



For the Religio-Philosophical Journal, From Puritanism to Spiritualism. 1817-1884.

BY GILES B. STEBBINS.

CHAPTER IX.

FACTS OF SPIRIT PRESENCE AND THE INNER LIFE.

Of all the varied forms of manifestation, which have grown up since these early days, none are more interesting or valuable than the raps, first heard and understood at Hydesville, thirty-six years ago.

Some twelve years ago my wife and myself took tea with Mrs. Underhill (Leah, oldest of the three Fox sisters) and her husband, at their pleasant home in West Thirty-eighth Street, New York.

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He then asked me if I had ever been in Farmersville, Cattaraugus County, New York. I said: "Yes." He asked: "Did you know George Howard?"

"Do you remember the soldier's funeral in the Methodist church and the large audience? It was at this season, but a little earlier, at the funeral of Francis W., son of George."

I replied that it was all remembered, except the son's middle name and the date; these I could not give. Within a month I made inquiries and found the date of the funeral was Aug. 8th, and the son's middle initial right.

Mr. Baxter then described a large man who passed away suddenly, a person of marked mental power and great weight of character. He then turned to me earnestly and said: "Do you remember what I said to you at my house about justice being done over the other side?"

Five years before, Eber B. Ward of Detroit had a paralytic stroke, and his life was saved for a time by the vigilant skill of his sister Emily. About a fortnight after I was at his house and he laid on the lounge in the sitting room, as we talked together.

yet this weighty question brought it all back, fresh and clear.

At Brown's Hall, Georgetown, Madison County, New York, Sept. 27th, 1878, S. P. Hoag of East Homer stood before the audience on the platform to describe spirits. He said to a lady in the audience of whom he knew little, that he saw her father standing by her, whom he described to her satisfaction.

This, she told me, was true and the message was a great comfort to her. No one but herself knew the circumstance. A soldier was then described as standing beside a man in the audience, and as mortally wounded by a shot in his body.

Mr. Hoag was in the normal use of his faculties, not in a trance, but is clairvoyant and a spirit-seer. He was some 50 years of age, a blacksmith by trade, of Quaker descent, and intelligent and honest.

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supreme power of the United States makes our constitutional law stand out far above all its other laws, so the supreme power of Christ makes these same carefully selected and designated words of his, to stand out far above all his other words and for the same indispensable reason.

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ledge-rock basis of God's eternal kingdom; they are one and the same spirit, revealed to us by his words in the creed, and by his life, in the person of the son of God.

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with plenty of chance for boating and fishing. I have urged him to make some move of the kind, but want of means and ability to start as he would like, have kept him from doing anything yet.

Warned of His Death.

Hartford (Conn.) Correspondence New Haven Register. Relative to the death of Patrick Donnelly, a joiner, who was killed at Pratt & Whitney's shop Tuesday morning by being struck in the abdomen with a piece of planking hurled from a circular saw, the Post tells the following story:

For years Mr. Donnelly has been deeply engaged reading the works of many of the great authors, and frequently while at home on an evening he has read aloud for his wife. Monday night he took down from one of the shelves of his well-stocked library a poetical work. After reading several pretty selections he turned over the leaves and at last the eyes became fixed on a poem on "Death."

The moments followed each other until nearly an hour and a half had passed. Mr. Donnelly had nearly completed his task when he heard the kitchen-door open. Failing to hear the sound of its being closed, he came to the conclusion that it was his dog which had entered. Making a remark that he would have to teach the animal better manners, he started for the kitchen. He had barely entered the room when, lifting his eyes, he beheld something which caused him to come to a halt.

"I have seen my mother?" he said in an affrighted manner. She tried to persuade him that he was mistaken, but he rigidly adhered to his assertion. "I thought I heard the kitchen-door open," he said, "and thinking that it was the dog, I went out to shut it. It was then I saw my mother. She was very pale and made a motion toward me with her uplifted hand."

He then related the facts as above given, and appeared very much depressed. His wife endeavored to cheer him, but all to no purpose. After a short time he retired, and, as before stated, arose Tuesday morning, went to work, and fifteen minutes after commencing his labors, received the injury which caused his death.

What Unitarianism Needs.

To the Editor of the Religio-Philosophical Journal:

If you would permit me to say a few words on a subject of which I have thought much, I would say that Unitarianism, after shaking off nearly, but not quite, all the fetters of inherited superstition, needs a very large influx of divine love and wisdom to make it what the times demand—a religion to lead and elevate mankind. I have not been able to discover in the majority of its disciples, any greater amount of essential religion or love than in the ranks of orthodoxy.

Between the new truths of realized immortality, communion with heaven, and a new philosophy (which consigns to oblivion the mass of what has been called philosophy) and on the other hand, a cold agnosticism which loses all perception of the supernatural, and covers our sky with darkest clouds, Unitarianism stands halting and irresolute. It is a doubtful question in many cases, whether its votaries shall quietly surrender all by which they are distinguished from agnostic secularists, or shall increase their spiritual fervor and clear perceptions of divine truth, and enter into free communion with a higher world.

Pictorially, Unitarianism appears to my fancy as an exhausted Pompeii, relieved from the ashes of antiquity, upon which the sunshine falling may reveal a sculptured beauty, but has not yet brought forth the flowers, the verdure and vineyards which would make it a proper home for humanity.

But masses of men and women cannot be portrayed by a word or an epithet. There are two classes of Unitarians. Those who remind me of the walls of Pompeii, and who are developing into a compound of Phariseism and Agnosticism, and a far superior class, who cherish fraternal love and love of truth, who are progressing in spiritual knowledge and true spirituality, and who possess the latent possibilities of a true church, which might be developed, if they were severed from the stagnant portion of their society.

JOS. RODES BUCHANAN.

Among the most respectable people of Emanuel County, Ga., are the descendants of two women who, as wives, forty years ago were regarded as so worthless that one was traded by her husband for a jug of whiskey, and the other was given by her husband to the whiskey trader. The first mentioned wife must have been regarded as a bad bargain by the man who gave a jug of whiskey for her, as he traded her for a bushel of corn.

The City of Mexico has five railroads, a splendid street car system, telegraph wires to all the world, a telephone service with 700 subscribers, six daily newspapers, electric lights and the best bath houses in America.

An electrical instrument that will register the temperature of Pike's Peak and Mount Washington in the Chief Signal Service office at Washington threatens to supersede the army of signal station men of the country.

Horsford's Acid Phosphate.

For Sick Headache.

Dr. N. S. READ, Chicago, says: "I think it is a remedy of the highest value in many forms of mental and nervous exhaustion, attended by sick headache, dyspepsia, and diminished vitality."

Letter from the South.

To the Editor of the Religio-Philosophical Journal:

It is some time since the spirit has moved me to write anything for the JOURNAL, yet I gladly receive its weekly visits, always hoping to find something that will help to hasten the advent of the "Good Time Coming," or a record of genuine progress towards the religion of true manhood and womanhood.

Judging from my own experience I am forced to conclude that the number of intelligent and philanthropic workers who are likely to co-operate with the wise and good in spirit life, in their efforts to build up a better humanity on earth, must still be limited to a few earnest souls, who regard their own manhood and the approval of the Spirit-world as more consequence than the acquisition of wealth or the applause of orthodox church-goers.

Is it possible to rally any considerable portion of the race around any other creed that ever was made, or ever will be? What is there in this creed, fairly translated and read, that every thoughtful civilized man does not at least wish to become true of himself and of all others?

I have claimed to be a disciple of Christ and a believer in his creed for more than half a century. I never assented to any other creed, and never intend to, whether it be expressed or only implied, neither in this world nor any world to come.

To expect that Christ's true church and kingdom can ever come on the earth without this creed, or under any other creed, is a most childish, self-evident absurdity. Why then not accept it at once? I am a Protestant, and a disciple of Christ; my discipleship rests wholly on this creed, and whatever else is in all that exists, which harmonizes with it.

If a man can get to God, Christ and heaven only by running the gauntlet of our embattled creeds and sects, I do not propose to take the first step that way; and if that is the only way Christ has provided for me and my fellows, I can have no respect for him, for he would have totally missed his own aim; and thinking to give men freedom, instituted on earth the most diabolical of all practical despotisms over both the soul and body.

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Woman and the Household.

BY HESTER M. POOLE. 128 Greenwich Avenue, New York City.

COMPASSION.

About my fireside warm there gather All whom the household hearth should hold, None are abroad in the bleak weather, None trouble when the days grow cold.

Yet in the warm, rich light I shiver, As fiercely shrieks the wintry blast, And with quick tears my eyelids quiver, As hungry need goes hurrying past.

Bright guests are at my evening table, And there are sweet discourse and cheer, To speed the hours we well are able, As quick they come, quick disappear.

But still my thoughts are oft forsaking The genial glow, the fireside filled, To watch with one I know is waking And listening for a voice now stilled.

With love my cup is overflowing, God gives me richly from his store, Above my best desires bestowing Heaped royalfulness, running o'er.

Yet turn I from the godly measure, To scan my neighbor's aching need, To give her, of such priceless treasure, Earnest of heart, with God I plead.

Yet, Heaven, how poor is this compassion, For all who challenge thus our good, Unless we strive in deeper fashion To aid and bless them as we should.

Unless we feel for this our neighbor Such love as covers all his needs, Vain every loss device and labor, Vain our pretensions—vain our deeds.

—Hattie Tyng Griswold.

Miss Louisa Baker of Nantucket was not long ago installed pastor of the Congregational Church on that island which has been the birth-place of so many noble and eminent women.

She is a native of the island, and went into the pulpit from the teacher's desk to supply a vacancy. She meets with great acceptance, and has won the love of all her hearers.

She is an officer de facto, if not de jure. Her right to the office can not be questioned collaterally, but only in a direct proceeding brought by the Attorney General in the name of the people.

Meanwhile her official acts are valid. Meantime, whether a woman is capable of holding public office has never been decided by the courts.

Maud St. Pierre is the name of the owner of 22,000 acres of coal and mining land in Tennessee. She opened the mines and built a short railway for the transportation of ore, herself superintending the work.

"I hire and pay all my men personally, and am compelled to be on horseback nearly all day; but I never carry large sums about me. I employ fifty men, and pay them on the first of every month. Mine are the only mines in the South that produce a good quality of semi-bituminous coal.

The report of the Harvard annex shows a marked improvement in the election of studies, and increasing success. There are twenty-seven students in McGill University, and Adelbert College, O., has decided in favor of co-education.

A woman holds the chair of doctor of mathematics in the Stockholm University, and sixty women have matriculated in Dublin University. A young lady in Franklin has taken to surveying with her father.

THE PRACTICAL EDUCATION of young women is gaining ground daily. For instance, the Young Woman's Christian Association of New York, has established classes in phonography, book-keeping and telegraphy, which are crowded by those who have good general intelligence, but no such discipline as will enable them to put it into use.

With the large increase of population, followed by great competition in industries and skill in special departments, the unpractical person is a useless and helpless member of society. When compelled to earn her own bread, she finds herself confronted with a state of things against which she is as powerless to contend as against any other irresistible force of nature.

One aim of the editor of this column, is to impress upon the minds of all young women who may chance to read the JOURNAL, the necessity of learning to do something useful and to do it well.

To live in this world brings with life a chain of cares, responsibilities and duties from which there is no escape. No daughter of a titled house, born to luxury and riches, can avoid paying nature's tax upon her birth-right. The manner in which she is prepared to do so, marks the strength of her character and the grade of her development.

Spiritual discipline and unfoldment is the last and highest aim of life. But, as aids and steps to that end, are the natural and happy fulfillments of all those duties which grow out of our relationship with this life. To be in harmony with the sphere in which we are placed, we must obey its laws. The first is Use, and she who is ignorant in that department will blunder in those which follow. Scarcely a day but brings these truths to the proof with increasing force. Here is a late editorial upon the same topic in the Christian Union.

