritual existences—a belief which is not inconsistent with all the advances of science, and the teaching of the doctrine of evolution, which fixes no limit to the development of man, nor places a bar to the continuity of his existence either in his human or in a higher phase of being, and which rejects the words supernatural and miraculous, with reference to the phenomena under consideration, as vestiges of ignorance and superstition, notwithstanding that no complete explanation thereof is as yet forthcoming.

MUSICAL.

The KNABE PIANO, which has such a wide popularity, is considered by many experts to be superior in every way to any other Piano in the world. The success of this Piano has only been attained by years of careful study, and the Knabe, with its excellent singing qualities, its great power, the elasticity of touch, and superior workmanship, is justly the favorite. Herr Faelten's piano solos at the recent Worcester Festival, the Schumann's concerto, in A minor, op. 5, and Liszt's Rhapsodie No. 4, which were so highly praised, were both performed upon a Knabe Piano. Herr Faelten pronounced it to be the best Piano he had ever seen.

Macmillan & Co., intend to issue towards the end of November a double Christmas number of the English Illustrated Magazine. It will contain no less than seventy-two illustrations, eight of them full-page plates worked separately on fine paper. The frontispiece will be a study of a child's head by Mr. Burne Jones, and among the contents will be "Gainsborough," by Mr. J. Comyns Carr, with illustrations; "The Squire at Vauxhall," by Mr. Austin Dobson, with illustrations by Hugh Thomson; "Christmas in the Kyber pass," by Mr. Archibald Forbes; "Cavalry," by Frederick Pollock, with illustrations; "Our Mission to Abyssinia," by Mr. E. Villiers; "St. Guido," a poem by Mr. Richard Jeffries; an article on "Calvados," illustrated by Mr. W. J. Hennessey; "Naworth Castle," by Canon Creighton, with illustrations by Mr. George Howard; and a short story by Mr. Henry James.—London Athenaeum.

The Co-operative Building Plan Association, 24 Beekman Street, New York, has lately issued, in pamphlet form, SHOPPEL'S BUILDING PLANS FOR MODERN, LOW-COST HOUSES. Appreciating the necessity for such a work the publishers have undertaken the task and the contents of this indicate their success. The drawings are by well-known architects and the descriptions are accurate in detail. They propose to add to and revise each year, always showing the latest improvements and many subjects will be treated. Price, single number, 50 cents.

A grand opportunity is now presented for those wishing a copy of Mrs. Emma Hardinge-Britten's latest work, "Nineteenth Century Miracles." This work, lately issued, is a Royal octavo, fine lined paper, cloth binding, containing fine engravings of some of our most illustrious men and women, and has previously been sold at \$2.50, postage 25 cents extra; it has now been reduced to \$1.50, postage 25 cents extra. At this low price every reader of the JOURNAL ought to send for a copy. For sale at this office.

As the season advances, the pains and aches by which rheumatism makes itself known, are experienced after every exposure. The thousands benefited by Hood's Sarsaparilla warrant us in urging others who suffer from rheumatism to take it before the first keen twinge.

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Spiritual Meetings in Brooklyn and New York.

The Church of the New Spiritual Dispensation meets every Sunday, at 8 and 7:45 a. m., at their new hall on Adelphi Street, near Fulton. Mrs. J. T. Little, resident speaker; Daniel Coons, Sec'y.

A Spiritual Conference for discussing questions pertaining to Man's Advancement in Spiritual Truth, will be held in the Church of the New Spiritual Dispensation, 416 Adelphi St., between Crown and Fulton Aves. every Sunday at 8 p. m. Seats free and every one welcome.

The Brooklyn Spiritual Conference meets at Everett Hall 808 Fulton Street, every Saturday evening at 8 o'clock. W. J. Cushing, President; Lewis Johnson, Vice-President.

New York City Ladies Spiritualist Aid Society, meet every Wednesday, at 8 p. m., at 171 East 93rd Street.

The People's Spiritual Meeting of New York City convenes every Sunday at 2:30 p. m., and 7:30 evening, in Arcadium Hall, No. 57 West 25th St., corner Sixth Avenue.

Saratoga Springs, N. Y.

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

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.

Chicago, Ill.

The People's Society of Spiritualists hold meetings every Sunday in Martin's Hall, 55 Ada Street, near Madison, at 2:30 P. M.

A Meeting of the Chicago Association of Radical Progressive Spiritualists and Mediums, will be held in Liberty Hall, No. 218 West Madison Street, at 2:30 P. M., Sunday. The public cordially invited. Seats free.

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THE Wisconsin State Association OF SPIRITUALISTS.

Will hold its next Meeting in St. Andrew's Hall, 406 Grand Avenue, Milwaukee, on the 6 and 7 of Dec., 1884. Speakers: Prof. E. F. Jones, of Chicago, Ill.; Rev. J. E. Remsburg, of Wm. M. Lockwood, of Ripon, Wis.; The Cross Church Trance Medium, who gave such universal satisfaction at our last meeting, will return for one month for this. All Liberals and Free Thinkers are invited. The Chicago & N. W. Chicago, Ill., & St. Paul, Lake Shore, Wis., Central, and Mil. & Northern railroads, will return for one month for this. All Liberals and Free Thinkers are invited. Program: Friday evening, lecture by J. E. Remsburg; Saturday forenoon general conference; Saturday afternoon, lecture, by J. E. Remsburg, subject, "Superstition"; Saturday evening, lecture, by J. E. Remsburg, subject, "The Spirit World"; Sunday 10:30 a. m., lecture, by J. E. Remsburg, subject, "The Spirit World"; Sunday 2:30 p. m., lecture, by Prof. Wm. M. Lockwood, subject, "The Spirit World"; Sunday evening, lecture, by A. B. French, subject, "Spiritualism Compared with Materialism." Each session will be preceded by a concert. To be interspersed with music by the Cross Church Trance Medium.

A few will be entertained free. Board and Lodging at Collier House, 414 and 416 Broadway, 75 cents per day. Admission each session, 15 cents.

Wm. M. Lockwood, President, Dr. J. C. Phillips, Secretary. Gen. M. W., Oct. 25th, 1884.



Each revolution of the globe carries with it a huge cargo of human misdeeds and horrors. A light and intelligent soul are dragging out lives of misery, sickness and pain while old fogies march grandly on compounding their huge mass of poisonous parasites and spreading them out to a class of men who have been pitched forward through a course of Greek and Latin, and settled down to killing peacefully, scientifically, with little or no regard to the natural conditions of the human mind and its body. The only aim of fogies is to be very careful and not to kill the suffering at the first dose but letting him drag out many days, months and years, every moment filled with suffering. Science and wisdom at last exposes the cause of poor suffering humanity, and when their electrical vibrations fall on the pretended wisdom of old fogies and their must-catch to the four winds as represented in our cut.

