

# RELIGIO PHILOSOPHICAL JOURNAL

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

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### THE FUTURE OF THE FAMILY.

A Lecture Delivered before the Society for Ethical Culture of Chicago, April 26th, 1885, by W. M. Saiter.

[Reported for the Religio-Philosophical Journal.]

The family is not a Christian institution. It is an institution of civilization. It does not derive its sacredness from passages of Scripture, or the teachings of Jesus or even the supposed will of God, but from the fact that it meets the needs of human society; that with it society has gradually emerged out of, and without it would revert into, its primitive chaos. It is not an accident that the family has been an institution of the great peoples of the world; without it they could not have been great. In the family the children are protected; in it woman begins to receive the honor that is her due; in it the man learns self-control and constancy; under its influence old age comes to be respected. The family is the beginning of cohesion between the members of a society, a society made up of families is stronger than one without them; 'tis the most ringing call that can be addressed to the men of an invaded country, to rise and defend their firesides and their homes. And in the family, the rising generation gets its first moral lessons, it learns to obey, and to act with regard to something else than personal interest and advantage. The family is indeed, in varying measure the first training-school of character for all its members. It is no wonder, then, that in the struggle for existence those people without a family life have failed and disappeared, or else continue to the present day in the ranks of barbarism or savagery.

To-day, I wish to set the idea of the family in clearer light by reviewing certain objections to it, and suggesting certain improvements on the ordinary thought of to-day with regard to it. There may be those who thoughtlessly ask, why make so much of this matter? What harm is there in following the promptings of our own nature? I answer that we learn of harm by experience, and that the experience of mankind has long ago settled it, that there is harm in unregulated relations of the sexes. The family is not a revelation from heaven, and men and women have been left to themselves to learn what are their normal relations with one another; but they have learned, the main features of the normal relation have been found, and the institution of the family demands our respect quite as much as if it were a revelation from heaven. Every time we disregard the law of the family, we set some inclination of our own above the interests of society; and the interests of society, the wide, general, permanent interests, make the most sacred aim our lives could have. When the voice of man or of an angel from the skies says, "Regard the great whole to which thou dost belong and not thy own interest or pleasure, live always as a conscious member of the whole, it becomes a sacred voice; not because it is a man or an angel or even a God who speaks, but because there is an utterance of what is noble and reasonable and just, and to that we ever owe supreme allegiance.

Similarly thoughtless and childish is the question, why is it we can not indulge our-

selves and yet not be pursued with such serious consequences? Indeed, we know not why, but we know the fact. We can determine our acts, but we cannot their results. We are not gods in this world, capable of doing what we like and arranging the consequences as we like, too. There is another power than man or man's will; call it nature, call it fate, call it God—it makes not so much difference what, but there is something else than ourselves, with which we have to reckon in every act we do. On the gratification of one part of our nature come certain consequences, on the gratification of another still other consequences, and so on; we learn what they are in each particular case,—they are not in our power to change; what is in our power is only our own act of gratification. This is a serious world in which we live, and even if we don't take it seriously it is serious all the same. In Faust, Marguerite protests that all her impulses were "so good, so dear, so true," and yet she herself owns she had become a "living sin." There may be those who would not own this; yet they would be a "living sin," all the same. There may be countless Fausts who would not own that they had caused, and were themselves, a "living sin," yet 'twould be true, and when human society erects a righteous judgment on the earth, they will feel it too, as keenly as ever Marguerite did in the tragedy. Man rises above the savage as he takes in the consequences of his actions, as he acts with reference to them as well as his immediate gratification; man, in a word, in this relation, as he rises above the savage, institutes the family, for the family in its simplest elements is nothing but a provision for the fruits of the union of man with woman; it means a little community of husband and wife and children, a community formed by bonds such as no other communities are, and that should be correspondingly closer, that should last, indeed, while its members last.

And here lies the reason against the objection often raised in these days, that as men and women are free to enter the marriage relation, so they should be free to leave it. The marriage relation is not a mere relation between individuals, it is the beginning of a community, it is the formation of a natural and organic factor of society. As well might the physical particles that go to form our hands or our feet say, We will mutiny when we please, and leave the places to which the necessities of the organism have assigned us; for were they conscious, they would know that they had been placed there to stay a certain length of time, and were they moral beings, it would have been their will to stay, and any contrary inclination that arose in them, they would themselves rule down. These little groups we call the family are the hands and feet, they go to make up the body, the organism of society; we are not free to dissolve them,—we are only free to say whether we shall be a partner in the first place in creating them.

The mistake that underlies a great deal of the loose thinking of our time about the marriage relation is that marriage is a private matter. It is a social matter. It concerns society perhaps more nearly than any other contract that could be made. Other contracts simply affect the fortune of society as it exists; marriage introduces new members into society. Society must hold the parents responsible for these additions to its number; they must provide for their sustenance, education, development in every way; and if they do not incline to, society may hold them to their task, may say, You must whether you want to, or not,—i. e., may make the family a legal institution, and uphold the regard for it by penalties. There would be an end of the order of society, there would be the beginning of social and moral disintegration, if marriages could be dissolved simply by mutual consent. Such a view, indeed, can hardly be held save by those who hold that all force is out of place in human society, that a man should not be hindered from doing wrong, even if the wrong touched the vital interests of society, i. e., by the advocates of social anarchy. The ideal of marriage, moreover,—and as it is at present accepted,—is of a life-long contract; children do not reach their maturity till the parents are in advancing years; so that the question is not, can husband and wife make a contract and unmake it, but can they make one and break it, can they vow life-long fidelity and then disown their vows?

But, it may be objected, shall husband and wife be held together, after love has ceased? I answer, if there has been real love at the start, it need never cease. If there has not been such love, there has been a mistake indeed; but if in so serious and supreme a matter, a mistake has been once made, what shall be society's assurance that it may not be made again, and what shall be the advantage in opening the chances afresh? Rather let the married pair feel that if a happy life is denied them, a useful life is still possible; and two hearts, chastened and humbled, who learn to put duty above happiness,—they may at least respect and honor one another, and who can tell that respect and honor may not ripen into friendship, and friendship, if not into love, yet into a noble affection? Yet if two have loved, I hold their love need never cease. I do not say, it may not cease, but that it need not cease. Love is a plant that springs unbidden from the soil, but that once in existence will bear cultivating. 'Tis a stream that has its sources hidden, but the current of which may be broadened and deepened, or narrowed and thwarted, as we will. I am no doctor of this lore,

yet I have a dim and uncertain philosophy about it. The love I have in mind, is of course, not mere passion; this may arise and may pass away; it may have a dozen, a hundred different objects, and may tire of them all; the love I speak of has a touch of worship; there is mingled with it a sense of the ideal—in one sense it can never pass away. We all carry with us in varying form and measure, sometimes consciously and sometimes unconsciously, the sense of an ideal; it is one thing in man, another in woman, but it is always the complement of ourselves, that without which we feel somehow a fragment, that with which we should be a whole. At any glimpse of it in another, we are struck with admiration; but when we see a very moving picture of it, when our ideal seems to be indeed embodied and we can hardly conceive anything fair and beautiful beyond it, we are enraptured, we are in love. O happy time, O supreme moments of our existence, when the sun shines brightest and the darkness is luminous, and one image lives alone in the heart!

Do you say there is illusion in all this, and that perfect beauty is not and cannot be embodied in any single form? Ah, yes, but it is the glory of the woman or the man, as the case may be, that they can suggest the illusion; there must be something in them which makes the possibility of it; there must be some hidden share and partnership in perfect beauty in any man or woman that were ever truly loved. That is the something for the husband or the wife to recall and ever believe in; even if the old-time nobleness and grace have gone, let them be sacred to one another as those on whom something of the divine charm did once rest; but the charm need never absolutely go—for love should be not only an admirer, but a nourisher, it should be the atmosphere in which all one another's better qualities grow and expand; under its influence the illusion, instead of vanishing, should increasingly become a part of the face and form that first suggested it to the mind.

Love should be strong, love should be serious; the highest love would be between two souls who both set their faces toward the far-away perfect goal, and know since each has spoken, and been at least a passing image to the other, of the perfect, that both have secret affinities with it. Let love cease to be an indulgence, and be the marriage of soul with soul in a common striving for what is beautiful and good; let marriage be a sacrament once more, and the highest and most sacred purposes hallow it; let it be a new beginning of thoughtful earnest living to those who take its vows, and we shall hear less of love growing cold, and never of marriages becoming, as the author of "The Conventional Lies of Our Civilization" says, an empty form and a lie. Yet if in some cases love does grow cold and marriage become largely an empty form, I do not see why the ideal of marriage should change or why the problem should be anything else than how love may arise again and the empty form be filled out with something of its proper significance. The obligations of the forms of truth do not cease to be, because the spirit of truth has gone out of a man and if he followed his inclinations, he would practice cheating and falsehood; nor do the rules of courtesy in human intercourse cease, because a man happens to be at times in his heart rude and boorish; the value of social rules and forms and of social institutions is that they give us a standard apart from our feelings and moods, and into harmony with which we should continually seek to elevate ourselves. And as matter of fact, in how many cases does love grow cold from really inevitable causes, and not rather from those over which an earnest upright mind could have control? To dissolve marriage for many of the reasons now customarily allowed, is to place a most necessary ideal of society at the mercy of individual weaknesses and caprices and passions; it is to lessen the sacredness of the ideal,—and there is no loss to society so great as the loss of its ideals. So that it may be questioned whether marriage should be dissolved at all, save for the one gravest reason that has almost always been allowed, and that strikes at the very foundation of the family; whether for all other reasons there should not be at the most separation, with ample provision, if it is made at the wife's instance, for her and the children's maintenance. I have no wish to take up the disagreeable subject of divorce, but there is surely hardly more shameful evidence of the growing laxity of public morals than that furnished by our divorce courts. One of our own judges here in Chicago says that in his opinion four-fifths of the divorces he is obliged to grant are unnecessary; that in some cases instead of the divorce being sought because of the alleged offense, the alleged offense is committed in order to get a divorce. For five hundred and twenty years, Roman authorities tell us, there was no such thing as a divorce in Rome; and those were the years when Rome was laying the foundations of her national greatness. Later, and it marks the beginning, and doubtless helped to sow the seeds, of her decline, divorce became a daily occurrence,—so that the satirist, Juvenal, tells of a lady who had eight husbands in five autumns. Are we in America going to rival Rome in social immorality?—for that is at bottom what it was in Rome, and what it is beginning to be with us; social immorality,—that the cause of the growing divorce habit and the new marriages often merely legalized forms of it. It is this that seems to make it impossible to arouse anything like general and determined opposition to Mormonism; as

a modern satirist has said, it is rather lame and impotent to try to prevent a man's having many wives at once when we tolerate his having them in rapid succession. "To the Mormon women the difference between the two systems must really seem a question of taste or convenience rather than one of morals."—(Nation, Oct. 11, '83.) The soundest instinct on this subject seems to be with the Catholic Church, and I say it the more gladly, since in so many ways we are led to antagonize her. That Church, almost alone, dares to be faithful to the teachings of her founder,—if not more than faithful, since she will tolerate no divorces whatever. And her method and her success with it are most strikingly shown in the facts respecting the Swiss canton of Appenzell; after the Reformation, the Protestant portion of the canton formed one community and the Catholic portion another; the other conditions remaining exactly the same, the ratio of divorces to marriages in the Protestant community in 1881 was over thirteen per cent.; in the Catholic, there were no divorces at all. Much barbarism remains in the Catholic idea of marriage as in the old Roman system of two thousand years ago; still woman is taught to subject herself to her husband and it is sometimes said that no crime he can commit can justify her lack of obedience; but the way out of such barbarism is not by divorce, but by elevating the ideal of marriage, and as to the indissolubility of the marriage tie, the Catholic Church is one of the best conservative forces in our civilization.

There is another objection to the family, raised, it must be confessed, more by theorists than by those acquainted with human nature, but which should have, perhaps, passing consideration; it is that the family circumscribes our affections, which should go out equally to all. In one form it is as old as Plato's Republic. The class of guardians and warriors in the ideal state Plato would have animated by a common feeling; to that end they must be disturbed by no private interests; there must be no "meum" and "tuum" among them; they must have no property in houses or lands, and their wives and children must be common, so that as Plato naively says, "Every one whom they meet will be regarded by them either as a brother or sister, or father or mother, or son or daughter." In the ideal city the language of harmony and concord, he is persuaded, will be more often heard than in any other. What a strange ignoring of human nature to imagine that because others may be our brother and sister, or father and mother, or are called so, we shall regard them as we would a real and certain brother and sister or father and mother! Who does not see that as we human beings are, we have to learn these affections in a narrow circle, before they can even exist to be extended to a larger circle, and that the outcome of Plato's scheme would not be the universalizing of love, but, as Aristotle suggested, the watering of it, i. e., the diluting it, to such an extent that it would hardly have any strength and substance left? We do not begin by loving all men, but by loving our fathers and mothers, our brothers and sisters; the love once in our hearts, we can give it to the world as well, but without the nourishing of home, it is to be feared that we should have little to give. Universal philanthropy is a high sounding phrase, and no doubt it expresses a pure and noble ideal of the mind; but universal philanthropy can never take the place of family affection, it can never be reached save on the basis and as the outgrowth of family affection. I know there is family selfishness and that it is one of the bars and hindrances to a broad humanity; nevertheless only in the family can the love be nurtured that can transcend those hindrances, only as we love those strongly and tenderly who are so near to us, can we have more than "a watery kindness" to humanity at large. The same radical difficulty is in the way of the plan broached by the author of the book I have already quoted and by others at the present time, that the children be cared for not by the family, but by the community,—this as an incident of Herr Nordau's general plan that marriages had perhaps better not last after the birth of the first child. 'Tis strange that the proponents of these speculations should not have read history,—for history is supposed to have the dignity of civilized peoples; and these speculations find experiments to match them only among savage peoples, an account of whom is to be found in the treatises on sociology. But we read of the Andamanese, among whom marriage unions cease after the weaning of the child, that the child becomes then the child of the tribe; indeed, in all savage tribes, where there are no permanent families, this is of necessity the case, else in time the tribes would die out; but so long as they maintain this custom, so long as the family is not developed, they hardly rise above the ranks of savagery. Nothing will take the place of the interest of the mother and father in their own children.

On whatever side, then, we view the subject, the family seems to defend itself against objections. I believe that there can be no departure from it save at the peril of all the higher interests of civilization.

