

RELIGIO PHILOSOPHICAL JOURNAL

THE ARTS, SCIENCES, LITERATURE, VOTED TO THE SPIRITUAL PHILOSOPHY, ROMANCE AND GENERAL REFORM.

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

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Readers of the JOURNAL are especially requested to send in forms of news. Don't say "I can't write for the press," and "send 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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MEMORIAL SERVICES.

Held in Republican Hall, New York, Sunday Morning, Feb. 8th, 1885, by the First Society of Spiritualists and the American Spiritual Alliance.

(Reported for the RELIGIO-PHILOSOPHICAL JOURNAL BY MR. I. BURCH.)

The services held in Republican Hall on Sunday morning, Feb. 8th, were in memory of Mr. Charles Partridge who passed to the higher life on Saturday, Jan. 24th, 1885, in the seventy-second year of his age. The platform was decorated with growing plants, bouquets of flowers were upon the desk while the front of the desk was covered with festoons of smilax. The exercises opened with singing by Mrs. De Weir, who sang as a solo, "Nearer my God to Thee."

INVOCATION BY MRS. NELLIE T. BRIGHAM.

Oh! thou Infinite Spirit whose law is a law of love and who dost not forget the weakest and humblest of thy creatures, and however dark our lives may be, however much they may be stained with sin, thou dost not remember them against us. Thou who dost turn our sorrow into joy, thou who dost turn the night into the light that blossoms into day, thou who dost teach us that the silence of death becomes a life eternal, may thy angels come to the tried and troubled in this world and make them strong.

We know that nothing can take thy loving care away from us; that nothing can deprive us of thy tender thoughtfulness and kindness. This life has many cares, but we thank thee that we have learned the great truth of the life beyond the grave, and that there is nothing that can crush or destroy us; nothing that can annihilate us. We thank thee, O God, for the proof of this thoughtfulness when we read the wonderful gospel of life that is written in every thing that exists, and we know that if thou carest for the lilies of the field, and dost not forget to paint the evening and the morning skies with rosy tints, thou wilt not forget thy children.

We thank thee for the love of our friend and brother who now stands beyond the shadows in the Summer-land. We thank thee for the strength of character which led him to the front ranks in this progressive movement, and we thank thee, O Father, for the angelic sympathy which came to him in times of trial, and for all the days of life which were his on earth, and now he has gone to the land where night comes not, where rain falls not and the frosts of winter are never known; and we ask thy tender care for those who loved him and called him father and friend, and for those allied to him by the closest and tenderest ties on earth.

We pray, O Father, that the darkness may pass away, and may the truth which he loved and cherished comfort and strengthen thy children everywhere, and may all the world be brightened by the light that he saw, and error and superstition pass away and be known no more.

O! God of love and God of truth, may thy inspiration come to those who are to speak and those who are to listen to-day, and may thy blessing be with all the world until that which was dark shall grow light, and so let us feel thy benediction fall upon us, teaching us all that is pure, holy and best. O Father, spirit of light, shine through the darkness and bring help of thought, liberty of ideas and lift us all to that land where the light of heaven shines forever more. Amen.

Mrs. De Weir sang, "Shall we know each other there?" Mr. Newton, the President of

the First Society of Spiritualists, then said: We have convened this morning, friends, members of the American Spiritualist Alliance and members of this Society, in memory of one who has passed from the material to the spiritual life, our friend and brother, Charles Partridge. Mr. Partridge was one of the pioneers in this great movement known as modern Spiritualism. He was not only an early convert, but he distinguished himself by working with zeal and determination, and an honest and untiring purpose, and became conspicuous by contributing of his means to promulgate this new gospel.

In 1849, the Fox girls came to New York by spirit direction. The first man who met them upon their arrival in this city was Horace Greeley, and from that time until his death he was their staunch and unwavering friend. About 1851 or 52, Mr. Partridge, after careful and thorough investigation became a convert to Spiritualism, and soon after became associated with Dr. S. B. Brittan in publishing *The Spiritual Telegraph*, a paper devoted to the cause. A distinguishing feature of Mr. Partridge's character was his disposition to work for the promulgation of his convictions; hence his name was perhaps more often heard in the defence of the cause for many years than almost any other name; he also originated *The American Spiritualist Alliance*. He believed in organized effort for practical work.