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Voices from the People, AND INFORMATION ON VARIOUS SUBJECTS.

In the Bellio Philosophical Journal. In Memoriam.

Mr. Annie Morse Lawton passed to spirit-life, at Milwaukee, Wis., Oct. 1st, 1884.

Beautiful buds, and beautiful flowers, Childhood's fair dreams, youth's fanciful hours, Beautiful hopes, so near at hand, Whose brilliant rays would flood the land, Talent and love, who freedom sought, But only free in realms of thought!

Chains that bind the spirit here, Mantle of cares that dark appear, Shadows gray on every side, Only one star her steps to guide; Bright through the mist of coming years, Shine smiling hope which quelled her fears.

Bright the morn of heavenly day, Shadows and mists have rolled away; Hope's bright star, that priceless gem, Sparkles with radiant gleam; Clear are the brilliant rays of light, Pure are her robes of spotless white.

Silent now to mortal strife, Safe in the home of endless life, Free at last from vexing cares, That lone friends have laid away; The angel Death, he would not wait, But bore her through the pearly gate.

Friends that linger here below, Patient by, though the years move slow; Ceaseless time will wind at last, All your life's friends will fade away; They will be the gates swing open wide— You'll meet her on the other side.

Dust to dust, the mortal part; Silent at last that beating heart; Beautiful still the senseless clay, That lone friends have laid away; Sweet may the flowers that ever bloom Over our Annie's silent tomb.

HATTIE J. RAY.

For the Bellio Philosophical Journal.

Our Baby.

BY JULIA E. BURNS.

He came and he lay on my bosom, That life of my being a part, Such a wonderful image of beauty, That throbbled into life 'neath my heart.

But he died, and I lingered in sorrow, And in my grave he lay; When a voice whispered soft through the darkness, "With your babe all is well, all is well!"

I gathered sweet flowers of the valley, And with rich weeds the conservatory gave, I took them with tender love, And scattered them over his grave.

But that voice said, "Not here is your darling, He has gone with the angels to dwell; And again was the lesson repeated: "With your babe all is well, all is well!" 122 De Kalb St., Chicago.

* Mrs. Burns affirms that the following lines were given her by a spirit friend, through her own mediumship. Whether the verses are original she does not know.

For the Bellio Philosophical Journal.

The Gospel of True Manhood.

BY CHARLES DANBARN.

No. 7.

The idea that the human soul was created by divine fiat was born most naturally out of the surroundings in which primitive man found himself. Nature's powers were everywhere his master, so he felt himself in presence of a superior who was often angry. He could not conceive of a Deity as other than a big man protecting his friends and ignoring his enemies; or if he did not actually make his deity a man he yet endowed him with all that he himself admired in man. Do not wonder at this, for remember it is only yesterday that the genius of a Darwin, a Haeckel, a Spencer discovered and unfolded the law that creates existing forms by the slow process of evolution. Think of the long years that were passed before the human brain could become capable of such a conception, and yet a longer time was required, to develop the power to gather facts and at last demonstrate the truth to the scientific mind. It is yet but a very short time since Copernicus, by theory proved the absurdity of the old teachings that the world had four corners, and had a sun, moon and stars made for its special benefit, and yet more recently that Newton taught us the law of gravitation, that chains us to the giant sun.

When Priestly discovered oxygen, it was the key to the mysterious fact that everything we see and touch is just solidified gas. When Prof. Crookes, the Spiritualist, demonstrated the motive force of light, it became a proof of the already suspected fact of the correlation and concentration of nature's forces. In other words, the light, the magnetism, and every other force in existence, is but a manifestation of one great universal power, which man can control and utilize, though he can neither create nor destroy it; and thus nature's forces of every description stand as haughty master to man's ignorance, but as humble servant to his knowledge. Step by step method has loomed up larger and grander, while the old feared, dreaded and venerated gods have been gradually relegated to more distant regions. Humanity is ever loth to claim its sovereignty and wear its crown.

Man stands as an immortal soul, now for a brief space on earth, and associated with matter and law, in which trinity—man, matter, law—he is the all-powerful divinity which represents the highest conception of a mighty Supreme. But just as in the family circle, there are neither harmony nor order without a loving father, an affectionate mother, and happy children, so does the gospel of true manhood demand that the immortal soul shall be in full harmony with matter and law.

Thus we come back to our previous assertion that man unborn can be either in harmony or at discord with his surroundings; and that it requires no divine Creator to space and rule off his life future; but that directly from his mind, present and past, comes the life history which the ignorant even yet ascribe to predestination. We have already noted the special effect upon human life of the actions, desires and emotions of both father and mother of the unborn babe; but we have not yet alluded to the laws of life that are beyond direct parental control, though they point to the fact, that just as the distant past may shadow or brighten your life and mine, so our conduct of to-day is helping to mould the characters of those who will come long after us. So we will now try to point out some of these more remote influences which can hardly be said to come under the direct laws of heredity.

It has long been known to the world that the father impresses the history of himself and his ancestors more or less clearly upon his child; but it has not been generally known that he can also give the impress of himself to children of whom he is not the father; yet that is to-day a clearly proved fact. It is but a generation ago that this fact came into startling prominence. An English gentleman who was a most successful breeder of racing horses, received a male Quagga as a present from a friend in Africa. The Quagga is an animal similar to the Zebra, and I believe even more unamiable. By some great carelessness the Quagga became the father of a colt by a very fine blooded mare. The Quagga was at once presented to the Zoological gardens of London, which were some 200 miles away. The all-important fact was this—that the future colts of that mare were all marked with Quagga characteristics. Here was a stupendous fact for the breeder of animals, though probably it was not at once perceived that as a fact it was equally applicable to mankind.

After this case occurred in Scotland that emphasized the law as belonging to all life, and not merely to the lower grade of animals. A woman in Glasgow, Scotland, married a colored man from America. After the death of her husband a child was born, who, of course, was a mulatto. Soon after she became the wife of a Scotch mechanic, and the mother of several children, all of whom exhibited more or less colored blood of her first husband; the children being distinguished by the fact that a man can impress his nature upon children of whom he is not the father. In our next we will try and show why this must be so.

Answers Given to E. W. Wallis's Questions by the Guides of W. J. Colville.

1.—How far are the trance utterances of the medium to be regarded as yours? Do you supply the words, or only impress the ideas?

