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

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A LECTURE

Delivered Through the Mediumship of Mrs. E. R. Dyar,

On Materialization and other Phenomena, in Berkeley Hall, Boston, Mass., April 19, 1885.

[Reported by Ida L. Spalding.]

INVOCATION.

O tender, Infinite Mercy, Thou hast dropped into the spiritual current of our lives to-day, and Thou hast left the infinite calm of Thy presence there. We are as those, who, standing before Thee, are counting human lives as Thou dost count them, measuring them with the tenderness of Thy love as Thou dost measure them, stirring them to the very depths of their beings as Thou dost stir them, tranquilizing them when unrest touches them, soothing the billowy waves of sorrow until Thy "Peace, be still" seems measured out again for all this throbbing, waiting world of life, and it grows calm and peaceful, and still under this manifestation of Thy power. We come as Thy right hand; we come as a benediction after a long prayer for strength; we come as a might after a long night of weakness; we come as mercy after justice; we come, O loving, tender, gracious One, with our arms filled with flowers, with our hearts sending out infinite patience and peace, with the tributes of ourselves as a hostage, waiting, waiting, waiting before men, that they may open their eyes and behold us as the manifestation of Thy grace and of Thy power, of Thy love and of Thy mercy, of Thy strength and of Thy peace. Oh! the beautiful star which Thy hand didst touch and make to beam upon the world so long ago is sending its streaming glory down over the hills of this time as well as of that olden time. The resurrection is now and to-day. The peace offering is here, and enlightenment, O loving Father, under the touch of Thy power and presence, reigns where superstition was. The day-dawn of peace marks the resurrection of to-day wherever superstition made the crucifixion possible yesterday. Benign wisdom, that other star, rising to-day to send its glory over all this earth, over all these planets, over all their inhabitants everywhere, lends the luster of its glory to that other star, and hand in hand their higher shining, their diviner beaming, makes the world feel freer in its new strength, more liberal in its greater power. There falls upon it, like a touch of the infinite calm itself, that gentle benediction which was uttered so long ago, but which comes with greater fervor and greater strength to-day. "Peace, my peace give I unto you;" "aye," "peace which passeth all understanding."

LECTURE.

Strange that the laws of nature hold with so tenacious a might and power that, even after this long distance of time from earth, whenever I approach a human body as now, the tremulousness of age, which was upon me when I dropped the physical form, is the first apparent thing to me when I take it on again, although it be not mine. And nature should always be stringent and implacable in her laws, for nature is the justice scale of divinity, and justice in holding her scales should weigh minutely and carefully. What has justice to do with any other principle than simply herself, and that is to see that every balance is kept correct and perfect; that one element shall no more outweigh the other than that one's rights be less than the other's?

tenderness shall outweigh itself when he gives its full preponderance to those whom he has created? Justice, when she touches this or any other planet, lays her hand with a steely force upon it, and wherever she plants that hand, wherever she makes her might and power felt, all the world may beat and surge against it without avail—she changes not. You, in the manifestation of power which seems changeable, witness only one law and then another following after, but those laws are left there, planted there, put there by the almighty hand itself, and though your eyes are sometimes blind to them, though you cannot comprehend their meaning, though you do not understand their force, yet there they stand revealing themselves to you in greater and greater power day by day. Justice planted for us the laws by which we may return to you. Justice, in wielding her power around the human form said this for us: "We will make certain laws. We will plant certain law-principles. We will, after a time, evolve from them greater and deeper meanings on and on, forever; we will develop out of the laws of to-day greater and more beautiful perfection for to-morrow." The essence of that law was planted there at the first, but as this great Justice lifts off cover after cover from that which she has hidden and reveals it to-day, it seems to mankind as if some new law had come into existence; as if some new force was taking effect.

JUSTICE, ENLIGHTENMENT, AND PROGRESS. In justice, then, to the laws which permit us to be in your presence to-day, let us touch upon this deeper law of justice underlying the nature within mankind. What does this right hand of the Almighty One, this justice, which planted these laws here for us, which made it possible for us to return to you in this manner, which gave every open door to us and bade us stand in its passage way and hold it for mightier forces yet to come, ask of you to-day? In that little invocation of love to the eternal Presence which a brother and friend of mine made here just now in our hearing, he said that enlightenment had come into your land and supplanted superstition and error. Aye, verily, that is true to a certain extent, but what does enlightenment do for justice to-day? Do enlightenment and Justice walk hand in hand? Has Enlightenment placed her right hand in the right hand of the Father, and are they walking forth to-day? Nay, not so; for when we come as ancient spirits from our home and stand in the midst of you with our hearts burning to help you, eager in this fray of love for all mankind, Enlightenment places her hand upon the latch of reason and stubbornly refuses to open the door for us. Who but we gave our loved ones power to stand in your presence to-day? Who but we gave you the power to look into their faces and smile above the closed boxes that hid the earthly forms? Who but we were commissioned to open wide these gates, lay every obstacle low that stood in the way, to measure with power, love and strength how far these little ones of yours could move in the direction toward you? Aye, even the very spirits themselves, guarding and tending their mediums, hovering over them with love and prayer, are blind to the power which stands behind them, making it possible for them to do what they are doing to-day. This time calls for a full recognition of our power and presence. When we did come to mortals to be recognized, where did we find a welcome? Some hearts, spiritual, strong, true and brave, who, having taken the work in hand, had suffered obloquy, shame and ostracism, welcomed us; they felt the geniality there was in our own hearts and responded to it; and in some little rooms where a few were gathered together, we first made our appearance in your beautiful city, and then but for a short time, here and there, as long as we could hold the forces together, and prophesied fully and completely what it is that we would do for the children of men. Little by little these developed souls, who gave response to our call, who paid attention to our plea, who gave access to our love, have noted that that which we told them has come true, that we are with them to-day—the angels are with them—their loved ones are with them, and more than all else, the body has been revealed to the outward gaze of mankind. Every prophecy thus far has been fulfilled, and the world, at the present time, stands richer, grander, purer and truer because of us.

SPIRITUAL WORKSHOPS. Now we insist upon our recognition; we insist upon our place in all those homes of yours; we insist with that love which is divine; we insist with the pleading which your hearts will not long resist; we insist with the spiritual force which your own hearts will find it hard to withstand; we insist simply because His mandate has been placed upon us and we must go forward and obey His bidding. Shall we come with other than love in our hearts? Nay, nay! In these workshops of yours, of which I have told you before, these materializing cabinets or rooms where you give us place to hold our power and come into your midst, when we stand unveiling ourselves and sending out new strength and force to you, here at the present time in your state of spiritual enlightenment, what place do we have in the workshops that we have created? The mothers and the fathers, the brothers and the sisters, bow before the scepter of prejudice and bigotry, and measure our manifestations by their iron-bound conceptions saying, "Produce this for me, O angel-world, O heaven; bow down before me, O God of revelation, or I, puny man, will turn away and forbid you to be sanctioned by my

presence." What scorn might we hold in our world of spirit for mankind who call upon us, demanding of us that we reveal all heaven at once, though the scientist, sitting in his closet and planning what is best and truest for this material world, says that everything must have its condition, must be subject to the law; yet the scientist and the theologian, who make up their judgment in accordance with their training, come to us and demand that we, who lay all heaven open to the gaze of man, shall do as they bid us instead of patiently waiting until we can unlock for them these laws and show them what we can do.

CREATIONS OF THE DIVINE MIND. The enlightenment of to-day sits in judgment upon all heaven. The enlightenment of to-day, in its spiritual arrogance worse than that which ever dominated any nation, demands of us that we not only present all heaven's inner vision to you, but that we do it in your way and not in our own. No matter how high we may stand; no matter how long we may have dwelt in the Spirit-world; no matter if we have stood face to face with creation itself and handled some of its secrets, we can do no more than imitate; we are but creations of that divine mind; we may study and find out these laws and imitate them; we may make forms for you, but we cannot create them. Aye, in this we differ from the Almighty himself that we but use what His hands give us to use with full intelligence and power. And to-day where we have forced our way into your cabinets, if three or four of us come out to gain power and strength to tell you by and with our own voices what it is that we have been doing for you, each one holds himself still and breathless to wait until those ancient spirits shall have gone and they can see their own again.

THE WORK OF ANCIENT SPIRITS. It is well that every benefactor should be willing when he bestows upon another, to await the result of that benefaction; and we might always sit behind the curtain of time, pushing forward our power towards the revealing of our loved ones, were it not that we must come ourselves now that we may the better assist you in your work. You, every one of you, have rightly, in one sense, demanded of us as spirits that we should be put fully to the test; for when you demand these things of the media which we bring forward, you demand it of us as well. We are willing to be put to the test of an enlightened spiritualization; we are willing, as ancient spirits, now to manifest our full power in any cabinet which may be arranged according to our conditions; we are willing to do all that we have promised mankind that we will do, provided each one does now as we desire. Heretofore, in bringing forward these manifestations, we have only been able to give the fact, imperfectly demonstrated, of our presence.

THE INDEPENDENT VOICE. Now listen, friends, the most difficult of any manifestation is that of bringing forward the voice, the independent voice of a spirit who has been for any length of time in the Spirit-world, because, when we come as ancient spirits (I am speaking to-day wholly of ourselves) to give power to materialize, we use all the power that we have in making up the bodies in which your friends are to manifest themselves, and when we say this, you may exclaim, "Why, the spirit guides in the cabinet do that!" Friends, observe this one obstacle in our way of materializing; when we first come to take possession of any cabinet with our power, if we manifest ourselves to the spirits who are the guides of the medium, they very often start back in fear at the power we manifest, and we are therefore, in every instance, obliged to blind our presence to such spirits; and then, again, the chemical forces oftentimes which we bring to increase the spiritual power we have, if we do not remain at a distance from such spirits or mediums, will overpower or overwhelm both, and that which we seek to produce will be annulled at once; consequently, the guiding or ruling spirits in any cabinet to-day, commonly called cabinet spirits, unless otherwise informed, think that they do all the work, think that they have all the power, think that it is given to them, and that they dominate and hold it.

THE ILLUMINATION. It has been told you that each medium must have certain chemicals or elements with which we can work, and just so it is necessary that the spirit holding the forces in the cabinet about the medium shall possess in itself certain powers and elements for us to use. Oftentimes you complain of the immorality of the medium chosen by us or of the profanity of the cabinet spirit; it is not the moral character of either that we have to consider, but the chemical elements, suited to produce our manifestations, which we find around both. With all our power to produce materialized forms, we have not been able to come forward and voice ourselves, and in giving directions we have been obliged to control the cabinet spirit, often without its full consent or knowledge, and when our power was thrown upon it, our utterances being sometimes entirely the opposite of its own ideas, it would rebel. In such an instance, what would be the result? Confusion and discord would reign, and very frequently the inharmony which prevails in your cabinet circles is caused by the cabinet spirit, almost unconsciously to itself, resisting the power of the ancient spirits which is thrown upon it. These forces are unseen by the audience sitting there, and they do not understand what has caused this condition, neither does the spirit in the cabinet. The power does not lie in the hands of the cabinet spir-

its; they do not understand it; they have not the knowledge; the power lies back of them, unknown to themselves, and lies with us. We approach nearer and yet a little nearer to the people gathered there, and when we approach very nearly to the cabinet of the medium, if it is a case of illumination, the spirit will appear very bright. The brilliancy of the illumination depends upon our nearness to, or distance from, the cabinet itself. The cohesive power, which acts upon the chemicals to draw the particles together, is the spiritual power coming from the light shining from the spirit presence itself. No spirit, unless it has the real spiritualization, is enabled to produce an illumination.

In every instance the brightness of the garments of the different spirits that come illuminated depends entirely upon our nearness to the spirit so exhibiting itself; and when I say our, I do not mean me, Agrippa. I do not mean the ancient Egyptian spirits—I mean every spirit whom God ever created that has within itself a real spiritual life. I mean your fathers and your mothers who possess in themselves great spiritual power and have the knowledge to use it. Yet in every instance it takes time, for only time, the handmaid of that beautiful justice, can give the power to any spirit to enable it to drop the material forces which this planet has thrown around it while it lived here, in order that it may become spiritualized enough to come back and be able to throw a light upon the garments of those about it or to throw an illumination upon any materialized form, imperfect or otherwise; in short, it must become spiritualized not only in its moral and spiritual life, but all its earthly garments must be worn and fretted and dropped away.

DIFFERENT LIGHTS. We would ask of any audience, sitting in a materializing circle and wondering why it is that these manifestations cannot be at all times produced alike, why the illumination cannot be as perfect at one time as another, have you, as auditors or mediums, created for us proper intellectual and spiritual conditions, and by intellectual I mean that attitude of mind which remains inactive to the things of life around you and simply passive to our presence, and by spiritual I mean that attitude which is far-reaching enough to see, comprehend and feel that it can come face to face with us, and that we may be able to reveal to mortals something which they do not already know? Give us these conditions of mind and spirit, and they will allow us to approach near enough to an assembled number of people at a materializing circle to throw our illuminating power upon the bodies whose particles we may have gathered for illumination. Spirits carry different lights. Spirits from one planet will bear one light around their spiritual forms, while spirits from another planet will bear another light.