I will now ask Mrs. Newton to read a letter from Mrs. Rathbun, after which I shall take pleasure in introducing as the next speaker, Judge Nelson Cross, President of the American Spiritualist Alliance. Mrs. Newton then read the telegram from Mr. Kiddie, expressing sincere regrets at his inability to be present on account of sickness, also the following letter:

DEAR FRIENDS:—The invitation to take part in the memorial service to be held in honor of Mr. Charles Partridge, who has so recently been promoted to his spirit home, finds me so circumstanced that I cannot accept, which I deeply regret, as I would like to add my simple tribute of his worth to that of the many whom I know will rise to honor his memory. Our cause has lost a faithful worker and a staunch advocate; so we express ourselves, and yet is "lost" the proper term? Will not our brother love the cause more—he even more in earnest for its advancement, and from his enlightened standpoint will he not the more effectually labor to redeem humanity from all that degrades and debases it? We feel assured that Bro. Partridge is not "lost" to us. We shall feel his presence and by it our feet shall be hastened in our walk toward the light of revealed truth. I shall be with you in spirit, responding amen! to the eulogies of love, good will and commendation which we know will flow spontaneously from the lips of those who are privileged to offer their memorial in just praise of one so honest and loyal not in Spiritualism alone, but in every good work which commended itself to his reason and respect.

Yours fraternally,
MRS. MILTON RATHBUN,
Mount Vernon, N. Y., Feb. 7th, 1885.

The President then introduced Judge Cross who spoke as follows:

My friends, I am glad to be able to bear testimony to the good works of the great and good man, whose memory we have met to honor this day, but I thought the part assigned me was that of a gleaner over this field of good works after the reapers should have gathered the harvest. But even here I find enough, and more than enough, to occupy your attention.

Charles Partridge was one who was not so shelled in with the dogmas of old religious beliefs as to prevent him from giving a free and fair investigation to the evidences of the new light which was first announced to the world through the instrumentality of the Fox sisters nearly forty years ago; and once convinced, he had the courage to announce his convictions to the world, and live by them to the end. It was through his influence that the Fox girls were induced to come to New York and submit to rigid investigation, even of skeptics, that the evidences of the new gospel might be verified and spread over the world. One of these remarkable instruments we have here to-day upon this platform; and although ripe in years and rich in good works, she will pardon me for alluding to her as one of the Fox "girls," by which name they have passed into history, and that history has been crystallized and made enduring by the volume which I hold in my hand, "The Missing Link" by Leah Fox Underhill.

When Charles Partridge became convinced of the truth of modern Spiritualism, he felt it a duty to go out into the world and make them known to his fellow men, for it taught him as it teaches millions to-day, that life once begun here is unending and goes on forever through endless periods of progression; that there is no death; and if Spiritualism taught no other truth, this alone in this age of skepticism and doubt is invaluable.

Within a few days I have examined the volumes of the *Spiritual Telegraph*, one of the earliest, if not the earliest, weekly publication devoted to the Spiritual Philosophy, and I may say without prejudice, that it was one of the very ablest publications of its kind ever put forth. This publication was begun by Mr. Partridge and the late Prof. S. B. Brittan, and was continued to the ninth volume. In running through these volumes I find that Mr. Partridge was not alone a publisher, but also a contributor of many vigorous articles to its columns.

In his manners, when surrounded by harmonious conditions, he was as simple as a child, but let him once be aroused by a sense of wrong, not so much to himself as to others, and he was a very Cromwell in the energy of his terms and the strength of his denunciation. Although his walk through life was humble, he was fitted for almost any station, and would have filled the highest places with honor. But he preferred to go into the byways among the poor and destitute, and minister to their wants—not for fame nor the world's applause, but unheralded and unknown even to his most intimate friends; for when he gave with open hand, he never boasted of his charities.

I knew him well and can bear testimony to his good deeds. It was by his invitation and at his house that a number of gentlemen convened to consult together as to the best methods of formulating the truth of modern Spiritualism, to which he devoted so much of his life. This was the beginning of the organization known as the American Spiritualist Alliance, of which he was always an officer and a zealous member! He, too, was the founder of the Conference which now meets on Sunday afternoons in this hall—the oldest spiritual society, it has been said, in this country.