1.—In the case of the instrument we employ, we give you to understand that the utterances are ours unqualifiedly. Not only are the thoughts ours, but the words are ours. You have had the opportunity of listening to a number of our discourses, you may have observed that not only do the ideas vary, but the phraseology varies also, and that very considerably when different spirits take control. From infancy we have operated on the brain of our instrument, rendering it so susceptible to our control that we can almost at any time express ourselves in our way through his lips. Sometimes he is fully conscious of all that transpires when under our influence; at other times he is semi-conscious, and there are occasions when he is entirely oblivious to all that is being said through his lips. It is the usual custom of the controlling spirit to take full possession, both of the brain and body of the medium, not forcibly, but with his full consent and at his invitation. He invites us to use his organism for the accomplishment of our work, he being in every sense a willing instrument in our hands, having confidence in our superior knowledge to his own; therefore, he does not strive to limit us in our speech. But though we have no objection to contend against from him while possessing his organism, we are conscious of the sympathy, indifference or antagonism of our guides, and of the conditions, either favorable, the minds of listeners being receptive, we find it much easier and pleasanter to speak than when we have to rebut antagonistic waves of thought, or speak to listless auditors. However, we are usually able, without much difficulty, to overcome mental antagonism sufficiently to prevent its modifying our utterances in the sense of coloring them with ideas foreign to our own. Our instrument would be psychologized at times by persons in the flesh, were it not for our having the greater hold over him, and being able to thwart antagonistic wills. If at times it appears that in normal conversation the medium speaks much as we do through him, this circumstance must be attributed to either of the following causes: he is really at such times receiving ideas and language from us or our ideas and phrases have become so extensively embodied in his having accepted them from us and intelligently endorsed them. The regular band of twelve guides have appointed one of their number as his mouthpiece, and on ordinary occasions he is the spokesman expressing the thought of the band in his own words. But while frequently different spirits included in the band take control directly, and sometimes other spirits are invited to do so by the regular guides, on all occasions the spirit directing controlling uses his own language. When a spirit wishes to express thought, and is not able to take direct control, one of the regular guides acts as spokesman or interpreter. On such occasions the thought is that of the spirit who transmits it, the words those of the interpreter.

2.—Do you take complete control of the organism, or simply stimulate and inspire it?

2.—Usually we positively take control of the organism. We are, while we are speaking, practically re-embodied. Whenever the medium is entranced, and he often is absent from his body during entrancement, the controlling spirit has actual possession of the medium's body, and uses it as though it were his own. In private conversation, when matters are entered into with which the medium in his normal condition does not feel competent to deal, and upon which he desires assistance from persons in the flesh, or other of them will assist him without taking actual possession of his brain or body, by impressing him with ideas and by stimulating his mind and memory.

3.—Do the conditions of the medium, or the surrounding influences, affect you? If so, how?

3.—In the answer to the first question we have said the surroundings of the medium necessarily affect us to some extent, as when we take full control of him we can realize through his senses what he would realize through his own. If he is ill, or very much fatigued, or has been greatly annoyed or excited, we are in the position of musicians who have to play upon a repaired instrument, or one that is somewhat out of tune. We can, generally, so far overcome these disturbing elements sufficiently to express ourselves with tolerable clearness on all occasions, but when conditions are very unfavorable we may have to make much greater effort to speak than usual, and if such untoward efforts lead to be made very constantly, they would overtax the medium both mentally and physically.

4.—Do you speak for yourself only, or act as spokesman for other spirits?

4.—The spirit who is now addressing you speaks both for himself, and as the spokesman for the entire band of twelve guides; but very often when a spirit has experiences peculiarly his own which he desires to relate, or wishes to express ideas which he himself holds without obtaining whether they would be identical with the opinions of his normal state. If he is ill or very much fatigued, or has been greatly annoyed or excited, we are in the position of musicians who have to play upon a repaired instrument, or one that is somewhat out of tune. We can, generally, so far overcome these disturbing elements sufficiently to express ourselves with tolerable clearness on all occasions, but when conditions are very unfavorable we may have to make much greater effort to speak than usual, and if such untoward efforts lead to be made very constantly, they would overtax the medium both mentally and physically.

5.—Can you ever recede from the facts and thoughts foreign to the medium?

5.—We do not refuse to make use of information from whatever source it may come, but we never give it forth as our own until we have verified it, or what we consider good reasons for indorsing it. As to "facts and thoughts foreign to the medium," we can scarcely conceive of much benefit arising from inspiration, or any kind of spirit control, if nothing is received through a medium except that which he has acquired from other than his spirit guides. The imputation conveyed in this question is that either spirits know nothing and have to learn everything from or through a medium, or else that they are so paralyzed in their endeavor to put forth their own ideas and thoughts, that the medium really controls, or arbitrarily limits them. There are persons of peculiarly positive nature, not very mediums, but sufficiently so to be assisted in giving expression to ideas by spirits, who are assisted by spirit friends to classify, arrange, and give forth their own normal thoughts and ideas in their best form. But even in such cases, where mediumistic ability is not very great, ideas and thoughts often come into the minds of the one who claims them as his own, intuitively or inspirationally. An idea or phrase is lawfully present when you are grasped and comprehended it, but in many instances the thoughts and ideas you suddenly conceive are, unknown to you, spiritual impressions.

6.—Do you appropriate and use thoughts, ideas, and illustrations which you find in the mind of the medium, or do you "pick the brains" of some one present, or are you helped or hampered by the hampered of a positive person?

6.—We do make use of information in the mind of our medium, when it is in a form which we can use, but should he hold ideas foreign to our knowledge or conviction, he could not express them when under our control. Were he accustomed to use apt and pithy illustrations which we could not easily improve upon, we should, no doubt, employ them. This would not be a species of mental piracy, for two reasons: 1st, knowledge is not the exclusive property of any person or set of persons. All general information, every one has a right to obtain, and use if he takes the trouble to possess himself of it. With private matters we maintain a discreet reserve, never alluding to them publicly, and in no case, except when to allude to them is in our judgment necessary for the avoidance of some trouble or mistake.