After this, I can be in no danger of being misunderstood in suggesting certain improvements in the ideal of the family. Many are the improvements and reforms of to-day that are only in the direction of license and unhallowed freedom. With these I have nothing to do. But there may be improvements in the direction of a higher morality in the

family. I need hardly say that morality had little or nothing to do with the rude beginnings of the family. The essence of morality is respect, forbearing to use another. At the outset woman had no respect; she was owned, treated as property, could be sold and transferred like other chattels; and children were hardly better than property, too,—male children were prized more, because they were worth more, could do better service in war and robbery and marauding expeditions. The province of ethics is not to destroy the family, but to transform it, to interpenetrate it with the spirit of justice and humanity. The improvements in the ideal of the family I would suggest, are all in the line of a higher ethics there. Woman is to be increasingly honored as having an independent worth and sacredness of her own. The old barbarism, the old inequality still lingers in the Episcopal marriage service, which speaks of man and wife, as if he were the representative of humanity, and she but an appendage to him; which charges her to obey, and puts no similar duty of respect on him. The whole idea of subordination, which is voiced in the Scriptures and down as late as John Milton, who makes his Eve address her consort in the Garden,—

"My author and disposer, what thou bid'st Unargued I obey; so God ordained. God is thy law, thou mine: to know no more Is woman's happiest knowledge, and her praise."—

all this Jewish and Christian barbarism is to pass away; ethics demands that the two as human beings be equals, that the wife give up to the husband no more than the husband to the wife; that both give up to that higher law which is not dependent on the will of either, and consists simply in what is reasonable and right. Equally does ethics demand respect for the children. The parents are not owners but guardians of them; never are they to be forced into mere obedience to the parents' will; always must it be reason and right that command, in the parents' word and look. What a purification, what a moral discipline of parenthood does this imply!

And morality demands a change that has long been in theory granted in Christian countries, but has never really been felt as an effective popular ideal,—namely, that the faithfulness of husbands equal that of wives. The present inequality results simply from the father's desire to know his own children, which would of course be thwarted by the wife's unfaithfulness more than by his own; and man is the stronger and determines things. If woman were stronger, she could determine things and could exact faithfulness of man as imperiously as he does now of woman. Plainly ethics has nothing to do with these mere contests of strength; there is an equal moral necessity that both be faithful,—it is contained in the marriage pledge, it belongs to the ideal of marriage, and anything else is really demoralizing and disintegrating to society. And the root of the trouble, it must be confessed, lies almost as much with women as with men; they do not demand faithfulness,—'tis a step to be condoned too often, in circles called eminently respectable a touch of libertinism serves as spice to give an added attraction to a man. Whoever heard of a man being banished from what passes as good society because of immoral habits,—of a fashionable wife refusing to receive such an one among her husband's friends, of her not allowing him in the presence of her daughters? I would not lessen one particle the disgrace that attaches to woman's immorality,—'tis often hard, severe, yet it is because there has been lost something of priceless value, and the worst things, as an old Latin proverb says, are the corruption of the best; yet I would have pure manhood equally with pure womanhood a thing of priceless value. I would have the loss of it equally a disgrace. I would have a new recognized ideal of what the life of a man, married or single, should be.

Another advance in connection with marriage would consist in its being more and more determined by the free choice of the individuals concerned. I need hardly say that this is only beginning to be the case. In ancient times, and in European countries almost to-day, marriage has been arranged on principles of expediency and advantage by parents or other persons. Often is it hardly necessary that the future husband and wife see each other before marriage. Could anything be more false, or more likely to bring on disaster? For what are these bonds forged by others without regard to the natural affinities of either the man or woman? Do not these natural affinities exist,—and must not life either be a hard and profitless self-sacrifice, or else there be a yielding to these imperious attractions, and marital and social disorder be the result? The social immorality in France is in part caused by the unnatural system of marriage that there prevails. And though in this country, marriages are probably formed on truer principles than anywhere else in the world, is there no need for the emphasis of these principles, when money is coming to be such a god to Americans,—and when for money, men, and women, too, seem to be increasingly selling themselves into marriage? "Give all to love," said Emerson,—"give all for money" seems to be a spirit growing in our day; manhood, womanhood, honor, virtue—what are these, it seems to be asked, compared with comfortable and luxurious living? Yet selling ourselves for money,—giving ourselves for anything than love,—is what the Latin word expressed by *prostitutio*, the literal meaning of which is the setting of oneself for sale.



A Review of the Subjects—Evil Spirits, by Hon. E. S. Holbrook.

To the Editor of the Helio-Philosophical Journal:

I see in your issue of May 2nd, a discession by Dr. Bloede, Mr. Coleman and Dr. Bowker, of the lecture by Mrs. Watson on the "Morality and Responsibility of Mediums," lately given at San Francisco and published in your valuable paper. The range of matter is very wide, and I will not threaten a review of it all, but some thoughts (as I read) arise in my mind, that I would like to present to the same reading public that these criticisms have reached. These subjects include "inspiration," "trance," (conscious and unconscious) "evil spirits," "materializations," "methods of influence," etc. almost without number, directly and indirectly; but the chief burden of my thought is, that extremism is too rampant; that there is shown a looseness of tendency to fall into a priori reasoning—too much of an assumption that the truth is already found beyond a peradventure; and, thereupon, somewhat a disposition to dogmatize, and, perhaps, cause a division into sects; and my specific suggestion is, that it is altogether too early in the study of our phenomena to assert so strongly as these speakers and writers do.

As to frauds and test conditions, and what comes of them, and kindred matters, I will admit that I am not so well qualified to judge as many others are, or may be, from their superior advantages and better judgment; yet I may observe that my experience has been fair. I commenced to magnetize very early, long before any spirit-influence was thought of. I had pretty good opportunities then, and have had all along from thence till now, and I have made the best of them that I could. I arrived at a full conviction long ago that spirits existed, and communicated (and from an agnostic, unbelieving standpoint too, and often applying reasonable test conditions), and found, too, according to reason, that there was progress and a fair chance for all. Beyond this I found difficulties in the way of arriving at certainty in further research; and as I found a good rule of life to live by, I proposed to live accordingly, and rather postponed other matters, merely auxiliary, and which I could better investigate in Spirit land, to consider and solve as they might happen to come. Nevertheless many things have come to me (in a feeble way, no doubt) by experience, observation, reason and impression, that are put in question by these parties above named, and kindred subjects commonly mooted among the spiritualistic people.

On this topic, for instance: This medium says, "Divest yourselves of the idea that a spirit can enjoy sensuous sensations through human mediums," and the like of this. Dr. Bloede controverts this, insisting that there are spirits of a lower order, and that they may "manifest for the gratification of their own wishes and passions." On the contrary, Mr. Coleman, after approving the medium, and after quotations of two other authorities in that line, Mr. Davis and Mrs. King, to that effect, assails this doctrine with a great deal of violence, and (wonderful to tell, for wisdom and consistency) while he admits that he once believed it to be true, he would now "as soon accept white to be black," both as a fact and a theory, and he reads very sharp, dogmatic lessons to those who still believe it. Dr. Bowker follows in about the same strain. Indeed, the debate runs high upon this and kindred subjects, and they who are not in accord are made to suffer in about the most thunderous words; that the English language can supply and the most accusatory arguments (if this is the right name) that the most imperious antagonist can invent.

EVIL AND GOOD A MATTER OF DEGREE. Nevertheless, Mr. Editor, I must believe in the presence and influence of evil spirits (and sometimes for evil), both as a fact and by argument. So far as I know, and I think I know enough to make the statement, such is almost the universal opinion of Spiritualists; and, indeed, these critics seem to admit this. But I ought to state, first, what I mean (and what is generally meant) by "evil spirits." I do not mean the orthodox devil, nor any of his angels, nor imps (as these critics would seem to say for us), but I mean this: that spirits return, control and communicate, that are below the average of good morals and conduct as held by ourselves; and of these there would be different grades downwards from those who are indifferent to those who would seek "sensuous enjoyments," and sometimes work some injury; but yet not any that are thoroughly malicious and irreclaimably bad. How can it possibly be otherwise than that there are evil spirits, judging them from some standpoint, if such there be, that is still higher? Evil and good is a matter of degree. All spirits are more or less good; all more or less evil—none perfect in either extreme. I hold that all our facts of demonstration prove this. Reason and philosophy announce the same, as they must. If mortals leave this sphere imperfect, they must return imperfect. But Mr. Coleman says they will not be allowed to control. Not allowed to control! It seems to me that this is stated altogether from a theoretic standpoint. We might wish, indeed, for a better state of things. Who is there of us that, at first, in entering upon converse with spirits, did not feel that he was conversing with angels, high, holy, pure and of great intelligence? and who, not rather shocked than otherwise, when he found out his mistake?

THE DIAKKA. Mr. Coleman and myself seem to have pursued directly converse routes. He once believed in evil spirits and in their power to control, and the fact of control; now he does not, alleging the support of Davis to that theory. On the contrary I commenced with the idea of the superbly high character of spirits, reading Davis for my first lessons; but from my own experiences and observations, which are worth more to me than thousands of those of others, or of any mere theory, I have come to the conclusions that I have stated. And has not Mr. Davis travelled nearly the same road? He went back on his first theory (and this was simply high-toned, and not that spirits of evil tendency never controlled) in the publication of his Diakka. In this he asserted the intervention of frolicsome, mischievous spirits. If one can draw the line between these and evil spirits, I beg to know where it will be drawn. The question of mischief and evil is only one of degree.

FREERING SPIRITS FROM BLAME. Mr. Coleman, curious to tell, in affecting to follow Mr. Davis, or to support him, flies from him, mounts at once to a state of high perfection for the spirits, such as are allowed to control, frees them from blame, and throws all blame, wherever it is to be found, upon the mediums, and charging them, too, I think, with conscious design. I charge the fault, the error, the fraud that we meet with, in fact, or that seem to be such—some upon the spirits, some upon the mediums (sometimes

conscious, sometimes unconscious) and upon both combined; and more upon the incapacity of each and both to do better, while they try to do the best they can.

SPIRITS IN PRISON. Upon my own motion, Mr. Editor, I came to the conclusion a long time ago, on my own observation, that many of the spirits that demonstrated were doing this work as much for their own good as for ours. This, I guessed at from individual instances. When I first heard it announced that the undeveloped spirits recently passed on, came around us for their instruction and growth, I was astounded. I will not say now that I accept it as a fixed fact, but it is surely, from all that appears, a problem; and when I heard still further that some persons were afflicted by spirits, or seemed to be, I felt the more sorry for humanity, if, indeed, there were other heavy burdens to bear, and those that might be unknown. Nevertheless I said, if it be true, if we are "to preach to the spirits in prison," let us but know the truth—we will do our duty bravely, and the better the more we know. If this involves the knowledge of spirit temptation to the low, the vile and the sensuous—if we know it and all the methods, we can the more easily disarm the tempter, protect the tempted, and have the more compassion for them. If all diseases spread by the invisible bacteria, or bacilli, floating in the air, we can the more easily prevent the spread of disease by knowing it, the invisible being rendered visible, their methods and qualities known, and being known, can be defied.

A great Greek warrior, striking with his battle-axe in the dark, and so ineffectually, cried out, "Give me but to see, I ask no more." What is the truth? If this theory be true, it is a mighty blunder to ignore it, a grand mistake for evil. An "evil spirit" alone could close one's eyes, or stop his inquiry. He who raises his head among the stars, can know but little about things down below, and not knowing, cannot do much good. Even if one walks in fact upon the earth, yet if he gazes upon the stars he is more likely to stumble than one who pays attention to the things, the evils that are around him, and so is led to make the proper appliances. I say I hold this question open, as one unsettled as a general proposition; but I surely could the more readily accept it as probable for all, as I had concluded the same was true as to the few, that had demonstrated to me personally.

AN INTEMPERATE SPIRIT. Now, I must give some of these personal evidences at the risk of being tedious, and I hope to be pardoned for doing so, for really we are on a great theme. Wherever I look I see these evidences of mixed powers and controls, and consequent results; at every meeting, at every séance. But further: I magnetized a lady for her health, one of fine character and as incapable of fraud or sensuousness as any body. The trance was perfect, she never remembering any thing. She was attended at the first by two Indian spirits. Afterwards she became subject to other influences, some friends and others unknown, and then by her general guide, (at least so matters appeared). The Indian chief could not talk English at first, but learned of me. After a while, the control being quite perfect, and the lady taking some spirit for strength, the chief asked some for himself. This was in early times, and I had not learned the possibility. I was astonished and questioned. In his own way he said he would take the spirit of the fire-water, so it would not hurt the medium. So I gave it, doubtfully, and for experiment, and nothing came of it. The next time he called for his glass, and I gave it. He called for another. As I saw no harm yet, and full of curiosity what it could mean, I gave it. (He seemed to possess the person, called "obsession," and he so described it, and we are told there is no such thing. What is the truth?) The spirit soon seemed strange, and did not leave as usual, but stayed so long that I urged him to go, when he said he could not. He had got so much fire-water, he was drunk and could not get away; and intimated that I ought not to have given him so much—continuing to appear strange. After a while he with drew, and I meditated as to what it could mean. The next time, he came, I asked for an explanation. He said (upon my questions) that in earth-life he was very fond of fire-water; did not get enough, and now, while he did not have any fire-water in spirit life and did not want it, yet on coming here and taking on earthly conditions, the appetite was renewed.

SEEKING OBSESSION. This medium, too, was subject to a strange influence that annoyed me and her very much, commencing while in the trance condition and lasting long afterwards—a case of seeming obsession; and, indeed, it was very hard to cast this demon out. I asked the chief what it meant. He said it was an enemy of hers in this life, and now he, in spirit life, sought his revenge. My patience was sorely tried, and the guide coming, I sought a solution by him, as to both of them. He stated that I should exercise patience and be a teacher, and lead them out by instruction and kindness; that this black fellow, so the Indian called him, would finally grow out of that condition and pass on, all of which in time was seemingly accomplished.

PLANCHETTE—A ROUGH SPIRIT. Again, this occurred at my own house: A young lady of the family bought a planchette, regarding it as a curious plaything. The hand went to writing rapidly and well, and the control was her spirit-father, or claimed to be; yet one evening, while on display for a room full, upon a question by some one in the farther part of the room, planchette went crazy, writing all sorts of baldersdash. We waited, and the former power again commenced. He stated that the same susceptibility that enabled him to control, made it possible for another; that this was a rough, who was killed in a broil in Chicago, giving his name (and so the rough said himself); and so when he, the father, left the planchette to go to the person questioning to get en rapport, etc., this tramp got possession, and they had to struggle to push him aside. This lady was in the full possession of all her faculties; was a stranger to everything, and knew nothing of either influence, except as it was stated. These are but three of—I don't know how many scores of instances of the like kind that I have known in experience.

SEEKING REFUGE IN THE BIBLE. As to my principal point, the avowing of a priori reasoning, I had better turn to Dr. Bowker's method of dealing with materializations. He holds, as I understand him, that this is impossible; that Mrs. Watson so advises, and at which he is rejoiced, and calls upon all to join in pronouncing this "the body of death that hangs about the neck of Spiritualism." I wish to say as gently as I can, that I do not think this matter should be so peremptorily disposed of. It is not generous; it is not philosophical; it is not scientific; it is adopting the a priori reasoning, which, from the first, would have shut the door to all proof of spirit presence, such as we have. This is an out and out condemna-

tion of the evidence, as shown by some of the best men in our country, who have seen some materializations, and who were wonderful to behold, but who were good as others state they have seen. I will not say I am satisfied (and so I had to say as to many manifestations with which I have since become satisfied), but they are such as demand further investigation. Here is a fearful dilemma. If they are true, and will grow as others have grown, they will be, or likely will be, the corner stone of all our demonstrations. If they are not true, and turn out to be mere shams, they will furnish proof that all that we have, constitute but one grand phantasmagoria, seen and heard only by diseased eyes and ears. It will be a sorry day when all this goes down, and the mediums and their spirits are blasted and turned off without a further hearing, according to the method of our Dr. Bowker. It is almost amusing to see him seek refuge in the Bible among such "honest mediums" as Isaiah and Jeremiah (?), and I might expect him to take on or assume the creed of orthodoxy—turn to the old, and worship it, and turn from the new without taking time for, or the trouble of, investigation. If I had time I could follow and give him some of the old, about as gross as any we have. The most exalted person they had in this world returned as a spirit, materialized, and sat down to a square meal of fried fish, and I suppose, to all else that thereto appertained. As he had herded among fishermen, that was probably his first choice of meats, for "sensuous" gratification; the same principle might apply to grosser natures, and lead them to the choice of fire-water, or that most filthy of all things, tobacco. When a man flees away from the present, for its uncertainty, to the Bible thousands of years back for proof, pro or con, I suspect there is something wrong somewhere.