It is from the able pen of Helen Campbell, who is extraordinarily helpful to women in the way of stimulating and exciting them to do their best work in the best way. She utters these

WISE WORDS. "Have I not walked, open-eyed, into a choice selection of the pitfalls which yawn before my sisters?"

"And all because a certain business knowledge, which a man seems to get through his finger's ends, fails to meet ordinary women. With the man there is an inherited aptitude and observation and constant opportunity to confirm the habit, the Grant and Ward affair being the exception, without which the rule would lack proving. With the woman there is equally an inherited inaptitude, and not only this; but an indifference and placidly accepted ignorance that, to one who has learned what shocking wrong may be the result of this state, is simply appalling.

"Property slips away suddenly; rights are

invaded or set aside; children suffer; lives are spoiled through failure to find out precisely what certain forces mean, or what the bearing of an action may be. Every week brings to us the story of some woman's suffering through blind confidence that things were safe and right; and while thousands through sharp experience, have learned their lesson, other thousands are ruined beyond hope or redress. The bearings of common law should be as much a part of a girl's education as arithmetic or any other essential."

THE MOTHERHOOD OF GOD. The Rev. Heber Newton of New York City, whose lectures on the Bible, it will be remembered, caused so much attention a year ago, is not to be silenced. "The voice of God in the soul of man," sounds with a trumpet call within an organization altogether too large for the bands of the church. On Sunday last, Jan. 4th, his sermon was upon "The Motherhood of God," from the text: "As one whom his mother comforted, so will I comfort you." It will be seen that the noble minister sees the principle of the duality of sex, running through all life, beginning with Deity. It marks an advanced era in religious thought when such as he dare to give voice to their own inspirations. We learn from the Herald that—

"Readers of Theodore Parker," said Mr. Newton, "will recall his favorite invocation to the 'Divine Mother.' In those noble prayers which reveal the inner spirit of the man who is known to the church only as the stern iconoclast, one comes continually upon such a phrase as 'We thank Thee, O God, that we know that 'Thou art our Father and our Mother.'"

"Very beautiful," the heart instinctively whispers, while the head, perhaps, objects, "but not at all sound." The thought of God as the Divine Mother is a very ancient one, found in most early nature worshipers. "Tainted thus," you will say, "by a genuine paganism." What, then, about St. Augustine's cry, "O God, Thou art the Father, Thou the Mother of Thy children?" The churchman and the heretic meet thus in the spirit's longings, the true worship. To seal the union we have no less an authority for this thought than the greatest seer of the Old Testament, the second Isaiah, who, speaking in the name of Jehovah, said: "As one whom his mother comforteth, so will I comfort you." I wish to speak to you to-day upon this thought of God as not alone our Father, but our Mother.

"Mr. Newton then referred to the shock which, he said, the title conveyed to many minds, and proceeded to account for it by the fact that the church had been in the hands of men, rather than women, had fashioned theology, reflecting upward upon God the distinctly masculine qualities, and by the fact that civilization itself has been chiefly fashioned by men, and that its ideals of power had thus grown out of the stern struggle they had to carry on. Nature, however, warranted the ascription of this gracious title to God. She wears undoubtedly at times a very dark look, said Mr. Newton, little like the face of a motherly power; but this stern and savage aspect breaks away into a milder and gentler expression when the mask she ordinarily wears falls off and her secret is revealed to them that know her well. Sit beneath the sacred pines with Emerson and hearken to the whispers of his communings with the spirit of nature, and you will understand the smile upon his Spartan face. He has felt the beatings of the heart 'whose throbs are love.'"

"Nature, however, cannot quite clear the divine idea in it. Matter so clothes mind as to conceal its true form. We must rise to man in order to know rightly what God is. Humanity plainly images a power which is at once the source and pattern of the womanly as well as of the manly qualities, inasmuch as woman as well as man is needed to fill out the idea of humanity. The womanly traits are as worthy of the Divine Being as the manly traits.

Mr. Newton then passed in review the peculiar characteristics of womanhood—pity, forgiveness, gentleness, patience, sympathy, unselfishness—arguing that each proves itself a real virtue or strength, and as such really flows out of the divine nature.

Jesus bodied the womanly ideals as well as the manly ideals, and the God who is manifest in him shows himself to us, therefore, as one to whom we can rightly address Parker's and Augustine's prayer. Mr. Newton, in concluding, dwelt upon the comfort such a conception of God brings to those who, amid the congratulations of the New Year season, are bowed down under suffering and care and affliction."

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

COMPARATIVE PHYSIOLOGY AND PSYCHOLOGY. A discussion of the Evolution and Relations of the Mind and Body of Man and Animals. By S. V. Clevenger, M. D. Chicago: Jansen, McClurg & Company, 1885. Price, \$2.00.

The abiding landmarks forming the permanent monuments which mark the advance of established science, are but slowly placed. The theories of today are liable to be overturned to-morrow. There is a constant effort to move forward, yet the tendency is to move in certain grooves, and there is a liability to get fixed or "stalled" in some deep-worn rut. In the general craze to be first and foremost, as the egoistic elements become more enlarged and active, scientists will necessarily acquiesce and shape their investigations in conformity to their conditions, so as to gather pompous titles and pretensions sufficient with which to add renown to the simple name of the speculative investigator.

The book before us is a volume marked in more than one direction. It starts out with the assumption in the Introduction, that with very few exceptions, investigators of mental philosophy have been so insufficient, so one-sided, and their deductions often so absurd as to discourage honest investigators, and cause such a thing as the science of the human mind to be looked upon as chimerical."

"The study of the mind has thus fallen into disrepute among many scientists, and as has been the case with all branches of knowledge, it has been travestied by such impostors and ignoramuses as phrenologists, spiritualists, mind-readers, magnetizers, pseudo-psychologists, and has been honestly assailed by a sprinkling of bewildered metaphysicians with rarely, here and there, physiologists, such as Carpenter, Maudsley, etc."

After these sweeping and wholesale denunciations of those who have investigated from a different standpoint, and stating that "mind is chemical activity," he attempts to reconcile himself to those he has denounced, by admitting "an unknown beyond."

His theory of the ameba, or plastic form of cell-life, in the following of Herbert Spencer, in making their food "selection mere chemical attraction," gives us the play of Hamlet minus its principal factor; for he has relegated that force which produces chemical attraction back to the field of the "unknown" and left it there.

The observed facts which he has gathered from the observations of others and his own, give us many points of interest, and when rightly investigated in connection with the important factors which our author has ignored or omitted, will lead us very near to a comprehensive knowledge of what to him is now acknowledged as belonging to the realm of the "unknown," and, in our view of things, what will remain "unknown" to him so long as he attempts to disconnect spirit force from molecular matter and its chemical activities.

To say that what we cannot see does not control or influence what we can see, is to start in at the

unset with a stultification of our intellect, placing at the commencement a limit upon our investigations.

He speaks of certain matters ejected from ameba "inert," because they are not again moved or attracted by it; but we know of no such thing as inertia proper, belonging to a single molecule of matter. Although not attracting or being attracted by the ameba, it is nevertheless undergoing active changes and establishing relations and affinities with other molecules. Even in the very act of decomposition, what is called "a dead body" there are inherent molecular chemical, vital or spiritual forces at work, changing, combining and recombining the molecules and evolving other forms.

True, as a unit, as an organized physical structure, the body does not move after the individualized spirit which inhabited it has withdrawn itself and severed its connection. But is it "inert"? On the contrary, does not the law of molecular chemical activities, guided by the impact of the spiritual forces inherent in those molecules, set about to disintegrate the atomic union of the structures, and combine them and prepare them to do efficient work in building up other forms?

Nature never rests. The tides and seasons flow on perpetually. The Infinite Spiritrhythms in every molecule of matter, filling and thrilling it with the Divine essence, which imparts chemical action and life, and develops motion, thought and intelligence which become individualized in the human spirit.

To attempt to separate matter from spirit, to make thought, memory, intellect and reason the result of molecular or chemical action, separate and apart from all connection and influence of spirit forces inherent in and operating on all material elements and atoms, will do far more to "cause such a thing as a science of the human mind (erected upon those principles) to be looked upon as chimerical," than all the "absurd" observations of the "class called metaphysicians, phrenologists, Spiritualists, mind-readers, magnetizers, pseudo-psychologists" and physiologists in existence.

While the investigations of Spencer, Darwin, Huxley and others are largely quoted, the author has endeavored to set them before his readers in a new dress wherein it seems the gaudy colors of egotistic fancy are blended with the dark lines of contempt and denunciation of all classes who are unwilling to bow submissively to the "great image" he has set up.

But Spiritualism has survived the attacks of Hammond, Beard and others and grown the stronger from the impetus of the motion imparted by the conflict, and we have no doubt but it will continue to grow until it becomes strong enough to eradicate the egotistic ideas from Dr. Clevenger's brain and infuse into his writings the projection of its higher inspirations.

To all who desire to investigate the known ultimates of the unfolding of matter, minus the soul of its unfolding, we would recommend the book before us. Despite the bitter prejudices of its author, it is an interesting work. P. P. KAYNEB, M. D.

THE CHADWICK SERMONS, by John W. Chadwick, Minister of the Second Unitarian Church, Brooklyn, N. Y. Boston: Geo. H. Ellis. Price, single copy 6 cents; annual series, 50 cents.

The third number of the tenth series, for 1884-5 is now out. It sparkles with bright settings of liberal thoughts clothed in eloquent language. The sermon before us is an examination of the sixth article of the Church of England's thirty-nine, which declares that "Holy Scripture contains therein all things necessary to salvation." In which Mr. Chadwick very clearly demonstrates that in order to attain the highest physical and intellectual culture, or salvation from disease and ignorance, the Bible affords us no reliable formula.

NEW BOOKS RECEIVED. GREAT THOUGHTS FROM LATIN AUTHORS. By Crawford Edt Rampage, LL.D. New York: John B. Alden. Price, cloth, red edges, 50 cents.

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

CHICAGO, ILL., Saturday, January 24, 1885.

TERMS TO NEW SUBSCRIBERS.

Rapidly increasing interest in subjects within the scope of the JOURNAL's field has caused many friends to ask the publisher to supply the paper on trial to those not heretofore subscribers. Yielding to this request he will until February 1st, 1885, send the JOURNAL *Three Months for Fifty Cents, on Trial, to Those who have never been subscribers.* This is a propitious time for continuous readers to extend a knowledge of the JOURNAL among their liberal-minded acquaintances. Try it. Every friend of the JOURNAL should feel that he or she has as much interest in its circulation as the publisher. If all who express their admiration for the JOURNAL will work for its interests with a tithing of the assiduity the publisher and editor labors the year round in the interests of his subscribers, its circulation will soon be quadrupled.

Forty Years of Spirit Presence.

When facts of spirit manifestation are given, no matter how remarkable they may be, many persons will say: "That may be true. We do not dispute your word; but it might have been deception, or it all might have come from some peculiar mental condition or rapport, some mind-reading or clairvoyant faculty, without any spirit presence or any intelligence beyond that of some one present or near." We need not be surprised or troubled by such suggestions, when we think how utterly the ordinary modes of education and habits of thought ignore the nearness of the Spirit-world—shut it off, as with triple walls of brass, from our daily life. Spiritualism is shattering those brazen walls, and priest and people mistake the clang of the broken fragments for the noise of demons.

We must bear in mind, too, that men and women with no experience in spirit-phenomena, and no thought of their significance, may well be critical and careful and raise many questions for us to answer. Every doubt that we can fairly clear away is a help to these inquirers, and the task of their removal may be troublesome, yet it is a work given us to do, a duty not to be put aside.

All this when these seekers are fair and sincere, even if they seem too skeptical. When they are scoffing in spirit, and set themselves against the truth, let them alone to "seek darkness rather than light," and let them bide their time for a better mood.

This comes up as introduction to a story of personal experience which may help to dispel doubts. Not once but many times, not for a day or a year, but for forty years does this true story tell of spirit presence and guardian care.

From a reliable person—who had it from a woman of mature years, of transparent integrity, and of such judgment and intelligence as to command high respect—this comes to us.