2nd.—Our medium places his brain and its contents at our disposal, therefore, we are acting quite honorably when we employ that which is freely loaned to us. There are no quibbling or evasive understandings on such matters between mediums and their guides, where mutual esteem and confidence prevail. As to picking the brains of persons present, those who are so conceived as to imagine the spirit world is always obliged to borrow their stock-in-trade, or else remain destitute of facts, seldom possess much which we should care enough about to take the trouble of "picking." There is, however, very often the guides of a speaker will know what is passing through the minds of some members of an audience, and will often allude to it, discourse upon it or answer it, generally prefacing their remarks or quotations by such a remark as—"Some persons think so and so." In these cases the guides usually endeavor to explain difficulties and correct what they believe to be errors in the thought of those who are before them. In the case of sensitive persons, more adapted for private or test mediumship than lecturing, persons in the audience often control the sens-

tive on the platform for the time being, and in a few instances public speakers are psychologized as they desire from native persons in the audience. Positive and negative are strictly relative terms. Every one is positive to some people and negative to others. A very positive person, if extremely dogmatic and self-conceited, is an annoyance when a medium is very timid, or yielding to the influence of others in the flesh, if the spirits cannot obtain full control. In the case of a medium who is naturally inclined to rebut mental influences directed at him from persons present, but we have never yet found a person who could control him against our will. But it is not so with persons who are merely undergoing mediumistic development. Sometimes a very positive person, setting his will resolutely against ours, stimulates us to an unusual effort to express our own ideas in opposition to his with greater force than ordinary. Resistance to us is always met by us with resistance to our opponent; not in any pugilistic or needlessly controversial spirit, but in the interest of what is truth, and to let our opponent see that he cannot overcome us. If a person holding views with which we sympathize, wishes to be expressed for the good of the cause, then, through our instrument, we are quite ready to assist in giving them expression; but nothing is uttered through our medium while under our control against our will.

7.—How is it that speakers, presumably under spirit control, sometimes give utterance to the thoughts of persons in the audience?

7.—We have already told you that we are sometimes in mental sympathy with some of our auditors. Certain truths are self-evident, and if grasped at all must be expressed in one way only. Historical events, dates, &c., cannot be altered by opinion when they are simply referred to and not commented upon. When speakers, presumably under spirit control, give utterance directly to the thoughts of persons in the audience, they are themselves influenced by those persons, or their guides choose to give expression to thoughts floating in the mental atmosphere for reasons of their own. At a given time and place, while such a phenomenon is transpiring, it would be well to question the controlling spirits immediately the course is finished, or at the earliest opportunity, if questions are not in order then.

8.—If spirits through mediums employ information and illustrations which the medium has acquired by ordinary means; or which they (spirits) obtain from the minds of persons in the audience, are we justified in thinking such dishonest and immoral, and in calling them "mental pirates"?

8.—You are not justified in thinking anything of the sort. A great deal of nonsense is often talked and written about plagiarism, and it would require years of study to explain fully the reasons for the involved phenomena vulgarly called plagiaristic. It is clearly the duty of every speaker or writer to acknowledge the sources of his information, or to give the truth, so that no one can lay claim to being the author of knowledge, dishonesty can only be inferred when temporizing is resorted to so that one's own ideas are kept back from cowardice or other unworthy motives. But it is evident that mediums are far more likely to be culpable in this direction than spirits. Few persons care to deceive without a motive, and the motive which usually prompts to deception is the desire to gain money, or to gain respect or loss by standing well off in an earthly public. The fact is, there are many mediums over whom spirits have not gained full control, but over whom they are wishing of obtaining an influence. These mediums desiring to be themselves and their spirit guides at the same time, foolishly prating of the retention of individuality while they do their best to annihilate it by being under spirit control, or by being under the influence of many stumbling-blocks in the way of spiritual utterance. There may be such beings in the universe as "mental pirates," but the term to us is one extremely hard to define clearly.

9.—Do you know anything of a class of spirits who wander to their audiences, retaining to themselves truths which would do good?

9.—There are mediums who desire their spirit guides to impart to their audiences, and by their mental attitude attract spirits who are on a similar plane of thought to those whom they are about to address. Fancy a medium, who is easily controlled by a number of different spirits, earnestly praying by the force of strong mental desire (and desire is prayer), that the utterance may be acceptable to the hearers, may coincide sufficiently with their own views not to provoke their antagonism, or to excite their envy. If the law of affinity prevails both on earth and in the realm of spirits, regulating and forming all mental unions, what is more probable than that spirits holding specific ideas should be attracted to those persons on earth who share their opinions? It should never be forgotten that though in the universal heavens there is a universal religion, in those spheres which immediately overshadow the earth, spirits entertain ideas which they are anxious to impart to others, especially if they were in any way bigoted and self-sufficient. If there be any strong desire anywhere to hear certain opinions delivered and endorsed, it is in no sense necessary to summon evil-disposed spirits, or willfully to hold back truth, unless your object is positively evil, and in such cases your own evil motives will attract undeveloped and earth-bound spirits who will endeavor to prevent you from doing so. However, it will be well for you to bear in mind that all-wise spirits adapt their teaching to those who come to them for instruction. Different minds must be approached in different ways, and without pandering to error or cloaking your convictions. You can often gradually lead your scholars up to your plane of thought by commencing with them where they are, and taking them with you step by step. Some persons are so constituted that a faint streak of spiritual light, much would only dazzle, bewilder or repel them; the light must be tempered to their weak eyes. If persons are just emerging from orthodox Christianity they do not need exactly the same ministrations as those require who are just groping their way out of Atheism. Every wise teacher endeavors to give his scholars the opportunity of doing for themselves, and to be discreet is not to be conscientiousness or to be untrue to your convictions. If there are spirits who are actuated by unworthy motives, we are sorry for them, but so far as our own policy goes we endeavor to ungle discretion and honesty.

10.—Is it your opinion that trance mediumship requires the "out-gate" condition? That the medium should refuse to provoke their antagonism, or to excite their envy, especially if they were in any way bigoted and self-sufficient. If there be any strong desire anywhere to hear certain opinions delivered and endorsed, it is in no sense necessary to summon evil-disposed spirits, or willfully to hold back truth, unless your object is positively evil, and in such cases your own evil motives will attract undeveloped and earth-bound spirits who will endeavor to prevent you from doing so. However, it will be well for you to bear in mind that all-wise spirits adapt their teaching to those who come to them for instruction. Different minds must be approached in different ways, and without pandering to error or cloaking your convictions. You can often gradually lead your scholars up to your plane of thought by commencing with them where they are, and taking them with you step by step. Some persons are so constituted that a faint streak of spiritual light, much would only dazzle, bewilder or repel them; the light must be tempered to their weak eyes. If persons are just emerging from orthodox Christianity they do not need exactly the same ministrations as those require who are just groping their way out of Atheism. Every wise teacher endeavors to give his scholars the opportunity of doing for themselves, and to be discreet is not to be conscientiousness or to be untrue to your convictions. If there are spirits who are actuated by unworthy motives, we are sorry for them, but so far as our own policy goes we endeavor to ungle discretion and honesty.