PREMISES AND CONCLUSIONS. One of the chief faults that I find with these two critics, is in their method and style of reasoning—a wholesale, absolute method, premises not according to fact, but whose truth is assumed; and especially with Mr. Coleman. It is an easy thing for almost any body to make out a pretty fair case, if he can lay down his premises at will—iron-clad premises—their truth assumed, and no dispute allowed, and then proceed as a giant to cast down all before him. A hot-headed revivalist in this city lately announced that he would preach on the "Great Judgment Day." I went just to see how it was done, and probably, like Dr. Bowker, to revive my interest in old Bible affairs, say in "Isaiah and Jeremiah." (I wish somebody would explain how it was between Isaiah and that virgin!) And I tell you it was tremendous. He assumed his premises, you know; old style, all the wicked world before God and He on a "great white throne," the doom pronounced—"Depart from me ye cursed into everlasting hell;" and how it was pronounced, and how many shivered! But I smiled, because I did not accept his premises, and, therefore, not his conclusions, and took next to no heed to his scoldings, though done in the most terrible and grandiloquent style; and I asked all the time, what right have you to assume so much, and attempt to frighten so much, and then to scold so much? It is a good deal so with Mr. Coleman. He assumes his premises and works out his conclusions with most slaughtering effect on all who will not accord. (I must be brief, can give no details, and but little of the substance.) He assumes that the theory that evil spirits can communicate, influence, control, etc., is false. He admits in the same breath that it is the popular belief, and once was his own belief; but now his "common-sense views" to the contrary are so clear and strong that almost or quite, he calls them fools, at least "without reason," and suggests this sure remedy: "If they would only think a little, reason a little, instead of blindly accepting the seeming for the real," "would try and think for themselves and probe the mysteries of so-called evil spirit manifestation to its roots." And then he champions the counter theory that all that comes from spirit life is pure and good, etc., and he cites Davis as authority (not a good authority to that extent, but to the contrary to some degree, and he fell away; and now would he follow him to the death? and something that Mrs. King, Mrs. Watson, and himself has said; but here he appears to get about to the end of his list of great names and authority for that splendid idea.

WHAT IS THE TRUTH? Now, I will say for myself that I like his ideas most excellently well. I wish they were true. I wish all spirits were truthful; I wish they were all great, intelligent, and wise teachers, and could and would, all the time, make the demonstrations clear and convincing—never a contradiction, and the distinction between spirit and medium clear. But alas! what is the truth? In my opinion I might as well hope for the same for every thing and every body in this world—"this wicked, evil spirit, sensuous, fleshly" world of ours, and say it is so, and forthwith, find it so.

WE WANT THE FACTS. Mr. Coleman proclaims that he has reasoned himself into his belief, and he rages at others, for not reasoning themselves into it. 'Tis not a matter of reason with the masses (I almost wonder if he would not say them asses), for from the fallness of the demonstrations that come to them, they know it as well as they know the sunlight. I say the question is, what are the facts? not what we wish the facts to be. With our humble selves, away down where we live, we want his facts demonstrated to us. We know his power, that he is very self-assertive, and strides along like a moving Colossus, and slings the American-English language most mightily; and that is very nice for a show—if one can look on and not feel in danger; but we want the facts down here at the foot. The facts are the truth, and we worship the truth, and we cannot be scared into the conviction that we must throw away the facts in order to save Spiritualism! What does it mean? That the belief in evil spirits, such as I have described, is so far universal that any thought of any other theory is never mentioned, never thought of, and is usually relegated to the cranks. The whole facts and the whole philosophy of Spiritualism requires this view. For our immortal life is as a tree, in the earth; the body, branches and flowers in the heavens—spirit life, one continuous tree, one continuous life.

FALSE PREMISES, JESUS, EVIL SPIRITS. Again, I might suggest, false premises, chosen and laid down to suit the writer all along, and then conclusions disastrous to the multitude; and scolding all along upon methods of spirit-control; and how the good spirits would restrain the evil ones, so they could not avail anything with us (forgetting that this is a matter of partial restraint only, as the spirits say); and how, if the spirit were at liberty to do evil, they would grow worse and worse (forgetting that they may at last reform); but I have no time. Indeed, I have wondered if he fully means all he says. One phrase is: "Spiritualists are like orthodox Christians, who never learn reason," etc.

Of course, he does not mean all. He would likely except one or more at the West, and one or more at the East. Oh! it tires me to look over his epithets, even a few of them, such as "crude superficialities," "pernicious dogmas," "vile abortion," "prevalent crudities," "shallow theories," "the unreasoning current," "infesting extravagance, follies and chicanery," "this loathsome, evil spirit-dogma," "as absurd as the everlasting hell of the Christians, to which it is akin," and so on, and so forth, all along, and I will, therefore, close. And yet I must give him this good credit and a good send off, by stating that, like Dr. Bowker, he at last appeals to the good Book for support, with a little modification to show that spirits do not tempt men. At first thought it struck me I would have to give it up now; but on reflection, I remembered that there were other passages quite as good, and without alteration. "Try the spirits." Why try them, if they were all good? There is something about a lying spirit getting into the mouth of the prophets, I can't tell what it was; something, too, about Jehovah behaving so bad that Moses reprimanded him for his conduct. Oh! too, there were evil spirits here and there and every where in Jesus's time, and he cast them out. Seemingly the same thing is repeated in modern times. Mediums have seemingly been obsessed and sometimes by evil spirits, and seemingly the better spirit-forces and the magnetic powers of the living have united to cast them out. Not always with success. Some of them stick hard. The devil of pride is the stickiest of all devils and likely cannot be overcome by shame, reason, persuasion, or force.

Chicago, May 5th. E. S. H.

For the Helio-Philosophical Journal. "The New Beatitude"—Scientific Revelation and Prophecy.

BY S. L. TYRRELL.

"Blessed are the fit, for they shall inherit the earth." This short, pithy summing up of evolution has been called "The New Beatitude of Science;" but since in the Darwinian dictionary, the "fittest" means the strongest, the name seems hardly appropriate; yet if we look a little deeper, below its rigid statement of a great natural law, we see that it does really contain under its repulsive Darwinian dress a blessed promise and prophecy for man. The world sadly needs a prophet today; dark clouds seem rising in the social horizon, and society would gladly hail a reliable seer who could look through the mist and dust of dynamite and socialism, and give some rational glimpse of the outcome. The condition of society is unprecedented and unique; inventive genius has given to one modern man the destructive force of an ancient army, and put into the hands of every villain the power of a demon; and the question of the hour is, if religion and morality fail now, what can save the world from utter destruction? Statesmen and moralists gaze into the darkness, and despairingly cry, "Watchman what of the night?" The thoughtful philanthropist, with waning faith, asks if man has reached his climax, and is his grand civilization soon to be fused into primeval barbarism and moral chaos? Old oracles and prophets are dumb; the world does not come to an end according to the text, and the millennial era seems to be rather receding than coming; faith in God and man is growing weak.

It is plain that, in this critical, exacting age, we must take science and philosophy for our seers, and it is a vast relief to know that there is a solid basis for moral prophecy, by which the general current of events and results in the social and moral realm can be known with the same certainty as physical phenomena can be calculated in the realm of matter. We have learned to trust the astronomer; he bases his predictions on faith in their action, and will act in the future as in the past; and we are not deceived; a wandering meteor does not shake our faith in the stability of our solar system; a house or village may occasionally defy gravitation, and rise to the clouds in a cyclone, but cities are built still, in full confidence that gravity will hold them firm to their foundations. But our faith in the supremacy of the moral forces sometimes fails when a tempest of lawlessness and dynamite bursts over our heads; we seem to fear that some chance force or satanic agency has usurped the throne of the superior power that "works for righteousness." History is the key to prophecy in the social as in the material world. "The thing that has been is the thing that shall be," is a great philosophical truth, and the surest guide in our attempts to look into the future.

The scientific seer has one great advantage over the theological diviner; his message comes with equal authority to the atheist, the theist and agnostic. The world just as it is (the living, thinking world), being the common basis of reasoning, all their logical conclusions must be in harmony. Diverse theories of how the world came to be as it is, and why things are as they are, cannot affect the outcome of the reasoning; the same result is reached whether the present order was produced by personal design, or unintelligent law. As a basis for hopeful moral prophecy, atheistic theories of nature are as good as the premises given by the most rigid theology. The future outlook for moral progress, even from the most extreme materialistic standpoint is abundantly cheering; for by the material philosophy men are "law bound automatons," and as a vast majority of mankind are more good than evil, virtue and goodness logically take their place by fixed mechanical laws among the necessary physical phenomena of nature. As the strict materialist excludes all original design from nature, he is forced by relentless logic to admit, that unintelligent, dead matter has in some way originated intellect, moral instinct, and all the sympathies that have built up the grand civilizations of to-day. These inherent, moral elements of matter, must work with all the exactness of chemical and mechanical combinations, and must, of course, go on as in the past, like a good self-regulating clock, forever evolving righteousness and striking for the right. This "clock work" moral theory, seems even more hopeful and assuring than theistic schemes, which are subject to the unforeseen contingencies of prayer and spontaneous divine free will. The achievements of matter in the past, seem an ample guarantee of its ability, to carry on the work so grandly begun. To appreciate in some small degree the wonders of evolution we must take the Darwinian Express and travel back from the present point of progress to the starting point of the grand evolutionary march. How wonderful the panorama that unfolds as we journey toward "the beginning." Civilization, barbarism, and all footprints of man, and life, soon fade out in the distance, and we are face to face with a revolving globe of flaming gases; a nebula of incandescent dead matter—nothing more! How astonishing was the problem presented to this ignorant, unscientific mass of burning matter! A man was to be made—a think-

ing soul was to be evolved from the glowing, senseless mass! The agnostic elements of mind (matter and motion) were present in infinite supply; but between the unthinking gas and a thinking man there still yawned Tyndall's "unbridged chasm," the terrible puzzling, gulf that separated "life and thought from unliving, unthinking matter." The supreme riddle of materialism, was still unsolved; the mystery of "translating mechanical motion into consciousness and thought." But this marvelous transmutation was, it seems, somehow accomplished in nature's fiery crucible; how it was done remains among the many "unknowable" things of evolution.

When the gods of mythology emerge from the mist, and are once securely on their feet, creation moves easily and grandly along; so when evolution by its miraculous leap in the dark crossed the wide chasm between mind and matter, by translating the vibrations of molecules into thoughts and instincts, it has moved smoothly and scientifically on, and built the wondrous moral and intellectual world we see to-day.

Materialism when looked boldly in the face, does not appear the fearful foe to religion and morals that it is thought to be by many timid moralists; its unforgiving God of natural law may more than compensate for the loss of the old sanctions and penalties of theism; for the agnostic Deity so far as he has revealed himself, appears to be a very rigid moral ruler; his commandments do not differ greatly from the decalogue of Moses. That fearful text, "The soul that sinneth, it shall die," was originally written in nature's Bible, and after ages of sad human experience had proved it to be infallible truth, it was transcribed into all the great Bibles of world. They make a great mistake who try to annihilate hell by scotching the brimstone dogma. Penalty as a restraining moral force is woven into the whole fabric of society, and has come to stay, and will not resign its mission in the world at the sneers of flippant skepticism, or the prayers of a morbid, weak theology. Materialistic preachers should be more modest and cautious in their ridicule of the Calvinistic catechism, for their own law-bound creed, logically contains the substance of its most repulsive dogmas. Nature, the God they profess to worship, should be brought to judgment as well as Calvin's God, for by their scientific confession their deeds are strikingly analogous. Where can be found more relentless "election" and "predestination" taught than in their scientific creed which makes the universe a machine and man a wheel of the vast automaton, which must reel off just so many murders, suicides and defalcations in a year or century. Why denounce Calvin's God for damning infants for sins their parents committed before they were born? Does not Darwin's God do the same by natural law? Darwin's hell may not burn as long as Calvin's, but the principle involved in the theology is the same in both. Is not the hard, much derided doctrine of the "fall," "original sin," and "infant depravity," plainly sanctioned in the hereditary law of the transmission of mental and moral instincts and tendencies. From the devouring abyss of the earthquake, to the "bottomless pit," the logical path is short and direct. The philosophical Renan saw no fatal conflict between materialism and religion regarding the vital question of immortality. He deemed it not improbable, that the inevitable resurrection of dead worlds, in the coming cycles of eternity, "may embrace in its infinite sweep, the awakening of the entire past consciousness of the universe." The church tenet of a personal Deity, so much attacked as especially absurd, is also the inevitable outcome of fair and fearless reasoning from materialistic premises. By those premises, there was no God, no intelligence in the beginning; all existence was unliving matter and its laws. Now all is changed; the most conspicuous things on our planet to-day are the works of thinking men. Whence came these invisible minds, these little personal gods which are controlling matter from behind the impenetrable screen of their material organisms? There can be but one answer; the simple reply, divested of all mist and metaphysics, must be, they were originated by the action of purely material forces. These mind evolving forces, being inherent in unliving matter, like gravitation, must of necessity have been operating during the entire period of matter's existence; and since matter has forever existed, mind, or in other words, Deity has also existed eternally. But were it proved that there is no eternal God, it does not prove there is no God now; for if, as is claimed, man was evolved from dead matter, the evolution of Deity by the same law becomes a strictly scientific and rational hypothesis.

What right has agnostic philosophy to make the human mind the upward limit of evolutionary possibilities? Matter and motion being the alleged creator of thought, and since the universe affords an infinite supply of this mind material, there seems no possible limit to mental progress, short of complete omniscience. Mind, so far as we know it, when once in existence, is self-creating; thought begets thought; within a few centuries, intellect has increased on earth a thousand fold; what shall arrest its progress? Reasoning rigidly from the assumed premises, the existence of superior beings with divine intelligence and moral attributes, is as well demonstrated as any problem in philosophy. Chemical laws being known by experiment to be fixed and definite, the chemist knows that certain combinations will give the same results; there is no chance or uncertainty.

Now, since by agnostic premises, nature has from purely material elements brought into being from her fiery crucible such marvelous compounds as our modern scholars and scientists, in the insignificant fraction of eternity which has passed since the nebulous era of our earth, what deific souls must have been originated in the infinite, past eternity beyond! Ever since the fortunate advent of mind into the universe it has been persistently struggling to gain its rightful supremacy over matter, its ignorant, incompetent creator. Upon our planet it is meeting with very marked success; we see scientific man fast subjugating his uneducated Maker. In the oldest realms of evolution, mind must have long ages since attained to omniscient power; the hidden source of life must have been discovered, and the immortal divinities secure upon the everlasting throne of the universe. The order and beauty everywhere seen in nature should seemingly lead every thoughtful, honest atheist to give this unique theistic hypothesis his very serious consideration.