In the largest sense of the term Mr. Partridge was a humanitarian, doing for others all that lay in his power, out of his love, helping those who seemed to be unable to help themselves. I have been with him to that noble institution, the Juvenile Orphan Asylum, located on Washington Heights, where little children of both sexes gathered from the slums of this great city, are clothed and educated and taught useful occupations, fitting them to make an honest living before being sent again into the cold world. He was one of the founders of this institution and held his place on the Board of Trustees to the end of his days. He was also a Trustee of the Society for the Prevention of Crime, and his heart was in these noble works more than in any other. We find him actively in the field everywhere where good is to be done or reformation effected.

Now I will turn to some of his own sayings which I have transcribed from his published works that he, too, may tell you to-day out of the past. I find the first volume of the *Spiritual Telegraph* was published in 1852, and was continued for some years. From the preface of the first volume I gather these words, and they are true words, stating it to be "The most interesting and complete history of the great spiritual reformation of the nineteenth century"; and the preface of the last volume also states the whole to be "a record of the most astounding and important psychological and spiritual developments of the age."

The subject of prison reform was one which deeply interested Mr. Partridge. It may be said to have been a hobby with him, and a good one it was. In an article from his pen upon this subject as early as 1854, I find the following language:

"Prison discipline must become less vindictive and more reformatory in its character. We should seek rather to develop and educate the man than to crush and brand him. Society never comprehended the capabilities, the relations and value of an individual soul, or how far the present and future well being of every other soul is involved in its existing condition, its natural growth and future development."

He was for several years a member of the New York Prison Association and devoted much of his time and energy to effect the reform he advocated. Many of you have heard him from this platform in his advocacy of a radical change in the conduct of lunatic asylums, especially in the treatment of inmates themselves, many of whom he declared were not of diseased mind, but rather obsessed in a manner susceptible of complete cure and restoration to their normal state under proper treatment.

In speaking of organization among Spiritualists in 1856, he gave utterance to this sentiment, worthy to be inscribed upon his tomb: "Living truth needs no pompous show of coercion; its natural growth is by attraction."

I believe I hold in my hand the last note he ever wrote. It is addressed to me rather in a representative capacity than a personal one. It expresses his desire to devote to the American Spiritualist Alliance a tract of land encircling a beautiful lake in Lewis County, in this State, and to give to the Society also a quantity of books, being for the most part the bound volumes of the *Spiritual Telegraph*, to which I have alluded, and asking me to come to his house prepared to make and have executed a proper conveyance of them. In compliance with this request I repaired to his bedside; but he was then too weak to carry out his intentions, and he requested me to come again when he would be stronger. I did go again, but the spirit had flown.

Perhaps the man who knew him best among men was his long-time associate and partner in the publication of the *Telegraph*. This man was the late Professor Brittan; and if one man ever comes to know another through and through, it is his business partner who has stood beside him in trials and difficulties for years. I will read what Prof. Brittan says of Mr. Partridge in dedicating to him the volume of debates published in 1853, known as the "Brittan-Richmond Controversy, Pro and Con Spiritualism." It is as follows: "Permit me to acknowledge in the manner of my choice, that in every circumstance of trial, I have found you willing and ready to battle for an honest conviction, in an undis-

guised and magnanimous spirit and at your own cost. It is for this, especially, that I desire on the present occasion to testify my respect for your character. I am happy that wealth has neither corrupted the integrity of your nature, allured you to a life of useless indolence, nor diminished your sympathy for the wayward and the destitute; but that on the contrary, it has prompted you to go out into the dusty highways of life, and the great thoroughfares of the world, to vindicate the truth, and to relieve the poor. Therefore do I regard you as a consistent friend of Human Progress; and I beg leave to dedicate my humble labors in the following discussion, in a special manner to yourself."

In the year 1854, Mr. Partridge attended a temperance convention held in Auburn, in this State, on which occasion his fellow travelers, the Rev. E. H. Chapin and Henry Ward Beecher, were the orators of the day. In a published letter of Mr. Partridge alluding to this event, he says: "It is a prophecy of a reform which shall bring all denominations and Christian ministers upon one common platform, around which people of every nation, kindred and tongue shall meet together in harmony and love." It was his belief that the religion of Spiritualism is designed to be the one all-absorbing truth, upon which all races of men will agree, and thus put an end forever to those religious contentions which have so long disturbed mankind and given rise to so much bloodshed and cruelty.

We should not mean that this our old-time friend, so full of years and honors nobly won, Along the humble walks that worldly men shun, Has found the open door—the peaceful end, Now that his work is done.

He was the poor man's help; the needy's stay, To such with open hand he freely gave; Nor looked for recompense or favor, save The will to do good strength to keep his way—Steady and true and brave.