That woman told our informant that when she was a child ten or twelve years of age, she saw her brother, a few years older than herself, and who passed away in her infancy. He appeared as a young man; she seemed to know him, but he gave his name and talked with her about the family. All this seemed perfectly natural, and it hardly came to her childish mind but that it was her brother, in the body as when in life here. She had no fear or shrinking, hardly any surprise even, yet some feeling forbade her from telling it. So for years this went on, and these familiar talks with that brother, coming always when she was alone, by day quite as often as at night—took place every few days, occasional tests as to family names and events being

given. All this was a reality she never questioned, yet never spoke of.

At last, reaching womanhood and being a wife and a mother, she was so ill that her life was despaired of. At the lowest stage of that illness, while lying on her bed alone, she felt a hand laid softly on her face and turned over to see the long familiar spirit brother. He said to her: "We cannot have you come over here yet. You have long years to live on earth and much to do. At a future time, when your situation and other duties will allow, we have something for you to do, and if you will promise to do it we will help you."

The general nature of that future work was explained, she promised to act for the spirit-influences, and her recovery was speedy and lasting. Years went on and Spiritualism came up. She was not an early Spiritualist. She knew her brother came often to her, and of late years others came with him, but these raps and the like she had no faith in.

At last, after over fifteen years, came the time for her to do what she had promised she would, and the faithful spirit-brother came, others as visible as himself with him, and they led her through some remarkable manifestations to prepare her mind and body for the task which she was pledged to them to perform. That task she did not seek or wish, but performed it faithfully, as her pledge to do so seemed sacred. For more than twenty years since that time she has, when required or impelled by these spirit-friends, kept on doing their work occasionally, and has found satisfaction and benefit to others as well as herself, in this course.

To this day that brother is with her as naturally and really as ever, seen and heard as are those of the household. "Thousands of times I have seen him and talked with him," said she to our informant. These experiences are known to but very few. She does not wish to be the centre for curious eyes, yet is known as a Spiritualist, frank and fearless for what she holds true.

Could this woman, highly esteemed and respected by church members as well as others in social life, have been under some hallucination all her life? Only the outline of her experiences is given. The details of the tests are too long and of too private a nature, but they confirm the reality of these spirit-visitations.

Here we have, not a single phenomenon or a few facts, but an unbroken chain of proofs with no missing or defective links, no contradiction or conflict of testimony for some forty years, all pointing to the presence and influence of a spirit-brother and of his friends.

Skepticalism Run Mad.

The editor of the *Iron Clad Age* (Indianapolis) Dr. J. R. Monroe, maintains that the border line of insanity is that which separates tangible facts from the imaginary facts recognized by Spiritualists, who are, therefore, advanced into the territory of insanity. These are very superficial suggestions from one whose honest earnestness and independence in proclaiming his convictions ought to have sharpened his common sense. On all other subjects than that of future life, our Dr. Monroe has a very level-head, and we are glad to count him as a stalwart co-worker with the JOURNAL in various fields of reform.

The facts which intelligent Spiritualists have witnessed by the million are just as solid and tangible as any of the facts which Dr. Monroe recognizes. To recognize the spiritual power which produces physical phenomena is not more credulous than to recognize the invisible galvanism of a battery which disturbs our nerves. The difficulty with skeptics of this class is that they combine three unfortunate mental peculiarities—an inordinate estimate of the comparative value of their own personal observations, an unyielding stubbornness in maintaining opinions superficially formed and a supercilious notion of the worthlessness of the testimony of men whom society honors for veracity, intelligence and scientific accuracy.

Upon any scientific question capable of being determined by investigation, the testimony of profound and laborious scientists, such as Prof. Hare, Prof. Crookes, Prof. Zollner, Prof. DeMorgan and Alfred Russell Wallace, would be esteemed by all competent observers as much more valuable than that of their assailant, Dr. Monroe.

But there is absolutely no testimony from skeptics of the Monroe class to weigh against that of eminent scientists corroborated by at least a million of competent observers. They simply ask us to receive their dogmatic opinions as to the laws of nature, against facts established by evidence far more than sufficient to decide the verdict of any jury when life was at stake.

The mental infirmity which thus leads to the rejection of established facts, is as much to be pitied as that of the Hindoo who rejects the science of the Western world to maintain his old superstitions. The man who will not believe in the existence of a stone wall before him until he bumps his head against it, is extremely shortsighted, but not more so than the skeptics who deride facts which have been witnessed by millions until they encounter the same facts in their own experience.

It is true that faith may be exaggerated until it produces a mild form of monomania, like any other exaggeration of our faculties, such as vanity, avarice or temper. But the diminution or paralysis of a faculty produces a species of dementia which is at least as deplorable as the excess; and when so important a faculty as faith is so atrophied or paralyzed that the victim of such dementia cannot estimate the force of testimony, either in history, philosophy or science—when he disregards some of the best known historical

facts, or like a certain skeptic in England is willing to wager that the earth is flat because he has not witnessed its rotundity, or denies the slate-writing phenomena because he has not personally engaged in the experiments with which even his townsmen are familiar, such an individual is suffering from a lack of mental capacity. He has not passed the border line of insanity from excess, but he has clearly passed the border line of dementia or stupidity from deficiency of development.

We would very respectfully submit the question whether there are not a considerable number of people who in their stubborn opposition to new ideas and discoveries have gravitated some distance below the border line of stupidity?

As Dr. Monroe was so liberal as to republish our suggestions concerning the border line of insanity will he not be equally liberal with our suggestions as to the border line of stupidity, which separates impartial reasoners from dogmatic skeptics. The stupidity of the skeptical class is so extreme that they are easily gulled by tricksters and are willing to accept any marvelous fact if they are confidentially assured that it is a trick.

The Decay of Dogmatism.

Daily evidences come to us that the old supremacy of dogmatic theology, as occupying the attention and governing the life of man, is a thing of the past. A few weeks ago the Episcopal Church Congress met in Detroit, with many leading clergymen and several bishops from all over the country in attendance. While it was understood that its members held, more or less closely, to the Thirty-Nine Articles of the old English Episcopal Church, very little was said about them; small attention was given to dogmatic theology; some of the ablest speakers were eloquently earnest for upholding reason and conscience as God-given and final; and practical questions of religious education, personal spiritual culture, health, charity and the like, had the largest share of time and thought. They did not follow the good example of the Church Congress at Newcastle-on-Tyne last year and discuss Spiritualism, but they put themselves in sympathy with our daily life and present needs far more than a like body of representative men would have done ten years ago.

Since then a Catholic plenary council has met in Baltimore, with its public doings widely reported in the newspapers.

This large and important council represented "the mother church," the oldest and largest of all Christian sects, and the most conservative of all. Of course the delegates were good Catholics, with no abatement of doctrinal belief, yet the interpretation of doctrines, and the method and spirit of teaching, cannot, in this century, be what they were in the past. These Catholic priests, men whose lives are largely devoted to theological instruction, occupied their time at Baltimore in the discussion of topics which would have been regarded as too secular and worldly for holy men to dwell on at any length in the days of the councils at Nice or Trent. Methods of education, parochial and theological schools, missions among Southern negroes, opposition to divorce laws, and other like questions had far more prominence than creedal definitions, or the persecution of heretics. No ghost of religious persecution reared its awful form in their presence, and the newspaper reports, if they named the Pope at all, spoke of him with the same respect with which they would speak of any Protestant potentate.

In London still stands the pillar set up as a memorial of the great fire in 1666, on which is the following inscription:

"This pillar was set up in perpetual remembrance of that most dreadful burning of this Protestant city, begun and carried on by ye treachery and malice of ye popish faction in ye beginning of Septem, in ye year of our Lord 1666, in order to ye carrying on of their horrid plot for extirpating the Protestant religion and old English liberty, and the introducing popery and slavery."

If London had been a Catholic city the inscription would have been as severe on the Protestants.

Two hundred years have passed away since that inscription first told its story of sectarian hate. A few months ago a Presbyterian Assembly in this country thanked the Catholic Church for its firm stand in favor of domestic purity and fidelity.

The old doctrines largely remain on the lettered pages of the churches, but the fire of doctrinal zeal grows fainter. Our orthodox Protestant clergy used to feel bound to preach a goodly proportion of heavy, or lurid, doctrinal sermons, but not one sermon in fifty can be classed as doctrinal to-day, and the larger-souled the preacher the less of creed and the more of deed do we hear from him.

This is not because real religious life and feeling is being swamped in a tide of selfish worldliness, but because duty is more prized than dogma and charity gains while dogmatism loses.

Old theological and sectarian hatred and prejudice are slowly dying out. Bitter disputes about hells, devils, bloody atonements and the like give place to rational efforts, inspired by spiritual enthusiasm, to bring about the kingdom of heaven on earth in better and more hopeful daily life for the people—in more material comfort and bodily purity and health, as helps to "pure and undefiled religion."

The great spiritual movement—"the democracy of rationalism," as Selden J. Finney well called it—is both effect and cause of this blessed change.

Spiritual mediumship was not tolerated in the days of Salem witchcraft, but the effort of people in the life beyond to reach us was thwarted by priestly bigotry. Now they have a more open pathway, and now the wondrous

interior powers of man have more scope; reason and intuition hold a higher place; man as an immortal intelligence served in this life by our bodily organs; the body as the shrine and temple, of the deathless spirit, command more attention and reverence.

Thus we learn that to-day claims our attention, and our present work wisely done will help to-morrow.

The Restraining Influence of Superstition.

The JOURNAL in common with all liberal papers has constantly to meet the unphilosophical, stock objection advanced by evangelical Christians, to wit: "Spiritualism, Liberalism and other forms of modern thought tend to immorality." That there is neither justice nor reason in this charge, and that the manifestations of immorality on the part of some free thinking people are not due to modern teachings, but to the fatal defects of the old, has been unanswerably shown in these columns over and over again. In *The Index* for last week the able associate editor, B. F. Underwood, has an article under the above head, in which he handles this subject in his usual felicitous and logical way. We quote his concluding paragraphs and call special attention to the last as a complete answer in concise and clear terms to the ever ready charge of orthodox dogmatists.

"As a military officer," says Mr. Underwood, "we had years ago the command of men some of whom would get drunk, lie, steal, and commit almost every immorality, and yet refuse to eat meat on Friday. This is probably true of the Joliet convict. Superstition, having by a distortion and suppression of the truth furnished the motives of moral conduct, which should have a rational basis, has to be called upon in emergencies to restrain its victims, who know no higher authority than the word of the priest."

"If, in an age of rapid transition, men and communities outgrow this superstition faster than they can grow into the new truth, and temporary moral and social disorder results, superficial minds are ready to ascribe the disorder to the 'heresy' or 'infidelity,' as the new truth is sure to be called, not seeing that the moral and social disturbance is due mainly to the mistake of making the dogmas of theology, which are continually changing, the foundation of morality, which has its true basis in the enduring relations of men and in the eternal nature of things. Not the new truth, but the old error, which has led men to believe that morality is dependent upon beliefs which must necessarily lose their force with increasing intelligence, is responsible for the moral disorders such as followed the teachings of Luther and others during the Reformation, marked the French Revolution, and are seen to-day, where the decay of faith is more rapid than the progress of knowledge and the assimilation of the scientific and philosophic thought which is replacing theological teachings."

Abolishment of the Office of Chaplain.

Oliver Johnson has been taking a hand in the discussion of the advisability of abolishing the time-honored office of Chaplain. His views having been misunderstood by the *Springfield Republican*, he publishes in *The Index* a more explicit statement of his position in the matter; from which we quote:

"My proposition is that those members of our legislatures who sincerely believe in prayer should agree to do their own praying instead of putting it out as a job to be done by a hired official, and paid for out of the public treasury. It strikes me that this would be a reasonable arrangement, infringing no one's conscience and casting no reproach upon religion. It would compromise no principle that I can see to allow such members of a legislative body as sincerely believe in the efficacy of prayer an opportunity to meet in the legislative hall for devotional purposes for half an hour before the daily session. Those members who did not wish to take part in such an exercise would of course be free to absent themselves, and I cannot imagine that they would fear any harm to themselves or the State on this account. There would be no responsible recognition of religion in any form on the part of the State, but only a friendly and wholly uninjurious concession to men of strong religious conviction, or prejudice, if you will. I have no disposition to scoff at such men or their devotions. As a general rule, I believe they are profoundly sincere, and therefore worthy of respect; and, this being so, I think the spectacle of a legislative prayer-meeting under the conditions supposed would be morally healthful....