By and by, as we are enabled to come into your cabinets and be recognized, welcomed and loved as ancient spirits, as spirits coming here outside of your immediate friends, so that we can overcome that obstacle of which I have spoken, we shall then be enabled to give you directions how to proceed ourselves, and not be obliged to pass them by impression through spirits used as mediums and they in turn acting upon an unconscious medium to give that which comes from them know not where. But, first, the world must learn that we, as ancient spirits, are not to be dreaded; that we are sent to help you in art, science, social and political life and in every way which goes to build up and fit your planet to take its place among the many that are infinitely in advance of it. Until that spirit of enlightenment from the spiritual nature comes into your midst, you cannot advance much further than you already have in these spiritual truths and in this spiritual knowledge, and that is why we come to-day through all mediums to tell of this new dispensation which is coming to you.

CABINET SPIRITS. Give us the power to act, and we will do all that we have promised; but do not shut us off to just a few minutes time, saying, "I do not know them. I do not understand them. I am to have my own. I want my own, and I do not want any others." Only recognize through the justice of your own nature, as we recognize the justice of nature's great laws, that having brought before you all that you now possess in materialization, we are entitled to recognition as those who have done so. But remember this one thing: You may go into many cabinets in your city to-day, and the cabinet spirits will tell you that they alone produce the manifestations. Why, we sent a messenger among you, a bright, sweet, true spirit, the light upon whose soul, caught from other spheres, gave it power to say, "I will take upon myself another earth-form and dwell among the nations of the Indians, gathering power to do this work." How long ago was this? Hundreds of years ago. "When did you begin to prepare for this stage of manifestation?" you may ask? "Thousands of years ago." "Consciously?" Yes.

THE WORK OF STARLIGHT. We spirits look forward into the future of planets, knowing that what has transpired on those far above your own is just as sure to transpire upon this. It is not so much the spirit of prophecy as spirit knowledge gleaned from the books on other planets which enabled us to foresee that which was to take place here, and we prepared for it by placing this spirit, of whom I have spoken, among a tribe of Indians to live again an earth-life, and to-day she is in your city. What is she

doing? Going from cabinet to cabinet—mark me, it is not my little daughter Sprite of whom I speak, but another spirit whom we call Starlight—trying to teach the cabinet spirits something about illumination, and how is she received? She is rebuffed, repelled, sent back by almost every spirit, in every instance, in every cabinet. Then she took her place back (I am giving a single instance now) at long distance, where she was not seen by the spirits in the cabinet. Will you call this Jesuitical, friends? Will you call this treachery and deceit? She came with only love in her heart for those arrogant spirits who would not receive what she had to offer because they did not bring it, because they were not the commissioned ones. We drew her back out of sight; aye, almost out of feeling at once, and she, standing passive, as spirits true and angelic learn to stand, standing with patience as spirits like her, doing a great work, know how to stand and how to wait, allowed the light from our home to be thrown about her. Silently, like a little statue of love itself she stood there, day by day approaching a little nearer those empty cabinets when even the spirits were not there, and allowed the power which we had thrown upon her, and to which she had added a new strength and beauty that we could not give, to permeate materiality and send a spiritualized material element into that cabinet. This force crept over those spirits when they returned to hold their sessions, and exerted such an influence that the next time she made her appearance, bright and shining, with the little star she has learned so well to carry, she was not thrust aside, but was allowed to stay. As they grew accustomed to her presence in the cabinet, they learned, through her love and gentleness, to cherish the help she gave, but until they accepted her assistance in her way, she, in the full power of her love, extended it to them in their way. Was this Jesuitical? If so, then there are spirits, kind, grand and noble, standing to-day in the realm of spirit itself, who are equally guilty; for every spirit, even the deity himself, working down through undeveloped matter, is obliged to work in just these tender, loving ways, sending out first His sunshine and then His love to men, and if they will not accept it in His way, He stands back of them and crowds them on to glory.

So this little spirit has gone from place to place and left her forces in every cabinet for illuminations, that something might be seen to first attract the vision; for to-day, although I am a spirit far away, yet I know that there are Spiritualists who have been fully convinced, who have studied all the facts of Spiritualism ever since it began, who have sat for manifestations over and over again, who are true, just, honest and fair-minded, but who have advanced only so far as this: that they will come into a cabinet, our workshop, and sometimes even going a little beyond pity in the matter and demanding of us more and more, insist that we bring forward clearly our work upon a material basis. They say, "If my spirit friends will come under such and such conditions and show themselves clearly and distinctly, with just the same complexion, color of hair and eyes, the same cast of features; in fact, if they will come and look exactly as they did when here and under circumstances that preclude the possibility of collusion on the part of the medium, we shall know that it is true."

But while they place this material obstacle in the way of us workers, they will never get such manifestations, for it requires a spiritual attitude on the part of both the medium and the sitter to get the face of a spirit clear and distinct from either. This demand comes not from the skepticism of to-day but from old-time Spiritualists, good, true and honest ones. They want to be able to say to the world, "We can give you clear and convincing evidence which you cannot contradict. My friend came to me so-and-so; it was a genuine manifestation in every particular; there was no possibility of collusion on the part of the medium; you have my word for it." But what does the world care for the word of any one man? They will never believe it until they see and prove it for themselves, because they are spiritually blind. It was this same spirit displayed toward our brother, the Master, whom we sent among you, from his beautiful home, so long ago, and which demanded proof of his divine origin that crushed that sweet spirit from out the breathing body and sent it back to us. To-day the world has grown so enlightened that it will not crush the spirit out of the body as in that olden time, but in the presentation of our facts, it would crush the spirit out of our manifestations.

CHEMICAL POWERS, ANCIENT SPIRITS. We come now to tell you what we want done, and wherever we have made our word known, thus far, among those who were spiritually enlightened, they have responded to our call. While we have been bringing our chemical powers and working in one way among the children of men, those dear, blessed ones, who reign supreme and holy above us, have been working in another direction, and dropping down, down, down, like a benediction from heaven, the clear, true light of their love and power, touching the hearts of men and uplifting their spirits. To-day we ask that the conditions, which we, as ancient spirits, require of you, be complied with, so that we can begin to make our power felt—for evil? Nay, for good. We once saw an ancient spirit in a cabinet, not where there was no possibility of collusion, reveal himself to the audience in the

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Doctors' Laws.

To the Editor of the Religio-Philosophical Journal: It seems to me that you have a correspondent or two favoring medical legislation, who know very little of the subject practically. One of them seems to base his plea in favor of such laws upon these several grounds: 1. That the medical men "have no secrets in their profession," and that their code of ethics prohibit their taking out patents for surgical instruments. 2. That they "hold themselves ready at all hours of day and night to answer calls." 3. That "as a class they are the most unselfish of workers." He wonders that, this all being so, Spiritualists should so commonly or universally sneer at the so-called "regular" medical men. To my idea, Mr. Editor, neither the propositions nor the wonder of that correspondent have just and sound foundation. I do not think Spiritualists generally do sneer at medical men, who put honestly in practice the above three propositions. They respect and honor, as well as any other set of people honor the just and fair practitioner, whether he be "regular" or irregular, Homeopath or Eclectic. What they do sneer at and ridicule and detest is as follows: 1. The absurd pretensions of some, and that too many, of the old school practitioners, who dogmatically have arrogated to themselves exclusiveness of knowledge and art in healing, jeering at and defaming the claimed powers of Homeopaths, clairvoyants and magnetizers. 2. The selfish efforts and aims of the old school medical associations in their efforts to control legislation in every State in the Union and for which purpose they have an organization as complete, almost, as that of the States and United States Governments, or that of the Church of Rome. While it is true, Mr. Editor, that among the old school as well as the other medical schools, there are found many men who are all and do all that is claimed for the whole by that correspondent, it is equally true that with the mass of the old school doctors in the cities, and with their County and State and "American" Associations or societies just the reverse is true. All the medical laws proposed or enacted, spring from such associations and have for their purpose the bridling of the common people, to prevent them from employing others, and to compel them to employ the "regulars" so far as they can secure that end, and where they cannot, then to let in the Homeopaths and Eclectics, but only because they alone are not strong enough to win. Now, let us see how far the regulars have "no secrets in their profession." They write all prescriptions in cabalistic characters, and in dead languages, which the common people cannot understand and read. The greatest part, perhaps, of the college medical education, consists in drilling students in terms and signs. What "regular" doctor writes his prescription in plain English and readily answers or openly tells the remedy he prescribes, unless it is one so well known, as to be past concealment, as calomel and quinine? Which one does not seem nettled, if you ask him what he has prescribed? Who will undertake to say that the workers for the doctors' laws are "the most unselfish of workers?" Their work in the State of New York is a fair sample of what they are doing every where. Let us look at that. For a period of thirty years prior to 1873-4, New York had no "medical law" beyond the common law responsibility for real practice. During that thirty years of absence of "medical law," medical science, according to Dr. J. Roden Buchanan and others, had advanced more than in any corresponding period before or since. Homeopathy, Hydrotherapy, Electropathy, Massage, or Magnetic treatment, had all developed into accepted powers of healing. The Materia Medica of the Allopaths had absorbed many or all of various modes of cure and articles for cure which that brotherhood had previously stigmatized as quackery and quackdom. In 1872, then Homeopathy and Eclecticism being firmly seated as recognized practices, quite as decidedly if not so extensively as Allopathy, the Regents of the University of the State of New York were authorized and required by law shaped by Allopaths to grant licenses to practice according to each of those three systems of practice, after having had the candidates examined, and having found them qualified. This was an innocent bill in appearance. In 1874, however, the Allopaths went a step further and got passed, under the specious pretence of putting a large amount of money into the treasuries of the counties, and of "protecting the people," a bill which required all practitioners to record with the clerk of the county a certificate or license of some county medical society, or of some chartered medical school, empowering him or her to practice, under a penalty of \$50 to \$500, all payable to the county where it was collected. In 1880, the Allopaths moved to take a share of these fines into their own treasuries. They procured the passage of a bill almost precisely similar to that of 1874, except that by it one-half of the fines collected were to be paid to "the person or corporation" complaining. In the space of a few months, before one court alone in the city of New York, one medical practitioner only, prosecuted between seventy and eighty suits, according to the report made by the clerk of that court (Court of Sessions), and in two cases alone his share of the plunder was one hundred and twenty-five dollars within four days. Not satisfied with this, however, these Allopaths, or "Regulars," as they like to style themselves, in 1882 introduced a bill into the Legislature, and sent a committee to enforce its passage, providing that the legal meaning of the words "to practice physic and surgery" should be "to prefix to one's name the word Doctor (or Dr.), meaning thereby doctor of medicine, or to annex the letters M. D. thereto, or to suggest, recommend, prescribe, employ, use or direct for the use of any person any drug, medicine, appliance, apparatus, or other agency, whether material or immaterial, for the treatment, cure, relief or palliation of any real or supposed ailment or disease of the mind or body, or for the treatment, cure or relief of any wound, fracture, or other bodily injury, or any bodily deformity," and that the penalty for doing any one of those things without a license or diploma should be a fine of \$250 to \$500 for the first offence, and for the second offence the same fine, and imprisonment of one month to six months in addition, and one-half of the fine to go to the informer. Dr. Sturgis was one of the committee sent to urge this bill upon the Legislature. It failed of its passage, though persistently pressed by the Committee of the State Medical Society. It was vigorously opposed by a number of citizens at Albany, and by thousands of non-residents from all over the State. But these medical men are not disheartened. In 1884 they drafted a fresh bill, appointed a new committee, and appropriated five hun-