The church doctrine of demology is made so reasonable by the analogy of incarnate devils in human form, as to entitle the dog-

Concluded on Eighth Page.

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CHICAGO, ILL., Saturday, May 23, 1885.

## The Great Truth.

To many the demonstration of the certainty of a future life seems to be the great achievement of Spiritualism; and it is surely no small one. To establish as a known fact, what to the great body of philosophic thinkers in all times has been at best but an uncertain probability, is an immense acquisition in the field of human knowledge. It is one so great that it is no wonder that multitudes of men, and especially those accustomed to depend on the results of speculative inquiry quite as much as those who have received all their beliefs traditionally, should start back at so bold a claim, and refuse to concede it. This must for a time be pardoned to them, so long as they can plead imperfect acquaintance with the full nature and measure of the proof; yet only for a time, for the evidence when all in lacks nothing of power to carry conviction. The doctrine of a future life now stands as truly on a "scientific basis" as any of those of natural science, and only awaits, as one by one they have awaited, the slow defeat and retirement of prejudice.

And yet, when one reflects, the demonstration of the bare fact of a future life, apart from all information respecting its nature, conditions and connection with this life, would be a piece of knowledge of little value. Wherein could it help us? How incite, guide or comfort us? Merely to know that a life of some sort awaits us; one on which perhaps the present has no bearing; one in which (as some confused dreamers seem to have imagined) our very personality might disappear, and which would, therefore, be no life to us,—of what use would this be?

Evidently the bare fact of a life beyond the present one is not the great truth of Spiritualism. Nor is it that deceased spirits can return to us, make known their continued individual existence, their essential identity of character, their unchanged affection for us and even their guidance to some extent of our steps. These truths, so far as they can be proved such, and they would seem to be well sustained in the experience of many—are very precious and inspiring. They have much of the power of the grand old doctrine of a Divine Providence in all the events of our lives, without its terrible difficulties, its often appalling staggering aspects; for we have to defend no claim on the part of the ministering angels, of their omnipotence, omniscience or any infinite perfection. To have even the imperfect sympathy and guidance of those who, essentially like ourselves, have passed through our experiences into those which yet await us, and so would seem qualified to throw some light upon our way, and to send back some words of cheer and patience, this, if reasonably verified to us, is no trivial thing. Yet even this, in which multitudes have found unspeakable comfort, is not the great truth of Spiritualism.

We find this only when we come up on the certain and indisoluble connection of character here with destiny hereafter. This is for practical purposes, the most important principle that any religion can teach. A religion or a philosophy which does not emphasize it, whatever attractions it may possess, whatever consolations it may bestow, is little else than a beguiling deceit. As a guide or incentive to right living, it is well nigh worthless. If it allows this great principle to be set aside or even weakened by false theories, as, for instance, in respect to the nature of forgiveness, as is done by some conceptions of "the Christian scheme," it cripples itself sorely for all usefulness; nay, may make itself positively "the minister of sin." The Protestant sees this clearly enough in the old Roman conceptions of indulgences, dispensations, penances and masses for the souls of the departed, and announces them

for their immoral tendency. Not less clearly does the thoughtful man, unfettered by ecclesiastical creeds, see the same in certain dogmas of vicarious sacrifice, of the substitution of penalty or the satisfaction of justice upon the innocent in place of the guilty, of imputed sin and imputed righteousness, and wonders not that the practice of the so-called "orthodox" should commonly fall so far below Christian ethical theories. Most of the world's religions, so far as they have been shaped by the cunning of men, have intertwined in their teachings this destructive heresy, viz., some serious modification or evasion of the great, unchangeable, necessary, moral law, "Whatsoever a man soweth, that shall he also reap," and in so doing have paralyzed much of their power. In offering this easy bribe for acceptance to millions of the weakly thinking, they have not only demoralized them, but they have repelled in great numbers profounder minds from all the proffered forms of religion, as they will long continue to do.

Not so, Spiritualism. However obscure and unlearned many of its exponents may have been—certainly untrained in theology and philosophy most of them—is it not noticeable with what unanimity the world over they have escaped this grand mistake? They have not vitiated this cardinal principle of all rational moral government—that character is the only basis of the awards of the life to come, the only parent of destiny—by any evasion or qualification, latent or open, shrewd or shallow. How happens this? That these humble men and women, professing to be only the mouthpieces of more exalted minds in the world of spirits, have with almost one accord in all parts of the civilized world and in all its civilized languages taught one distinct, consistent, unmodified view binding the next life to this by the most absolute and indisoluble connection of character and destiny, as no religion known to them had done—is there not here a fact somewhat remarkable, one that calls for some adequate explanation? Does it not distinctly point to a source of their common sentiment quite above themselves, one, which however difficult it might be to verify in other ways is by this alone strongly attested?

This, then, we pronounce to be the Great Truth of Spiritualism. It is practically far its most valuable. No religion can contain one of more worth to mankind. It is one which every man, woman and child of rational years can understand, and one which every day and hour of their lives they have occasion to remember. However it may be obscured and practically denied by other forms of religious teaching, so long as it is uniformly and emphatically inculcated by those of the Spirit-world, no one need ever ask, "What is the use of Spiritualism?"

And of all men, Spiritualists should be the last to discount the doctrine in their own practice.

## The Thirteen Club.

The Thirteen Club of this city was organized for the purpose of having a jolly good time at the expense of the old medieval superstition, that there is a heaven-ordained malediction ever standing ready to be hurled at some one of the thirteen who happen to sit down to a table for the purpose of appeasing hunger or satisfying the wants of the physical man. In order to carry out its supreme indifference to, and utter contempt for, all malign influences that may lurk around the festive board when thirteen are assembled, "The Chicago Thirteen Club" selected the 13th of this month to hold its regular annual banquet at the Grand Pacific. Counting guests and members there were over sixty persons present. The tables were arranged in the ladies' ordinary, four of them containing covers for thirteen. The tables were handsomely decorated with flowers and wreaths of smilax. The *Tribune* says that the menu consisted of thirteen courses, and the number of toasts was thirteen. Each plate was provided with a lighted candle typical of the life represented by each person present. When one of these candles is extinguished it indicates that the days of the man at whose plate it stands have been numbered—at least it is held so in fiction, but the members of the club who court and defy death ridicule the idea. On this occasion the candle at the plate of Mr. William Hostetter went out without apparent cause, and Vice-Ruler William Edgar arose from his seat and gravely called the attention of the Chairman to the fact. The club does not recognize a motion to adjourn. With it this motion, which takes precedence in all other bodies, is not even in order. Their members are not allowed to die, and cannot resign. If they take sick and things begin to look dark they are expelled.

In another column we publish a copy of the Deed of Trust and Principles, of the Boston Society, which Mr. M. S. Ayer has so munificently endowed. It will be seen that he has carefully guarded the interests of the gifts and made such provisions as seem well calculated to prevent the great trust being diverted from the purpose intended.

The seventeen-year locusts, which Prof. Reilly predicted, as mentioned in recent Washington dispatches, have been found in large numbers at Bridgeport, Ill., close to the surface of the ground, and moving upwards. The indications are strong that an unusually large swarm will appear in a short time. Very extensive apple orchards were planted by capitalists this spring, and a large eruption of locusts will almost certainly kill them.

## Editorial Notes of Travel.

After eight months of continuous office work a brief outing is in the interests of both the editor and his readers. Though the change involves none the less labor, yet the alternation is restful and tends to keep one from getting into a rut or becoming a moss-back. Among the gravest dangers to those engaged in a special line of work, especially reform work, is that of narrowness of thought and ignorance of all men and things outside of their particular field. One cannot reach people unless he knows their feelings, prejudices, peculiarities, methods of thought and something of their varying experiences. All well intentioned people—and this embraces the large majority—can find common ground on which to meet however widely their views on many subjects may differ. The aim of a worker in the field of progressive thought should be to find this common ground, for on it he will gain a vantage offered in no other quarter. How far can we go in company, how closely may we affiliate as allies in bettering the world, should be the first thought; not how radically we differ.

The friction of contact with intelligent people of all shades of belief and varying temperaments polishes off the rough edges, increases plasticity, stimulates the power of adaptability, and by cumulative force enlarges the capabilities of the worker and increases his facilities for bringing them effectively into action.

One has but to travel with his senses on the alert, his powers of observation on keen edge and the reflective faculty in good working order, to learn how small an atom in the great sea of life he is; in his own little pond he may be a sizable fish, but in the great ocean of life his diminitiveness is the most prominent feature; and lessons of humility, benevolence and goodness will daily come impressively home to him. Travel and interchange of thought not only benefits an editor but directly advantages his constituency who get the cream of his experiences worked up in a thousand ways, not always visible to the casual reader but readily followed by those who take pains to analyze his work; the "findings" will show it if it is not so easily traced in solution.

On Friday evening, the first day of the month,—Friday generally happens to be my day for beginning a prosperous journey or successful enterprise—I turned over the responsibilities of business and home to the one of all others most interested, the one who has walked so faithfully and lovingly by my side through twenty-three years of sorrow and happiness, the one whose strong faith and clear head has contributed more than I can tell in holding up my hands in the work assigned me, and took the Atlantic express over the Michigan Central; things being equal this route always has the preference. At Detroit just time enough was had to write a note to a dear little seven-year-old girl friend, whom I felt sure was still sweetly dreaming a few blocks away, bidding her good morning and promising to call on the return trip; then on a powerfully built ferry the train was carried across the river beyond the domain of this mighty Nation and into the Queen's dominions. Soon after the sun had reached his zenith and started toward Chicago, Niagara Falls came into view and the train was, as is the rule, stopped to allow passengers a few minutes to view the always impressive, awe-inspiring sight. The river above was still full of ice and but for the calendar one would not have thought spring had come. In passing, let me here extend the thanks of the JOURNAL to the people of the Empire State who through their legislators have so generously and wisely agreed to rescue the American side of the Falls from the hands of mercenary vandals and preserve the approaches to this mighty work of Nature for the benefit of the whole country. At Buffalo the walking was found to be better by the "West Shore" route, so that line was chosen, and Sunday morning found the looked-for guest domiciled at the hospitable home of Mr. and Mrs. Nichols in Brooklyn. Some difficulty was had in allaying the very natural exacerbation of Brother Nichols, caused by his having made a trip away off to the Forty-second Street New York station in the early morning to meet his guest, only to find the expected one had come by another route than promised; but a little Western oil poured upon the troubled waters of his soul did the business for him. Attendance upon the meeting of the afternoon Conference where Judge Dailey was the principal speaker and making one of a goodly-sized audience to Haten to Mrs. Lillie in the evening, completed the day's work. After the evening lecture Mrs. Dailey and Mrs. Lillie gave a number of tests of spirit presence to persons in the audience, which were said to be most satisfactory. On the following Tuesday, in company with Hon. A. H. Dailey, a trip was taken to Greenfield, Mass., in order to be on hand for the meeting next day, at Lake Pleasant Camp, of the Directors of the N. E. S. Camp Meeting Association. The next morning on reaching Camp we found the place looking quite charming even in its loneliness; so different from its appearance one day last August when the editor and his family bade it adieu and turned their faces toward Bethlehem—Not the hamlet in Judea, but the thriving Yankee boarding-house street among the White Mountains in New Hampshire, which place, though not capable of preventing the invasion of the skating rink and brass band affluions, has obtained from Nature a perpetual injunction against that other nuisance, Hay Fever.

The camp management proceeded actively to dispose of the routine business before the Board and to take such action as should en-

sure a successful camping season in August next. Of the directors, there were present Messrs. Wilson, Dailey, Coburn, Jones and Pierce. Among those on the ground were Mrs. A. T. Pierce from the Committee on speakers; Mrs. M. V. Lincoln, N. S. Henry, clerk of the Board and resident agent of the association, Dr. Ross, chairman of the Transportation Committee, Mr. Whiting of Utica, and M. H. Fletcher, who, in several capacities, as members of the Auditing Committee or of sub-committees together with Messrs. Adams and Fox of the Fitchburg Road, were assisting in the business. Resolutions of respect were adopted in memory of Mr. Gilmore, a director, who had passed to spirit life since the last meeting. Mr. Clark of Nashua was elected to fill the vacancy occasioned by Mr. Gilmore's demise. The Board was informed that President Beals would return from Mexico in time to assume charge of the camp at its opening. The Committee to confer with the Fitchburg Road concerning an extension of the lease, which has four years more to run, reported that several consultations had been held, but without final agreement as to terms; and were directed to continue the work. The matter will be settled before the annual meeting of the Association in August.

Returning to Greenfield, a call was made on Mrs. Joseph Beals, whose kind heart and thoughtful attentions have endeared her to thousands of campers during the past eleven years. Ten o'clock of the same evening found the western editor domiciled under the same roof with the veteran editor of the "oldest Spiritualist paper on earth," but as the roof covered the Crawford House and several hundred occupants, there was no special significance in the propinquity of the aforementioned editors. The western man called at the Banner office to pay his dutiful regards to the veteran, but unfortunately for his anticipated pleasure the old gentleman was said to be closeted with the conjugal mate of Susie Webster-Willis-Fletcher, and of course the conditions of the séance would not permit the presence of an opposer of fraud, duplicity and cant, so the Western caller was forced to depart without the blessing of the veteran. A call at the office of the Free Religions Association was more successful, in that it enabled me to have an interview with the quiet, polished, scholarly editor-in-chief Rev. W. J. Potter, and that profound thinker and sturdy advocate of free thought, B. F. Underwood, associate editor. Though the *Index* and the *JOURNAL* widely differ on one great point, the *JOURNAL* positively affirming the continuity of life and the ability of spirits to return and manifest under certain conditions, and the *Index* holding the agnostic position so far as it defines its views, yet upon all other subjects the two papers are in very close accord, especially on moral questions. On all questions affecting the public weal the two papers agree, in a large sense, and hence there is necessarily cordial feeling and mutual respect.

One of the bright pages in my experiences will always be the delightful visits at the home of Rev. J. D. Hull, in the historic town of Roxbury, now an annex of Boston. Mr. Hull is a firm Spiritualist with a deep, abiding love of Spiritualism in its highest, purest sense. Though an invalid, his brain is clear and his interest in the world most profound; with a thorough education and wide experience, he brings to the subjects of Spiritualism a degree of culture greatly needed in giving its proper presentation to the public; hence his physical disability is greatly to be deplored. Since the departure to a higher life of that ripe scholar and earnest Spiritualist Epes Sargent, I have been looking anxiously for some one to arise to fill his place, but thus far in vain; did Mr. Hull's health permit he would in a great measure fill the gap. There are many able men who are Spiritualists, who have become convinced of the truth of spirit return, but who are restrained either by their avocations, environment, or disposition from doing the work which Sargent regarded both as a duty and a pleasure. The indifference of these men who have the talent and the proper intellectual equipment to forward the best interests of spiritual truth is most lamentable and they will surely repent themselves when it is too late to affect the good they might now accomplish.