For my own part, familiar as I am with the current arguments against prayer, I am far from being convinced that the exercise is not as wholesome as it is natural. If I were a member of a legislative body, I would vote every time to abolish the office of chaplain; but I should love to attend such a prayer-meeting as that which I have proposed.

To the Editorial Fraternity.

At the earliest practicable moment, the editor of the JOURNAL will draw a bill and endeavor to get Congress to enact it as law. The title will be: "An act for the Incorporation of a National Society, with unlimited powers to protect Editors from would-be Poets." The alarming increase of this class demands prompt and vigorous combination among editors if they would preserve their health and reputation for veracity. The fact is, the limit has been reached, the stuff of which excuses are made has been exhausted, the wells of editorial imagination have run dry; and still the insatiable rhyme-makers multiply and refuse longer to accept "for wheat" the stale editorial excuses for non-publication. Editors, without regard to sex or age, politics or religion, prohibition or license, should unite in one determined effort to secure the assistance of the National Government against the jingling jaguar whose cat-like approaches cannot be guarded against successfully by the over-worked fraternity.

Prof. Coues—Don't Growl at Him.

Those Spiritualists who are making haste to ridicule Dr. Coues for using such terms as "veridical phantom," etc., and to intimate that he is a Spiritualist but afraid to acknowledge it; declaring he should use terms which Spiritualists have applied to the different phenomena, will do well to hold their ridicule and opinions in abeyance. The nomenclature appropriate to these psychical phenomena has yet to be formulated. Every well-informed Spiritualist knows, for instance, that such terms as "form-materialization," and "independent slate-writing," are misnomers and wholly inadequate to express what is intended, but that they are used for convenience in lieu of something better by people whose interest in the thing *per se* makes the correctness and appropriateness of its descriptive appellation of trifling importance in comparison—at least until a scientific man ventures on these psychical preserves and applies terms of his own.

The JOURNAL is proud to know that most of its continuous readers are wholly free from the sectarian spirit, and ready to avow that Spiritualists neither own, control nor hold a mortgage on the vast field of psychical research; but only have a lien on it, such as each investigator creates by his own individual work.

Prof. Coues is a scientist; and as such is devoting his time and talents to psychical investigation in his own way, by such methods and along such lines as his genius inspires, his experience commends and his time permits. His mission is among his brother scientists and not with Spiritualists. Let us then quietly look on, appropriating the results of his labors as fast as they can be used to advantage, but no faster. If perchance he seems stupid or fanciful to us who have been through it all—as we think—let us be patient with him, remembering that he is not talking directly to us, but to the scientific world. Spiritualists have so long built from the spiritual side, that they are apt to be impatient with one like Coues, who is building on the physical side. Spiritualists will finally own an individual interest in all that he and others may develop and they may well give such men free scope. Those who desire to know Prof. Coues's views more in detail, should read his interesting and wonderfully suggestive little book entitled, *Biogen*.

Onset Redeems Itself.

At the annual meeting of the Onset Bay Camp Meeting Association, which occurred last week in Boston, the party which has been dominant for several years was unceremoniously fired out, and the Association redeemed from the control of those who have made Onset a rendezvous for frauds and free-lovers. The management is now in the hands of those who will strike hands with the Lake Pleasant Management in sustaining a high standard in every particular. This is most encouraging and those who last year thought the JOURNAL too severe in its criticisms of Onset can now do themselves credit by actively aiding in preserving that camp from the need of criticism. Heroic treatment is usually unpleasant both to the patient and attendants, but it is often the only safe way to insure favorable results. Onset has a splendid future in store, if the reforms now begun shall continue and be permanent.

The Cook County Woman Suffrage Association tendered a reception to Mrs. Clara Bewick Colby of Beatrice, Nebraska, editor of the *Woman's Tribune*, a spicy paper devoted to the cause of woman, now in its second year. Mrs. Colby was on her way to Washington to attend the National Woman Suffrage Association which holds its seventeenth annual session this week. Mrs. Harbert, the President of the Cook Co. Association, called the meeting to order. Prof. Perkins sang "We are coming Uncle Samuel, fifteen millions strong," words by Mrs. C. V. Waife, music by himself. Mrs. Talbot then gave two humorous recitations, in her pleasing manner, appropriate to the occasion. Mrs. Colby was then called upon and made some remarks, urging more active work upon suffragists, and advocating the study of the subject from a historical stand-point, to read history to find out the position of woman in the past and present. She thought no one could study the subject in that way without coming out a suffragist. Mrs. Colby is a bright, interesting speaker, enthusiastic and entertaining, a thorough Western woman, no circumlocution; she has something to say and she says it; her paper is doing a good work in Nebraska. It is published monthly, at one dollar a year. This leads us to speak of Mrs. Elizabeth Boynton Harbert's new venture. She has purchased *Our Herald* from Mrs. Gougar and removed it from Lafayette, Ind., to Chicago, and changed the name to *The New Era*. To all who are familiar with Mrs. Harbert's "Woman's Kingdom" in the *Inter Ocean*, we need say nothing in praise. Mrs. Harbert is a most conscientious journalist, and spares no labor to make her work a success. She is a very enthusiastic woman suffragist, and makes a live paper, brimfull of facts and the best thought of the age upon the subject. The price is very low, \$1.25 a year. Both these papers are monthly, and it is intended one shall appear the first and the other the middle of the month, thereby giving the West a paper devoted to suffrage once in two weeks.

A correspondent writing from Whatcom, W. T., says: "Mr. P. A. Smith gave three lectures here in December, and in consequence there is much inquiry concerning Spiritualism."



Voices from the People, AND INFORMATION ON VARIOUS SUBJECTS.

For the Religio-Philosophical Journal. Two Glimpses.

BY M. C. CHASE.

I stood at the doorway of Hades. And carelessly looked within. All the pleasures of youth beholding. In those wide gilded halls of sin. There, sweet creatures fluttered in sunshine. And tossed their proud heads in delight. Shook out their gay garments of fashion. And merrily laughed at the sight. As flushed were their cheeks as the wine cup. And sparkled their eyes as the stars. Their voices were mellow and tender. While dropping melodious bars. I looked 'neath this frivolous splendor. And a sadness seemed to prevail; I noted the tear-drops were falling. And many a cheek turned pale. For, careless of health and of virtue. They had recklessly wasted each. In seeking for pleasure here, losing The heaven almost in their reach. Here were young men, gaily apparelled. Masquerading in brilliant guise. Seemingly pure, true and guileless. Yet I saw through their borrowed disguise. For manhood was sunk in the revel. And virtue had turned away shamed. Impurity marked on their foreheads. With evil too foul to be named. Amid all this carnival moving. Unheeding as a careless child. Old age, I beheld as in ruin. Dishevelled and haggard and wild. All tattered and torn were their garments. Gray bearded, with blood-shot eyes; Forgetting what makes a true manhood. And scorning to learn of the wise. Then I looked in vain for the children. Gods innocent blossoms so sweet; For their festive page seemed alluring. As every new turn of the street. No vision of childhood presented. I myself to my wandering gaze; I fancied a voice to me calling. "Enter not this 'wildering maze." "What here seems so bright and enduring. But leads into darkness beyond. Where all that was cherished and tender. Is lost, with the hopes that were fond." I turned from this place so inviting. And looked at a sun-mounted dome. Its portal was closed to my vision. Yet it seemed to welcome me home. Bright angels of mercy descending. On wings of a holy content. Seemed ever inviting to freedom. These souls upon misery bent. I followed in silence, attending The angel of mercy on high. Nor paused, till I stood at the portal. In the star-spangled vault of the sky. Behold, all the wondrous transforming. Of objects presented to view! What first seemed a doorway to prison. Was, to Heaven, an archway I knew. So, kindly the angel permitting. Me softly to enter within. I shaded my eyes from the splendor. And watched and waited therein. It was here I found all the children. Mid garlands of roses at play; Like butterflies robed in the sunshine. And flitting among them all day. All peerless the Goddess of Virtue. Sat throned in her regal estate. While Wisdom presented the sceptre That unbarred and opened the gate. Each face was illumined in glory. All smiling and happy and fair. No sorrow nor death, age nor pain. Could mar any happiness there. The aged were bathed in youth's fountain. And found all their graces again. For true to the soul's highest effort. On earth were left sorrow and pain. The odor of flowers most oppressive. The music, entrancingly sweet. Filled my soul with a passionate longing. Caused my sad heart wildly to beat. Amid all this halo of glory. These angels so pure and so wise. I felt but unworthy of being. Here dressed in an earthly disguise. The voice of the angel was tender— He chanted a loving refrain; "Go back to the earth child of mortal. And take up thy burden again. "Learn wisely to act in the present. Remembering that God is love. And thus patiently striving ever. Thou wilt win thy true place above." Our Celestial Birds. To the Editor of the Religio-Philosophical Journal: From the land of spirits or the realms of the Summer-land there comes a language expressed by the birds. There every sentiment of the human spirit finds its corresponding predominate expression in birds. First, I have seen clairvoyantly the large White Warrior that dwells with the Braves, strong, and plumed with bristling feathers, that in sentiment displays combative, destruction, firmness and all the traits that go to make up the animal strength and sentiment. It is also lofty and dignified and of a high order. A lesson may here be learned with reference to its use and adaptability. The Indian, living nearer to nature and primarily spiritual, sees these birds, and has patterned feathers to his own head and back, to correspond to them as near as he could; hence their idea of plumage. Then comes the Monarch, a smaller bird decked in plumage something like a pea fowl, but of a soft, ferent color, white and gray predominating. The spots on the feathers are of a rose-red and bright green. The male is the very personification of dignity as seen in some of the human family; the female, in contrast in every look and attitude represents the pure feminine quality, gracefully adapted to her mate. What a lesson could here be learned, if nature could always choose the very sentiments most in harmony with each other. The Sanguine Bird is large, and in color, silvery green and white, with a little purple on the breast; the plumage is elaborately mottled over its back. On its crests are large plumes. It represents the joyous love sentiment, hence is called the Sanguine Bird. The Swing Bird represents hope. It is brown and about the size of a thrush; their chief amusement consists in swinging themselves around the limb of a tree. Of the Ruffled Neck Singers there are three varieties, one with crested plume, pure white. Birds of Purify and Beauty have spreading plumes and crests, and also feathers resembling the Lyre Bird of Australia. In contrast, we have the Despondent Bird, in color, light blue, with peculiar neck feathers, somewhat resembling wings. This as well as other prominent feathers are tipped with a darker shade of blue. There are also birds representing experience, judgment, and age, of a light purple color, with white plumage intermixed with red; these we may call the Intellectual Birds. Birds of Beauty represent the beautiful in nature; in color, pure white, resembling the parrot. In every department where beauty dwells, these birds are there. The Ethereal Birds are of a white and a light blue, of peculiar ruffled plume along their entire backs. They represent the ethereal sentiments, such as idealism, magnificence, wonder, etc. The Reverend Bird is pure white and has plumage resembling other spirit birds. The head and attitude indicate reverence.

The bird of the Celestial Harp has four wings, pure white, with an abundance of plume feathers. It visits the lower spheres of spirit life as well as the higher. It is truly the bird of song, and its voice resembles a harp, hence the name. Earth-bound spirits hearing this bird being seeing it, think its voice that of the Lord and Savior. It sings cheerfully the despondent of the lower spheres. The Singers in Concert and Mocking Birds are small, something like a canary, with black wings. They seem to inhabit the sky. Around a silvery cloud of light they flutter in flocks, chanting and warbling very beautifully. Oakland, Cal. E. S. MOORE.