drod dollars to press its passage on the Legislature. This bill was similar to the last year's bill, in its substance and in its fate. Now, in 1884-5 the Legislature is a gain, by this same society, besetted to pass a similar bill under the specious title and pretext of regulating the examination of students, embodying the same objectionable feature of fining and imprisoning whoever citizens may employ in sickness, unless they have the Shibboleth as pronounced by one of the three antagonistic sects who lead in medicine. All this is the work of the "Regular" Doctors' Societies. When these medical men bring up a medical bill, let them confine its operation of fine and imprisonment to men who have, or profess to have, diplomas of the "Regular" or old school sort, and let them embody in it a maximum price beyond which a physician may not legally collect without the consent of the patient, as is the case in Germany and France, in one of which the highest legal charge is fixed at a few shillings. When the doctors' societies of the old school ask for this sort of law we may accord to them the character of "unselfish workers." At present all their legislative work is selfish in the extreme, and was so branded by Doctor John Swinburne (late Mayor and now Congressman of Albany), one of the very first surgeons of New York, in his talk to the Legislative Committees of Assembly and Senate at Albany in 1883. His judgment is concurred in by Drs. Carnochan and R. A. Gunn, of N. Y. City, of similar position in the profession, as well as by a great many of its leading members. Let then the doctor class leave the people to ask for and frame the medical laws. ROSAMOND DALE OWEN IN HER OWN DEFENSE. To the Editor of the Religio-Philosophical Journal. Will you kindly give me space to answer a few remarks in Mr. Wallis's letter from England? He seems to think that I have dealt unfairly by the English Societies. It would not be worth while to defend myself, were it merely a personal matter, but as it concerns my public work, it is wiser, I think, to make some explanation to my own countrymen, as it might interfere with any labor which I may be called on to do in my native land. I have not the slightest feeling of ill-will concerning the numerous criticisms which have been offered. I can place myself sufficiently en rapport with the English Societies, especially those of the North, to perceive how much they have suffered through the stern religion of dread, which all but hid from them the loving face of the Father. I can easily see that anything which sounds at all orthodox is like dragging them "back into a prison," as a gentleman expressed it; but this very sympathy makes me the more eager to win them to this religion, the very opposite of the Calvinism which they so dread, to this gentler faith which I have found to be so very good after three years of most varied experience. In crossing the Atlantic a few days since, we were in imminent peril. We struck a large iceberg crushing, in the iron plates of the vessel. In that moment, when I felt that the next might bring a painful death, I realized as I had never done before, that my religion had become as a rock under my feet, a sure foundation in the hour of greatest need. I could see that we were surrounded by millions of guardian angels, working with swift energy and unerring accuracy under the guidance of the master of spirits, Jesus Christ, and above all reigned God, the Father; therefore, though we were rocking about helplessly, the darkness of night made denser by a thick fog, though I realized that we might sink at any moment, I felt no tremor of fear. A religion thus proved its worth holding, is worth teaching, is worth listening to. Spiritualism was to me a great comfort; Christian Spiritualism has become as an impregnable fortress, a protection against all evil. Concerning my method of procedure in England, I feel that my friend, Mr. Wallis, has somewhat misunderstood me. My public work abroad has been, in the main, the recital of my own experience which I have felt to be rather typical than personal, and hence that it has been given to me for the benefit of others as well as for my own development. I made up my mind in the beginning to tell the whole of it, but I reserved the right to give it in its proper sequence, a right due, I think, to every public worker. Had I withheld my Christian belief, then Mr. Wallis and others might have blamed me with good reason; but I did not withhold it, although none knew my position and I could have done so quite easily had I chosen. I gave the lectures when at the height of my popularity in England, knowing that such a course would greatly lessen that popularity. My expectations were realized. I made only one engagement after my views became known through a criticism in The Medium, and this one was obtained by a Christian Spiritualist who offered to be responsible to the Society for my expenses. Up to that time I had had all that I could attend to. I expected some such result and hence was not disturbed by it, but the thing for which I was not prepared was the accusation of deceit; this has grieved me, for I have never had the slightest intention of deceiving any human being. I should, indeed, be unworthy of the name I bear had I fallen so far beneath the axiom of our family, to "speak the truth without fear of man." My position is somewhat unique and must be fully explained to be understood. It requires a lecture nearly an hour in length to give a concise statement of the arguments and visions revealed by my guides, and which have turned me in a few short months from antagonism towards the church, into an acceptance and understanding of its primitive intentions and laws. I am a delicate woman and have not the strength to give this experience piecemeal to individuals. I have been obliged to reserve my energies for the public work, which has been very exhausting to me. This is the reason why no one knew of my position until it was explained from the platform, a simple reason, and one which all speakers will understand, especially those whose strength is not adequate to the great drafts made upon it in an earnest, public career. If I get a hearing in my native land, my plan here will be precisely the same as that pursued in England. I propose to reserve the story of my conversion to Christianity, until the last (unless particularly requested to do otherwise) because that is the place it naturally occupies in a systematic narrative of the remarkable experiences, which have been vouchsafed to me; experiences which have smoothed the jarring discord of life into a song of peace, a song which shall be heard in God's good time, all over this land. It matters little what may befall me; if I am silenced, other and finer instruments will be raised up, for the progression of God's harmonies cannot fall into discord; the waves must widen until all who are weary of jangling, shall hear the sounds of the great symphony. Then we shall catch that deepest of

all accords, wherein movement shall be as rest, wherein sound shall seem as deep stillness. This perfect working together, this blessed peace of which we as yet have so little perception, can only come, so it has been shown to me, as we begin to know the place occupied by Jesus Christ in the economy of this world's government and to rest in the perfect adjustment of means to an end which is thereby revealed. The practical experience of the past three years, has taught me that this adjustment does not only perfects into a harmonious whole the smallest jars of each day's experience, but also meets the subtlest requirements of the higher spiritual life. Many may not see these truths as I do; this I fully expect; nay, this I hope, for it is necessary that each should look from his own standpoint. The one who teaches us most, is he who widens our horizon by viewing the truth from a position quite opposed to our own. But this I do ask that a religion thus obtained through spiritual agency, thus tried by practical tests, should not be condemned hastily or set aside as a mere vagary of the imagination. ROSAMOND DALE OWEN. 142 E. 18th St., N. Y. Aids to Earth-bound Spirits. Through the Mediumship of Mrs. H. A. Whittier, of Boston—Prepared for the Religio-Philosophical Journal from a Record of the Séances, by Herman Snow. No. 1. AN ICE-BOUND SPIRIT. There seems to be no end to the striking novelties that come to me through these experiences. For after all the singular developments unfolded through my co-working medium in San Francisco, at the present time, here in Boston, through an equally well-adapted mediumship—to which this specialty of work had heretofore been unknown—presentations are being developed more remarkable even than all before. An outline sketch of what came to us on the present occasion, in graphic minuteness of detail, will serve as an appropriate illustration. At first, soon after entering her abnormal condition, a sensation of chilliness is experienced by Mrs. W., then appears to her vision vast surroundings of ice-burys frozen together into one solid mass. Among the details now given is the description of a large specimen of the seal family lazily creeping over an icy prominence; also the broken hull of a ship partially imbedded in the ice, detached parts of spars being likewise visible in the surroundings. Now a narrow opening between the ice-mountains is seen in one direction toward which the seer is strangely and strongly drawn. But she hesitates before making the attempt to pass through an opening so narrow and perilous looking. At length she gains the needed courage, and, with some seeming difficulty, finally finds herself fairly through the crevice-like passage, and upon the borders of what appears like a smoothly frozen lake, surrounded by mountains of ice. The sky above seems to be of a darker, more leaden hue, and, as it were, lower down than that to which she had heretofore been accustomed. Now at a distance, on this lake of ice, she sees several dark objects, on approaching which she finds that they are the remains of human beings—of three different persons apparently. The first visited by her exhibited only a small portion of a body, the rest of it being imbedded below. But a little further on she finds one almost wholly above the ice and so life-like is the appearance, especially of the face and eyes in which every natural color is retained, and so vividly exhibited that a peculiar and troubled strangeness comes over the seer as she gazes upon it. It seems almost certain that life still lingers there in some latent and mysterious form. She feels that it must be so, and is now impelled herself to make an effort to free this human being from the icy chains of his captivity. But soon she finds that experienced spirit helpers are working with her, one of whom—evidently of high medical and scientific attainments—is especially active as the leading director of what is being done. "The methods taken under this direction are seen and described by Mrs. W., who all the while is herself kept actively at work to aid in awakening the vitality of the subject; it was claimed that my own magnetic forces were also, in some mysterious way, used to the same end. But the main power is seen to go forth from certain chemical manipulations of the invisible workers, the striking effects of which are described by the seer. There is a softening of the skin; then the rigid features begin to relax, and from the region of the heart a misty emanation is seen to ascend, increasing in volume and evolving in shape until at length the full spirit form and features are clearly seen, presenting the organism of a young man of about twenty-five years of age of excellent character and prepossessing appearance. He lingers with grateful and happy look upon those who have been instrumental in his deliverance. And now there approaches a throng of his special spirit friends to join in the general rejoicing, among whom is particularly noticed the mother and a sister of the delivered one. All seem wonderfully pleased, and grateful for the grand result, for a soul imprisoned for years in an icy trance has at length found a happy deliverance into the life immortal. Such was the presentation as it came to us on this occasion; what can be said or thought of it? Is it among the possibilities of natural law that owing to the extreme frigidity of the atmospheric surroundings, death from freezing may ensue with a grasp so hurried and unflinching that the spirit, as well as the natural body shall, for an indefinite period, be kept in a condition of unyielding torpidity? To the medium-seer herself, and to the spirits around her, what was transpiring seemed to be a reality of the most positive kind. But if it was such a reality, a field of thought and action is opened hitherto not dreamed of by most thinkers and philanthropists of the earthly life. For my own part, I do not feel called upon to decide upon this point, my leading aim being simply to present, as accurately as possible, this class of psychic facts as they may come up before me in the very interesting investigations now engaging my attention. The Liebfried Case. Doctors Divided in Opinion as to the Boy's Power of Reading by Touch. The marvelous Liebfried case at Emporia, Kansas, is still a subject for scientific controversies. Doctors F. Longnecker, J. T. Wright and L. D. Jacobs having examined Liebfried recently, report that, in their opinion, he could see and hear and was probably suffering from hysteria. No positive test was applied, because the patient refused to submit to the same. Dr. Parr, his physician, declined to accept the report and has now devised a test Liebfried cannot avoid. That of throwing the reflection from a mirror of the

sun's rays upon Liebfried's eyes. This test was applied this afternoon. Liebfried sat under a tree in his yard, with his right eye open and his left—the lid of which is partly paralyzed—nearly closed. The mirror was held ten feet from him in the sunlight so as to throw the reflection upon his eyes, and was held in that position. It had no effect on Liebfried's vision. The open right eye showed no sign by winking of the lid, by motion of the eyeball, by watering, or in any way that the reflection of the bright rays of the unclouded sun was thrown upon it. Dr. Parr held the lids of both eyes open, and neither eyeball seemed affected by the reflection of the sun's rays upon it. The reflection was then thrown on the eyes of a gentleman who sat next to Liebfried, and they could not bear it, but closed, as eyes generally do in such a case. Mr. Liebfried offers to put up \$100 that if placed in a perfectly dark room, in which are any number of his acquaintances, he will identify each one by touch alone and write their names on his slate. He has refused to read print by touch since his first few exploits in that line, but as the professor of mental and nervous pathology in the Chicago Medical College is to arrive here next week to investigate Liebfried's case for himself and record it in a work he is preparing for the press, it is hoped the patient's obstinacy may give way and that he will read print by touch for the Chicago scientist.—St. Louis Globe-Democrat. For the Religio-Philosophical Journal. Second Article of the Agnostic Creed. BY WM. JERIN GILL. The first article of the Agnostic creed affirms the existence of an infinite and eternal energy from which all things proceed. The second article of this creed affirms that all things occur according to law, on which I propose to say a few words. Very few thinking men in these days will care to utter any positive dissent to this. Even miracles are generally expounded by the evangelicals as conforming to law, some higher law than matter and common human psychology. This, however, indicates that a wide divergence of view may obtain among those who accept this general proposition. There is a small and narrow view held by some who are eminent in science and claim a sort of right to lead the religious thought of the world, who say that we can know no other power than that of the material world and the men and animals it sustains, excluding as utterly inadmissible all consideration of any supposed evidence of any extra human power, whether of God or finite spirits. Some declare that they would pay no respect to any alleged phenomena whatever pointing in that direction. They condemn all such things in advance. This is just as scientific as the judgment which imprisoned Galileo and burned Bruno; and it is very evident that there exists as perfect a bigotry in some men of science as was ever found in religion, of which Du Bois Raymond is an example. For one, I subscribe to this article; but I would bear in mind that laws may differ from each other while they coincide, and that the discovery of new laws as well as new phenomena is to be sought and expected forever, and never to be absolutely precluded by prejudice. What are nature's laws we know only by experience; and it is only by experience we can ascertain what of nature is yet unknown to us; therefore, let us judge nothing before the time. 1. We ought not to dogmatically judge that the existence and consciousness of the deceased has ceased. We can never have proof of that because it is a pure negative. 2. We ought not to judge dogmatically that there is no possibility under any condition of establishing an intelligible connection between the living and the dead, so called. That, too, is a negative and unprovable. It would, indeed, be very improbable if up to this or any given time no manifestation of the departed had ever apparently been made. But the probability is reversed by the fact that men of all grades of intelligence and culture in all ages and countries have from experience of some kind affirmed such manifestation. 3. We ought not to prescribe conditions of such manifestation except such as seem to be necessitated by known laws, and even this should be done only with large allowance for possible error in our judgment as to these conditions. Every step in physical discovery has been a disappointment and often a sore trouble somewhere, because it was a reversal of previous judgments; and if we misconceived the facts, processes and conditions of the physical world, how much more are we likely to do the same concerning the Spiritual world. 4. We ought constantly to bear in mind that isolated phenomena come before the recognition of their law. All men were familiar with the phenomena of falling bodies before Newton defined their law. Laws having been discovered, they may serve either as lights or as blinds to other laws. Newton's discoveries in optics prevented men of science for a whole generation from seeing the value of Dr. Young's subsequent discoveries in the same line, because they could not readily harmonize the new phenomena with the old laws. What we now call hydrogen was first called inflammable air because of its known inflammable property. This knowledge for quite a while opposed the fresh discovery that, combined with oxygen, it formed water; for how is it possible, the older scientists said, for so inflammable a thing to be a chief element in such an incombustible and fire-extinguisher as water. Thus science opposes progress in science, even in physics, and has to give way. Modesty, therefore, is a lesson which science needs to be always learning; and its dicta, based on past experience, is no authority against any well-certified new experiences in any line. 5. As phenomena come before the disclosure of their law, so some laws will be slower in discovery than others, and it is clearly possible that the law of some well-verified phenomena may never become fully manifest in this world. This must be so if the phenomena are caused by spirits of another sphere or order of existence, whose powers are different from any of ours. They may act according to the law of their existence while their effects on us do not belong to the connections which constitute the uniformities of our world, being without any traceable antecedent of our world, which may be pronounced their cause. Such phenomena will be supernatural relative to our world of nature, but perfectly natural relative to the sphere whence they come. Thus we have a miracle in one relation, which in another relation is purely a natural process and phenomenon. Such may be the miracles of the Bible and of Spiritualism; and the phenomena are not in anywise discredited by the fact that they do not belong to our world at both ends, as both cause and effect.