Mrs. Epes Sargent lives on the old homestead within a block of Mr. Hull's. Her house is delightfully located in the centre of a large block of ground and is admirably adapted to meet the ideal of a student and writer such as was Mr. Sargent. I spent a precious half-hour with Mrs. Sargent in the old library, where in years past I was wont to meet the author of *The Scientific Basis of Spiritualism* and other valuable works. Mrs. Sargent lives here in quiet retirement, with a loved brother as the only member of her family. The house is too large for them, but I feel sure no other place would be home to her, and that here she seems nearer to the numerous retinue of friends who have "gone before."

On Sunday the 10th inst., through the courtesy of Mr. M. S. Ayer I inspected the splendid structure which he has erected on the Back Bay and which is to be dedicated next September as a spiritual temple. This building will cost Mr. Ayer considerably over two hundred thousand dollars, and will be a structure of which any sect or party might well be proud. The main auditorium will seat fifteen hundred, and the whole building will accommodate five thousand. The séance rooms and accommodations over the main hall, and especially arranged for the demonstration of spirit return, have alone made an additional expense of over thirty thousand dollars. This fact is a complete answer to those who erroneously assert that Mr. Ayer and his society are opposed to

the development of the phenomenal side of Spiritualism. As a matter of fact, both Mr. Ayer, and all connected with his society, place great value upon the phenomena, but hold as does the JOURNAL, that the mere accumulation of facts is of itself of little value; that their real worth can only be brought out by further effort.

After inspecting the Temple I accompanied Mr. Ayer to hear Mrs. Dyar, and was agreeably disappointed. The lecture was delivered in good style, the language almost classical and the sentiment above criticism, from the JOURNAL stand-point. The speaker seemed to be very completely under control of some accomplished and earnest person, and the mannerisms clearly indicated that the influence was of the opposite sex. I judge from reports that Mrs. Dyar's lectures vary in quality with the different controlling influences; that sometimes one lecture is vastly superior to another, but this is to be expected and should not cause surprise. I was obliged to leave the hall before the completion of the exercises, in order to keep an appointment with the American Psychical Research Society's Committee on "Mediumistic Phenomena." This committee is filled by Rev. M. J. Savage, Rev. Mr. Everett, Dr. James of Harvard College, and Mr. Pickering of the School of Technology. After a four hours' session with these gentlemen, I take pleasure in saying to the JOURNAL's readers that the committee individually and as a whole impressed me with confidence in their fairness, zeal, determination, and comprehension of the work in hand. I believe these gentlemen worthy the confidence and hearty co-operation of Spiritualists and mediums; and hope they will receive every assistance that can be rendered them in their laborious and delicate work. They may make mistakes, quite likely they will, but their purpose is commendable, their intentions fair and their spirit candid.

About nine o'clock of the same evening, having finished with Messrs. James, Savage, Everett and Pickering, I dropped in upon Mrs. Maud E. Lord and found her busily engaged trying to accommodate fifty people who were clamoring for seats in her séance; this is one of the many evidences of the widespread interest in the phenomena. Mrs. Lord closed her Boston season that night, and is now located at the Barrett House in New York City. Her Sunday meetings in Boston, have been, I am told, filled to overflowing.

I am now, the 14th, again in Brooklyn and must defer until another time many things which will, I think, interest the JOURNAL's readers. I send off these hastily written notes with the hope that they may not be without interest to the thousands who will read them and whom I reckon as my personal friends.

J. C. B.

## Let All Help.

There is an encouraging increase of intelligent and thoughtful inquiry in regard to the facts of Spiritualism. It does not come from wonder-seekers, but from those who would "add to their faith knowledge" touching the great truth of immortality. It comes largely from those in the churches and out, from whose minds the old beliefs and evidences are fading out, and who would keep the good of the old, yet add to it the truths opening before us to-day. To these the words of Bible and creed and the spiritual experiences of Judea and Babylon, need emphasizing by later words full of faith and reason, and by later experiences which confirm those of olden time.

If "gifts of healing," prophesy, visions, speaking with unknown tongues, and resurrection or the appearance of the spiritual body, are of our day also, the old miracles become natural events under spiritual law, proven not merely by a few witnesses in one book, but by a cloud of living witnesses in many lands. Bibliolatory ceases, but the Bible is far more vital and valuable than ever. We read it as we read other books, with open eyes, and with reason and intuition free, and we realize as never before the significance of words like those of the old prophet: "Where there is no vision the people perish!" Needful it is that we keep our spiritual nature, our inner life, open to the great beyond, if we would live in any fullness on earth. Every frank and true Spiritualist should hail and help this growing hospitality to the proofs of spirit-presence—these facts so significant of a noble philosophy of life and immortality. Let us not weary in well-doing, but meet our inquiring friends half-way with help which we can give them better than any others.

There are hosts of Spiritualists in our churches of all names, and in social and political life, who are little known as such. What a mighty help they would be if they would reveal themselves and go to work! Ways open for these daily. Their loss would be less than they fear, their gain far greater than they dream of, their help very welcome to the working pioneers bearing "the heat and burden of the day."

The time is passing in which these can have the rich privilege of helping when their help is needed. As Lowell well says:

"For to side with truth is noble  
When we share her wretched crust,  
Ere her cause brings wealth and honor  
And 'tis prosperous to be just."

Now is the hour for every avowed Spiritualist to stand by his faith and knowledge, and to meet and help these earnest inquirers, and for all who have not avowed what is in their souls, to do so, give us their open and valuable aid, encourage good mediums and speakers, and form home circles and psychic research societies.



Revised Holy Writ.

We learn from the London (Eng.) dispatches to our daily papers, that on May 15th, the very first copy issued of the complete new version of the Bible was presented to the Queen, separated into five gorgeous volumes, royal edition. At midnight copies in expensive form were delivered to the press for comment. The public were given an opportunity to purchase it last Tuesday, which, by a remarkable coincidence, will be the Feast of Pentecost, which commemorates, according to tradition, the revelation on Mount Sinai of the Decalogue. The Committee of Revision was appointed by the Established Church Convocation the 6th of May, 1870. Of the sixteen members then appointed only six survive. The revisers sat altogether 792 days of six hours. The whole work was gone over in session three times. The first time a bare majority carried an alteration. The alterations were then printed and circulated among the revisers, who had the advantage before the second revision began of suggestions by the American revisers. On the second revision a two-thirds majority was necessary to confirm the alterations. The third revision was devoted to objections and points reserved. As for the general result, when the whole work is examined it will be found that the revisers have on the whole been very conservative. The alterations in the Old Testament are much fewer in proportion than those made in the New Testament. There have been very few—merely verbal alterations. The revised Old Testament is almost exactly the same length as the old one. There are important alterations in the arrangement of chapters, which are printed in paragraphs, so as to keep the consecutive sense, but are not divided into verses. Poetical passages are printed like blank verse. The following gives a general idea of important changes:

The summary for each day at the creation now runs according to the formula: "And there was evening and there was morning, a second day," "There was evening and morning, a third day," a third day, and so on, giving a suggestion of successive stages with long intervals. The "apples of gold," of Proverbs xxv., 11, are now enclosed in "figured work" of silver, not in "pictures."

"Vanity and vexation of spirit" (Ecclesiastes ii., 17) has become "Vanity and a striving after mind." "Happy is the man that hath his quiver full of them" (Psalms exxxviii., 5) has been changed into "Happy is the man that hath filled his quiver with them." Ruben's curse; Genesis xlix., verse 4: "Unstable as water thou shalt not excel," now reads: "Unstable as water, have not thou the excellency."

The following changes also grate against associations. The authorized Genesis (Chap. vi., verse 4): "There were giants in the earth in those days," is revised: "The nephelims were in the earth in those days." In the authorized version of Job xxxi., verse 35, "O! that one would hear me! Behold, my desire is that the Almighty would answer me and that mine adversary had written a book," is revised, "O! that one would hear me. Behold, my desire is, that the Almighty would answer me, and that I had the indictment which my adversary hath written."

The authorized Psalms viii., verse 9: "For thou has made him a little lower than the angels" is revised: "For thou hast made him a little lower than God." The authorized Psalm cxvi., verse 11: "I said in my haste, all men are liars," is revised: "I said when I made haste to escape, all men are a lie."

Ecclesiastes xii., 13: "Let us hear the conclusion of the whole matter; fear God," etc., has been revised to read: "This is the end of the matter; all hath been heard; fear God," etc. Proverbs xiv., 9: "Fools make a mock at sin, but among the righteous there is favor," revised, reads: "The foolish scorn the guilt offering, but among the upright there is good will."

The above are nearly all of the passages in which a shock is given to old associations. In other passages there are found variations which cannot be called rash alterations. For instance, Isaiah, chap. liii., verse 13, in the authorized version reads: "Behold, my servant shall deal prudently; he shall be exalted and extolled and be very high." The revised version reads: "Behold, my servant shall deal wisely; he shall be lifted up and shall be very high." Isaiah, liii., 3, in the authorized version is: "He is despised and rejected of men; a man of sorrows and acquainted with grief, and he hid as it were our faces from him; he was despised, and we esteemed him not." In the revised this reads: "He is despised and rejected of men; a man of sorrows, and acquainted with grief; and as one from whom men hid their faces; he was despised, and we esteemed him not."

The same chapter, verse 7, is changed to read: "He was afflicted, yet he opened not his mouth; as a lamb that he led to the slaughter," etc. Same chapter, verse 8: "He was taken from prison and from judgment, and who shall declare his generation?" is revised to read: "By oppression and judgment he was taken away, and who considereth his generation?"

The Salvation army is again having a hard time in Switzerland. The agitation against their noisy demonstrations has been revived in full force, and serious rioting has occurred in Jura, Neuchâtel, and other places. The local authorities have little sympathy with the salvationists, and in some cases charge them the same license fees as are exacted from traveling mountebank shows. The salvationists invariably refuse to pay the tax, and are frequently clapped into jails, but the communal authorities soon get tired of feeding them, and they are released with a warning that they will not receive police protection in giving their street exhibitions. The disorderly element of the population is quick to take the hint, and the army is hustled about until it is generally glad to move on to the next town.

Mrs. Frances Hodgson Burnett thinks she has been relieved by the mind-cure and opposes Miss Alcott's views on the other side of the question.

GENERAL ITEMS.

Giles B. Stebbins will lecture at Saratoga Springs, N. Y., Sunday, May 24th; East Dennis, Mass., June 14th; and Stafford, Ct., June 21st.

Walter Howell, the blind medium, lately from England, will lecture before the People's Society of Spiritualists in Martine's Hall, Ada St., near Madison, next Sunday, at 10:45 and 7:45 p. m. Subject in the morning, "The New Birth." In the evening, "Does Death End All?"

Mrs. Isa Wilson-Porter has been located during the past week at 428 West Madison Street, where she has been giving sittings. Those desiring her services for platform readings and tests, can address her at the above number.

Writers in the *Lancet* call attention to the value of hot water applications to the head in cases of fainting or syncope. They say, also, that a prompt use of it, applied to the forehead with cloths, will very often avert such attacks.

Mrs. F. O. Hyzer delivered two lectures in West Randolph, Vt., to large and appreciative audiences. In Du Bois and Gay's Hall, next Sunday, she will answer questions in the forenoon, and deliver lectures afternoon and evening.

There is quite a ferment in the Kansas State University at Lawrence over the forced resignation of Miss Kate Stephens, Professor of Greek Language and Literature. She says that she is asked to resign, not because of incompetency, but because of her sex and her lack of religious convictions. The students generally side with Miss Stephens.

It has been suggested that Mrs. Maud Lord should write an account of her life-work. To do this successfully, it will be necessary for her to be prompted or assisted by those who have witnessed the manifestations through her mediumship. She can be addressed as follows: 16 James street, Station A, Boston, Mass.

A crowd of Mormons are at Washington beseeching the ear of the Chief Executive of the Nation with their wailings as persecuted saints. Presently the Buzzard family, who have received a great deal of attention from sheriff's posses in Pennsylvania, will sally down to the capital with a similar complaint.

Prof. C. V. Riley, the entomologist of the Agricultural Department, says that the country will soon be visited by the two great broods of locusts of the seventeen and thirteen year varieties, and that this will be the first time in two hundred and twenty-one years they have appeared in conjunction. The visitation will be prolonged until late in July.

The problem of reducing obesity is still a debatable one. Four plans are recognized: The eating of nothing containing starch, sugar or fat, called the Banting system; the eating of fat, but not sugar or starch, called the German Banting; the wearing of wool and sleeping in flannel blankets, instead of sheets, or the Munich system; not eating or drinking at the same time, or, rather, the allowing a couple of hours to intervene between eating and drinking, the Schweninger system.

One cause of Ingersoll's prejudice against orthodoxy has been said to be because his father, a Congregational clergyman, reared him so rigorously as to deprive him of every rational pleasure. The exact contrary is true. The paternal Ingersoll, of whom Robert was very fond, was remarkably liberal, and on account of his liberality was always in trouble with the members of his church and other evangelical persons, who made him very unhappy. This seemed so narrow and unjust to Robert that he came to hate the name Calvinism and all its teachings.

D. Ambrose Davis, M. D., passed to spirit-life at 603 Monroe Street, May 12, in his 76th year. Dr. Davis was born in Sutton, N. H., and graduated in Boston contemporary with some of the Fletchers and Websters, and in that city spent a number of years in the medical profession, but abandoned it for a banking and insurance business, which proved more congenial to his nature and ambition. Coming to Chicago in 1864 from Dayton, O., he began the medical practice, and subsequently established an insurance and private banking business on Clark Street, where he was a victim of the fire of 1871. "Poems and Rhythmic Expressions" is the name of a little volume that he published.

During the trial at St. Louis, of Mr. and Mrs. Miller for fraud, Judge Noonan proposed that the medium's powers be tested in the court room, but the lawyers for the defense objected. At the conclusion of the trial Mrs. Miller professed herself ready to give a test séance, on condition that the audience should not consist of more than twelve persons, half of whom should be ladies, and none of whom should be hostile to her, or unwilling to view in a calm and unprejudiced manner the phenomena, if any were presented. Nothing was done at the time, however, but during the present week a party has been made up which, it is expected, will thoroughly test her powers. The precautions against fraud are to be very thorough. One of the gentlemen is to get from Mrs. Miller a written statement of the conditions under which she will consent to make the trial. Having these, it is the intention to draw the lines against any fraud closely. The gentlemen who will be present at the séance, if the arrangements are concluded satisfactorily, are all well known business and professional men, and include in their number but one believer in Spiritualism.—*Infer. Ocean.*

Dr. Horace Bowen of Vineland, N. J., original in his views, has started a new religion. He has at Vineland an institution which he calls the "Sanitarium of the Order of New Life." He has a complex doctrine, and to this he adds the physical treatment of starvation, rubbing, and occasional doses of homeopathic medicine. The doctor has been experimenting upon the inmates of the place to try and develop his theory "that mankind is the fruit of a long process of evolution and still continues, and has brought the human race to a point where another step forward is to be made and absolute perfection and equality with God attained." He states that he personally has reached the beginning of this beatific state, and is beyond the reach of disease and death, and that his mission is now to purge the world of lust and show his fellow-man his new discovery. The doctor's theory that starvation will produce immortality, seems to be generally accepted by some of the Vinelanders with the omission of the first "t" in immortality. Most of the converts are foolish old ladies, and the reputation of the sanitarium is such that an investigation is probable.—*Ex.*

The Chicago *Tribune* says: "Last Tuesday night Mr. Cushing, an engineer in Boston, dreamed of his dead wife; he thought they were together again—that he was in the grave with her; and her presence remained with him when he awoke. He was so impressed with it that he spoke to his assistant about the matter, and expressed the belief that he was soon to see his wife again. They had work to do on the machinery of a building on Kingston Street, and while engaged there a little later adjusting a belt Mr. Cushing was caught by the shafting and instantaneously killed. He was with his wife again."