He knew no fear of God, but reverence, strong As was his love of honor and of right, Nor feared he man or State—to his full height He walked among his fellows, his life long—seeking and giving light.

The President next introduced Mrs. Mary A. Newton who read the following message from Dr. S. B. Brittan, given through the mediumship of Mrs. Nettie C. Maynard of White Plains, who has been for several years an almost helpless invalid, but still retains her remarkable gift of mediumship.

LADIES AND GENTLEMEN.—It seems fitting that the early friend and associate of the gentleman and brother you have gathered together to honor by this memorial service, should say a few words befitting the occasion, but compelled as I am to transmit my thoughts through the organism of another, an invalid, I must necessarily be brief, and consequently fall far short of what the occasion demands, and what my own sympathies would prompt me to express.

Charles Partridge was one of the early exponents of that truth revealed to the world in definite form through what was known as the "Rochester rappings," and in those early days was associated with me for a time in the publication known as *The Spiritual Telegraph*. While we were associated together in this and other publications, the intimacy growing out of our business relations and ties, the result of a common sympathy in religious ideas, enabled me to know this man and judge of him, perhaps, better than those who knew him in later years.

When Spiritualism was young it required some moral courage to openly advocate its claims when all who were bold enough to so act and avow their belief in its wondrous teachings were treated with derision, if not considered to be of unsound mind. To you, my old friends and associates, I need not say that Charles Partridge was equal to the demands of the hour. He gave freely of his time and means, the investigations of his well balanced mind, and if in later years he was less conspicuous in his labors for the promulgation of the truth, he was one of the first to accept it; his interest never wavered therein nor did his belief falter.

Of his business integrity and his many character, you have received the testimony of those less prejudiced in his favor than one who learned to know and love him in early years as did myself. I am here to speak more particularly of that change that has come to him and which you are commemorating to-day. The hand of the angel Death had scarcely stilled the pulses of his mortal body, ere his spirit felt the rhythmic thrill of the new life that called into being the full consciousness of those spiritual powers and energies that never die. The form of clay was still and cold, but Charles Partridge, the man, lived and looked upon the welcoming faces of old friends and the angelic forms of arisen loved ones, and he realized the true meaning of life. Words fall when we attempt to paint the sorrowful parting by the death-bed of the beloved, and the blind eyes of the dead are not more dim than those of the weeping mourners that strive to pierce the veil that hath fallen so mysteriously between them and their dear one, and silence is the fitting language for such a scene when no knowledge of Spiritualism is there to touch the clouds of sorrow with the golden light from that land where there is no death.

But who shall presume to speak of the joy of the newly arisen one, who realizes in all the fullness of renewed being, that the hand of the destroyer, so-called, has taken his own and placed it in the deathless clasp of those gone before him to the home of many mansions. Your friend and brother is still too much in the early morning of his transition

to enter upon the new and wondrous duties of the noonday of life; but his whole spiritual nature is thrilling with the song of eternal joy that finds such ready entrance to the soul of the great-hearted, when realizing fully for the first time the breadth, height and depth of God's infinite love as manifested through the realization of endless progressive life. In the light that now clears the mists from his spiritual vision, life's mistakes on earth and the misunderstandings of time are made clear and plain, and all his soul is thrilling with the infinite possibilities inherent in his and every other nature, and he will ere long join the great army of actual workers that co-operate with and will continue to aid you in the efforts to bring light and understanding to the human family.

Permit me to remind you that this is a season to remember that the early fathers, (if I may use the term) of this spiritual movement are passing away from your midst; that also the pioneers of both sexes are growing less in number year by year, and it behooves those remaining to encourage and strengthen the new workers coming on to the stage of action, to bear on the white banner of the new dispensation, as one after another of the brave color-bearers are compelled to lay it down.

While commemorating the virtues of the so-called dead, remember the virtues of those still living and struggling with you, and strengthen those less fortunate than was your ascended brother, that all true workers in this gospel of life may be enabled to fill their part and place worthily even as he who went before them in the van.

In full sympathy with the purpose of your meeting and the hearty wish that all may emulate the virtues of him we meet in common to honor, I thank you in his name for every tribute paid to his manly worth. Dr. Hallock joins with me in cordially greeting old friends, while I sincerely remain, Your brother and co-laborer.