11.—It is your opinion that the medium should refuse to provoke their antagonism, or to excite their envy, especially if they were in any way bigoted and self-sufficient. If there be any strong desire anywhere to hear certain opinions delivered and endorsed, it is in no sense necessary to summon evil-disposed spirits, or willfully to hold back truth, unless your object is positively evil, and in such cases your own evil motives will attract undeveloped and earth-bound spirits who will endeavor to prevent you from doing so. However, it will be well for you to bear in mind that all-wise spirits adapt their teaching to those who come to them for instruction. Different minds must be approached in different ways, and without pandering to error or cloaking your convictions. You can often gradually lead your scholars up to your plane of thought by commencing with them where they are, and taking them with you step by step. Some persons are so constituted that a faint streak of spiritual light, much would only dazzle, bewilder or repel them; the light must be tempered to their weak eyes. If persons are just emerging from orthodox Christianity they do not need exactly the same ministrations as those require who are just groping their way out of Atheism. Every wise teacher endeavors to give his scholars the opportunity of doing for themselves, and to be discreet is not to be conscientiousness or to be untrue to your convictions. If there are spirits who are actuated by unworthy motives, we are sorry for them, but so far as our own policy goes we endeavor to ungle discretion and honesty.

12.—It makes not the slightest difference to trance mediumship, as a type of spirit control, whether the eyes of a medium are shut or open. The opening and shutting of eyes usually has reference to the medium rather than to the controlling spirits. If a medium is easily distracted by what is going on around him, if he is nervous, diffident, or not so to entrance while his eyes are open, the spirits usually entrance him to overcome these obstacles. In the case of our own medium, and many others, it makes not the slightest difference to the quality of the communications whether the eyes are closed or opened.

13.—Do you observe that when persons have a natural spiritual ability, they may have the advantage of getting a good education placed before them, it is only right for them to avail themselves of such advantages. But there are many other means of education than those which are purely external. A medium who is thoroughly en rapport with his spirit guides, learns far more from them than from books or earthly teachers, as you often gain more from a high order of conversation than from reading, or mechanical studies, and are usually intuitive, and have often very large perceptive development as well. They become educated in ways impossible to those of smaller intuition. It is a great pity when mediums set too high a value on the opinions of authors and critics, and it does not do for them to put teachers in the place of their guides. If you are a medium for a band of guides, you must either let them be your advisers, or, deeming them incompetent to direct you, refuse to act under them.

14.—Are we justified in expecting "originality" in trance inspired utterances, and what proof have we that spirits are the originators, authors, composers, or inspirers of the orations delivered by their mediums, as opposed to the value of trance mediumship as an evidence of spirit identity?

14.—We should think you are justified in all cases in making intelligent observation. If you find originality, you may not have discovered it because you expected it. Listen attentively to all utterances which are inspired, and judge whether they are by their intrinsic value, or by their historical or other power is a phenomenon which may be examined, observed and weighed carefully. We know there is an immense amount of original information conveyed in trance orations, and those who have benefited by them know that what has been given has not their case as nothing else has done. Spiritual work accomplishes spiritual results. It is not the object of the Spirit-world to give tests to skeptics, but to give greater manifestations will soon occur here, and they will be as already transpired. I may well put confidence in the promise they have given me. I listen to spiritual teachings, and converse with those who have been benefited by them, you will soon find that their influence which work, unless you are not prepared to acknowledge inspiration at all. Some people are not, and therefore, they resort to all manner of devices and theories to account for spiritual manifestation, without spirits. Through one medium it frequently happens that in the course of a few months, speeches differing so widely from each other, and displaying such strong marks of distinctive identity, are delivered that no unprejudiced person can fail to discern the fact that different minds being at work; for they give conclusive intellectual proof of distinctive identity. But it requires impartial and careful listeners to detect all these changes. Many persons have detected them, and do detect them. Those who say they cannot, have either had a very limited experience in the matter, are subject to foregone conclusions which forbid their carefully weighing evidence, or know so little of the resources and characteristics of strictly normal oratory that they are not in a position to judge the matter fairly. Public speeches, however, aim less at giving decisive tests of spirit identity than more private communications, as the former are intended especially to instruct the public in morals and philosophy, while the latter are of a more personal nature.

15.—Will you explain what you understand by Thought Reading, Thought Transference, or Infusion; and the difference between psychical states and spiritual mediumship?

15.—We know of no distinct difference between thought-reading, thought-transference, infusion; or any of the other terms which are applied to the latter express the whole. Mediumship is less than Spiritualism, but a part of it, thought-readers and psychologists are invariably mediums, and mediumship alone will explain the entire range of mental phenomena, alluded to by the questioner. A sensitive is a medium, and a medium is a sensitive. There are differences in degree of sensitiveness, and some persons are far more sensitive than others, but not one can be so sensitive as to become the subject of another's will, without being mediumistic, and no one can successfully psychologize or entrance others, without being aided by a power superior to his own. Adepts are mediums, though all mediums are not adepts. The thought reader, if he reads thought by an effort of his own will, is in a sense a controlling spirit himself, while the one whose thoughts are read, even when he wishes to conceal them, is undoubtedly a person of extreme sensitiveness and highly mediumistic.

16.—As we have a lecture to deliver this evening, you will pardon us for not entering more fully into these questions to-night. We shall deal with them much more fully in a course of lectures we propose shortly to deliver. What we have said to-night, has, however, we hope defined clearly our general positions.

Manifestations of Spirit Power.

To the Editor of the Bellio Philosophical Journal:

That there are more things in heaven and earth than are dreamed of, who that is at all familiar with the facts and phenomena of Spiritualism can gain say? I do not covet publicity, but I have long felt that an account of what is transpiring in my home and in the minds of the spirits intelligent should be written up for the perusal of the readers of spiritualistic literature. These phenomena are of so marked and interesting a character, so closely allied to science, and consequently to humanity, that I cannot feel justified in longer withholding the account from the reading public, many of whom are constantly seeking for accumulative evidence of the consistency and intelligent continuity of life, after what is termed death.

During my stay at Onset Bay camp meeting last summer, I received a written communication from Henry W. Longfellow, in which he said: "A band of advanced spirit chemists are about to commence operations in your home, and ere long you may look for new and startling developments."

Grateful to the dear spirit for the communication, I was glad to read, and give any particular thought to the prospect it contained, but very soon after my return from Onset, it was brought forcibly to my mind. While quietly seated one day, I heard a spirit voice say: "If you will procure some chalk crayons and leave them around, we will try some experiments." I did as requested. In about an hour after the crayon was brought into the house and placed in one of my sleeping rooms, into which the moonday sun was shining brightly at the time, there was drawn upon the head of the bed, independent of the hand of any person in the room, a large and perfectly formed sun flower. The flower symbolized a beautiful Indian girl, who frequents my home, and coming as it did in the blazing sunlight, it seemed very significant. From that time, the manifestations began in earnest. Before the eyes had passed by, many names were written, and several other symbols, flowers and sketches drawn upon the head of the bed. They then requested me to pin paper upon my walls for them to write upon, which I did. The first name to come upon the paper was that of Charles Sumner, the writing being a good fac simile of his handwriting when in earth-life. From time to time other names were placed upon the papers, which I had pinned upon the walls in several rooms until over one hundred and fifty names had been given me in this manner. Many of these names are the signatures of men and women, with whose writing people are generally familiar, and in nearly every case the spirit signature is a good, and in many cases, a perfect fac simile of their chirography when in the material conditions of life.