A Mysterious Dove.

To the Editor of the Religio-Philosophical Journal: One of your correspondents lately referred to the probable ministry of birds, and as some interesting illustrations have come under my own observation, I think it well to send them to you. At one time, several years since, being in the midst of many difficulties, my natural resolution somewhat failed me, and what was worse I found myself in such a state of mental depression in consequence, that my faith in God and our eternal relations to the Divine became blurred, and I insulted the sweet breath of heaven with doubts I should have felt ashamed to express to human ears. The earth was dark, and heaven afar, and I weak—imbecile—and yet I clung to my faith in eternal things with a wild tenacity, as is shown by the enclosed Sonnet written in this period of more than mortal questioning. This Sonnet tells the story. I had not slept. I was living in a crowded thoroughfare in Brooklyn, and my desire to know something of the state of one dear to me who had passed on was so intense, that I exclaimed: "Oh! that I could have some token, some assurance that death is not the end of all!" The faint streaks of light were just beginning to gleam in the east. There was no stir as yet of the great city. A Sabbath stillness prevailed. Suddenly, as if in answer to my thought, a white dove alighted on the window sill of my open window, and rested there with low cooings. To me it seemed the divine Paraclete, the promised Comforter, and I was content, and lifted my burdens with new faith and trust. For I have the old Puritanic reason for confirmation of faith, and answer to our doubts. I do not so much believe in miracles as in an all pervading linking of the seen to the unseen. What came in answer to doubt: A SONNET. I pressed upon my doubt-distracted head My crown of thorns. I could not, would not die; And death the end of all. Oh! rather lie In conscious life, joy all extinct and dead, Than with our elemental vapors shed, Go silent out to be no more. Oh! sky Burn downward moulted brass upon mine eye, May I but know the soul will ward tread The mighty bars where constellations glow Onward—still onward—deathless—undimmed. A rush of wings! A snowy dove came through My lattice. With a white symbolic glow I saw the holy Paraclete. And an Immortal Hope upon me grew. ELIZABETH OAKES SMITH.

Letter from C. Fannie Allyn.

To the Editor of the Religio-Philosophical Journal: As I have just left Cleveland—the city not the President elect—I think it would interest your readers to hear of the newly developed medium there. I had the pleasure of a brief sitting with him, though he is not yet a professional. As I understand it, until recently he has been a church attendant; whether member or not, I do not know. Some years ago he learned telegraphing of a gentleman, since passed on to higher life. Of late Mr. Rowley has been puzzled by rappings on his shirt collar, and more perplexing was the discovery that there was method in the raps, and he could read them as he could the clicking of a telegraphic instrument. They purported to emanate from his ascended teacher. Taking two slates and placing his hands on the frames, the messages continued. A Spiritist list then had a box made with slate top and bottom, and a telegraphic instrument placed therein, with proper apparatus attached. Thus secured from mortal contact, Mr. R. keeps his hands on the outside frame and the telegraphic rattles of messages which can be read by any expert or ordinary operator, numbers of whom have visited him, and retired with wonder in their faces, and acknowledgment of the power on their lips. The medium is a good looking young married man; is intellectual and gentlemanly, and acts very reverential to the unseen power. He is thoroughly convinced, and is as pleased and interested as are the visitors. I was pleased in a double sense. First, it has been stated for years on the platform, by or through myself that we had not got beyond the raps, not set up to them, and that their practical value was full of continuous rations. Second, here is a phenomenon that must be attractive to the electrician and scientist, conducted in bright light; can be studied closely, and the rapping is sometimes without the medium's hands being near the box. The fact is clear; no need of faith or a Bible text. Personally I think the gentleman will yet come before the public, though now averse to it, and lead in further developments of this progressive power.

The Cleveland Society is doing well. Some are anxious for a settled speaker; others desire continual change and sensational tests. As officers, Mr. and Mrs. Barker and Mrs. Batchelder are faithful and splendid workers. A most excellent voluntary choir, led by Miss Alice Barker, contributes greatly to the interest. My home was with the true and tried friends, Mr. and Mrs. Samuel Curtis, whose hospitality to speakers is well known, and, like charity, faileth not. I have just begun a course of lectures here for their lately re-erected society, and it is a very healthy and pleasant reunion. Another voluntary choir gave us splendid music last Sunday. Here, as elsewhere, a few are nobly working, and by the interest evinced I see no reason why they should not be crowned with an ever increasing power on the globe.

We can trace it farther back than that; something like it did exist in Egypt long before the Homeric age; but there it is, with certainty, in the Olympian age of gods and heroes. The Church of Rome is almost the church of Jupiter. Church-Christianity is but another name for paganism. Popular Christianity is an evolution from previously existing systems of thought. Roman Catholicism is the lineal descendant of the paganism of the Greeks and Romans. This Pallium which Father O'Keefe brought from the supreme sanctuary at Rome, proves it. It is made of white wool, procured in the following way: The pious and devoted nuns of St. Agnes, on the feast day of their saint each year, offer two white lambs on the altar of their church, and during the time they sing *Agnus Dei* in a solemn mass. The white lambs are taken by two young boys of the Lateran Church, and placed on the shoulders of the Pope, who then send them to the pastures till shearing time, and then they are shorn. The Pallium is made of this pure white wool. It is then carried to the Lateran Church and placed on the high altar by the deacons, on the bodies of St. Peter and St. Paul. After being there the usual time, it is removed to a place of safety, and there it is kept till it is wanted. This Pallium signifies, as it is taken from the body of St. Peter, the plenitude of ecclesiastical power. The Pope claims to be the successor of St. Peter, and confers the Pallium. It symbolizes the transmission of the virtue of apostolic succession. The ceremony which was performed here was purely pagan.

Such magnificent exercises were common in the religions of the ancients. They are calculated to deeply impress the minds of the ignorant and strike with awe the superstitious. There were some fine displays in the temple of Jupiter at Rome; priests of great power were often invested with the toga there. Many a priest has walked the Appian way, proud of having received the Pallium, long before the age of the wise Augustus. The priests of Zeus traced their power through it to the gods of Olympus. When will humanity learn wisdom, and throw away these ecclesiastical shams and cant? Verily we are not even in this age free from the Olympian forms of superstition. Is not this thing we call Christianity a part of it? I have a strong fear that this Pandora, the Roman Catholic Church, will rise and poison every avenue of free intellect thought in this new western world, roll back the tide of human progress and bring back again that age of dense darkness and night, when the intellect yields its allegiance to phlegm and its reason to belief. Then will the second night of time have arrived; and the despot will rule in the name of heaven, and hell with its drying horrors will be revived to overawe the mental sensibilities of mankind. The priest is the harbinger of darkness. I am his avowed enemy. I will fight him and his despotic God in the hope that humanity may eventually get rid of the dangerous pest which threaten even the beauty and safety of our civilization. J. CLERG WRIGHT.

Philadelphia, Jan. 6, 1885.

The Divining Rod.

To the Editor of the Religio-Philosophical Journal: Several years since I witnessed a number of experiments with the divining rod. Several places were located and wells dug, according to direction, without a failure, some of these being within a short distance of much deeper ones that had been sunk without finding water. I soon found that the twig would operate in my hands and I have experimented with it until I am satisfied that it is no fraud. I have had my eyes bandaged, and then led by another, every time on crossing the vein the rod would dip down without vibration or any action on my part. Lansing, Mich. DR. J. A. MARVIN.

Spirit Writing.

To the Editor of the Religio-Philosophical Journal: Is this a satisfactory explanation of involuntary writing? A friend on the other side writes the message on the magnetic plates of the brain. The sensory nerves carry it to the hand, where it is discharged at the point of the finger, like a message, written on the telegraphic instrument at one end of the line, is carried through the wires to the receiver at the opposite end. Highland Park, Ill. MRS. M. H. BAKER.

Spiritualism in the City of Brotherly Love.

To the Editor of the Religio-Philosophical Journal: I have not penned a line to you for some time. I have been ill and physically exhausted. I attribute the cause to bad weather, overwork, and devotion to my spirit friends, who use me as a machine. My spirit friends are not bad fellows, but they cannot be as strong as a life; if they have any power they would do it. They kind, and would do any thing that could help me along. It is quite enough for them to produce thought for me, and transmit the same by inspiration. I must look to other sources to supply the rest. My spirit friends are real beings to me, and comprise quite a company. I know them as a Sunday school teacher knows his scholars. Mediums, like all other machines, are liable sometimes to break down and wear out.

Well, I have got through some of the gloomy horrors of dyspepsia, and can see daylight again; I shall be able to work a little longer. So much in explanation of my silence. I wish I could alter some cosmic and organic relations in this world; I would then supply humanity with good teeth and stomachs. Civilization can stand firm with good teeth and healthy stomachs. Since I wrote you the good citizens of Philadelphia have had a visit from a reverend gentleman from Pittsburgh, Pa., who exhibits a terrible virus against Spiritualism. I am not sure whether he has a sound orthodox head upon his shoulders. His church is called the Church of God. I suppose it is named after the old fanatic and cotton of the war. In Philadelphia it is quite obscure. One of the interesting ceremonies of this church consists in washing the sisters' and brothers' feet. I am told that the brethren have not always succeeded in keeping themselves free from scandal. Gentle sisters have sometimes complained about the Deacons washing too much of the "calf" instead of keeping strictly to the feet. Whispers of this kind have been heard about the church which this reverend gentleman belongs to. If I have his name correctly, it is Covert. No doubt you have heard of his doings before. He has an old man with him to "coach" him and thereby make up for his short-comings; he claims to be a certain Prof. Grymes, the author of a startling new book about ocean currents and the formation of continents. This Grymes claims to have been in doubt of many things, but I mention it for the fact that your readers may no longer be in doubt about this important matter. He claims to know all about mesmerism and the trance state. He can explain it all. The old man is about the greatest humbug I ever put my eyes upon. He possesses a fool's vanity, and his age will not protect him from a wise man's contempt and ridicule. These Siamese twins have been with us. We have seen their right and wrong estimate of its true value. Both of them belong to the same church; both attend to the washing of feet. I think in the case of the reverend gentleman that the ceremony might with advantage be extended to the head. A general washing of brains might also be conducive to more intellectual health in the whole body of worshippers in this church.

Mr. Covert came to this city to expose Spiritualism to the Spiritists, but I think he would find that all mediums are frauds. He boasts of this piece of unmitigated impudence in a Pitts'burgh paper. He is a rare boaster, but not a logician. He can make as much noise as a cataract, but is very ignorant of science. Of leading questions which are agitated by thoughtful men, he knows nothing. He has ocean-large currents of rampant egotism, which he cannot hold in abeyance. His head is heavy with notions that are more than his inordinate vanity. He frequents the backstairs of newspaper offices and presents for publications reports of his doings, which are untruthful. His statements are not reliable. There is nothing in his rapid tirades against Spiritualism. He is not equal to a fourth-rate opponent, and not worthy of the expenditure of any intellectual powder and shot. 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Truth and Light of London, England

Truth has lately published several scurrilous articles against Eglinton, the slate-writing medium. In reply thereto, Light a prominent Spiritualist paper, says:

"We did not feel called upon to notice the first attack. It was apparently a fair and just attack on the sphere of one of our Spiritualist writers, who was able to cope with such graceful explosives as 'humbbug,' 'credulous dolls,' 'knave,' 'cheat,' and so on, as applied to Spiritualism, Spiritualists and mediums. Mr. Labouchere has, however, since then, become more explicit. In the last number of his journal he returns to the subject, and in introducing an anonymous letter he speaks of Mr. Eglinton as a 'rogue and vagabond,' furthermore expressing an opinion that 'the police should take the man Eglinton in hand,' and offering to supply evidence against him for 'prosecution on the ground of pretended dealings with the unseen world.'"