Dispatches from New York, May 19th, contain the following: "The improvement in Gen. Grant's condition continues. This applies to his general condition bodily, not to his local condition as affected by the cancer. He passed the day quietly, reviewing some of the work of his book, and expects Tuesday to resume dictation if he feels as he did to-day. 'This was one of his good days,' says his son, 'but he did not feel like going out. He may go out to-morrow, possibly, if the weather permits. His throat continues very sore.'"

The Rev. John Davis, a Methodist minister of Chattanooga, Tenn., was arrested yesterday charged with beating his wife to death.—*Chicago Tribune, May 19th.*

Unity, has changed its publication days, and hereafter will be published weekly instead of semi-monthly. We congratulate our neighbor.

Who will be the First to Answer?—The price of a good wash-bottle is \$1.00. How much money would be saved annually if every lady used MAXWELL'S SOAP? (which does not require the boiling of clothes.) 21. How many women would be saved that terrible back-ache if they used this best of all soaps (the Magnetic) which makes the washing of clothes so easy? 31. Why do you not use magnetic soap? Ask your grocer for it.

Dr. John R. Page, Professor zoology, botany and agriculture at University of Virginia, at one time resident physician Hot Springs, Va. "I have observed decided benefit from the use of the Buffalo Lithia Water in gout, lithiasis, lumbago, and sciatica, due to the same 'materies morbi,' and am fully satisfied of its great value in the treatment of all affections due to a gouty diathesis. Indeed I have experienced very decided benefit from its use in gout in my own person."

clairvoyant healer. D. P. KAYNER, M. D., the well-known Clairvoyant Physician, has again resumed practice and is located at 310 West Madison Street, Chicago, Ill. Send with lock and hair, handled only by the patient, prominent symptoms, and \$3.00 for examination and written prescription.

Notice to Subscribers. We particularly request subscribers who renew their subscriptions, to look carefully at the figures on the tag which contains their respective names and if they are not changed in two weeks, let us know with full particulars, as it will save time and trouble.

Business Notices. HUDSON TOWN lectures on subjects pertaining to general reform and the science of Spiritualism. Attends funerals. Telegraphic address, Ceylon, O. P. O. address, Berlin Heights, Ohio.

SEALED LETTERS answered by R. W. Flint, No 1827 Broadway, N. Y. Terms: \$2 and three cent postage stamps. Money refunded if not answered. Send for explanatory circular.

The stunken eye, the pallid complexion, the disfiguring eruptions on the face, indicate that there is something wrong going on within. Expel the lurking foe to health. Ayer's Sarsaparilla was devised for that purpose; and does it.

Spiritual Meetings in Brooklyn and New York. The Church of the New Spiritual Dispensation, Brooklyn, N. Y., holds Sunday services at 416 Adams St., near Fulton, 11 A. M. and 7:30 P. M. Sunday school at 2 and Congregat. at 8:30 P. M. Hon. A. H. Daley, President; C. G. Claggett, Secretary.

The Brooklyn Spiritual Conference meets at Everett Hall 895 Fulton Street, every Saturday evening at 8 o'clock. W. J. Cushing, President; Lewis Johnson, Vice-President. The Ladies Aid Society meets every Wednesday afternoon at three o'clock at 128 West 43rd Street, New York. The People's Spiritual Meeting of New York City, convenes every Sunday at 2:30 P. M. and 4:30 evening, in Arcadium Hall, No. 67 West 25th St., corner Sixth Avenue.

Saratoga Springs, N. Y. The First Society of Spiritualists at Saratoga Springs, N. Y. will hold meetings every Sunday afternoon and evening, at the Supreme Court Room, Town Hall; also on the first Monday and third evening of each month, at which Mrs. Nellie J. T. Little will officiate. E. T. BRIGHAM, Sec. H. J. HORN, Pres.

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

MIND, THOUGHT AND CREBBRATION. BY ALEXANDER WILDER. Pamphlet form, price 10 cents. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

Buffalo Lithia Water, Nature's Great Specific for BRIGHT'S DISEASE.

Dr. Wm. A. Hammond, of New York, Surgeon-General U. S. Army (retired), Professor of Diseases of the Mind and Nervous System in the University of New York, &c. "I have for some time made use of the Buffalo Lithia Water in cases of affections of the Nervous System complicated with Bright's Disease of the Kidneys, or with a Gouty Diathesis. The results have been eminently satisfactory."

Dr. Austin Flint in his "Practice of Medicine," under the head of Bright's Disease says: "Symptoms referable to the Nervous System are among the most important of those belonging to the clinical history of the disease. It is evident, then, that Dr. Hammond attests the efficacy of the Water in the most formidable presentations of Bright's Disease."

Dr. G. Halsted Boyland, late Professor of Surgery, Baltimore Medical College, late Surgeon French Army (Decorated), Member Baltimore Academy of Medicine, Member American Medical Association, &c. "In Bright's Disease of the Kidneys, acute or chronic, Buffalo Lithia Water Spring No. 2 is in my experience without a rival, whether in the Pseudo-gouty form or Interstitial Nephritis. In cases in which the albumen in the urine reached as high as 50 per cent. I have known it under a course of this Water gradually disappear, and at the same time other alarming symptoms were relieved and the sufferers restored to health."

Water in cases 0.607-7 half-gallon bottles, \$5.00 per case at the Springs. FOR SALE BY LEADING DRUGGISTS. Pamphlet sent to any address. THOMAS F. GOODE, Proprietor, BUFFALO LITHIA SPRINGS, VIRGINIA.

TEST YOUR BAKING POWDER TO-DAY! Brands advertised as absolutely pure CONTAIN AMMONIA. THE TEST: Place one teaspoon on a hot stove until heated, then remove the cover and smell. A chemist will not be allowed to detect the presence of ammonia.



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WANTED—Ladies and Misses to Crochet and make Fine Lace at home; pleasant and profitable; work sent out of the city. WESTERN LACE MFG. CO., 215 State St.

A SUMMER RESORT GUIDE. SEVENTH EDITION. Address A. V. B. CARPENTER, Gen'l Passenger Agent, Milwaukee, Wis. Annual Meeting at Sturgis. The Harmonical Society of Sturgis, Michigan, will hold their 27th Annual Meeting in the Free Church at the village of Sturgis, Friday, Saturday and Sunday, the 12th, 13th and 14th days of June. A. B. French, Miss E. M. Gibson, Mrs. E. L. Watson, and other speakers will be in attendance to address the people. A good test medium will be in attendance to give public tests from the platform. May 4, 1885. BY ORDER OF COMMITTEE.

SPIRITUALIST CONVENTION. There will be a Spiritualists Convention at Benton Harbor, Michigan, Saturday and Sunday, June 6th and 7th, 1885. It is addressed by the gifted and eloquent A. B. French of Clyde, Ohio, assisted by other able speakers. The Convention to open at the Fashion Hotel, on Saturday, at 2 o'clock P. M.; evening session at 7 o'clock, Sunday sessions as follows: Conference at 9:30; lectures at 10:30; lectures at 2 P. M. and 7 P. M. Sturgis will be entertained as far as possible, and reduced hotel fare will be secured. All persons, whether believers or unbelievers, are cordially invited to attend the Convention. Reliable and trustworthy mediums are expected in attendance. It is expected and hoped that the friends will come prepared to aid in defraying expenses. This Convention is held in connection with the Van Buren Co. Association, and during the meeting it is hoped a plan will be perfected for organizing a Society in Berrien County. BY ORDER OF COMMITTEE. D. BRYANTON, Hildersville, W. T. JOHNS, Benton Harbor.

Spiritualist Camp Meeting in Oregon. The Spiritualists of Oregon (and all others who may feel an interest in the spiritual movement in this State) will hold a Spiritualist Camp Meeting at New Era, Clackamas County, Oregon, beginning Thursday, June 18th, and ending the 22nd. Good test mediums will be present, and efforts will be made to secure good speakers. Accommodations for the general public are convenient and reasonable, and a free back will be run to and from the camp ground, for the convenience of those who may choose to board at the hotel. A considerable effort will be spared to secure good order and a quiet meeting. This camp ground is beautifully located on the east bank of the Willamette River, twenty miles above Portland, on the line of the O. & C. R. R. and is easily accessible from both North and South, either by river or rail. WM. PHILLIPS, Pres. C. C. R. S.

UNITY. A Liberal Religious Weekly. UNITY seeks to adjust Religion and Culture; to make thought worshipping, and worship thoughtful; to find a unity beneath conflicting dogmas; a commonness in all denominations, a sympathy between all religions. It seeks to represent and emphasize the noble elements of Religion—Love, Justice, Truth, Worship, practically applied among all men. SUBSCRIPTION \$1.50 PER YEAR. Sample copies free. SPECIAL offer to the one who sees this advertisement. Send 50c and you will receive UNITY with the issue that carries this offer. Also receive UNITY SIX MONTHS ON TRIAL. Ask also for free sample copy of UNITY CHURCH-DOING FULLY, a fully illustrated volume, written by M. J. Savage, Editor, and published by G. W. Phillips, Books and Stationery, 135 Wabash Ave., Chicago.

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STARTLING FACTS IN Modern Spiritualism. BEING A GRAPHIC ACCOUNT OF Witches, Wizards, and Witchcraft; Table Tipping, Spirit Rapping, Spirit Speaking, Spirit Telegraphing; and SPIRIT MATERIALIZATIONS of Spirit Hands, Spirit Heads, Spirit Faces, Spirit Forms, Spirit Flowers, and every other Spirit Phenomenon that has Occurred in Europe and America Since the Advent of Modern Spiritualism, March 31, 1848, to the Present Time. BY N. B. WOLFE, M. D. The book makes a large 12 mo. of over 600 pages; it is printed on fine, colored paper and bound in extra heavy English cloth, with back and front beautifully illuminated in gold. After comprehensively epitomizing the "Startling Facts" contained in his book, comprising original investigations made under most favorable auspices, Dr. Wolfe says: "With these avowals of his teaching, he stands before the world, asking, no favor but a reading—no consideration but the fair judgment of enlightened men and women. As death is a heritage common alike to King, Pope, Priest, and People, all should be interested in knowing what it portends—of what because of us after we die. Those who have tasted death, our spirit friends, answer this great problem in this book of 600 pages." Price \$2.25. Postage Free. Mailed in a time box so as to reach the buyer in perfect order. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.



Voices from the People, AND INFORMATION ON VARIOUS SUBJECTS.

For the Religio-Philosophical Journal.

In the Morning.

By HATTIE J. BAY.

The darkness shall disperse, all gloom depart; The dismal sounds that float thro' woodland scenes, That cause the shivering soul to start...

One Portion of the Outcome.

By W. WHITEWORTH.

There resided in this city, some time ago, a widow and her two daughters, the latter sixteen and eighteen. The father and husband had been dead six months...

door occupations—on farms and railways, where they belong, and leave in-door pursuits for women.

Well, you know, Addie, if it comes to that, house-service is in-door work. I mean clerking in stores and offices, and all such as that.

Let us follow the workman thrust out of the occupation he had spent half the best years of his life in acquiring, and see what the outcome was. He had a wife and four children, three of whom were girls...

It came to this: The necessity was thrust upon wife and children to push into the horrible vortex of competitive struggle for bread, and let father and husband sink into idle waste.

Cleveland, Ohio.

The Cassadaga Lake Camp Meeting.

The date of the Annual Picnic and Sunday Assembly has been fixed this year on June 6th and 7th. Damon's orchestra will furnish the music for the dancing Saturday afternoon and evening.

IDA M. LANG, Secretary.

A Minister for Fifteen Years.

I have taken the JOURNAL since 1861. I have followed it through all its changes. It came to me at a time that I needed help. At the age of 23, I joined the Christian Church, and soon after I was ordained a minister, which profession I followed for some fifteen years.

The Truth Shall Set You Free.

Rev. Dr. Thomas preached Sunday, May 10th, from John viii, 32, "And ye shall know the truth and the truth shall set you free."

Under the old reign of error authority was the leading motive of government. Might made right, and the king who found a neighboring tribe crouching at his mercy sought for no pretext for an invasion but considered his power the best excuse for his tyranny.

The life of woman was low in those dim days. The mere domestic wife was a drudge, and though there must always have been some sentiment of civility in the breast of man, the true companions and truth, the woman statesman were Aspasia, and Sappho, and Cleopatra.

The People's Spiritual Meeting—Dr. Slade.

On Sunday afternoon, May 3rd, among those who addressed the Spiritist was Dr. Henry Slade. We make the following notes of his remarks:

As for Spiritualism, I have heard some things here and there, and will offer a few remarks. Speaking of mediums, some persons have said that such a medium did not give them good tests; they did not have any faith in that medium because they did not give them what they wanted.

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New York. HERBERTUS.

The Mysterious Clock.

I was reading not long since Rev. Samuel Watson's book, "The Clock Struck One." One of my particular friends, Mrs. D., has told me of an incident that occurred, that is as strange as that which Mrs. Watson relates. She said that she had an old clock that had not run for some time, and which was worn out; it was kept as a relic of former days.

For the Religio-Philosophical Journal. Evening Thoughts.

One tiny drop of water is an infinitesimal part of the great ocean; one twinkling little star only a speck in the vast firmament. To the man, these things are these additional make no visible change.

From observation and acquaintance with mankind, I find the most thoughtful and best researchers generally inclined to be skeptical; they cannot drift along on some old transmitted doctrine, sleepy-eyed with meekly folded hands, singing as they sail.

The truth and nothing but the truth is what the world clamors for to-day, notwithstanding the pressure of popular doctrines and grim-faced dogmas that have been stamped and burned into the lives of past and present generations.

Letter from Florence, Italy.

It is now several months that I have not written to you, although it always affords me true pleasure to place myself in communion with the director and inspirator of the JOURNAL. I so value and love the fact in my attention to it has been engrossed.

Philosophy has said and repeated in every tone, that at the root of all evil, self is ever found to be the secret motor. Now I stoutly deny this, and I join heartily with Mr. Belden in believing that love, true love, the absence of egotism, is a genuine feeling in the human breast.

A Mother's Presentiment.

Burying Her Son After Believing for Months that He Would Soon Die.

Harry S. Pratt was buried in Mount Pleasant Cemetery, Newark, yesterday afternoon, after service at his parents' home at 224 Summer Avenue. He was twenty-one years old, and had been for three or four years shipping and receiving clerk for Bartholomew & Co., 149 Greenwich Street, this city.