THE HOME CIRCLE. Experiences of a Spiritual Nature. To the Editor of the Religio-Philosophical Journal: I have thought for some time that I would give the JOURNAL some experiences I have had of a spiritual nature coming through my own mediumship. These experiences when they occurred were very interesting to me, and possibly their narration may interest some of your many readers. First, let me say, that I have been a medium for over twelve years. During that time I have had nearly every phase of mediumship. First, my hand was controlled to write; then I was entranced, spirit friends communicating to others through my organism verbally. Soon I was able at times to see spirits and gather through some unexplainable way, what they wished me to know. At first I heard no voices. Again, voices came to me, giving information in regard to the spirits who were controlling, who were invariably persons whom I had never heard of before. The circumstances were at all times (when tested by inquiries) found to be correct, names and residence, as well as incidents related by these voices, were always found to be just as they stated, although with this phase I was never able to see the spirit controlling. Again, I was controlled both to heal and diagnose disease, and I now have many testimonials of the success of my spirit guides in this phase of mediumship. I do not hear the voices as distinctly as I used to, owing possibly to inattention to them. Otherwise I think my medium powers have not diminished. Some years since a lady of this city came to me for a sitting. The lady being a perfect stranger to me, never to my knowledge having seen her, and not feeling at all well that morning, I asked her if she would not come some other day. She did not seem willing to do so, and I told her the only reason I had for wishing to postpone the sitting was to give her and the spirits controlling just as good conditions as I could, but if she preferred I would sit for her then. (Here let me say that I think mediums are often blamed unnecessarily, when the fault is either in the sitter, or conditions under which the sitting is given). Seeing that the lady preferred a sitting that morning to coming again, I seated myself at the table, and in a short time I was entranced by a spirit, purporting to be the lady's husband. After giving her several little incidents, which she fully recognized, that had occurred during his earthly life, with some advice in regard to business matters, she asked him to give her his name. This, he said, he was unable to do at that time, as conditions were unfavorable. She expressed herself as quite disappointed at this, when the control seemed to change, and in my trance state, I described to her a field—seemingly a harvest field; several men were in it at work. One man, leaving the others, went to a corner of the field, and taking up a jug, drank from it. Soon after, this man began to feel ill, and had to be aided to reach a house in the distance where he lay down and shortly expired. This scene he said was given her as a test. On awaking, she related it to me, and said the occurrence really did take place. The liquid in the jug was simply molasses, vinegar and ginger. Physicians who were called in, said that the man being heated, and the drink being very cold, it probably was the cause of his death. The man described was (I think) an uncle of the lady's husband. She said the occurrence described was only known to herself, having heard her husband tell it, and as it took place fifty years before. She knew no one in this city, who had ever known of it. This same lady has had many remarkable tests since, from both a husband and son. C. A. ROBINSON. 3250 Prairie Ave. For the Religio-Philosophical Journal. A Prescription Pointed Out by the Spirits. For some time I had been suffering from a painful and distressing attack in my stomach, and had recourse to many remedies without obtaining relief. On the 23rd of August, 1884, I was feeling very unwell, and lay down on the sofa to rest. I had been reading the JOURNAL, and my attention was drawn to an article entitled "Nerve Force." When I laid down I placed the paper over my face to shield me from the light as I faced a window. It slid down, and in so doing my attention was peculiarly drawn to these words: "And when he took her hands (his mother's) in his he felt the nerve force making a circuit through him." Immediately at the word "mother," I saw a spirit purporting to be the mother of a very dear friend of mine, who, from time to time, controls my organism for mechanical writing. I also realized the presence that is so often experienced in my home of our loved and lamented daughter Ada, who left us for the higher life on Christmas morning, 1884. At the same moment that I recognized this force, I felt as if a warm fluid was suddenly injected into my system, warming me from head to foot. I had been quite cold before; all this seemed to transpire in a moment of time. I received an impression to come at the same hour the following morning; I did so and felt my stomach strangely affected while the same energizing force swept over me as before. I then heard a voice say, "Chaucer." I listened and wondered again. It said, "Geoffrey Chaucer." What could that mean? I knew I had no biography of Chaucer, and in the history of England only a passing notice of him. At last I remembered that I had in my possession a book belonging to my father entitled "Adam's sketch of all Religions," and that in the book were steel engravings of several founders of religion and among them was Chaucer. I went to the book closet and searched for the book, looked it very carefully over, but discovered nothing in it, that would unravel this mystery. Just as I was about to lay it back upon the shelf, I once more turned every leaf over until I came to the last. I there saw a piece of paper folded, and to my astonishment it contained a receipt given by my doctor, who had attended me five years before for the same difficulty in my stomach, that was now afflicting me. I did not know it was in the house, neither had I ever seen it before, or knew that he had written such a prescription for me. Can any of your readers solve this phenomenon upon any other hypothesis than spiritual? By my attention being arrested when I heard the word "Chaucer," was evidently the method they used to bring me into contact with the hidden record. FANNIE E. CROCKER. Horsford's Acid Phosphate. FOR WOMEN AND CHILDREN. Dr. JOS. HOLT, New Orleans, La., says: "I have frequently found it of excellent service in cases of debility, loss of appetite, and in convalescence from exhaustive illness, and particularly of service in treatment of women and children."

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CHICAGO, ILL., Saturday, June 20, 1885.

The Mott Trial.

Upon the acquittal of J. H. Mott at Kansas City, we received and published a telegram from Dr. Thorne announcing the result and promising an account by mail for publication.

On March 29th J. B. Lawrence, Quintin Campbell and Mrs. Mary P. Reese, all on the staff of the Kansas City Journal, of which Col. Van Horn is or was not long since editor-in-chief and one of the principal owners, attended a séance at the residence of Mott.

These parties had previously attended Mott's séances and convinced themselves that he was a fraud and that the purported spirits were all personated by him.

With the close of this witness's evidence Major Woodson announced, "The State rests, your honor."

THE DEFENSE.

After considerable sparring over the introduction of depositions, several were finally permitted to be read. Among others that of John W. Bernard. He had attended a séance in Kirksville, "where Mott was chained to the floor, fastened by handcuffs and fastened securely."

After the materializations Mott was found fastened as before. Mr. W. Hart thought Mott genuine. S. S. Hoos of Adair County, had attended a séance. His acquaintance with mediums was extensive and he thought he could detect a fraudulent medium; had detected six; had only attended one of Mott's test séances.

F. A. Grove, a Kirksville druggist, deposed that he attended the test séance; bells were rung in the cabinet, faces and flowers shown. The deposition of J. L. Porter, a Kirksville merchant, was next read. On one occasion he and a friend had put a pair of black gloves on Mott's hands and sewed them to his coat and cuffs so he could not get them off. They shut up the cabinet and soon heard Von Hivens calling to them that it was no test. They opened the cabinet and Von Hivens, controlling Mott, showed them Mott's hand; the glove seemed to part in the middle and fall off the hand; then it appeared to go back again and they could find no rent.

Geo. P. Olmsted being sworn testified to having attended Mott's séances and that he had seen and recognized there, among other spirits, those of his father-in-law, mother, brother and two of his children who died in infancy.

Dr. Joshua Thorne next took the stand. He had been a physician for twenty-nine years; had made a serious study of Spiritualism for the last twenty-five years, making it a part of his life work; had traveled extensively in this country and Europe for the purpose of investigating its different phases. We now extract from the published report of Dr. Thorne's examination.

"Do you know the number of followers in the so-called philosophy and religion of Spiritualism?" asked the lawyer. "I cannot tell you the number. It is very large. It is six millions and over in this country, and in Europe it is believed in by a large number of people and is more prevalent among the educated classes than among the common people. It is an organization known all over the world."

"I will ask you, whether in the philosophy of Spiritualism there is anything known and recognized as materialization?" "We regard it as a religion in the highest sense of the term."

"I ask you to state whether it is a fact that materialization is recognized, and in what it consists?" "It is now generally known as one form of the spirit. We claim it is as plain now as it was in the Bible days. We claim that materialization is one of the wills of God."

Dr. Thorne further testified to attending Mott's séances. On one occasion he was present with Col. and Mrs. Van Horn, when he recognized his friends, and among the rest Charles Van Horn, a son of the Colonel. This spirit was also recognized by Col. Van Horn. He heard a spirit converse with a lady in French and Hebrew. At another séance Dr. Thorne recognized the face of old man

Younger, father of the Younger boys. We again quote Dr. Thorne's examination and evidence, from the report:

"Then a person dying comes back just as he went, clothes and all." "I have seen clothes materialized by the heap. They have lawyers there. I know they are pretty low down in the scale, but they will rise if they report."

"You have seen those clothes just as they are here on earth?" "I have seen spirits manufacturing lace by rubbing their hands together. I have samples of the lace in my own house—made in my own house."

"Was it real bona fide lace?" "Yes sir; it seems to be of a finer texture than samples I have seen."

Upon one occasion Dr. Thorne felt quite sure for a moment that the face at the aperture was Mott's, but he immediately heard him coughing in his chair; otherwise he would have sworn the face was Mott's.

Dr. John Dooley, a magnetic healer, swore that Mott had not to his knowledge advertised or carried on the business for money; that he had attended the séances and recognized, among others, a sister whom he had last seen in life when she was 43 years old, and it was twenty years later when he saw her materialized spirit. Mr. Henry Ess, a graduate of the University of Columbia, was then put on the stand and testified that he was introduced to Mott by Col. Van Horn; had attended séances and recognized friends among the faces at the cabinet aperture. On two occasions he had seen spirit faces at the aperture and at the same time saw Mott sitting in the corner. Under cross-examination Mr. Ess said that at one séance he had seen several faces at the aperture which he thought were Mott's face. He finally requested to see his friend's face while he saw the medium's, and the wish was gratified. He testified that the cabinet was not dark, but he did not know where the light came from. He declared it possible that the aniline may have hit Mott's face while seated in his chair.

"Was there more than one large spot on the wall when you examined it?" inquired the lawyer. "Yes," replied Mr. Ess, "there is a big spot seven feet and one inch from the floor, then there are small ones all over the walls, particularly near the chair." The trend of Mr. Ess's testimony shows that he did not credit the statement of Mr. Lawrence as to the aniline performance; though he was not present on the night of the exposure.

The next witness, Mr. T. W. Gilruth, had known the defendant since the day after the exposure. He had investigated the cabinet since then. The drift of this witness's testimony was to discredit that of Mr. Lawrence. Dr. S. S. Todd was next sworn and testified to having recognized spirits at Mott's. Hon. C. A. Chase, mayor of Kansas City in 1880-1, was next called and said he had recognized friends at Mott's; among others the face of a Mr. Bronson who formerly lived in Michigan. Mr. James Anderson, an attendant of the Presbyterian church in Kansas City, followed, and testified to having recognized relatives at Mott's whom he had not seen for from twenty to forty-five years. This witness was very anxious not to be taken for a Spiritualist; and thought nothing could be done without God's permission. Dr. T. A. Kimmell had attended Mott's séances and recognized friends. Mr. W. Reese had known Mott for some months, had seen spirits there whom he positively identified, several of them seen simultaneously. This witness testified that he was a member of the Methodist church. His testimony was very clear, positive, and confidence-inspiring. Mr. Joseph Peavy testified to seeing a spirit at the aperture and Mott in his chair at the same time; also to having seen a spirit dematerialize at his feet. He thought if aniline were squirted straight on the aperture it could not have helped hitting Mott. It would have struck the wall and splattered Mott's face. Mr. Jno. Moreland had recognized acquaintances at Mott's séances, whom he had known years before in earth-life. Mr. M. N. Norris had positively recognized his brother, Col. John A. Norris. Mr. Silas Rain had fully identified his daughter and many other members of his family.

Mr. S. S. Ely had attended six séances. He had seen remarkable things at Mott's. On one occasion a spirit had come entirely in front of the curtain and talked with him. On New Year's day he had seen his mother his wife's mother and two little boys; their faces all appearing simultaneously at the aperture. Mr. Ely affirmed that he was a Quaker. Mrs. Ely corroborated her husband's evidence. Mr. Smith Baker would not have recognized the forms he saw, but combined with the conversation they satisfied him. Dr. Whittinger, a Kansas City druggist who has been investigating Spiritualism for thirty years, testified to having identified spirits at Mott's and was perfectly satisfied.