"Now we wish to inform the editor of Truth that he has attacked, in the most unjust and unjustifiable manner, a man who has been a student of good standing and education in all ranks of society, from the highest circles downwards, believe to be honest and true. There are numbers of these personages who can testify, that to whatever cause or causes these mysterious phenomena are to be traced, they are certainly not due to fraud or trick on the part of Mr. Eglinton. The evidence of his sittings is taken in the trial of a man for his life, he held to be sufficient and effective."

"Mr. Labouchere, in speaking of prosecution, evidently has that act of Parliament (9 George II. c. 5) in view which, twisted the same way as it is distorted in order to make it apply to mediums, would include every clairvoyant and medium, and the professional have communion with the Supreme Spirit. We mean no irreverence; we simply state a fact. By it also every medium, whether public or private, whether money is taken, or whether the services are given freely, can be proceeded against. In this respect the question concerns all Spiritualists and all lovers of free inquiry. If, therefore, Mr. Labouchere succeeds in arousing Spiritualists to defend themselves to agitate for the repeal of a law never intended to apply to Spiritualism, and acknowledged by many excellent lawyers to be a blot on the statute books of a free and enlightened country, we may yet have to thank him, and he may find that in cursing Spiritualism he has only blessed it."

Four Days in a Trance.

A Case of Suspended Animation in New Jersey.

Dr. Morris, of East Durham, N. J., reports a case of trance that he has been treating for the last four or five days. The victim is Amelia Schaefer, a 19-year-old German who lives in the village. A few months ago she engaged herself in marriage to a young townsman. He went, so the story goes, to Pennsylvania soon after the engagement and found employment in a mine there. On New Year's Eve information reached Miss Schaefer that there had been an accident in the mine and that her lover had lost his life. She was wretchedly shocked, by the news, and retired to her room, prostrated by her sudden bereavement. Mrs. Schaefer went to her room the next morning to rouse her from her sleep and bid her a happy New Year. When she reached the girl's side she was startled.

Her daughter lay on her back and seemed to be dead. Her face and hands were colorless as those of a corpse, and the cold fixed stare of death was in her eyes. Mrs. Schaefer made ineffectual attempts to rouse her and then sent out for the physician. He felt for a heart action, but could perceive none. Her wrists seemed pulseless. He applied electricity, but there was no response indicating life. He observed, however, that the body had none of the rigidity which follows death, and declaring his belief that the girl was suffering from catalepsy, he advised the parents to make no preparations for her burial. Monday evening a feeble pulse was discerned at the wrist, and yesterday there were increasing signs of returning animation. The physician ascribes the cause of her syncope to intense grief acting upon a delicate constitution and highly nervous organization. In her childhood Miss Schaefer had suffered from St. Vitus' dance, and had a latent predisposition to maladies of the nervous system.

Do Not be Alarmed

at the raising of blood from the lungs. It is one of the very earliest symptoms of consumption, and only shows the healthy efforts of the system to throw off the scrofulous impurities of the blood which have resulted in ulceration of the lungs. Dr. Pierce's "Golden Medical Discovery" is a positive remedy for consumption at this stage. If taken faithfully, it will cleanse the blood, heal the ulcers in the lungs, and build up and renovate the whole system.

The highest priced pew in Grace Church, New York, is \$3,000 per year.

Every Woman in the Land

owes it to herself and her family to take care of her health. When she finds her health failing, and debility and weakness undermine her strength, her surplus and best remedy is Kidney-Wort. It builds up the general health, keeps the secretory system in perfect order, regulates the Kidneys and Bowels, and enables these important organs to perform their natural functions in throwing off the accumulated impurities of the body.

Boston sends to Africa annually 600,000 gallons of New England rum.

The Great American Chorus.

Sneezing, snuffing and coughing! This is the music all over the land just now. And will be until June. "I've got such an awful cold in my head." Cure it with Ely's Cream Balm or it may end in the toughest form of Catarrh. Maybe you have Catarrh now. Nothing is more nauseous and dreadful. This remedy masters it as no other ever did. Not a sniff nor a liquid. Applied by the finger to the nostrils. Pleasant, certain, radical.

Two hundred thousand Americans have wintered in Europe.

A Good Reputation.

"Brown's Bronchial Troches" have been before the public many years, and are everywhere acknowledged to be the best remedy for all throat troubles. Mrs. S. H. Elliott, Ridgefield, Conn., says: "I have never been without them for the last thirty years. Would as soon think of being without breath." They quickly relieve Coughs, Sore Throat, and Bronchial Affections. Price 25 cents. For sale everywhere, and only in boxes.

Germany has one beer shop to every thirty-one inhabitants.

Economy is Wealth. No woman real ly practices economy unless she uses the Diamond Dyes. Many pounds can be saved every year. Ask your druggist. Only 10c. Simple to use. Wells, Richardson & Co., Burlington, Vt.

Buffalo has a saloonkeeper who does not smoke drink or chew.

The medical profession are slow (and rightly so) to endorse every new medicine that is advertised and sold; but honest merit convinces the fair-minded after a reasonable time. Physicians in good standing often prescribe Mrs. Pinkham's Vegetable Compound for the cure of female weaknesses.

The Texas pecans bring \$2.25 a bushel. One farmer picked seventy bushels from a piece of land, on which he also raised a good corn crop.

"100 Does One Dollar" is true only of Hood's Sarsaparilla, and it is an unanswerable argument as to strength and economy.

The paper having the largest circulation in the world—825,000 copies daily—is the Petit Journal of Paris.

Walking advertisements for Dr. Sage's Catarrh Remedy are the thousands it has cured.

Senator Colquitt, of Georgia, says the South will be prohibited before another Presidential election.

Beyond the Gates. A fascinating book by the popular author, Elizabeth Stuart Phelps, written in her most literary and spiritual style. Price, \$1.25. For sale at this office.

A Sensation In Court

of relief is sure to follow the use of Ayer's Sarsaparilla, and thousands thankfully acknowledge its good effects. Charles C. Smith, Craftsbury, Vt., says: "I have been troubled, for a long time, with a humor, which appeared on my face in ugly pimples and blotches. Ayer's Sarsaparilla cured me. I consider it the best blood purifier in the world."

Judge Lynch

of the feelings of Mrs. T. P. Cushing, 57 Suffolk st., Chelsea, who, after being so afflicted with Salt Rheum that her fingers would crack open, and bleed and itch terribly, was cured by four bottles of Ayer's Sarsaparilla. Mrs. E. G. Evans, 78 Carver st., Boston, Mass., suffered severely from rheumatism and debility. Ayer's Sarsaparilla proved a specific in her case. Francis Johnson, Editor of the "German American," Lafayette, Ind., writes: "For years I have been subject to chronic attacks of neuralgia, especially at the commencement of spring. I have derived great benefit from Ayer's Sarsaparilla." It has

one who needs help is indeed fortunate who finds a friend. But he is still more fortunate who discovers that he may eradicate the poisons of scrofula from his system by the use of Ayer's Sarsaparilla. Scrofula is one of the most terrible of all diseases. It is in the blood, corrupting and contaminating every tissue and fiber in the whole body. Patrick

Wholesale Grocer, Lowell, Mass., says:

"Ayer's Sarsaparilla is the best." The following, from R. L. King, Richmond, Va., is corroborated by Purcell, Ladd & Co., druggists, of that city. Mr. K. writes (May 12, 1884): "My son Thomas, aged 12, has suffered horribly, for three years, with scrofula, in its worst form. His case was said to be incurable. One arm was useless; his right leg was paralyzed; a large piece of bone had cut through the skin at the shoulder-blade, and three large sores constantly discharged offensive matter. He began taking Ayer's Sarsaparilla on the 6th of March, and, oh, what a

Saved and

restored thousands. Walter Barry, 7 Hollis st., Boston, Mass., after vainly trying a number of medicines, for the cure of humbug, was persuaded to try Ayer's Sarsaparilla. He writes: "Your valuable medicine not only relieved me, but I believe it has worked a perfect cure, although my complaint was apparently chronic." Thos. Dalby, Watertown, Mass., has long been a sufferer from humbug and rheumatism. So great has been his improvement since using

Happy

change; indeed, a miracle. In a few weeks the sores began to heal; he gained strength, and could walk around the house. We persevered with the Sarsaparilla, yet having little hope of his recovery. To-day he can run as far as any other boy of his age. The sores on his arm, shoulder, and back, have nearly healed, his muscles are strengthening, and he is the picture of health." Equally important facts concerning the use of Ayer's Sar-

Ayer's Sarsaparilla

saparilla that he has every reason to believe it will effect a permanent cure.

by other members of Mr. King's family, are contained in the same letter.

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass., U. S. A.

For sale by all Druggists. Price \$1; six bottles for \$5.



LYDIA E. PINKHAM'S VEGETABLE COMPOUND IS A POSITIVE CURE

For all of those Painful Complaints and Weaknesses so common to our best FEMALE POPULATION.

IT WILL CURE ENTIRELY THE WORST FORMS OF FEMALE COMPLAINTS, ALL OVARIAN TROUBLES, INFLAMMATION AND ULCERATION, FALLING AND DISPLACEMENTS, AND THE CONSEQUENT SPINAL WEAKNESS, AND IS PARTICULARLY ADAPTED TO THE CHANGE OF LIFE.

IT WILL DISCOURT AND EXPEL HUMORS FROM THE UTERUS IN AN EARLY STAGE OF DEVELOPMENT. THE TENDENCY TO CANCEROUS HUMORS THERE IS CHECKED VERY SPEEDILY BY ITS USE.

IT REMOVES FAINTNESS, FLATULENCE, DESTROYS ALL CHANGING FORBETTERMENTS, AND RELIEVES WEAKNESSES OF THE STOMACH. IT CURES HEADACHE, NERVOUS PROSTRATION, GENERAL DEBILITY, DEPRESSION AND INDIGESTION.

THAT FEELING OF BEARING DOWN, CAUSING PAIN, WEIGHT AND BACKACHE, IS ALWAYS PERMANENTLY CURED BY ITS USE.

IT WILL AT ALL TIMES AND UNDER ALL CIRCUMSTANCES ACT IN HARMONY WITH THE LAWS THAT GOVERN THE FEMALE SYSTEM.

ITS PURPOSE IS SOLELY FOR THE LEGITIMATE HEALING OF DISEASE AND THE RELIEF OF PAIN, AND THAT IT DOES ALL IT CLAIMS TO DO, THOUSANDS OF LADIES CAN GLADLY TESTIFY.

FOR THE CURE OF KIDNEY COMPLAINTS IN EITHER SEX THIS REMEDY IS UNRIVALLED.

LYDIA E. PINKHAM'S VEGETABLE COMPOUND is prepared at Lynn, Mass. Price \$1. Six bottles for \$5. Sold by all druggists. Sent by mail, postage paid, in form of Pills or Lozenges on receipt of price as above. Mr. Pinkham's "Guide to Health" will be mailed free to any lady sending stamp. Letters confidentially answered.

No family should be without LYDIA E. PINKHAM'S VEGETABLE COMPOUND. They cure Constipation, Bloating and Torpidity of the Liver. 25 cents per box.

JAMES PYLE'S PEARLINE

THE BEST THING KNOWN FOR Washing and Bleaching

In Hard or Soft, Hot or Cold Water. SAVES LABOR, TIME and SOAP AMAZINGLY, and gives universal satisfaction. No family, rich or poor, should be without it.

Sold by all Grocers. BEWARE OF imitations represented by the Old and New Testaments and modern oracles, some severe and well-merited blows; while we differ greatly from our talented friend Underwood in some essential particulars, we believe his notions and writings calculated to do much good, his Christianity and Materialism is worthy of and will repay a careful reading.

PRICE 15 CENTS.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

CHRISTIANITY AND MATERIALISM.

By E. F. UNDERWOOD.

This pamphlet of forty-three pages, printed in the style on heavy tinted paper—embodies matter used by Mr. Underwood in some of his best lectures. The author deals Christianity as represented by the Old and New Testaments and modern oracles, some severe and well-merited blows; while we differ greatly from our talented friend Underwood in some essential particulars, we believe his notions and writings calculated to do much good, his Christianity and Materialism is worthy of and will repay a careful reading.