It has been my privilege to receive much instruction from the dear spirit bands who are operating in my home for the production of independent phenomena, of which have occurred in the bright light of day, and many of these have been of such a nature that they had established a condition here which would enable them to produce in the light, phenomena which had heretofore required the conditions of darkness, and that every manifestation which they should produce in my home from that time would be produced in the light. Such has been the case. I have had pen and ink carried from one place to another names and messages written with them, and at one time when the sun was shining brightly upon the table, Henry W. Longfellow, Edward Everett, Col. Ellsworth, and R. W. Emerson wrote their names with pen and ink, leaving two pens standing in the inkstand. It is not an unusual thing for my spirit daughter and others to write notes in fine a hand as to be legible only by the use of the microscope. It was my privilege to receive an independent communication of nearly four closely written pages from H. W. Longfellow, containing much of great personal interest. This message was secreted in the standard of a large lamp, and the dear writer sent me to find it. All of the writing has been spontaneous, without solicitation on my part. I never know when it is done, or where to look for it, until told by my spirit visitors. They have recently drawn (independently) two symbolic pictures, and I have been very much interested in these pictures are an interesting phenomenon for any one to look upon; but the promises and prophecies which they symbolize, are of peculiar interest and significance to me and hence they are doubly prized by me. I must not, however, stop to relate more of these phenomena at this time, though I could fill many sheets with interesting accounts of the daily occurrences in our home. The promise is, that far greater manifestations will soon occur here, and they will be as already transpired. I may well put confidence in the promise they have given me. I

listen to spiritual teachings, and converse with those who have been benefited by them, you will soon find that their influence which work, unless you are not prepared to acknowledge inspiration at all. Some people are not, and therefore, they resort to all manner of devices and theories to account for spiritual manifestation, without spirits. Through one medium it frequently happens that in the course of a few months, speeches differing so widely from each other, and displaying such strong marks of distinctive identity, are delivered that no unprejudiced person can fail to discern the fact that different minds being at work; for they give conclusive intellectual proof of distinctive identity. But it requires impartial and careful listeners to detect all these changes. Many persons have detected them, and do detect them. Those who say they cannot, have either had a very limited experience in the matter, are subject to foregone conclusions which forbid their carefully weighing evidence, or know so little of the resources and characteristics of strictly normal oratory that they are not in a position to judge the matter fairly. Public speeches, however, aim less at giving decisive tests of spirit identity than more private communications, as the former are intended especially to instruct the public in morals and philosophy, while the latter are of a more personal nature.

12.—Will you explain what you understand by Thought Reading, Thought Transference, or Infusion; and the difference between psychical states and spiritual mediumship?

12.—We know of no distinct difference between thought-reading, thought-transference, infusion; or any of the other terms which are applied to the latter express the whole. Mediumship is less than Spiritualism, but a part of it, thought-readers and psychologists are invariably mediums, and mediumship alone will explain the entire range of mental phenomena, alluded to by the questioner. A sensitive is a medium, and a medium is a sensitive. There are differences in degree of sensitiveness, and some persons are far more sensitive than others, but not one can be so sensitive as to become the subject of another's will, without being mediumistic, and no one can successfully psychologize or entrance others, without being aided by a power superior to his own. Adepts are mediums, though all mediums are not adepts. The thought reader, if he reads thought by an effort of his own will, is in a sense a controlling spirit himself, while the one whose thoughts are read, even when he wishes to conceal them, is undoubtedly a person of extreme sensitiveness and highly mediumistic.

13.—Do you observe that when persons have a natural spiritual ability, they may have the advantage of getting a good education placed before them, it is only right for them to avail themselves of such advantages. But there are many other means of education than those which are purely external. A medium who is thoroughly en rapport with his spirit guides, learns far more from them than from books or earthly teachers, as you often gain more from a high order of conversation than from reading, or mechanical studies, and are usually intuitive, and have often very large perceptive development as well. They become educated in ways impossible to those of smaller intuition. It is a great pity when mediums set too high a value on the opinions of authors and critics, and it does not do for them to put teachers in the place of their guides. If you are a medium for a band of guides, you must either let them be your advisers, or, deeming them incompetent to direct you, refuse to act under them.

14.—Are we justified in expecting "originality" in trance inspired utterances, and what proof have we that spirits are the originators, authors, composers, or inspirers of the orations delivered by their mediums, as opposed to the value of trance mediumship as an evidence of spirit identity?

14.—We should think you are justified in all cases in making intelligent observation. If you find originality, you may not have discovered it because you expected it. Listen attentively to all utterances which are inspired, and judge whether they are by their intrinsic value, or by their historical or other power is a phenomenon which may be examined, observed and weighed carefully. We know there is an immense amount of original information conveyed in trance orations, and those who have benefited by them know that what has been given has not their case as nothing else has done. Spiritual work accomplishes spiritual results. It is not the object of the Spirit-world to give tests to skeptics, but to give greater manifestations will soon occur here, and they will be as already transpired. I may well put confidence in the promise they have given me. I

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She never knew that music soft and sweet—
The pater of a little baby's feet;
She never knew the world of joy and bliss
That lingers in a husband's tender kiss;

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Mr. W. M. Wimberley, in behalf of Dr. W. L. Jones,
will return to the Hon. Jefferson Davis the saddle
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Suicides.

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boards are quite complete for the current year.
During the six months ending with August, 586 suicides
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Why the Southern Confederacy Failed.

From the account of "The Battle of Bull Run,"
by General Beauregard, in the November Century,
we quote the following: "We needed for President either
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It is estimated by Prof. Gannett that in the
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In twenty years the grand total amounts to 1,248,400 gallons
of human blood—nearly as much as was spilled during
the War of the Rebellion.

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sick-headache, depression of spirits, and want of
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Continued from First Page.

nently to be burned," and thus many of the most interesting pamphlets of the time perished utterly. A vast array of curious manuscripts and books perished during the brief reign of Edward VI. who enacted that "all alphabets, mysticall, scryales, processonales, mannelles, legends, pyes, porfyres, primars, in latyn or Inglish," and all journals or writings for the use of the Catholic Church should be burned or otherwise destroyed. Queen Mary issued three proclamations in reference to books; one denounced twenty-three authors by name, another commands "wicked and seditious" books to be delivered up at once, "on pain of death." Queen Elizabeth's prompt suppression of all criticisms upon her reign is treated of by all historians; and her energy made pamphlet-discussions of the succession peculiarly perilous proceedings.