Lincoln's Tender Heart.

Lincoln and the other members of the bar from the capital had been attending court at Christiansburg, and Speed was riding with them towards Springfield. He tells us that there was quite a party of these lawyers, riding two by two, along a country lane.

Notes and Extracts on Miscellaneous Subjects.

Idaho will build a Capitol at a cost of \$50,000. London lays twenty-eight miles of new streets every year. Washington has 180 churches with 49,351 members.

The United States comprise one-fifteenth part of the habitable globe. The capital invested in wild animals in this country is estimated at \$4,000,000.

A club, whose object is to suppress the use of tobacco, started recently in Alapachicola, Fla. Portland Me., has a colored woman ninety-four years of age who supports herself by taking in washing.

A Philadelphia drug clerk accidentally broke a quinine pill the other day and found it consisted of two split peas. An Indian doctor in Utah was stoned to death recently by his tribe for having failed to cure a patient placed under his charge.

Nineteen million two hundred thousand eggs were shipped from Europe to this country from the 1st of April to September. A Canadian (N. Y.) lady has been selected to act as governess for one of the daughters of the King of the Sautwick Islands.

Great Britain has in her navy fifty vessels capable of steaming around the world at a speed of twelve knots per hour without resting. A girl, thirteen years old, is said to be roaming about the swamps in the vicinity of West Beolli, Fla., and has evaded all attempts to capture her.

Mrs. Reglan, who lives in the house where Lee's surrender was signed, says that not over five or six visitors a year come to that noted dwelling. In some parts of North Carolina the people won't subscribe for a newspaper unless specially invited to do so by the publisher, and then they want to get it on credit.

Every day the London postmen walk a distance equal to twice the circumference of the earth. They are 4,030 of them, and they average twelve miles a day each. Henry O. Flipper, the colored cadet who made so much trouble at West Point, now holds a commission in the Mexican army and gets along very well with the "Greasers."

A salt lake, reported in Hidalgo County, Texas, is one mile in length, five miles in circumference, and from three to four feet deep. Its bed consists of crystals of pure salt. The flags of no nationality are more common here than the Philadelphia docks than those floated by the Norwegian vessels, which do an immense business in oil-carrying.

Ex-Governor Waller, of Connecticut, the new Consul-General to London, has slept many a night in empty barrels on the wharves of New York and Boston. He fought his way up from a street gambo. A shower of fish, large and small, rained down on the farm of George Knight, in Knox County, Indiana, the other day. Mr. Knight gathered up near a wagon load of the fish as proof of the occurrence.

A citizen of Scriven County, Georgia, has a gosling which sports four legs. It walks on but two, and the other pair hanging just behind the ones used, and being as fully developed and as long as the front pair. Miss Cleveland's loose, curly hair, says the St. Louis Globe-Democrat, has been wound up into a compact arrangement of coils on the top of her head with a most becoming result, and the reign of short hair is ended.

Seven hundred and eighteen miles of underground pipe have been laid by the Chicago authorities. To these it is said the Western Union Company will add 500 miles and the Baltimore & Ohio Company 250 miles. Thirty residents of Rock County, Wis., are said to dodge the prohibition draught by getting aboard the dining cars of a railroad at a station, and leaving after they have absorbed a satisfactory quantity of forbidden liquors.

Buried treasure fiends were at work in Brenham, Tex., a week or so ago, and dug down to solid rock without finding the large sum of money which the principal in the scheme avers was buried there by Spaniards sixty-five years ago. Miss Endicott, the War Secretary's daughter, is said to be one of the most beautiful women in Washington. Her complexion is pure and white, her eyes large and brown, and her figure, so says a lady correspondent, "exquisite in rounded grace."

Some of the timbers of the house at Turtle Creek, in which General Washington passed a night during his last visit to Western Pennsylvania, are in a good state of preservation. The owner has refused several offers for them from relic-hunters and speculators. A ring which she wore probably saved recently the life of a colored resident of Atlanta, Ga. Her husband attempted to shoot her, but she threw her hands to her face as he fired and the ball struck a ring on her finger, cutting that member but doing no other harm.

R. H. Newell, better known as Orpheus C. Kerr, who as a writer was once very popular, is now broken down, old and dependent. His family has cast him off, and he is obliged to see to it as a pauper, so eagerly sought for, either coldly rejected or mutilated beyond recognition. To finally test the cholera germ known as the common bacillus two Italian doctors make a proposition to eat of gelatine containing it in such a quantity as scientific men decide sufficient to induce the disease. They make the condition that in case of their death their families shall be taken care of.

Two hundred and forty-three languages and 256 dialects are enumerated, making a total of 539 varieties of human speech which are employed by the natives of the Indies. Translations of the Bible, in part or entirely, have been made in sixty-eight of these tongues, only three of which were published before 1874.

The secretary of the London Swimming Club submits the theory that salt water is a cure for lunacy. "To bathe," he says, "before retiring to rest, after the heat and bustle of the day, would be a sure means of inducing sleep—the happy, peaceful sleep of a child that would be an antidote to most of the ills that flesh is heir to, not forgetting lunacy, which is induced by want of sleep."

The latest freak among the young folks is the "electric party." It is held at any house where there is a heavy carpet, and the fun consists in shuffling rapidly over the floor to generate electricity in the person, and then discharging it through the fingers, nose or lips against some other person or a metallic object. When two well-charged persons kiss the "snap" may be heard in the next room, and when a young man holds his nose near a gas burner sparks fly from it and ignite the gas.

The editor was a gentleman of cultivated mind and a B. A., and on a momentous occasion he wrote to the object of his affections: "Dearest, I have carefully analyzed the feelings I entertain toward you, and the result is substantially as follows: I love you! Will you be mine? Reply by return of post." And then apparently he fell into a dreamy, dreamy musings, for he added: "Write only on one side of the paper, plainly, and give real name and address, not necessarily for publication, but as a guarantee of good faith."

The Supreme Courts of New York and Massachusetts have settled the matter as to who owns a medical prescription. The substance of the decision is that the physician in prescribing gives the patient a written order for drugs, and their delivery terminates the operation. The druggist may on his own responsibility, renew the drugs, for he is a merchant and has a right to sell drugs in any shape. He is not bound to give a copy of the prescription, nor even to keep it, though he usually does it as a precaution in case of error on the part of doctors or patients.

The great red spot on Jupiter is disappearing in a curious way. An oval white spot now covers all the central portion, leaving only a narrow ring of the red substance visible around its edges. The white spot is quite regular in form, and very nearly concentric with the red spot, which it appears to be gradually covering up. Its whiteness is not very intense, but about the same as that of the general surface of the planet near it, so that as soon as it covers the red ring still remaining, all traces of the remarkable phenomenon which has been watched with such interest for the last eight years will be entirely lost.







A further contribution to the higher ethics of the family will be doubtless made by what is vaguely known as the emancipation of woman. How many a woman seems to be driven into wedlock, because of a nameless dread of being unable sometime to provide for her own subsistence! And what is more pitiful in the world than an unmarried or a married woman suddenly thrown upon her own resources for her support? I believe in the future every woman should be able in some way to earn her own livelihood; not to make her unwilling for marriage, but to give her freedom of choice. I have no fear for marriage, and if there were reason for fear, the result would not be so bad as loveless marriages, marriages entered upon for mere support and subsistence. I would have men and women equal before marriage, with not one thing to influence them in that direction save the free consent of their hearts. Let neither man nor woman stoop in entering upon this holiest of relations; for both let it mean rising into new life, into a higher and diviner atmosphere!

The institution of the family is secure; in the eye of reason and conscience it is justified; but it may rise to nobler forms. Let it rise; and a new race of men and women will make a new civilization, finer, richer, juster than the old.

ma to far more respectful consideration. This brief comparison of the supposed conflicting creeds, shows them to be in such unexpected harmony, that it seems childish to continue the popular "conflict between science and religion." The unprejudiced observer sees no reason why the belligerent scientists and D. D.'s may not meet on the broad plane of the "unknowable" and conclude a final theological peace. In formulating the new, common creed, some nice metaphysical questions might arise, but none which a reasoning mind cannot easily decide. The materialistic delegates might dissent from an article investing Deity with all the attributes ascribed to him in Christian theism, and plausibly urge that cyclones, earthquakes and other natural catastrophes, which indiscriminately destroy the guilty and the innocent, are wholly inconsistent with infinite mercy, love and justice, and might still prefer to worship material Nature, which being "law bound," and without volition, has no moral character whatever, good or bad. But the theists can easily convince their logical, agnostic brethren, that their charge of injustice is not fairly chargeable, even to Calvin's God, for he did not make himself, and therefore cannot be responsible for actions impelled by inherited attributes, which precluded all free volition. A mind overruled by transmitted impulses and instincts is as truly an irresponsible automaton as is inert matter, impelled by resistless gravitation.

Had some disturbing force, superior to gravity inhered in cosmic matter, and made eternal chaos instead of order in the universe, we can find no place to justly charge the blame for the infinite calamity, but must call it, in helpless silence, the decree of "unfathomable fate," and had "eternal necessity" or "unfathomable fate," placed Dante's devil on the throne of the universe, he must have obeyed the law of his nature, and be no more morally responsible than the earthquake, forced by internal, volcanic fire.

But the question which interests society far more to day than these abstract metaphysical points is the vital, practical one: Will morality survive the present threatening transition in religious and social ideas? A very consoling answer is found to that inquiry in the blessed fact that the ruling forces of the universe, whether they are intelligent or otherwise, are forever working for the welfare and happiness of all sentient life. Since history began, man's march has been morally upward; this result being the outcome of fixed design, or natural law, may be calmly trusted for the future. True, real, immortality can never long, or very widely prevail in any human society, from the fact that actual sin is in its very nature self-limiting and suicidal. Since penalty in some form follows the breach of every moral law, and as pain, mental or physical, is antagonistic to the existence of all sentient life, vice carries in itself its own executioner. There are many artificial or "conventional" sins not found in Nature's decalogue; sins (so-called) which only violate venerated social precepts and customs; these may be committed and yet the social heavens not fall. Many days and fasts, and "solemn feasts," may be neglected and still society not be disorganized; but not so with real, positive crimes, that violate the immutable laws of truth and justice, temperance and purity; the violation of these is seen to bring speedy individual and social ruin. Thus we find again that morality rests on that surest of all foundations, human self-interest; and hence, virtue instead of vice, must continue to be the general rule of all sane, human conduct, until the laws of all life are reversed, and pain and disease are preferred to health and pleasure.

In the laws of heredity we read another inspiring prophecy of future humanity. Since vice naturally induces both mental and physical weakness, while virtue tends to power and vigor, the virtuous must by the law of the "strongest" lead in the march of progress and more and more stamp their moral instincts on coming generations. How marvelously has the sympathetic side of human nature been developed within the short historic period. The surgeon now follows the battle with bandages, instead of chains for the fallen foe; religion is fast growing more tolerant; broad theories of human brotherhood are everywhere combating the clanish ideas of the past; and even under the dark disguise of socialism, we can trace the wakening spirit of the "Golden Rule," blindly struggling for incarnation in some more fraternal form of civilization. "The wicked shall not live out half their days," is as true in nature as in the Bible. The fear is groundless that emigration from the haunts of sin will ever people the earth; it has a far higher destiny. Disease, Nature's guardian angel, passes hourly over the field, burning the cumbering tares, and leaving the soil for better harvests. Nature's prodigal sons do not return forgiven, to eat the fatted calf, but perish with the swine, while the filial boy inherits the homestead and by the law of "the survival of the fittest," transmits to posterity the higher instincts and aspirations of the family. Thus patient nature through the eternal years, works toward that "divine event," the moral perfection and happiness of man.

405 Sterling Ave., Cleveland, O., April 16th.

### The First Spiritual Temple of Boston.

COPIES OF THE DEED OF TRUST.

Know all men by these Presents,—That I, Marcellus S. Ayer, of Boston, the grantee named in two certain deeds dated March 11, 1885, recorded Lib. 1869, fol. 561, and Lib. 1869, fol. 610 respectively, of Suffolk Deeds from Horace F. Advers and from the Commonwealth of Massachusetts, in consideration of one dollar to me paid by said Marcellus S. Ayer and Frederick W. Gregory, both of said Boston, and Frederick W. Gregory of Cambridge, the receipt whereof is hereby acknowledged, do hereby grant, remise, release and forever quitclaim unto said . . . . . and Frederick W. Gregory, their heirs and assigns, the Real Estate by said deeds conveyed with the edifice in process of erection thereon, said Real Estate being situated in that part of said Boston known as the Back Bay, and bounded and described as follows:

A certain parcel of land situated in Boston, and bounded southerly by Newbury Street one hundred and ten feet; easterly by a line parallel with and four hundred and eighteen feet west of the westerly line of Dartmouth Street one hundred and twelve feet; northerly by a passage-way sixteen feet wide, one hundred and ten feet; and west by a line parallel with and five hundred and twenty-eight feet west of the westerly line of Dartmouth Street, one hundred and twelve feet; containing twelve thousand three hundred and ninety-two square feet.

To HAVE AND TO HOLD the same with the rights, easements and appurtenances thereto belonging to them, the said . . . . . and Frederick W. Gregory their heirs and assigns, to the use of said Ayer, . . . . . and Gregory, their heirs and assigns forever, but in trust for the "Working Union of Progressive Spiritualists," a religious corporation duly established by law in said Boston, upon the trusts stated in the Declaration of Principles and Constitution hereto annexed, and I, the said Marcellus S. Ayer agree to complete the said edifice at my own expense and to assume any incumbrances thereon.

WITNESS my hand and seal, I having no wife, this twenty eighth day of April, A. D., eighteen hundred and eighty-five.

(Signed) MARCELLUS S. AYER.

Signed and Sealed in presence of: Seal: CHARLES F. BERRY.

Commonwealth of Massachusetts. BOSTON, April 30th, A. D., 1885.

Suffolk ss. Then personally appeared the above named Marcellus S. Ayer and acknowledged the foregoing instrument by him subscribed to be his free act and deed.

Before me, (Signed) CHARLES F. BERRY, Justice of the Peace.

#### DECLARATION OF PRINCIPLES.

This Temple is to be used only for the promulgation of principles which shall inculcate the highest moral good for humanity. All isms which shall tend to warp or distort the spirit, or which shall place the intelligence of the people under any bonds, shall be excluded from all its teachings. A temperate attitude toward all of the great questions of the day, and all civic questions under the law pertaining to the general moral good shall be strictly maintained. No Society shall claim any right under this Constitution to hold for itself what would not be for the general good of all. Under no rule of special pleading shall any moral principle be diverted from its direct course. The Society shall maintain and teach in its practical bearings, temperance in whatever form, for the protection of the body and the advancement of the spirit; all discussion and argument tending to weaken the strength of these principles, or to detract from their simple bearing, shall be prohibited. The position of the Society upon all social questions, especially those bearing on the marital relation, shall be maintained, in accordance with their relation to civil and religious principles; all dogmas, creeds or rituals interfering with progressive thought shall be excluded. It shall be devoted to the promulgation of spiritual truths through the highest intelligences, whether embodied or disembodied. It is devoted to enlighten conscience, to give liberty of thought, without license of speech.