PRICE 15 CENTS.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

Correspondence from the trade solicited.

FREE GIFT! A copy of my Medical Sense Book will be sent to any person afflicted with Consumption, Bronchitis, Asthma, Sore Throat, or Neural Catarrh. It is elegantly printed and illustrated; 144 pages, 12mo. 1879. It has been the means of saving many valuable lives. Send name and post-office address, with six cents postage for mailing. The book is invaluable to persons suffering with any disease of the Nose, Throat or Lungs. Address DR. E. B. WOLFE, Cincinnati, Ohio.

State the paper in which you saw this advertisement 27-44.

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By the central position of its line, connects the East and the West by the shortest route, and carries passengers, without change of cars, between Chicago and Kansas City, Council Bluffs, Leavenworth, Atchison, Minneapolis and St. Paul. It connects in Union Depots with all the principal lines of road between the Atlantic and the Pacific Oceans. Its equipment is unrivaled and magnificent, being composed of most comfortable and beautiful Day Coaches, luxurious Pullman Sleeping and Dining Cars, and the Best of Dining Cars in the World. Three Trains between Chicago and Missouri River Points. Two Trains between Chicago and Minneapolis and St. Paul, via the Famous

"ALBERT LEA ROUTE."

A New and Direct Line, via Seneca and Kankeo, has recently been opened between Richmond, Norfolk, Newport News, Chesapeake, Atlanta, Augusta, Nashville, Louisville, Lexington, Cincinnati, Indianapolis and Lafayette, and Omaha, Minneapolis and St. Paul and intermediate points.

All Through Passengers Travel on Fast Express Trains.

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Baggage checked through and rates of fare all ways as low as competitors that offer less advantages.

For detailed information, get the Maps and Folders of the GREAT ROCK ISLAND ROUTE, at your nearest Ticket Office, or address

G. R. CABLE, E. ST. JOHN, Vice Pres. & Gen'l Mgr. Gen'l Tkt. & Pass. Agt. CHICAGO.



DR. PEIRO, who has devoted twenty-three years to the special consideration and treatment of Chronic and Acute Catarrh, Throat and Lung Diseases, is the founder of the American Oxygen Company, for the production of that wonderful and delightful healing remedy, used by Inhalation, so widely known as the

OXYGEN TREATMENT

for the relief and cure of Consumption, Bronchitis, Asthma, Hay Fever, Catarrh, Nervous Prostration, etc., etc.

Send a stamp for the interesting book of one hundred and twenty pages, containing Four Colored Plates. Address DR. F. L. PEIRO, 85 Madison Street, CHICAGO, ILL.

We refer by permission to a few of our patrons:

- Hon. Wm. Penn Nixon, Chicago, Ill.
H. H. Todd, Chicago, Ill.
Gen. C. H. Howard, Chicago, Ill.
O. W. Nixon, M. D., Chicago, Ill.
Henry R. Stiles, M. D., New York.

N. B.—Our Oxygen Treatment is a safe and efficient method for the relief of Catarrh, Throat and Lung Diseases, Hay Fever, etc., etc. Write for particulars, complete directions with each treatment.

\$250 A MONTH. Agents wanted. 80 best selling articles in the world. 1 sample free. Address JAY BRONSON, Detroit, Mich.

Do Your Own Printing!

3 Printing Press. Card and Label Press \$3. Larger sizes 5 to \$7. For old or young. Everlasting, print, set directions. Send 2 stamps for Catalogue of Presses, Type, Cards, &c., to the factory, Kelsey & Co., Meriden, Conn.

LIGHT.

A weekly Journal for Spiritualists and other students of occult Philosophy. Published at 4 Ave Marie Lane, London, England. Price, postpaid, \$3 per annum, in advance. Subscriptions taken at this office.

Light for Thinkers.

Published Weekly at Atlanta, Ga. G. W. KATES, Editor. A. C. LADD, Publisher. Price \$1.50 per annum.

LONDON AGENCIES OF THE Religio-Philosophical Journal.

103 Great Portland St., London, W. C. Mr. J. J. Morse Agent; also John S. Farmer, office of Light, 4 Ave Marie Lane. Subscriptions received. Specimen copies supplied at three pence. All American Spiritualist books supplied.

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Patent Power Machinery. Complete outfits for actual Workshop Business. Lathes for Wood or Metal, Crosscut Saws, Scroll Saws, Forming Mortars, Tenoners, etc., etc. Machines on trial free. Descriptive Circulars and Price Lists Free. W. F. & JOHN ROCKFORD, ILL. No. 326 Ruby St.

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(CLOSED) Eight styles (OPEN) A special one for children. from \$13.00 to \$30.00. A Table in day time; full sized bed at night. FOREST CITY FURNITURE CO., Rockford, Ill. WHOLESALE MANUFACTURERS.

THE INDEX A RADICAL WEEKLY JOURNAL.

PUBLISHED AT 44 BOYLSTON ST., BOSTON, MASS. EDITORS: (W. J. POTTER, D. E. UNDERWOOD)

CONTRIBUTORS: Prof. Felix Adler, John W. Childwick, M. J. Savage, F. M. Holland, W. H. Spencer, Mrs. E. H. Cheney, Mrs. Anna G. Spencer, Caroline H. Dale, Mrs. Sara A. Underwood, Miss M. A. Handaker.

To increase general intelligence with respect to religion; to foster a nobler spirit and quicken a higher purpose, both in the society and in the individual;

To substitute knowledge for ignorance, right for wrong, truth for superstition, freedom for slavery, character for creed, catholicity for bigotry, love for hate, humanitarianism for sectarianism, devotion to universal ends for absorption in selfish schemes.

In brief, to hasten the day when free and rational thought shall take the place of dogmatism and ecclesiasticism throughout the world, and when the welfare of humanity here and now shall be the aim of all private and public activities.

The relations of Religion to Modern Science, and to Social Science and Philanthropy, the relations of Universal Religion to the Special Religions, and the relations of Religion to the State, will receive particular attention.

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THOUGHTS FROM THE SPIRIT-WORLD

Addressed to the working classes, and written through the mediumship of Mrs. Yeatman Smith. These lectures or messages (a pamphlet of 58 pages) have been dictated by a band of spirits who are deeply interested in the elevation of mankind on the earth-plane, that crime and its adjunct misery may be banished from among men. They have a high moral influence, and cannot fail in having a beneficial influence on those who read them. Price 20 cents.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

BUY NORTHERN GROWN SEEDS.

with the finest Flower, Vegetable and Cereal Seeds pure, tested, and warranted. Largest stock of Farm Seeds in the West. Sample gratis. JOHN A. SALZER, La Crosse, Wis.

AGENTS WANTED FOR "CONQUERING THE WILDERNESS"

"New Pictorial History of the Life and Times of the Pioneer Heroes and Heroines of America," by Col. Frank Triplett. Over 200 Superb Engravings, covers the Era of pioneer progress (1) Allghenies to the Mississippi; (2) Mississippi to the Rocky Mountains; (3) California and Pacific Slope. New, 1000 Portraits. A picture gallery. A work of thrilling adventure in Forest, Plains and Mountains. Covers western progress. Outlets everywhere. Large editions called for in 2 months. 728 octavo pages. Price, \$3.75. Send for terms, illustrated description, "Exquisite Tracts agents reports etc." N. D. THOMPSON & CO., P.O. Box, St. Louis, or N. Y. City.

CHILDS' CATARRH Treatment For

And Diseases of the HEAD, THROAT & LUNGS! Can be taken at home. No case incurable when our questions are promptly answered. Write for circulars, testimonials, etc. REV. T. F. CHILDS, Troy, O.

DR. HECHINGER'S ELECTRO GALVANIC INSIDE SOLES.

ONLY 40 CENTS PER PAIR.

Why Suffer with Cold Feet.

when for 40c you can keep them warm for a year! It is easier to prevent Coughs and Colds than to cure them. Electro Galvanic Inside Soles prevent all troubles arising from imperfect circulation of the Blood, and give life, vigor and warmth to the whole body. They are made to fit any boot or shoe, and will be sent by mail, postpaid, on receipt of 40 CENTS. Postage stamps taken in payment if desired.

Do not confound our goods with the poor trash that has been palmed off on the public, made of pasteboard, with a few magnets in them. Ours are genuine Cork Insides, well made, and each one contains a Galvanic Battery. Address all orders giving No. of Boot or Shoe worn to

ELECTRO GALVANIC HEALTH CO., 69 DEARBORN ST., CHICAGO ILL.

Correspondence from the trade solicited.

Continued from First Page

would willingly have indulged myself by dwelling rather on its comforts and its blessings; upon the knowledge which it has been the instrument of affording us of things which many prophets and wise men have desired to know and have not known; upon the light thrown by its revelations of the actions of unembodied spirits; on the causes underlying much of the action of man; upon its value in limiting the area of human error by its vindication of many aspects of long discredited truth; upon the confirmation afforded by it of much contained in all the sacred books of the world; and of the especial singleness, purity, unadulteratedness, if I may use such a word, of those held in especial veneration among us; and above all upon the assistance afforded by it to the study of Theosophy, or the intellectual apprehension of Divine things.

Upon these subjects I would willingly have expatiated, but they are not on the record. It is of the difficulties and not of the beneficent aspects of Spiritualism that I have had to speak.

In things of the spirit it is the evening and the morning that make the day, not the morning and the evening. My duty has been with the darkness and not with the light, with the sowing, not with the reaping.

My "suggestions" I would finally epitomize in the advice given by the spirit to the friend whose case I have quoted: "Swallow the church door key! The church door key of Spiritualism is a bold but sober and chastened imagination."

For the Religio-Philosophical Journal. Eleven Tests in One Communication.

BY THOS. HARDING.

I had long been convinced of the reasonableness of the philosophy of Spiritualism before I had the proof of its facts; but when, in my own house in Sturgis and through my wife, the proofs came, I felt so grateful I promised that I would do anything in my power, at any time to oblige the spirits, and I may add that my wife and I have gone out of our way and suffered inconvenience more than once, in keeping that promise, which we regard as sacred.

Some years ago, business required my constant presence in the city of South Bend, Indiana, and one winter I rented a small house and removed a few necessary articles of furniture down there, so that my family could be with me. While there, my wife and I used to sit every night before retiring, as a sort of religious exercise, to give the spirits an opportunity to communicate.

One night, while sitting thus, the medium (Mrs. H.) bent forward in her chair toward me, as a lady or gentleman might when about to address a stranger, and under unmistakable control said:

"Are you acquainted with a lady named Abbott?"

"I never was acquainted with any one of that name," I replied. (I will add that Mrs. H., the medium, was not either, and he it remembered that she was a complete stranger in South Bend, while my acquaintance was confined to only one or two families.) "Would you oblige me by conveying a message, or causing it to be conveyed," said the spirit.

"Certainly," said I. "I will undertake its conveyance myself. To whom shall I convey it?"

"To a Mrs. Abbott," said the control. "Where does she live?" I inquired.

"Only a short distance from here," he replied, and pointing he added: "The house is just over there."

"Is Mrs. Abbott a young or a middle aged lady?"

"Neither," said the spirit; "she is quite an old lady."

"Is she a church member?" I asked.

"Yes," replied the control, "she is a member of the Methodist church."

"Now please give me your name?"

"You or the medium are not acquainted with any one of my name, any more than that of Mrs. Abbott," said the spirit, "which is a fortunate circumstance for all concerned. My name is Spencer."

"Were you Mr., Mrs. or Miss Spencer?" I asked.

"I was Mr. Spencer," he replied.

"Please say how long it has been since you last spoke to the lady, Mrs. Abbott."

"About 7 or 8 years. I am anxious that you should get everything correct, as Mrs. Abbott is earnestly desirous of ascertaining whether there is any truth in spirit communication, and I want to convince her that there is, and that a good future exists for her. That, in fact, is my message to Mrs. A."