Illiberal Liberalism.

The Various Aspects of the Kaleidoscopic Subject.

To the Editor of the Religio-Philosophical Journal:

The above heading may seem paradoxical to some, who consider Liberalism as synonym for liberal thought, honest inquiry and a broad tolerance for the opinions of others; but the writer intends to show that if the word has such meaning, it has been usurped by some who are unworthy to possess it. No one has a higher regard for true Liberalism than the writer; but it must be remembered that true Liberalism signifies not merely a fellowship with those who entertain opinions similar to our own, but the broadest tolerance and the highest respect for those whose views are entirely different from what we hold as true. Many so-called Liberals imitate the actions of the Puritans who, having been driven by persecution to seek religious liberty on the bleak shores of a new world, no sooner gained their liberty of thought than they began a relentless persecution against all who desired to enjoy the same boon.

The word Liberal has come by usage to mean largely that class of people who adhere to the materialistic school of thought; who believe that immortality is but a pleasing dream, a sweet delusion that lulls the infant man into a contented sleep in death. While many who call themselves Liberals hold the belief in a future life, the majority who go by that name do not; and this is evinced by the growing tendency to distinguish between the word, Spiritualist and Liberal. It is held that a Spiritualist is necessarily a Liberal, but a Liberal not necessarily a Spiritualist; and so those who believe in a future life, basing that belief upon the evidence of history and the experience of the present, find it necessary to at least qualify the word Liberal, in order to fully express their position. For this reason, the name Liberal has been gradually abandoned by those who believe in a future existence, and left to those who do not; and many of this latter class are the very ones who least deserve that honorable title, as I shall attempt to show. No person can dogmatically assert his disbelief in a future life and rightfully retain the name of Liberal; but one may be agnostic upon this point, and, if he evince tolerance for others and a genuine desire to learn, may be a true Liberal.

It is well known that at past conventions of the Liberal League the materialistic members have shown too little tolerance for, and sympathy with, those who declare their belief in a future life; and at the convention of the present season this illiberal spirit was especially noticeable. The materialists said nothing from the rostrum which could be taken as an insult to those who believe in immortality, but the poorly-concealed sneers and contemptuous smiles of certain ones when Spiritualistic speakers occupied the rostrum showed more plainly than spoken words, the opinion which they entertained regarding that belief. One who reads the letters from correspondents, contained in the doctrine of a future life, as held by Spiritualists, is entertained by the masses of materialists. A recent correspondent, says: "I cannot understand what business we can have in mixing in any way with a class of individuals who in any way believe in Supernaturalism. I cannot but regard any form of Spiritualism as a mild species of insanity. I regard them only as one of the factors of civilized advancement on the road to Agnosticism." (Italics mine.)

A correspondent of the Investigator says, comparing Spiritualism to Christianity: "The motive power in both is the same—faith in the unknown. Faith, like gas, fills the balloon! Christianity and Spiritualism both feed out of the same trough. They both take nine out of ten unknown factors for granted." What sort of Liberalism is this? Yet these correspondents but echo the sentiments of thousands of their school. It is a startling but true assertion, that many so-called Liberals are more intolerant and bigoted in their treatment of Spiritualism, than are the most narrow minded in the much-abused church. If they merely criticised certain evils which have attached themselves, like barnacles, to that which the most intelligent and refined believers denominate Spiritualism, no person of good sense and sound morals would complain; but they lump the whole together, and label it "a species of insanity," without so much as knowing what it is.

They deny that any future existence is possible, and in this they are joined by others who exhibit less of intolerance, but no less of egotism, and none of the spirit of true Liberalism. Now I know there are many who believe and positively assert that there can be no future life, and who yet, since they are tolerant of the belief of others, think they rightly call themselves Liberals.

Let us examine their position. Their denial of a future existence rests upon the ground that mind is simply a manifestation of matter, organized for its production; that when the physical organism is destroyed, mind, or the man, is no more. This is mere assumption. They make the soul the product of the brain. Have I not as good a right to make the brain the instrument of the soul? If individualized life is but a manifestation of inherent qualities of matter, why does not the same matter always produce the same forms of life, under like conditions? We see the decaying trunk of a tree lying in the forest, and out of the crumbling mass bright flowers and graceful ferns are growing. These are composed of the matter which formed the tissues of the tree, and that matter can have lost none of its inherent qualities, (for, if it could, those qualities would not be inherent). Why did the matter in the one case take the form of a tree, and in the other case take the form of flowers, if individuality in life is nothing but the expression of qualities in the matter? Does this not prove that individuality is an entity? that there is something back of the matter which gives

it its individualized expression? Because this cause is invisible does not prove it to be unreal. The things visible are ever unreal; only that which is invisible is enduring. When the body of man dissolves the man simply becomes invisible to physical senses; and only the egotist filled with "science falsely so-called," presumes to assert that the mind is annihilated by the destruction of its material instrument. The most that true reason would permit us to say is that by becoming invisible the man who has died becomes to us unreal; but no man can prove that any form of individualized life ever loses its own identity.

One may say that this argues immortality for not only all the lower animals, but every form of vegetable life as well, since these are as truly individualized forms of life as man himself. This is an ancient objection, and its force was realized by Butler; who, in his famous "Analogy," admits the possibility of the immortality of brutes, and even the consistency of this notion with the Christian scheme of religion. But I hold that while the destruction of the living agent cannot be logically inferred from the dissolution of its material envelop the continuity of its existence is a matter which must be proved by evidence lying beyond the stream of death. That which determines the immortality of any living agent is not the fact that it is unaffected by the dissolution of its physical means expression; the question of continuity or cessation of individualized existence is settled by natural laws operating beyond the change of death, and hence unknown and perhaps unknowable to us. So continuity of existence can be proved only by a manifestation of intelligence upon the external or physical plane, where it can be cognized by us through the physical senses.

How do I know that John Smith lives at present? His soul expresses, through an instrument wonderfully adapted to its purpose, certain forms of intelligence, of which I become conscious, through the channels of communication existing between my soul and the external world. If the instrument through which John Smith expresses himself should be dissolved, in accordance with the laws of nature, so that he could no longer manifest himself to me, would I thereby gain the right to say that he does not exist? Suppose two men are conversing by telephone, and the wire breaks, so that A. can no longer communicate with B., shall B. conclude that A. is annihilated? Yet the vocal organs, or even the whole body, are no more essential to the real existence of a man than are telephones and wires. Both are means of communication between soul and soul. Thus we see that on a priori grounds no man can rationally deny a future existence; the most he can say is, that as long as it remains unproved, it must be considered merely as possible. But Spiritualists not only claim it as possible, but as proved. Upon what grounds do they rest their assertion?