Officer Fairchild testified to having made an experiment, with the aid of Dr. Thorne, to see if aniline squirted under conditions similar to those that obtained when Mr. Lawrence shot off his squirt gun, would strike a person seated where Mott claimed to be. The result of the experiment had convinced him that Mott might easily have been struck. A lively fusillade was kept up on this witness, and the prosecution objected to him as not being an expert in his knowledge of aniline and hence could not tell whether that used by Dr. Thorne would act as did that used by Lawrence. The next witness called by the State in rebuttal was Dr. Hungerford; he testified to having recognized Mott's face at the aperture and knew he was not mistaken, he had even recognized the familiar grin. Each time an alleged spirit came to the aperture, it was Mott's face, ten times in all.

After Mrs. Reese had been recalled to answer unimportant questions, the taking of evidence on both sides closed.

After long, exhaustive and exhausting arguments on both sides, the charge against Mott was disposed of on May 2nd, by Justice Clayton deciding for the defendant. Thus after a two week's trial, that need not have taken two hours, Mott was discharged.

Justice Clayton rendered a somewhat lengthy opinion. We quote so much of it as is necessary to show the law in the case, and incidentally, his individual opinion of Mott's claim as a medium for materialization.

JUSTICE CLAYTON'S DECISION.

The offense charged, under the statute, is made a felony, and is punishable by imprisonment in the penitentiary for a term not less than two years. The duty of an examining court in cases of felony is set forth in sections 1741 and 1742 of the revised statutes, and in substance is as follows: First, to ascertain if any offense has been committed. Second, to determine whether there is probable cause to believe the prisoner guilty thereof. If both these questions are answered in the affirmative, to commit him to jail or admit him to bail, as the case may be, to await the action of the grand jury. If either should be answered in the negative, to discharge him. In order that the state sustain the charge it is necessary to prove: First, an intent to defraud. Second, an act committed. Third, a false pretense. Sec. 19 Pick. 179; 2d Whar. Cr. Law, 8 ed. sec. 1130.

And the fraud must be such as to deceive a person of ordinary intelligence, or a person of ordinary prudence and caution. 16 Wend. 547; 11 Ill. 357. Finally, the false pretense must be relied on by the party claiming to have been defrauded, as true, 1st American Cr. R. 218. The substance of the testimony for the state was as follows: J. B. Lawrence testifies that on or about the 14th day of March, 1885, he was at defendant's house from 7 to 9 o'clock P. M., and had conversations with him, in which defendant claimed the power to materialize the spirits of the dead, and that "occasionally" they were materializations of defendant on that evening of certain deceased relations of witness, but that witness was not able to recognize the so-called materialized relatives by appearance, conversation or clothing. The witness further stated, that he was satisfied that defendant was a fraud the first time that he visited his house, and determined to expose him, but he paid the defendant money after the "so-called materialization," and after he was convinced that defendant was a fraud; that he had been informed that defendant was a fraud before he attended the first séance, and the second visit to defendant's house was made for the express purpose of exposing the fraud. The other witnesses for the prosecution testified that they were satisfied that defendant was a fraud, and that they determined to assist Mr. Lawrence in exposing him, and accompanied him on his second visit for that purpose. It was a noble company of expositors, and the result shows that success crowned their efforts. Armed with a rubber squirt-gun, filled and charged with the fatal aniline, and accompanied by the officers of the law having a warrant for defendant's arrest, they demonstrated beyond the possibility of a doubt that defendant was a fraud.

No witness for the state testified to a belief in defendant's statements that he could materialize the spirits of the dead, and all admitted that the money paid to defendant was paid to him simply for the purpose of aiding their investigations and intended exposure, and not on account of any confidence had in defendant's pretended spiritualistic powers. On the night of the exposure of defendant no money was paid to him. The witnesses testify that their object in attending that night was for the purpose of exposure, the warrant for defendant's arrest having been issued several days prior to this visit. There was no testimony showing that defendant had ever solicited the prosecuting witness or any one else to attend his séances, so-called; on the contrary, the overt acts of defendant were made by the prosecuting witnesses.

There is no doubt in the mind of the court that Mott, the defendant, is a fraud, and that the supernatural powers claimed by him are false and fraudulent. The court is not willing to believe that the spirits of the loved ones who have "crossed over the river" can be recalled to this earth in a materialized form by Mott, or any other human being, aided by a cabinet, a music box, a Christopher Johannes Von Hivens, a Gen. Blodgett, a darkened room, a master of ceremonies (as in the case of the defendant's wife), and \$1.50 in money.

The evidence in this case shows to the court very plainly that the prosecuting witnesses were not defrauded or deceived by any of the representations and tricks of the defendant. All of the witnesses testified that they believed him a fraud from the first, and disbelieved his representations made to them at defendant's house, where they went of their own free will, and not on any solicitation by the defendant. Taking the law as applying to the evidence, the court is of the opinion that no offense has been committed. The defendant will, therefore, be discharged.

Sensations and Shows.

The American people dote on sensation; they must have it served with their morning cup of coffee; it seems somehow to act as a tonic, stimulating the stomach and liver and acting as a regulator of the chronic-billiousness engendered by the climate, and the race for wealth and place. The daily press understands this and is ever ready to supply the demand—for a consideration. The people kindly aid the newspapers in working up sensations. Hence the daily press can always depend on a supply from some source. Beecher has furnished his share, both as a very carnal man and as a very sensational preacher. Talmage is doing his best, but as nature was not so prodigal in bestowing physical and mental endowments upon him as upon Beecher the poor man can never hope to rival Tilton's bosom friend, in the estimation of the daily press. The favorite of the hour with the daily press, is the individual who furnishes matter which, with displayed headlines and plenty of padding, will fill several columns; if he is so fortunate as to be able to do this even once, his success in life is reasonably assured; but if he can keep it up for weeks, months and years—the longer the better—his fortune is certain. The daily press has, therefore, powerful and willing auxiliaries in its trade of prostituting public taste, while filling the pockets of publishers.

A striking example of this was the Mott trial. Mott's trial was merely a preliminary examination before a Justice of the Peace to ascertain whether there was ground on which to hold him to await the action of the grand jury. The prosecuting witnesses ought to have known, and the lawyers and Justice, certainly did know, in advance, that the State had no standing in court. In the beginning of the trial, and so soon as the prosecuting witnesses disclosed that they had not been deceived, the complaint should have been dismissed. But this would not suit the pleasure of the Kansas City people. Times were dull, political scandal had subsided in November, a long hard winter had passed; it was just "between hay and grass," with scant fodder for scandal mongers and sensationalists. It would not do to let the opportunity pass; so, on all hands it seems to have been tacitly agreed that a sort of judicial circus should be materialized.

The scheme was a huge success; "the great moral show" was kept on exhibition night

and day for two weeks. The matinees and evening performances were attended by such crowds that the natorium, accommodating fifteen hundred people, had to be secured for some of the entertainments, when extra attractions were advertised. The part of Barnum was played by the Justice and lawyers, as a body. In their individual capacities they assumed other duties. The Justice acted as ring master, and the several lawyers on either side as court fools and trick clowns. Mott was the Jumbo. The circus performances were admirably executed by the witnesses, who did their several parts with the artistic grace of professionals. As the great State of Missouri paid the bills and no door fee was exacted, it was unnecessary to issue free tickets to ensure a full house; and small boys were relieved of the disagreeable necessity of crawling under the canvas. The only expense entailed upon the audience was the daily programme, supplied by the Kansas City Journal, at five cents a copy; but as the audiences were usually content to enjoy the fun as it came along, without previous knowledge of what was to be exhibited, this tax was not onerous. After a run of two weeks to packed houses, the "biggest (judicial) show on earth" was appropriately closed by the ring master, who, with a gracefully assumed air of decorum, crowned Jumbo with laurel and presented him with the freedom of the country engrossed upon parchment and sealed with bright red wax on which was imprinted the motto of the State of Missouri, *Salus populi suprema lex esto.*

"Organ" and Newspaper—The Difference.

There are newspapers and then there are publications called newspapers, by courtesy, which are only "organs." A newspaper publishes the truth so far as it is attainable. An "organ" never does this when in the opinion of its partizan editor, his readers will not relish it; he fears to rely upon their common sense; he deems loyalty to truth, secondary to fealty to party. Being only a poor blind organ-grinder himself, he foolishly imagines everybody else is blind.

The Banner of Light organ in its weekly recital of the 16th ult., grinds out the following:

J. H. MOTT ACQUITTED!

While "societies" ostensibly formed for the purpose of enlightening the public are slowly plodding their way with great reluctance toward a conclusion they see to be inevitable, but which, dreading to approach, they are laboring their brains to devise if possible some means to avoid, twelve men with no scientific prestige, sworn to render a verdict in strict accordance with the testimony presented them, have by their acquittal of Mr. J. H. Mott, on May 2nd, declared the materialization of spirit forms to be a fact; in this, on the principle that the greater includes the less, other spirit phenomena are also pronounced true.

Beaten at every point in their efforts since the 31st of March, 1885, to disprove the truth of modern Spiritualism, what will the clergy, the scientists, the materialists, and other opponents do next? Keep on, gentlemen, if you choose; our armory of defensive weapons can never be destroyed, our ammunition never exhausted.

Spiritualists, more than any other class, need to be kept correctly informed of all that affects the work of Spiritualism. Even with the fullest knowledge attainable they have no easy task. Now supposing the readers of the Banner, including lecturers and conference-speakers, relying upon the correctness of the account of the Mott trial as published in that paper, confidently repeat it from the platform or in controversy, only to be confronted with the facts and the Justice's decision as published in secular papers and reproduced in this issue of the JOURNAL; about how much would Spiritualism be advantaged thereby?

"Twelve men with no scientific prestige, sworn to render a verdict in strict accordance with the testimony presented them, have by their acquittal of J. H. Mott, on May 2nd, declared the materialization of spirit forms to be a fact." This is, alas! about on a level with most of the evidence offered by the Banner. There was no jury; the trial was only a preliminary examination before a Justice of the Peace, to determine whether there was legal ground for holding the defendant to await the action of the Grand Jury. The Justice, in a part of his opinion not quoted in the JOURNAL, clearly avowed his disbelief in materialization, on a priori grounds, and as clearly displayed his prejudice and ignorance; he also most emphatically declared Mott guilty of the charge as set forth in the warrant and supported by the testimony of Lawrence and others.

Now, if the decision of the Kansas City court had been as asserted by the Banner, and the effect of such decision had been—as an inevitable sequence—to declare "materialization of spirit forms to be a fact," as the Banner asserts it was, then by the same sort of logic what must be the natural sequence of the decision as it was in fact? For reply, we wait to hear a doleful tune from the time-worn organ!

"Keep on, gentlemen, if you choose," shouts the doughty veteran, "our armory of defensive weapons can never be destroyed, our ammunition never exhausted." "From all such 'weapons' and 'ammunition' may the good angels, aided by our common sense, deliver us!" replies the JOURNAL. Such "weapons" and such "ammunition" should be stored in a museum alongside of the squirt-gun and aniline; there they might serve to show a future generation something of the candor and courage of the 19th century.

In the same issue of the Banner with the editorial above quoted is another, from which we quote, leaving the application to be made by our readers. Here it is:

The Banner has said many times, and still insists, that it feels in duty bound to protest against the spirit of arrogant dogmatism that is continually cropping out through the agency of a certain class of Spiritualists.

Good in Court but Bad Outside.

Lawyer Beebe, Mott's leading counsel, said in his plea: "He (Mott) acted in perfect faith with all who came to his sances. His sances were nothing but a show. They amounted to nothing but a show. These parties who testified against him went there to see a show. All persons went there to see a show."

THIS IS BETTER.

Further along in his speech Mr. Beebe said: "I do not mean to enter into the question of whether Mr. Mott is right or wrong in his belief; that is something which each one must decide for himself and which is not affected by any of the issues pertaining to this case. I will only say that the whole world, or a portion of it at least, has agreed for many years that conversation and verbal communication with the spirits of the dead is not an impossibility. Let skepticism say what it may; let incredulity speak as loud as it will, the fact still remains that numbers of the most reputable men of this country are firm believers in the faith of which Mr. Mott, the defendant, is an exponent."

The Medical Controversy.

We respectfully ask correspondents to curb their desire to discuss the "Doctor's Laws" in the JOURNAL. Such discussions are of little practical benefit and never will change a bad law nor enact a better one. One able representative at each of the various State capitals backed by money, for legitimate use only, will do more than all the newspaper talk about the matter. Some years ago, after expending quite a sum of money and a great deal of time in assisting the class of Illinois voters opposed to the medical legislation then before the Legislature, we saw the matter was in such shape that a judicious expenditure of a few hundred dollars in sending a competent man to Springfield supplied with printed documents and prepared to meet the special committees, would accomplish the modification of the law. Having spent all the time and money we felt it our duty to devote to this object, a statement of what was necessary was made through the JOURNAL and those interested were offered an opportunity to contribute to the fund. Although we had been flooded with long communications upon the subject, enough to fill each issue of the JOURNAL, and were apparently justified in supposing there was interest enough aroused to cause the money to flow in promptly, the total sum received was fifty cents, and this from a man in no way personally interested.

In every State where special medical legislation is attempted, its opponents can defeat or modify it every time, if they will organize half as efficiently as its advocates; and with one-fourth the expense. For the present at least the JOURNAL must decline further space to this discussion.