In the belief that the moral and spiritual life finds its best expression through the religious element in humanity, this Temple is devoted to worship and not to mammon. Love guided by wisdom, truth that cuts sharper than a two-edged sword, tempered with justice, meted out in charity to all humanity, freedom that results in harmony to the human soul; these blended with mercy constitute true paternity.

#### CONSTITUTION.

1. Said edifice shall be known as the "First Spiritual Temple," and shall be managed and controlled by a board of three Trustees who shall be known as the "Trustees of the First Spiritual Temple," and who shall hold the fee simple of the whole property.

2. Said board shall consist of three persons, and all vacancies shall be filled by the board except as hereinafter stated.

3. Said Ayer shall nominate the first board of Trustees, and shall be one of said board, and shall be during his earthly life chairman of the board with power to remove any Trustee or Trustees, and fill the vacancies so created.

4. Said edifice is to be used as a Temple for worship and cognate purposes by the corporation, the "Working Union of Progressive Spiritualists," but no one is to be elected to or hold any office in said corporation under its present name or any other name, or to hold any position of trust in or about the building, who shall not be acceptable to the board of Trustees, and if said corporation shall persist in placing or retaining in office or in any position of trust, in or about the building, any person not approved by the Trustees, the Trustees may debar said corporation temporarily or permanently from the use of the edifice and may affiliate with such other corporation or society as they may see fit for like purposes and with like powers of control on the part of the board. But said property shall never be devoted to mercenary purposes, and shall permanently and irrevocably be devoted to the purposes embodied in said Declaration of Principles.

5. All exercises in said Temple and every use made of the said edifice shall be under the auspices of the corporation or Society there worshipping, and all exercises of whatever nature are to be free, except upon special occasions when the proceeds shall be devoted to charitable purposes.

6. Said Trustees may act by majority vote, said Ayer, while a member of the board, being one of the majority, and in case of temporary diminution in the number of the board, the surviving or remaining Trustees shall have the powers of a full board.

7. Said Trustees shall employ a Secretary who may be one of their own number and shall keep records of their doings.

8. The expenses of the trust shall be defrayed by the Society worshipping in said Temple, which Society shall keep the building and grounds in such repair as may be directed by said board. Expenses are to be met by contributions, donations, subscriptions and bequests.

### The Future of Modern Spiritualism.

BY CHARLES DAWBARN.

No grander truth than that of the continued existence of manhood in a natural life of the hereafter has been formulated by the thinker or proved by the skeptic; yet if it be a truth it has been such through all eternity, and we have nothing to celebrate but our own discovery; so, after all, we stand like an apprentice with a new tool, with which he may do good work, bad work, or cut his fingers.

Modern Spiritualism claims to prove this truth of our own immortality by another truth, which is that spirit man can hold intelligent converse with mortal man; and it is around this Siamese truth that you and I are asked to crystallize as defenders and propagators of this, so-called, central idea. But has this one truth by itself such enormous value as fond enthusiasts teach? The great Chinese nation has been in possession of this truth from time immemorial, with evidences in various phenomena noted with wonder by the inquiring traveler; yet the national and individual progress of that people has not been as rapid as in nations dominated by the heathen Christianity, which denies these truths. So we see that progress demands something more than a knowledge of this truth. Our North American Indians have had intercourse with the Spirit-world for centuries, yet have remained savages; and though holding this great truth, they have been destroyed by a race who have denied it. Wherein does modern American Spiritualism differ from these other beliefs? In what consists its boasted superiority? Perhaps the facts of to-day will give us the answer we seek.

The first prominent fact that presents itself, is that halls once filled with eager listeners to eloquent speakers, presently show seats less filled. This is the case all over our country, and I believe all over the world. When we analyze the audience that seems at first so full of interest, we find it composed partly of wanderers from churches, hoping to find some knowledge and comfort unknown to pulpit and pew; and partly of amusement seekers and curiosity hunters. As a matter of fact which cannot be disputed, neither class is permanently held as attendants at public meetings.

If you sit regularly under the gentle ministrations of some sweet orator, voicing inspiration and poetry, Sunday after Sunday, you may not mark the change; but suppose you are perforce absent for a couple of years and then return. The same voice, the same style, the same thought, may greet you, but the faces in that audience will almost all be strange. There may be the same interest, but where are those whose hands you clasped but two short years ago?

We have said there are two classes to every audience, but both change. Are both alike satisfied? Have both graduated? Is there nothing more for either class to learn? The curiosity seeker finds no excitement, and leaves as is natural; but why should the earnest truth seeker leave the public meeting?

No man willingly gives up a business that is prosperous, and no truth-seeker ever says, "I have had enough truth. Now give me a little error by way of change." What is it that he has learned? becomes our first question; and the second is, Why has he stopped learning? In the answer to these two questions must be the key to the whole mystery.

I am a great believer in public sagacity. In a time of great excitement it may fail you, and education may be necessary before the people understand the question, but when years have rolled by and discussion has been general, the great majority are wiser than any one man or body of men, and may be relied upon to give a verdict founded upon common sense.

Remember we are not in those old eras when a new thought must travel from village to village, fighting its way at every step. But almost in a flash thirty-seven years ago, Spiritualism was the theme in every hamlet in our land. The rappings echoed from a million tables, and gave birth, year by year, to the phenomena of to-day. So we have thirty-seven years of life that seem like the mistletoe, to have shown a vigorous growth, but never to have got its roots into solid ground. There must be a cause for this somewhere. Let us look for it!

We are told that it is from lack of organization. Don't you know as a matter of fact, that when half a dozen American citizens get together for any business, they can't help organizing? The very air around them is pregnant with organization; and children of the Pilgrim Fathers instantly begin by electing a chairman and secretary, who draw up a resolution beginning with "whereas," and wind up the meeting by passing round the hat for a collection. It is absurd to talk organization to an American. If you will only show him what there is to organize about, he will go right ahead. You cannot keep him from it. It is his pet weakness.

But there is where we strike the key note of the situation. You must first show him what there is to organize. The reason you do not possess at this moment a great organization, a central trunk, with branches, twigs, leaves; and roots running down into every member's pocket, is because you haven't yet shown a good cause and a real necessity for anything of the kind.

The American mind is practical; it demands facts presented by persons it can respect. So Spiritualism offers its mediums as fact-producers, with a great number of "bright extremists" to swear to the facts, and tell the public just what the facts teach. The public listens, and it discovers too often that the word "fact" should be spelled FRAUD. Nay, the public witnesses the exposure; helps in it; catches the combination of human scoundrels with spirit fraud, running a variety show; scatters the curls and masks and dresses before an admiring crowd, and says most good naturedly, "Well, there is one villain less for Spiritualists to worry about."

But, bless you, the public finds itself entirely mistaken. It is not a fortnight before twenty enthusiasts swear that the medium is genuine all the same, and insinuate that the respectable sitters brought to that séance, either the curls or the suspicion out of which the curls were manufactured, and in a fortnight that fraud factory is again in full blast.

Now the public is not a fool; nay, it is the embodiment of common sense. It says to these enthusiasts: "All right, old fellows, make the conditions so that neither sitters, medium, nor ghost can perpetrate frauds, and we are with you all the time." Was there ever a more reasonable request? But this is

just what these enthusiasts refuse to do; and I say, right here, that the chief reason for the decline of public interest in Spiritualism, and of the reluctance to be known as a believer, is that Spiritualists refuse to take precautions to render fraud impossible. Until that is done by Spiritualists themselves, the public will laugh and count the believer as a fool.

### General News.

English manufacturers now turn out 20,000 incandescent lamps per week. Associate Justice Field is devoting his leisure to writing the memoirs of his life. A widow in Wilton, Conn., says she never intends to marry again. She is 104. Americans projected, built and now control the street railroads of Moscow, Russia. A distillery has lately been put in operation at Charlestown, S. C., for manufacturing oil from pine wood. A Sumter County, Ga., farmer has a horse that takes its fodder to the water-trough and wets it before eating it. The alleged poet Mr. Paul J. Hayne is six feet high and so his friends call him "the Longfellow of the South." Queen Marguerite of Italy converses fluently in the language of almost every stranger who visits the Italian Court. A woman made the first orange box used in California, and she now runs a factory which turns out 50,000 of them a year. The lawyer who obtained \$1,500,000 alimony for the divorced wife of Senator Fair has had to sue that lady for his fee of \$50,000. Miss Julia Jackson, the only child of Stonewall Jackson, will be married June 3rd to Mr. William E. Christian, a prominent merchant of Richmond, Va. Travelers in Dalmatia a few years ago noticed large tracts of land covered by a wild flower, near which not a sign of insect life was visible. The bloom was the pyrethrum, whose odor deals death to the lower forms of life, and whose powdered leaves form the basis of "insect powders." The seed of this flower has been distributed in the United States, and a Dalmatian has been growing it with great success in Stockton, Cal.

A music expert says only one man in one thousand can whistle a tune. The grasshopper plague is assuming alarming proportions in California. There is more railway travel in Massachusetts than any other State in the Union. According to the London Times the price of diamonds has steadily fallen from \$15 to \$3.75 per karat. Prussia has now 17,650,114 adherents of the Evangelical Church, 9,250,929 Roman Catholics, and 357,554 Jews. A Texan, who has lived for years among the cowboys, says that many of them are graduates of Eastern colleges. Chattanooga, Tenn., has grown since the war from a clump of whitewashed warehouses and shanties to a city of 25,000 inhabitants. The oldest of the existing religions was established by Zoroaster, in Persia, about 1,200 years B. C. The youngest was "revealed" to Joseph Smith in 1827. Since 1870 France has had nineteen different Cabinets, headed by fourteen different Premiers—that is, as many Cabinets in fifteen years as England has had since 1827. The lower grade sailors on the Russian man-of-war at New York receive only \$1 per month wages. They admire everything in New York excepting the American vodka, which they think too weak. An Englishman

has offered a prize of \$2,500 for the invention or discovery of an economical, efficient and safe substitute for gunpowder and other explosives employed in the getting of coal." The wages paid in Adelaide, Australia, aggregate \$30,000 a week less than they did one year ago at this time. There are 1,500 rentable houses in the city, and the amount of the poor fund has had to be raised from \$100,000 to \$150,000. The population of London is sheltered by 500,000 dwellings. Several temperance military companies have been formed in New York City. There are 60 elephants in the United States ranging from \$3,000 to \$20,000. According to the statement of a Boston editor the Old Testament contains 2,738,110 letters. Kangaroos are one of the most interesting sports in Australia, and is one of the most exciting in the world. A negro in Newberry County, South Carolina, is the father of forty-two children and has 324 grandchildren. Miss Fanny Mills, who lives on a farm near St. Thomas, Pa., has feet eighteen inches long. She is only twenty-two years old. Two young foxes are being raised with a litter of pups in McCracken County, Kentucky. The mother, pup, and foxes are all on the most intimate terms.

An eighty-ton gun costs \$10,075. In India it costs more to get married than to die. France has completed war vessels costing over \$26,000,000. One of the New York papers has facilities for printing twenty-six copies per second. A New York skating-rink keeper has been admitting women dressed as men. "An ideally pure water," explains a chemist, "should be clear, colorless, tasteless and odorless." An effort is being made to cultivate the nettle, with the object of obtaining from it a material suitable for weaving. In his Arbor Day proclamation the Governor of Kansas says that the State, which the pioneers found treeless and a desert, has now more than 200,000 acres of forest trees, all planted by settlers, and meteorologists assert that there has been a consequent great increase in the rainfall.



FOR CLEANING THE SKIN AND SCALP OF BIRTH RASHES, FOR ALLAYING ITCHING, BURNING AND INFLAMMATION, FOR CURING THE FIRST SYMPTOMS OF ECZEMA, PSORIASIS, MILK CRUST, SCALD HEAD, SCROFULA, AND OTHER INHERITED SKIN AND BLOOD DISEASES. CUTICURA, THE GREAT SKIN CURE, AND CUTICURA SOAP AN EXQUISITE SKIN BEAUTIFIER EXTERNALLY, AND CUTICURA RESOLVENT, THE NEW BLOOD PURIFIER, INTERNALLY, ARE INFALLIBLE. ABSOLUTELY PURE. SOLD EVERYWHERE. PRICE, CUTICURA, 50c; SOAP, 25c; RESOLVENT, \$1. FORTY-FIVE AND CHEMICAL CO., BOSTON. Send for 'How to Cure Skin Diseases'

Pure-White, always Uniform-Reliable.

NO WASHBOARD, BOILING, OR OTHER UNNECESSARY LABOR INVOLVED.

McCULLOUGH SOAP CO'S  
**MAGNETIC SOAP,**  
MILWAUKEE, WIS.

SAVES TIME, LABOR, MONEY, AND DAMAGES CLOTHES.

GUARANTEED NOT TO INJURE THE FINEST FABRIC.

**UNDISPUTED FACTS.**

1st—Washing clothes in the usual manner is decidedly hard work. There is an easier way.

2d—The labor never can be made less until a new method is adopted. Are you willing to learn a better way?

3d—More clothes are torn to pieces on the washboard than are worn out on the person. Try our better plan.

**MAGNETIC SOAP** DIRECTIONS FOR USING.

Best and Cheapest in the Market.

Flannels will always remain soft and flexible, and will not shrink if washed with MAGNETIC SOAP.

The reason why clothes turn yellow is on account of Rosin in the Soap. There is

**NO ROSIN IN THIS SOAP**

consequently it will leave clothes pure and white.

With MAGNETIC SOAP you can do your washing with half the labor and in half the time than with any other Soap.

This Soap is made from materials that are absolutely pure, possessing ingredients not usually employed in Soap, and made by a process wholly peculiar, consequently the Soap should not be used in the ordinary way, but as follows:

Take one bar, cut into thin shavings, **boil** in one gallon of water till thoroughly dissolved, pour this solution into six gallons of HOT water; put in as many clothes as the solution will cover; let them remain for twenty minutes. Take the pieces much soiled and rub in the hands; you will find your clothes will be as clean as if you spent hours with the ordinary resined Soap in the usual way. After washing thoroughly rinse. When one lot of clothes is removed, replace with another. Each bar will do the washing for a family of 12 persons.

IT IS ENTIRELY UNNECESSARY TO BOIL THE CLOTHES WHEN USING

**MAGNETIC SOAP.**

Persons who are obliged to use hard or alkali water for laundry purposes will be delighted with MAGNETIC. It will work perfectly in any clean water.

**ELEGANT Rose Vine FREE!**  
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Consumers will receive with each 12 bars of Magnetic Soap an elegant Panel Picture, size 14x24 inches, lithographed on cloth backed paper, in 14 different colors, representing a Rose Vine in full bloom. The panel is a work of art, and worthy to adorn any lady's parlor.

If YOUR GROCER does not keep the he can order it for you of the Manufacturers, or of ANY WHOLESALE GROCER in Wisconsin, Michigan, Indiana, Illinois, Ohio, Western Pennsylvania, Western New York, Iowa, Minnesota, Dakota, Nebraska, Kansas or Missouri, and the Soap is rapidly being introduced in other sections. It has been on the market for the past seven years with constantly increasing demand. **CAPACITY OF FACTORY TWELVE MILLION BARS A YEAR.**

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