Materialists are continually demanding evidence for this doctrine of immortality, yet they as persistently repudiate the only evidence by which it can be established. How do we know there is such a thing as gravity, chemical affinity, magnetism or electricity? We have learned of their existence through their manifestations. We bring a piece of iron near a magnet, and it is attracted. There is evidence of a force of whose existence we were hitherto ignorant. The force is invisible, intangible. We can neither smell it, nor taste it, nor feel it. We cannot weigh it, nor divide it. Before it manifested its existence no man would believe there was such a force. If it were of rare occurrence, self-conceited scientists might even discredit the reports of those who saw the manifestation, and not only deny its existence altogether, but compose learned treatises to show how, on a priori grounds, it is not possible for such a force as magnetism to exist in steel.

Thus we perceive that we can become conscious of the existence of invisible forces only as they are made manifest through external forms. So if man continues to exist after the dissolution of the body, we can become conscious of his existence if he can so operate upon matter as to express through it that intelligence which we at once recognize as belonging only to individualized mind, and thus only can we become aware of his existence. This, then, reduces the evidence for man's continued existence to personal observation of phenomena which express his intelligence, or to the testimony of those who have witnessed such manifestation.

It is needless for me to say that there are opportunities for observation of such phenomena, or to refer to the thousands of intelligent men who bear witness to their occurrence. Thousands of men, whose testimony would be accepted upon any matter of fact, in any court of justice, testify that they have witnessed phenomena which prove, beyond a doubt, the presence of invisible human intelligence. Upon a matter of fact the testimony of millions is of no value; but with facts it is far different. The truth of a certain form of faith can never be proved by the number of its adherents; but in the case of facts, or the occurrence of certain visible phenomena, every man who testifies to their occurrence is an additional witness to their truth. But notwithstanding the great mass of evidence for the immortality of man, the materialist refuses to believe; preferring a weak a priori objection, to a volume of evidence the like of which would establish any doctrine under heaven. He demands evidence, yet with a strange inconsistency repudiates the only kind which is admissible. To support his chilling doctrine of annihilation he impeaches either the mental acuteness or the honesty of millions of his fellow beings, and discredits the testimony of such men as Wallace, Crookes, Varley, Fellows of the Royal Society; Prof. Zollner, Fechner, Fichte, of Leipzig; Hare and Mages of the U. S.; men who gained their eminence in scientific circles by the accurate use of those very faculties which the egotistic materialist would discredit as unreliable. Archbishop Whately, Dr. Chambers, T. A. Trollope, S. C. Hall, Gerald Massey, W. Howitt, Hon. Robt. Dale Owen, Hon. J. W. Edmunds, Victor Hugo, and scores of others, equally as eminent, are charitably considered by the materialistic mole as being the victims of "a species of insanity," and pity for their delusion is entertained, in preference to confidence in their testimony.

In the face of the vast array of educated and accurate observers who have borne witness to the occurrence of phenomena demonstrating the continuity of human life, will the true Liberal look with contempt and scorn upon one who believes in immortality, and with small charity charge him with insanity, with being foolishly deluded, and with having not sense enough to realize that he is holding a belief unsubstantiated by facts? The candid mind must admit that the dissolution of the body does not prove the annihilation of the intelligence which sat enthroned within; the true Liberal will readily concede that although by the action, of death the ordinary manifestation of intelligence ceases, the cessation of manifestation by no means proves the cessation of being; and the

man who calls himself a Liberal, even though he may presume to discredit the evidence of the many able men who have testified to the truth of demonstrated immortality, should at least entertain a modest estimation of his own knowledge, and a decent respect for those who choose to place some degree of confidence in the reliability of their own senses and the common honesty of their fellow-men.

SOLOMON LOUER. (Grapho.)

Tests of Spirit Presence.

To the Editor of the Religio-Philosophical Journal:

On my recent visit to Chicago you were kind enough to give me, among others, the name of Mrs. Julia E. Burns, of 132 DeKalb St., Chicago, as a medium recently located in your city, whose powers you had not tested, but of whom report spoke most favorably. I called on that lady for several sittings, and I know it will gratify you to be informed that your representation of her powers were more than realized. Her specialty is slate-writing, both automatic and independent. In both of these phases, experiments by myself, and successful—in some cases surpassingly so, especially was this true of her automatic writing. I had entertained the opinion that this phase of mediumship furnished such means of simulation, that nothing positively convincing could be produced while the medium held the pencil; but no one could witness the rapidity with which her hand traversed the lines from side to side of the slate, while conversing on subjects foreign to the theme of the communication, and think that she had any knowledge of what was being written. Beyond this the revelations thus made, though wholly unintelligible to the medium and others who were mere spectators, conveyed information to those for whom the communication was intended, that was satisfactory, and often of the most startling significance.

In my own case at my first interview, finding that Mrs. Burns is in deep affliction at the very recent loss of her infant child, and in consequence the mental conditions necessary to successful mediumship being greatly disturbed, I asked her permission to attempt some physical manifestations less exacting on the mental energies. She informed me that her mediumship sometimes produced faint raps, but rarely the moving of objects; in fact, as I understood her, she like most other good mediums, had discarded this form of manifestation, it being on a plane too low to comport with the dignity and importance to which the later phases of mediumship have attained. To this tendency to abandon that form of manifestation chosen by the invisibles at Hydesville, to give Spiritualism to the world, I beg leave to enter my protest. If there are any tests more convincing than responses through the tipping of a table to mental questions, I have never seen them. In these experiments, in compliance with my request, a few faint raps were produced, followed even by a trembling of the table and afterwards tipping; it more and more vigorously until it rocked from side to side and from end to end, closing with several leaps or moves into the air, without contact with human hands or feet.

At later interviews I have seen the table rise steadily with a gently oscillating movement, standing for some time in mid air, answering questions and keeping accurate time to music, as if hung up at the end of a spring pole, and while the medium was in no way in contact with it, except by allowing the edge of the table-cloth to rest upon the lower part of her dress, she lying back in her chair entirely apart from the table. In another experiment I asked that the table be made heavy while no hands were touching it, when, soon of the medium, 11 years old, found it impossible to raise it from the floor while if the influence were withdrawn, it could easily raise it with one finger. In another experiment, two pennies and a glass half full of water were placed in the middle of a slate; the slate was then placed under the table in such a way as to bring the upper rim of the glass against the lower surface of the table, the medium holding the whole in the right hand with the left upon the top of the table. At a signal the whole was withdrawn, when the pennies were found inside the glass of water. This experiment was several times repeated.

Finally I will express my opinion on two points:

1. That Mrs. B. is a conscientious medium, giving to the sitter whatever may come, simulating nothing.
2. That she lacks much of having seen the extent of her possibilities in mediumship.

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