Walter Howell at Martine's Hall.

At Martine's Hall last Sunday morning Walter Howell answered questions submitted by the audience, and in the evening lectured. His responses to questions were very lucidly and concisely given. In the evening he took for his subject, "Reason and Intuition." He defined instinct as it exists in birds, beavers and bees, illustrating how they perform marvelous feats in various ways without any previous instruction. That was instinct which enabled the bird to build its nest, the beaver to make its dam and huts, and the bees to construct their cells with such mathematical skill and precision. He then referred to man as born into the world totally helpless and in a state of supreme ignorance. He must be taught everything in his earlier days, and therein reason finds an ample field for cultivation. The child is gradually improved; one faculty after another is cultivated until they are so developed that they can advance into untroubled fields and become familiar with laws heretofore unknown. Reason in the child has its time for dawning. The child first begins to perceive, and to realize something of the nature of its own existence, and then commences to ask questions, and finally intuition manifests itself. The French Academy recognizes intuition as the sixth sense. Kant and Sir Wm. Hamilton regarded its existence as fully established. There is truth which the soul recognizes, that could not be known through the aid of the ordinary senses. Reason can only examine the nature and relations of external things. Intuition reaches beyond the ordinary environments of earth, and recognizes truths that otherwise would have remained undiscovered. The lecture throughout was listened to with close attention.

Mrs. Dyar's Lecture.

The lecture, through the mediumship of Mrs. Dyar, which appears on the first page, is, with one to follow, published by request. The JOURNAL has no review of it to offer but leaves readers to make up their own opinions; having the entire text of the lectures before them no comment on the part of the JOURNAL will be necessary, at least for the present.

Dr. B. A. Gould, the astronomer, who has spent the last fifteen years in South America, told the following story at the Unitarian Festival in Boston last week: "It so happened that I once detected a native employe of the observatory in a flagrant iniquity, and, of course, discharged him immediately! But he remonstrated: 'Sir,' said he, 'I acknowledge and confess that I am a vile sinner, that my life is immoral, and my misdeeds are continual. But, thank heaven, I have religion. I repent of my sins, confess them conscientiously, and am absolved; so that I know all will be pardoned to me. Will you insist upon punishing what God himself forgives?'"

Spirit Lace.

Dr. Thorne testifies that he has in his house samples of lace manufactured by spirits in his presence. The Doctor is truly fortunate. The editor of the JOURNAL is so anxious to have the same experience that he will pay \$1,000 for one square inch of such lace which will retain its form and texture for one week after it is manufactured. Said lace to be manufactured in the presence of a committee composed of Dr. Thorne, the editor, and three others to be mutually agreed upon. The sance to be held under reasonable conditions prescribed by said committee.

GENERAL ITEMS.

Thos. Gales Forster is now stopping at Canton, Pa.

Mr. Jno. McGillivray, in remitting to this office, thoughtfully sent sixty-five cents for the poor fund, a most worthy object.

Mrs. Julia E. Burns has added one to our collection of photographs by sending her cabinet, for which she has our thanks.

Henry Slade, the medium, is now in Boston. He has had another severe attack, but is now slowly recovering, and is giving sittings.

We have received from Brentano Bros., State Street, Chicago, "The English Illustrated Magazine." As usual it contains much to interest and instruct.

The Church of the Holy Ghost at Heidelberg, Germany, is divided by a partition running lengthwise through it. On the one side the service is Protestant and on the other Catholic.

Walter Howell will lecture before the People's Society of Spiritualists at Martine's Hall, Ada St., near Madison, next Sunday at 10:45 A. M., and 7:45 P. M. Questions answered in the morning. Lecture in the evening.

The Detroit Evening Journal says: "Christian pastors often tell their flocks that they must not 'do evil that good may come,' and yet Rev. Dr. Kittredge of Chicago, sent his deacons to a horse race last Sunday so as to get evidence on which to base a complaint."

We have received a neat little pamphlet containing the Deed of Trust, Declarations of Principles and Constitution, and also articles of Association of the Working Union of Progressive Spiritualists of Boston, which will hold its meetings in the First Spiritual Temple after the summer vacation.

The Clyde (Ohio) Enterprise of the 11th contains a four column address delivered by A. B. French before the graduating class of the High School of that thriving village. Mr. French was evidently in good "form" at the time, and he made an eloquent speech.

Val. Speed writes as follows from Louisville, Ky.: "We have organized a spiritual society in this place, under the name of the First Spiritual Church. We would be glad to hear from speakers who pass this way. Perhaps we can make satisfactory arrangements with them to lecture."

It has been judicially determined in Massachusetts that beer containing less than three per cent. of alcohol is not intoxicating. Under this ruling, men who become intoxicated by drinking it must be sent to the hospital instead of going to the police station to be booked for drunkenness.

Adam P. Harley of Erie, Pa., whose "wonderful cure" by faith and prayer was chronicled all over the country three months ago, and whom the medical faculty persisted in dooming to death in spite of the alleged miracle, died May 28th, within three days of the time the doctors fixed upon. His was regarded by the faith healers as a test case.

"Where are the so-called Dead?"—The Rochdale Times of England says: "On Wednesday evening Mr. J. J. Morse of London, Eng., delivered a lecture on the above subject in the Lyceum, Ballie street. There was a large attendance—in fact, the room was crowded—and the speaker was listened to with the deepest attention: He dealt with the subject scientifically and philosophically."

Unity says: "The Unitarian Sunday School Society that has its headquarters at Boston, has recently done the very sensible thing of incorporating itself, thus making good its right to receive bequests and hold property. It deserves, and we believe it will receive the endowment of \$50,000, which is but a beginning of what it may yet be called upon to administer. Many interests, guarded by as many organizations, and backed by as many treasuries, are the essential conditions as well as the unquestioned evidence of vigorous life in a religious movement."

Dr. E. M. Ripley, a leading physician and surgeon at Unionville, Conn., held a sance in his house on the evening of the 28th ult., with Mr. E. L. Palmer as medium. After taking all the precautions which seemed necessary to Dr. E. and his assistants to guard against deception, a sance was held,—the medium in an extemporized cabinet and the sitters in a light room—during which three roses and three pinks were thrown from the cabinet. After this and while the medium was securely held in the cabinet by Dr. R. and a friend, a rose which seemed to come from the ceiling dropped on the floor of the cabinet.

Dr. R. is strongly of the opinion that the medium is thoroughly honest and that the manifestations were not produced by him. But it is probable that before Dr. Ripley would be willing to publish and vouch for these demonstrations as being, beyond all question, genuine spirit phenomena he would want to verify this first sance by others, varying the conditions as might seem judicious.

The New Era of Grand Rapids, Mich., says: "A 'dear old soul,' resident in this city, is the object of petty persecution on the part of the church. We refer to Mrs. Washington, a colored woman; she is an excellent clairvoyant, and the gift has been the means of her support. She has also kept the family from want when her husband has been out of employment or sick. She has never professed to be a Spiritualist, but always declared it to be 'a gift from de Lord.' The church has considered her case and pronounced her 'enchanted,' and duly excommunicated her."

Our friend Rev. T. B. Forbush is a confiding soul; he preaches for the Unitarian Society in Detroit. He is an excellent preacher and a fine scholar, but he is too reckless, so to speak. The other night he slept the sleep of the righteous, leaving a pocket-book and \$400 in his trousers. An expert orthodox burglar, stole gently through the window and appropriated the purse—but left the trousers. We don't blame the poor burglar, he had to have ready cash; but we are astonished to hear of a minister with so much money, to tempt a weak housebreaker. Forbush doesn't gamble, he has had no legacy; may be he is treasurer of some charity fund. Be not cast down, Brother Forbush; but let your sermons be more explicit in explaining that if there be no hell for burglars, yet they will find by and by a home in Sheol, where in its chilling shade they'll be left alone to ply their trade with one another—far away from the final home of Unitarian ministers.

W. T. Jones of Benton Harbor, Michigan, writes: "We had the most successful and interesting meeting ever held in this part of the State. Many of our friends from the adjoining counties were in attendance. The steamers Lora and John A. Dix brought quite a number from Chicago, arriving here Sunday morning and returning the same night. Mr. A. B. French, Mrs. S. E. Bishop and Mr. S. A. Danforth, did their very best, and were highly appreciated by the large audiences. There were several trustworthy mediums here, among whom may be mentioned Mrs. De Wolf and Mrs. Isa Wilson Porter of your city, and Mrs. Olie C. Denslow of Garrett, Indiana. Mr. Boynton and myself are very grateful to our friends who so nobly aided us in inaugurating this our first meeting, and awakening an interest in the minds of the people here that will grow to a better knowledge of our philosophy. We have taken steps toward organizing a county association, and hope to hold meetings occasionally during the summer. We will endeavor to announce our meetings through the JOURNAL and other papers, so that our friends may take due notice and govern themselves accordingly."

Wella Anderson, Jr., 235 Sutter St., San Francisco, desires to know his father's address. Young Wella has lately had two more attacks of bleeding of the lungs and is not likely to remain long on earth, it is said.

Beautiful Brule—The Angler's Paradise.

Twenty-eight miles east of Superior and on the line of the Northern Pacific Railroad, is Brule station on the Bols Brule River, which is fast becoming famous as a summer resort, as well as for trout fishing and hunting. No finer trout fishing can be found anywhere than can be found in the Brule. Speckled trout twenty-four inches in length have been taken from this stream. Besides this there are numerous beautiful little lakes near by which are literally alive with every other variety of fish, such as pickerel, bass, pike, etc. Taking the Northern Pacific train at Superior and riding two hours we alight at the Daurby House, at Brule. This hotel is a very pretty one, and of sufficient size to accommodate forty people. The main building is entirely new, and was fitted up expressly for the accommodation of tourists. Besides the main building, which contains ten rooms, there are two other buildings adjoining which have been fitted up for sleeping apartments. The table is supplied with all the luxuries that the country affords. Here the sportsman can find the long-sought-for Eldorado—a forest home, myriads of wild game, fish in abundance, and that quiet rest so inviting to man. These fishing grounds are above the lower rapids and extend to the upper rapids, about six miles. Although there is fish in all parts of the river, this is considered the best place on the river. The water is clear, cool and sparkling, and the bottom is for the most part sandy or rocky. The banks are very picturesque and rise gradually from the river, varying from 50 to 500 feet, and are covered with gigantic pine trees. On the hills the timber is open and affords a beautiful view. These woods are literally alive with game, such as deer, bear, partridges, etc., and the hunter will find no trouble in bagging as much game as will satisfy him. Are you overworked and looking for a place to recreate and spend a week or so catching trout and admiring the beauties of nature? If so, just pack your collar box and tie you away to the Brule river and you will find all of these to your heart's content. Bait and fishing tackle can be procured at the hotel and you can rely on getting good accommodations.

General Grant

uses the EXTRACT OF RED CLOVER BLOSSOMS prepared by D. Needham's Sons, Chicago.

The following extract from a letter will explain itself:

278 Pearl St., New York, April 24, 1885.

MEERS. D. NEEDHAM'S SONS, 116 & 118 Dearborn St., Chicago.

DEAR FRIENDS: Gen. Grant's son called here some weeks since and bought three bottles of Red Clover Extract for family use, and he told me his father was using our Solid Extract of Red Clover. Yours truly, G. WATSON, Agent.

STREATOR, ILL., Jan. 7. DR. SCOTT—Your Electric Corsets are beautiful in appearance, wonderful in effect, and elegant in fit and finish. MRS. M. J. BAROES.

Clairvoyant Healer.

D. P. KATNER, M. D., the well-known Clairvoyant Physician, has again resumed practice here in located at 48 West Madison Street, Chicago, Ill. Send with lock of hair, handed only by the patient, prominent symptoms, and \$3.00 for examination and written prescription.

Business Notices.

Hudson Tuttle lectures on subjects pertaining to general reform and the science of Spiritualism. Attendance free. Telegraphic address, Ceylon, O. P. O. address, Berlin Heights, Ohio.

SHALD LETTERS answered by R. W. Flint, No. 1537 Broadway, N. Y. Terms: \$3 and three 5 cent postage stamps. Money refunded if not answered. Send for explanatory circular.

The Knickerbocker Brace Co., whose advertisement appears in this issue, manufacture an article in their line which they claim to be equal to any in the market. Readers who need anything of the kind will do well to address this Company.

DR. SCOTT'S ELECTRIC CORSETS & BELTS.

Advertisement for Dr. Scott's Electric Corsets & Belts. Includes images of corsets and belts, and text describing their benefits for various ailments like back pain, rheumatism, and general weakness. Prices range from \$1.00 to \$3.00.

CATARH Cure Free

To those suffering with Catarrh, I will send a simple and sure remedy free of charge. Address with stamp BISHOP HAYS, 235 West Madison St., Chicago, Ill. (This appears once.)

A Lady's Book on Art Embroidery

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THE MANUAL OF PSYCHOMETRY. Will be issued in the fourth week of June. Price \$2.00. Postage 12 cents. Write to the author, DR. J. R. BUCHANAN, 29 Fort Avenue, Boston, Mass.