"When you parted from Mrs. Abbott, where did you go?" I asked.

"I went east from here, and died in Rochester, New York."

"Does Mrs. Abbott know that you have passed from earth to spirit life?"

"Of course not," he replied, "she never heard of me since I left here, and she knows that neither you nor the medium have had the slightest acquaintance with either of us, while all the circumstances I have mentioned are well known to her, except the fact of my having died in Rochester. I will open the way for you," he concluded, "and when you sit again, I'll return." Then he bade us "good night."

"Now I have got an elephant on my hands," said I to myself, "but I'll do the best I can."

The first thing, next morning, I called on an old lady named Trueblood, whom I supposed from long residence was well acquainted in South Bend.

"Do you know a Mrs. Abbott living anywhere near here, Mrs. Trueblood?" I inquired.

"Oh, yes. Mrs. Abbott's is on the corner of the second street from this."

"So far, so good," I soliloquized; "that was just where he pointed, sure enough."

"What sort of a lady is this Mrs. Abbott, you refer to?" I asked of Mrs. Trueblood.

"Oh! she is quite an old lady, and I think a member of the First Charge M. E. Church."

"I now felt that I was on the right track, and started for Mrs. Abbott's quite encouraged by the progress I was making, but when I got there and saw a large and imposing house, with nicely kept grounds and every thing in "apple-pie order," and remembered that the people were Methodists, and probably didn't wish to be intruded upon by such a Don Quixote as I should appear to them on such an errand, and further I did not know whether this was the right Mrs. Abbott; there might have been a dozen Mrs. Abbotts in S. B. for all I knew to the contrary, and beside Mrs. A., if the right one, might wish to keep her desire a secret, so taking in the entire situation I resolved to return and send a note of inquiry. I then wrote the following note and sent it by my son:

Mrs. ABBOTT—MADAM.—Would you have the kindness to inform bearer whether you had ever been acquainted with a gentleman named Spencer. Pardon me for making this inquiry, but I seek a lady of your name who

had. If you have never known such a party, please inform me, if you can, whether there is another Mrs. Abbott in town, of whom I might inquire, and very much obliged.

Yours respectfully, THOS. HARDING.

The daughter of Mrs. Abbott (a lady of about twenty-five or thirty summers) opened the door; her mother was from home just then and having first asked permission, she opened and read the note.

"Mr. Spencer!" she said. "Why, yes, of course we are acquainted with Mr. Spencer. He married a cousin of mine, but he went East somewhere, a long time ago, and we have never heard from him since. Now let me count up. Oh! I declare, it must be seven, or over, years ago."

My messenger then told her that it was his father who sent the note, and that I would call and explain. She expressed a desire to have me do so, and I went. I was politely received and in a conversation of about half an hour, I explained how I had obtained the information.

"My mother is quite desirous of knowing," she said, "whether the departed can return." She thanked me for calling and promised to inform her mother of the circumstance, and she added: "This is Spiritualism! and—and—I hope you will pardon me for remarking that it is generally considered by us—ah! well—dear me—I hope you won't be offended—but really—you know—it is somewhat tabooed in consequence of—ah! well—in fact its lack of respectability—that is to say—in consequence of—ah—well—yes—indeed, the fact of its immorality. I earnestly hope you are not offended and will pardon me for expressing myself so candidly, but I perceive that you are a gentleman and you know that—ah!—well—yes—that is to say—ahem!"

The conclusion of the whole matter is that I explained away in a measure at least, the lady's scruples, and Mr. Spencer and I gained our points; his message was given and my tests verified—every one.

Now I have given correctly the names of all the parties and places, and I challenge the persons named, one and all, to deny my statements, if they can.

Sturgis, Mich.

Influence of the Stars.

To the Editor of the Religio-Philosophical Journal:

At the annual meeting of the American Spiritualist Association (the A. S. A.) at Lake Pleasant, in August last, the following, amongst other good things, was

Resolved, That we encourage the education of children in spiritual truths, and in our theories of religion; and also that we recommend the formation of classes in physiology, hygiene and (all) natural sciences."

My thoughts were led to revert to the substance and value of this resolution, properly carried out, by noticing the slip from Nature copied into your issue of Nov. 15th, headed "Fortune Telling, the Japanese Method, etc."

In it, the old astrological notion of "ruling stars" in the lives of individuals, was dwelt upon with an unctious that would indicate a lingering faith in such folly by the writer. Astronomical science has rendered such an idea so supremely irrational and improbable that it almost tempts me to follow the hints in our resolution far enough to indicate wherein this "star-ruling" of individual lives and characters becomes so palpably absurd.

Jocularly speaking, the progress of the "A. S. A." is not as yet rapid enough to give me any hope of a Professor's Chair of Astronomy in the grand spiritual college we propose to organize and endow; and there is at present no better medium than the columns of the JOURNAL through which to disseminate, now and then, a few plain truths from the favorite study of my life.

What, then, of this star-ruling business? I am not about to say that the Japanese did not show some small glimmering of sense when they took account of the "month of conception" in their figurings after the character of a subject; for the different atmospheric and thermal influences prevailing in the different seasons might very readily, through the organisms of the parents affect the cast of mind of the unborn children.

The bursting bloom of the spring time, the genial warmth and richer effluence of the summer, the ripening fruitage of the early autumn and the somber stillness of her later reign, followed closely by the season of the sere and falling leaf; and finally by the dread, cold and death of winter, might each and all, accordingly as they most prevailed during the period of gestation, affect the mental tendencies of offspring, more or less as they more or less influenced the minds of the mothers. But when we come to the "ruling of stars," science perceives no possible or probable influence. Do they claim an effect from their light rays? We answer: They shine in the same terrestrial region upon all alike. Do they say it is their star magnetism? We answer again: The heat and magnetism of our sun is overwhelming and all-powerful—the source of all life; and without it we would have neither existence nor character to maintain or exhibit. The heat of even our winter fires traced to its source, comes from his ever prevailing flame. His magnetism springs the auroral-arch and walking streamers athwart our northern sky; but so faint—from so far distant comes the stellar influence that science can appreciate its light alone, and the magnetism, if any ever so faint there be, flows the same as the light, alike for all.

Does the popular mind take in the fact that all stars seen at any time of the year in the latitude of Chicago, for instance, must pass diurnally athwart the sky of Chicago by the same path, and shed its influence (if it has any) on the people of Chicago for the same number of hours, every day in the year? What folly, then, to presume, as astrology does, to concentrate the imaginary influence of any star upon any single individual or class of individuals.

The exceeding remoteness and untold number of the fixed stars should teach us a lesson that the probabilities are more than ten thousand to one against their having any defined and specialized influence upon the lives and characters of the denizens of earth; and that the explanation of all predictions and horoscopes that have seemed to indicate such influence, must be sought for in an entirely different direction than in the presumption of it.

Let us speculate a little: Science is about to prove, if she has not already fully shown, that light, heat and magnetism are closely allied, or equivalent forces, varying only in their "modes" of action. It takes light, (flying as positively proven 185,000 miles per second) about 17 years to come from Sirius (the dog-star, the very brightest in our sky) to mother earth. Or, in more appreciable statement, an express train at 1,000 miles per 24 hours would require 275 million years of steady running to travel to or from Sirius. Do our astrologists ever imagine that a spirit from the realm of mighty "Sirius" may take it in his head to influence some Alexander, some Charlemagne, some Napoleon, some

Bismarck or some Grant on little earth, to aid him in the slaughter of his fellow men? Speculating, as we fairly may, that such a spirit would have no swifter means of travel and communication than the magnetic current, it would take him 17 years to get wind by telegram of his needed presence here in the work of butchery, and seventeen more years to put in an appearance and take command.

It is well enough, perhaps, thus to look on all sides with the lamp of science, like the lamp of the miner, beaming on our bonnets, before yielding credence in any degree to the superstitious claims of astrology, even though backed up by the Bible (prime idol of the churches) when it says "the stars in their courses fought against Sisera" (Judges, 5: 20).

So we will dare to think that our high-toned JOURNAL only quoted from the man in Nature as an illustration of the curious, systematized superstitions of the Japanese; and that all Spiritualists (deemed by the world a superstitious people) will do their duty by striking hands with science in explaining away all superstitions and standing forth bravely in the glorious liberty and light of those whom truth makes free.

An Explanation of Telepathy.

(The Nation.)

I beg to offer some hypotheses in explanation of telepathy:

(a.) Suppose that the fact of telepathy has been established substantially according to the results reached by the London Society for Psychic Research, viz.: that one person can know what another person is thinking of without any known physical means of communication;

(b.) Suppose that consciousness and memory, will, understanding, etc., do not depend upon matter for their existence, but only for their manifestation; i. e., are spiritually-existent, but require a physical basis whence to effect any knowable result, i. e., to become efficient causes or "forces";

(c.) Suppose there is an ubiquitous, impalpable, frictionless, tonic (i. e., not atomic) or any other state of matter, ordinarily imperceptible to the physical senses, having modes of motion peculiar to itself and appropriate to the support and primary manifestation of consciousness; and that we agree to call this kind of matter "akasa," or "od" or "biogen," or anything else;

(d.) Suppose akasa susceptible of being set in sundry modes of motion by the consciousness, will, etc., of some person, and that such modes of motion are respectively the expression of such and such thoughts, in the form of thought-waves;

(e.) Suppose biogen capable of continuing for some time a particular mode of motion impressed upon it by the will, and of propagating this motion to some distance from the point of its origination, just as light-waves, etc., are propagated—both the matter and its motion being ordinarily imperceptible to the physical senses;

(f.) Suppose a person at some distance to be affected by the impacts of these waves in a way that causes in him waves identical in all respects with those proceeding from the originator of the motion;

Obviously, then, the consciousness of the two individuals would coincide; i. e., one would have come to think the same thing the other thought; i. e., one would have "read the mind" of the other; and the operation of the one mind upon the other would not have been cognized by the physical senses of anybody; i. e., it would have been the action of one mind upon another at a distance, without any known physical means of communication; i. e., it would constitute telepathy—just what the London S. P. R. would appear to have established.

Assuming the truth of this hypothesis, it accounts for the facts, is not incompatible with any of them, and is, therefore, an available working hypothesis to explain telepathy.

The biogen-theory derives some confirmation from the fact (not generally known or accepted, and contrary to some of what are called "laws of matter"), that some persons, in certain states of mind, can see the biogen-waves proceed in a ray or pencil from the agent and impinge upon the object.

It derives additional confirmation from the fact, that biogen, in some of its states and modes of motions, may be smelled, heard, seen, and handled by any one; i. e., comes under the ordinary observation of the physical senses.

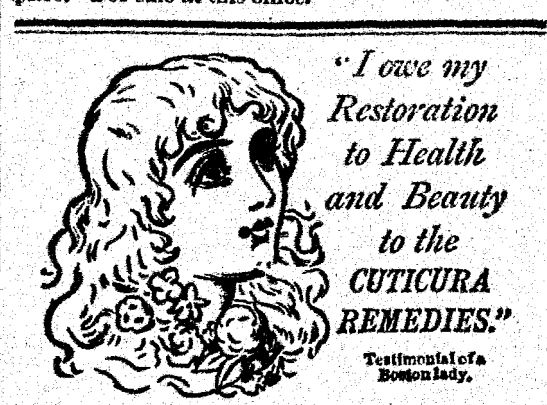
It may relieve the minds of some to be assured that no *Deus ex machina* need be invoked to lay some of the "ghosts" that haunt the sciences of the Spiritualists. I have nothing to say here of those alleged ghosts supposed to be apparitions of dead persons. But I will give a new name to what are called "veridical phantoms." I will call them *telepathic automatons*. With this hint, and the reminder that the substance which composes the visible and tangible bodies of telepathic automatons is that which I have elsewhere described and named biogen I remain.

Very truly yours, ELLIOTT COUES.

1726 N. St., Washington St., Dec. 23, 1884.

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