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CHAPTER OF EXPERIENCES. By MRS. MARIA H. KING. This Pamphlet of 50 pages is a condensed statement of the laws of Mediumship illustrated by the Author's own experiences. It explains the Spiritual experiences of the Christian in connection with Spiritual Laws and the Spiritual Philosophy. It is valuable to all who desire to know the Christian who would know the true philosophy of a "change of heart." It ought to be largely circulated as a tract by Spirit Healers. Price 50 cents per hundred; \$2.50 for 50; \$1 for 10, and 10 cents per single copy. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

Wisconsin State Association of Spiritualists.

The Wisconsin State Association of Spiritualists will hold its next meeting, in Musical Society Hall, Academy of Music Building, No. 331 Milwaukee Street, Milwaukee, Wis., on the 26th, 27th and 28th of June, 1886. Speakers engaged for the occasion: Hon. Warren Chase and Mrs. J. Arden Shepard. Good vocal and instrumental music. All interested in Spiritualism or Liberalism invited to participate. Refreshment on platform is a free one. Pay in full on railroads to Milwaukee, and you will be returned for one-half fare. The meeting will be called to order at 10 o'clock A. M. on Friday, June 25th. Board at 75 cents per day. PROF. WM. M. LEWIS, President. DR. J. C. PHILLIPS, Secretary. Omro, Wis., May 30, 1885.

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 lunch will be run from the camp ground, for the convenience of those who may choose to board at the hotel. No reasonable 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 easy access from both North and South, either by rail or stage. WM. PHILLIPS, Pres. C. H. S. S.

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Being Extracts from the Biography of Leonard B. Field. Pamphlet form. Price 10 cents per copy. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

SPIRIT TEACHINGS.

M. A. (OXON). The work consists of a large number of Messages communicated by automatic writing, and dealing with a variety of religious, rational and social subjects of general interest. Among the subjects treated, may be mentioned: Mediumship and Spirit Control; Spheres and States of Spiritual Existence; The Spirit World; God, Heaven, Hell, Faith, Doubt, Inspiration, Revelation, Orthodox Theology and Spirit Teaching; The Old Faith and the New; Spiritualism Christianity; Science and its Consequences; The Final Judgment of Souls; Good and Evil; The Treatment of the Dying; The True Philosophy of Life. This volume contains many cases of proof of the identity of communicating spirits. The writer has examined the names on the subject's subconsciousness, giving many details of personal experiences. Cloth binding, 251 pp. Price \$2.50, postage 12 cents extra. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

General News.

Alonso Fuget, a skillful counterfeiter, has been arrested at Versailles, Kentucky, by officers of the secret service, and is now in jail at Louisville. Thomas White and Charles Bent, arrested for uttering forged letters on the National Bank of Scotland, have been committed at Toronto to await trial for conspiracy. The French government has recently endeavored to suppress the gaming-tables at Monte Carlo. Each widow of a Canadian voyageur in the Nile expedition will receive £100 from the imperial government. James Geer, of Champaign, an inmate of the insane asylum at Kankakee, hanged himself in his cell. Ex-Empress Eugenie having withdrawn Prince Victor Napoleon's annuity of 24,000 francs because of his riotous course of life, a syndicate of admirers has settled upon him a pension of double that sum. The Indian Chief Petokey has died at his home in Michigan at the age of 106. There is a feeling of quiet satisfaction in court circles over the downfall of the liberal ministry. Mr. Gladstone declares that his retirement from public life is permanent, and that he will take no part in the approaching electoral struggle, save to address his Middlethian constituency. Russia offers to resume diplomatic relations with the Vatican if his holiness will induce the Catholic bishops of Poland to abandon the idea of re-establishing the nationality of that country. The entire Chinese collection at the New Orleans exposition has been presented to the University of Michigan. President Angell, of the University, was minister to China several years ago. A mob at Osgood, Ohio, shot and killed Turner Osgood and wife, colored, who made themselves obnoxious by drunkenness and quarreling. The arrangements for the reception of the Bartholdi statue at New York have been postponed, owing to the non-arrival of the French war-vestel Isere. A famine is prevailing in the border counties in southwest Virginia, which suffered from drought and pestilence last year.

A good mechanic gets \$1 a week in Holland. The mills of Spain grind slowly, and are turned by mules. Outcrops are doing unusual damage in Michigan cornfields. The British Bible Society issued last year 4,161,032 copies of the Bible. The yield of the Victoria gold fields last year was 778,618 oz., 7 pwt., 22 grains. Cheese rinds are disposed of by making them into cement for mending glass and porcelain. The Chautauqua University, which is conducted on the correspondence plan, has now 60,000 students. Some Western insane asylums provide tent accommodations for their mild patients during July and August. A convict in an English prison perfected the style of lawn tennis racket now the most popular among British players. Several large companies in Bombay manufacture ice and sell it at half an anna, one and three-fourths cents, per pound. Fifteen years ago the net forest revenue of British India was \$250,000. Now it is \$2,000,000. Forest culture has brought about the change. An almost perfect skeleton of mosasaurus has just been found in a quarry near Mons. It has the extraordinary length of fifty-five feet nine inches, and will be preserved in the museum at Brussels. The seal caught at Saybrook and placed in the Hartford (Conn.) Reservoir caused so much trouble by getting out and walking over the neighboring fields that it was taken back to Saybrook and loosed into the river there. Stots and weasels are still being sent to New Zealand in large numbers. They are purchased in England at from \$1 to \$1.50 each, and many English farmers, unable to realize from the usual crops, have turned their attention to weasel raising. A preliminary British company has just been formed with a capital of \$100,000 to make geological investigations, engineering plans and estimates for a railway tunnel between Great Britain and Ireland. It seems to be assumed that the cost of the tunnel would be \$30,000,000. A Bombay paper announces that the defenses of that port are at last about to be taken in hand seriously. It is proposed to strengthen the existing batteries and arm them with heavier guns, and to supplement them by four gunboats carrying heavy guns and by four torpedo boats of the newest pattern. The birds of Louisiana, papers of that State say, will soon be exterminated. The colored people there not only make birds an article of food, but have begun to use their eggs for the same purpose. The eggs of partridges, robins, wrens, mocking birds, and all others they can get their hands on, are eaten.



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Mrs. Dyar's Cradle of Spiritualism and its Phenomena.

BY CHARLES DAWBARN.

To the Editor of the Religious and Philosophical Journal:

Since the JOURNAL welcomes friendly criticism of all articles admitted to its columns, I would like the privilege of dissenting most emphatically from the teachings of Mrs. E. R. Dyar in her anniversary lecture published in the JOURNAL of May 30th. So far as I comprehend its meaning, the lecture is based on a total misconception (1) of the relation of phenomena to Spiritualism, and (2) of the relation of Spiritualism to humanity.

To suppose that phenomena can be a cradle to angel intercourse, is to use a metaphor so incongruous as to be absurd. When the child has outgrown its cradle, that very useful article is stored away in the garret; the child then goes on and manhood is evolved, and some day he dies upward into spirit-life. What has such a fact to do with Spiritualism? If the lecturer chose to think of modern Spiritualism as yet an infant, how can phenomena be its cradle? Since Spiritualism means intercourse with spirits the child would have to live in its cradle till Gabriel blows the last trump, for without phenomena no whisper from the higher life can reach mortal man. But the lecturer, in her womanly desire to use a cradle simile, has picked up the wrong baby. Spiritualism was no more a child thirty-seven years ago than it is to-day or will be a thousand years from now. Truth is eternal, and full-grown man is the baby, and the phenomena in all phases form simply heaven's alphabet by which man may learn to spell out life's lesson, and when he has mastered it letter by letter, it will remain as necessary to mortal man as the other alphabet by which the esteemed JOURNAL has given us this new cradle song.

To suppose that the time has come when man needs no more positive proof of human immortality, is to assume that the coming generation will be content to live by faith, as is recommended by the church to which the control of the talented lecturer would gently lead us.

I assume that the spirit orator must have belonged to the daughters of Eve, judging from her anxiety manifested to furnish a cradle for modern Spiritualism, even to preparing one from materials not "warranted to wear." Has our celestial sister taken into consideration that she has been making an attempt to commit "hari kari"; for, if phenomena be no longer necessary, how are we to obtain more of her sweet wisdom? We have only just mastered our a b c, and now that we are beginning to spell and ask questions, we are met by a frank assertion by a public medium-lecturer, that mediums are no longer necessary; and that, like our fathers, we must accept church assertion as truth. I am full of sorrow for our mediums who are henceforth to miss their angel controls or spirit visitors. We had supposed that spirit intercourse was the life of Spiritualism, and as this life is now to pass away, may we not hope our lady visitor will at least return once more to preach the funeral discourse, and administer such comfort as the case admits?

When we naturally turn to the future and ask, all sad and sorrowful, what shall replace the thy raps, or the written message, or the low, sweet voices of our darling gone before, as she uses medium lips and tongue to tell the tale of an old love that is ever new? When we ask this, it seems like bitter mockery to hear this spirit preacher order us to the church which can only maintain its existence as it destroys individually and tramples out manhood. There are evidently spirits to whom "a dim religious light, pealing organ and surpliced parson, with prayers, hymns and sermon, and front pews for white sinners and back pews for colored ones, count as worship. All this, such spirits, call "the church," and they say it is all ready for us, and so we need no more phenomena, but only to pay pew rent and enjoy our privileges.

It is true that there are many men and women who see in that church the cradle for weak mortals, which our lady orator borrowed, to see if it would hold our phenomena. There are men and women who would rather have one word from an angel mother, wife or husband than a thousand from Peter, Paul or Jesus, and who believe that mediums can give expression to higher truths in the 19th century than was possible in the ignorant long ago. What about such souls? Who is to feed them when they are nauseated with the body-and-blood diet of the church which goes by the name of sacrament?

We have yet another question, and we would like to put it face to face to this spirit talker who has so insulted our common sense. Is not spirit intercourse a fact of nature? and if it be a fact, how does our spirit Solomon propose to annihilate it? Until further advised, I for one propose to live without fear of any such catastrophe.

Lorenzo Snow, one of the dignitaries of the Mormon Church at Salt Lake, recently decided to have a family reunion. Considering that he had a No. 1 wife, with two daughters; No. 2, with one daughter and two sons; No. 3, with two daughters and three sons; No. 4, with three daughters and two sons; No. 5, with two daughters and six sons; No. 6, with two daughters and one son; No. 7, with three daughters and three sons; No. 8, with two daughters and three sons; No. 9, with two daughters and one son, making in all twenty three daughters and nineteen sons, he had a pretty good-sized family to assemble about him. There were in all 164 immediate descendants to sit around the family board, and to give them all a dinner it took three days.

spirit would seem to be peopled by beings of infinitely varying grades of intelligence. We supply them, or some of them, ourselves from this world of ours, and we know that it is so. We receive their answers, and we are confirmed in our opinion. Some know little, and pretend, like any histrionic mind amongst us, to pose as omniscient. Some have their definite work on the physical plane—materialization, for instance—and can no more answer abstruse philosophical questions than the nearest newly-enfranchised farm-laborer can expound the mysteries of proportional representation. But none the less the questions are put, and the replies are contradictory, superficially or essentially. Well, I could easily propound a question which would elicit confident but contradictory replies from, say, the Archbishop of Canterbury, Herbert Spencer, Frederick Harrison, Tyndall, and Ingersoll. There is nothing strange in variety or irreconcilability of opinion, even when each is dogmatically laid down as law.

It is not quite reasonable that we should be asked to give an all-round reply to every question, or to reply categorically to what may be said as the uselessness of much that is heard and read in connection with Spiritualism. And there are further reasons, which will necessitate a further treatment.

NUMBER TWO.

In a previous paper on this subject I had given some reasons for my belief that the undoubted difficulties of some inquirers were inevitable and to be expected. For we are making an excursion into an unknown country, and it is not reasonable to ask us too minutely as to its internal economy, or even as to its geography and topography. Some of us on first landing did impulsively give some information derived from some people that we chanced to meet; but we are now, perhaps (the wisest of us), sorry that we spoke unadvisedly. We know some things; we deduce from them other things as probable; we generalize and surmise more; but we have no map of the country, and are in no wise ashamed to confess that our knowledge is extremely limited.

Moreover, the avenues of knowledge are so various that only very few of us can estimate the value of the information that comes through each. It is one of the most remarkable facts about a remarkable age that the attempt on the part of the world of spirit to get into relations with and influence our world should be so widespread. It is not by any means confined to that particular spiritual outbreak with which I am concerned. Since it broke out in America less than forty years ago, we have had definite attempts on the part of spirit to correlate itself with us, such as that which found a mouthpiece in Thomas Lake Harris; or that which is associated for all time on the Continent of Europe with the name of Allan Kardec. We have had in the United States of America more than I can remember or name. We have had Eastern philosophy adapted to Western thought by what claims to be occult agency, drawing its information from a high spiritual source; and, not to particularize too minutely, we have lately had a spiritual revelation, not without its own truth and beauty, from the slopes of Mount Carmel, even as we have had (what has at any rate acted as flint to our steel in eliciting a spark of thought) a very different one from the slopes of the Himalayas.

All more or less stuff? Quite so; or, as I prefer to put it, all embodiments of partial truth; no monopoly of perfection in any of them; no approach even to more than a mere adumbration of truth such as the several minds who received the several revelations were able to bear. We all have our little mug, and we can't do more than fill it. We do not all go to the same streamlet, but all the streamlets trickle down to us from the great Fount, losing something by the way, acquiring some contamination, but conveniently adapted by locality to various needs. It must be so. If you, my good friend, had been born on the banks of the Ganges, locality would have influenced the unconscious choice of the spiritual streamlet at which your soul first slaked its thirst (if it had any); as it is, you were born on the banks of the Thames, and things are different.

This has been so in all ages. The avenues of spiritual enlightenment are various, and are adapted to very various needs. This is so now, and has been so always. And observe that it has not been from a common centre that all these various local centres of activity have been thrown off. We can tell nothing (for we have not the materials for judgment) about what took place when that great spiritual wave passed over us which left us the holy influence of the Christ, the most pure as it has been the most beneficent that the world has ever seen. But we can watch the present outpouring of the Spirit, and we can see that it is not a mundane development from a central spot on our earth. It is not in one place but in many, scattered sporadically over the face of the world; not to one type of mind or to one sphere of thought that Spirit has manifested itself; but to all who have ears to hear and the power to assimilate the message. It was said in the old days—if I may reverently apply what is a truth for all time, of no local or special application—"The wind bloweth where it listeth. . . . so is every one that is born of the Spirit." We can give no reason for these sudden outbursts of Spirit power in special places; we cannot tell why one is taken and intromitted into the inner mysteries of the kingdom of Spirit (which in a very real sense may be, and often is, a Kingdom of Heaven), while another strives in vain to get evidence which would, if he got it, be no proof to him, and which he has not imagination enough to grasp (for spiritual things are spiritually discerned), except that the origin of all is not with us, not governed by our wishes, or moulded to our ideas of fitness.

We only know that it is so; and so long as it is we shall not be able to answer questions and objections which would be suitable if concerned with exact science, but which are not in place when we are but on the threshold of spiritual mysteries. Rather than vex ourselves with these too curious questionings let us think what has already been done for us in the leavening of religious thought, in the buttressing of a yielding faith, in the demonstration of intelligence apart from a human brain, in the establishment of a sure and certain hope that because life and activity are possible for some of the disembodied members of our race, and that demonstrably, they are possible also for us.

The San Francisco Bulletin complains that the Chinese are pouring into California in almost as great numbers as ever, notwithstanding the restrictive legislation. The great majority come on Custom House certificates believed to have been purchased in Hong Kong from returning coolies. There is no evidence in their appearance that they had ever been in this country. The examination is said to be so slight that there is no difficulty in getting through.

said that the medium had sufficient time to get these spirits all ready for it takes a longer or shorter period according to the will-force of the spirit endeavoring to manifest. Friends, that spirit, in the cabinet, had its name, identity, everything, clear and comprehensive upon its own spirit; it stepped eagerly forward out of that cabinet, went to its friend in the audience, and was abruptly greeted by the question, "What is your name?" Memory for a moment was gone, the spirit was completely staggered, and was obliged to retreat behind the curtain to find out its own name. I have seen people here forget their own names, but who ever thought of blaming them for it? Having recovered its memory, it again went forth and gave the name most familiar to it, its given name, but it was met by the same pitiless unbelief in the question, "What is your other name?" Not a word of love greeted it, and utterly overcome it again retreated to the cabinet.

I took this column of light and enveloped it about the next spirit, who, knowing the ordeal passed through by the first, determined that it would have it all right, and being a spirit of greater will-force, went forward and gave its full name. But the same skepticism was there, and it was asked, "What was your age, and what did you die of?" This it was not prepared for, and could not, consequently, answer. The sixth spirit gave its name, age and all satisfactorily, for by that time this body of matter had become so strong that when it took possession it was able to retain it in a way so as to give its full identity clearly. Who says that we spirits do not labor under great disadvantages in a materializing circle?

In using one cloak for six spirits, remember that matter is one thing and spirit identity another. You would lend your cloak or dress to a neighbor who had none, and why may not spirits do the same? What does the outer form signify if the spirit is the one it purports to be and no other? It is not possible for us, as ancient spirits, in approaching your home, to give you other than simple truth; others more lately returned from the scene of your action and emulating your example may do so, but not we. This is meant, friends, for no reproach; it is meant for simple truth, for where we are in our homes, removed as we are from all earthly life, there is no need or necessity of, or possible power to stoop to, acts of dissimulation or deceit.

Friends, I regret to leave you now. There were two or three points more which it was very essential to give you; but I must defer them, for even the matter which the Deity himself has created is subject to the same changes and weaknesses as my column of light in which I shrouded six of your loved ones. Friends, adieu for a little while, and when I come again it will be to tell you of the lights which we spirits bear in our different planets and homes, so that you will be enabled to know just what spirits they are that come into your midst by the light upon its garments.

Inquirers and Inquiries.

"M. A. (OXON.)" IN LIGHT, LONDON.

NUMBER ONE.

There has been much said recently about the use of Spiritualism, and of the difficulties of inquirers. Some have been disposed to think that Spiritualism is without demonstrable use, and that inquirers find unreasonable difficulty in satisfying themselves as to the reality of its phenomena. And, no doubt, to some minds Spiritualism is quite useless, as much so as spectrum analysis would be, if they want to know something which can be turned into money—the winner of the Derby, a hidden treasure of some defunct buccaneer, or what not—and this useful knowledge is denied them. No doubt, too, some inquirers do find a great difficulty in satisfying their own minds in their own way (and they can satisfy them in no other way) of the reality of the objective phenomena of Spiritualism. It is by no means true or even fair to say, as so many frequently say, that any who will take the pains can easily satisfy himself. It is not given to everybody to get to Corinth. I cannot tell why, but this I know, that the best intentions, the most earnest desire, the most painstaking care, do not always intromit the observer within the charmed circle of phenomena which are familiar to the Spiritualist. I do not know why; perhaps the "Intelligent Operator at the other end of the line" knows more. But so it is, and we must make the best of it.

I am ready, therefore, to acknowledge that Spiritualism has no uses for some minds, and that it is inaccessible as a personal experience to others. "What is the use of a newborn baby?" said Franklin to a similar querist. It will grow and develop into a boon or a pest to society, according to the conditions of growth accorded to it. So will Spiritualism. If I were asked to cross a knife-edge between two mountains, with a precipice on either side, I should say, "No; my head will not stand it," or, if I were offered some answer to a question, which answer postulated a knowledge, say, of the Higher Mathematics, I should say, "This is useless to me," or, "This is not within my comprehension; I have not the antecedent knowledge to understand and assimilate it." So it is with regard to the many problems that lie below the surface of what is generally named Spiritualism. It is very easy to propound questions to which either no answer is possible in our present state of existence; or which we have not adequate knowledge to reply to comprehensively, or the answer to which the querist himself has not the antecedent knowledge to understand. He may have, as Dr. W. B. Carpenter once put it, "no niche in his mind into which such things will fit." He has perhaps, been bothered by injudicious friends, and so has set himself to "look into" these matters when he had no better thing to do, on a spare evening; but he does not really want the thing called Spiritualism with its information, its bizarre phenomena, and its inevitable upsetting of previous ideas. He regards it curiously, impatiently, perhaps irritablely; but he would never voluntarily have meddled with it at all. It is injudicious proclivity, the ill-directed enthusiasm of some mind, that is so full of its new-found knowledge that it must needs try to force it on all the human race, prepared or unprepared, that has stimulated a spurious and short-lived inquiry, in itself a mere sham, and possessing no more than a butterfly vitality. The mental soil must have been previously prepared by a long course of tillage before the seeds can germinate, and even then the analogy respecting the few that come to fruition holds good.

It is for these and kindred reasons that not all questions airily propounded about Spiritualism can find convincing answers. We do not know; we cannot convey the desired information; or we are at a loss ourselves by reason of contradictory information that we have received.

But why should information be contradictory? Why should it not? The world of

which he wore while here, with the golden lights playing about his garments. An old visionary of Spiritualism who was present and who was ready to be crucified, if need be, to make the fact of spirit communion apparent to the world, so honest, so good, so true was he, exclaimed, "I do not want to see ancient spirits; I can get them up any time myself." This was the real, spiritual attitude of that man towards those who had given that power and knowledge which enabled the spirits to come forward and demonstrate the fact of materialization! Was he to be blamed for this lack of enlightenment? Most certainly he was; for no man living in the present age has a right to demand of the Spirit-world that which the Spirit world is not prepared to give. And if any one is not satisfied with what we are able to present, let him glance back over the past and see how swiftly we have moved along, overcoming pre-judice, superstition, bigotry, error—everything to gain the position we now occupy.

To-day, friends, Spiritualism means work, and work of the intensest kind; it means work for you and work for us; but if you will walk hand in hand with us, it will give us the power to clearer and better bring forward that which we are so desirous of doing. Let us give you an instance of the labor we are obliged to perform. I have been in every materializing circle in your city. I have sought to work with the powers there, but in only four cabinets have I been allowed to present myself, and then, save in one, but until very recently, have I given my name. The medium who was used in this one cabinet, I brought from a distant city, established her in your midst, carried on the work as far as I designed, then allowed other spirits to take it up, and moved into another cabinet where two or three others were allowed to come, but for a short time only. Here is another instance. In a cabinet with a medium here in your city was a little spirit child, loving, pure, beautiful, clinging, soft and tender, a twin sister of the medium, possessing the same susceptibility of materializing power as the sister. The presence of Mary, the mother of the Nazarene, was required in the cabinet to bring a power from what we call the Christ sphere. She, therefore, took the spirit of this little child for a point of contact, using it as a medium through whom to transmit this power, and came forward into that cabinet as the Star of Hope over and over again. Those who beheld her thought it was the twin sister of the medium, but in reality it was Mary, the mother of the Nazarene. Was this Jesuitism? Was this deceit? If we had brought her forward and declared her identity, the world would have turned away in scorn, as many of you still will, and yet we ancient spirits are bringing spirits into every cabinet, or work-shop, to-day, who are worthy to be crowned by Him, the impress of whose hand is laid in loving-kindness upon every brow, and who, in the grandeur and tenderness of their love, stand yet afar off and lend the light of their presence unto such places as these. This Mary, the mother of the Nazarene, is in your midst, and she stands in many another cabinet to-day, bringing her love and light, the skepticism of the world to the contrary.

THE CHURCH, YOUR HOMES, MATERIALIZATION. Thus we have to do in this enlightened age, for we as men and women cannot come forward and say who we really are. The Church, which stands ivy-grown by time, believes in its martyrs and saints; but when they return, they are unrecognized and scorned, and are obliged to take a little infant form and wrap themselves about it to gain power to come forward, for it is only through such a spirit as this, through such innocence as this, that spirits from our spheres are able to come into the midst of men and stand there. Having had the power and having been instrumental in bringing forward to Spiritualists and to the world at large the body, the form of your loved ones, we have a claim upon you, and justice, whose scales we hold, demands that it be recognized. Give us a place in your homes, give us a place in your cabinets, give us room to work in, and for all this we will bring greater beauty to that very looking-glass into which you have looked and which has revealed not only your friends and spirits on this planet, but spirits from other spheres.

Friends, ere I close (and I must continue this thought at some future time, for there remains much to be said upon this subject), let me say this: Crude as our manifestations have been in materialization heretofore, cannot you yourselves see what a power it has exercised upon the whole world? If, in its imperfect state, it has done this, can you not see that if you but give us the opportunity to bring it forward to greater perfection, we shall have the power to present the facts of Spiritualism to the enlightened portion of your nation, who have not accepted it to-day, in a manner that will bring conviction with it. Allow me to say this: In no case is it possible for us as spirits from that sphere of which I speak, to come into your midst and deceive you. The law that holds good in this material world of yours holds good also in the spiritual world of ours, and it becomes impossible for us to do this.

THE SAME FORM USED FOR SIX DIFFERENT SPIRITS.

Permit me to tell you what I did at one time in one cabinet in your city where I was recognized as the leading spirit to superintend the work of materialization. That evening, in that cabinet, I used the same form for six different spirits consecutively, six timid spirits who were unused to controlling any body, whether it was a materialized one outside themselves or any other. The elements of that form, which we gathered together, were of a fine character, for the conditions were excellent. Friends, at some future time, when I can speak independent of any form, as I expect to do, I will tell you more precisely just what elements were used in the matter of cohesion in bringing these particles of material forces together to make this form, which as it stood there, would look to you like a column of white light with a certain opaqueness, and was about the height of the medium, because it was the medium upon whom I had drawn largely for the peculiar kind of force that we needed. It took two or three minutes before the first spirit could be induced to permit this column of light to envelop it, and when it did finally come forward and allow this column to embrace it and fall about it, the spirit, for lack of sufficient will-power was forced to droop, and as it stood there, was not so tall in itself as it was while living in earth life; for, mark you, when a spirit has ample intelligence and will-force to come forward, assist in the matter, and throw upon it its full individuality, you have a perfect materialization. The spirit stepped forward in this column of light, then I had to manipulate and mould it, and it moved sideways by its side, for I had not the power to make the column stand to itself. This took some time, and the question might have

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