S. B. BRITTAN.

Mrs. Emma Hardinge-Brittan was then introduced and received with hearty and enthusiastic applause. She said in substance she had rarely ever addressed an audience with such mingled feelings of pleasure and pain, pleasure in being privileged to render her feeble testimony to the worth of a noble gentleman, a gallant soldier of the spiritual army and an advocate of every good and useful reform—but pain, indeed—a pain that no words could depict in being called upon to speak of a dear and time-honored friend as a mere memory, a reminiscence of past times of one who had left an empty place which, to the speaker's thinking, none on this earth, at least in this generation would ever be able to fill as he had done. "I miss him," she said. "Oh! how I miss his kind face!—his ever outstretched hand ready to give me welcome, the place for me to perform my mission, strengthen me in its execution, defend me against oppression and cheer me in the fulfillment of duty."

"During the quarter of a century that I have been engaged in working in the ranks of American Spiritualism, Charles Partridge has been to me an integral part of the movement. His name has been a tower of strength in its ranks, his courage has been its defense, his ample means poured out like water in its behalf, have opened up paths of effort for its advocates in which, by voice and pen, heart and hand, purse and person, Charles Partridge has been such a mighty linchpin in the advancing car of spiritual progress that I stand now in New York, the principal scene of his great, unselfish labors, dazed and confounded at his loss and realizing a void to which I cannot reconcile myself."

The speaker then went on to review the many directions of good and use with which Mr. Partridge had been most prominently connected. She highly eulogized *The Spiritual Telegraph*, the paper which he had founded, conducted and paid for during nine years; and told how it had fearlessly rebuked the evils, follies and impositions practiced within as well as without the ranks of Spiritualism, keeping the cause "clean and honorable," and freeing it from the fungi that like ill weeds ever spring up in the ranks of great reforms.

The New York Conference and public meetings, his own wide and unbounded hospitality, the circles he organized, his admirable rostrum speeches, published tracts, letters and writings, above all his brave and dauntless defense and protection of the first martyrs in the cause, the Fox family, the loss of friends, good name and reputation which he endured in this behalf, his social and commercial ostracism and the actual personal dangers which he had to bear in the incipency of the movement, were all referred to with a pathos that brought tears to many eyes and a resistless energy which defied the power of this reporter to follow in detail.

Mrs. Brittan concluded with a poem which it seems she can not reproduce, and resumed her seat amidst hearty applause, in which the spirits rapping through the mediumship of Mrs. Leah Fox Underhill, who sat by Mrs. Brittan's side on the platform, joined most earnestly.

Judge Dalley, President of the Church of the New Spiritual Dispensation, of Brooklyn, was the next speaker, and said in part:

Mr. Chairman, ladies and gentlemen, I esteem myself exceedingly fortunate that I am afforded the opportunity of paying my respects to the man, Charles Partridge, whose memory you have come to commemorate by

Continued on Eighth Page.

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

Overland and Return.

The city of Mexico is not one of beauty nor a joy forever, but it is interesting to Americans on account of its history and antiquity and the great contrast it presents in its architecture as compared with cities of their own land.

Next after the cathedral, the Government palace is the most prominent edifice which occupies the entire side of the great square or Zocalo.

Not far away from the national palace is the National Museum, in which one may spend several days and be very much interested in viewing objects pertaining to the natural history, archaeology and ancient history of Mexico.

In a glass case may be seen the mummified remains of a woman found bricked up in the walls of the inquisition, and crouched at her feet is the evidence of a crime, for which it is desired that you should believe she was smothered to death.

For those who are of a literary turn the National Library is a good place to go to. It occupies what was the church of San Augustin, which as repaired is a fine and imposing edifice.

There are numerous suburban resorts, all within easy reach by street cars, and no city in the United States is better supplied with that kind of public conveyance than is the city of Mexico.

The city of Mexico has been so well written up within the last two years, that scarcely anything new can be said. In some particulars it was a disappointment to your correspondent, and I would not recommend June or July as the best months to go therein.

Another disappointment was the fruit. I made frequent excursions through the market-place, and found it abounding in fruits peculiar to different zones, just as I had previously been informed.

I made frequent excursions through the market-place, and found it abounding in fruits peculiar to different zones, just as I had previously been informed.

The cost of living is greater than it used to be and the blame is placed upon the Americans. No matter what goes wrong now-a-days the railroads and the Americans are responsible for it.

The first Protestant missionary to visit Mexico and establish a Church there was Rev. Mr. Riley, of the Protestant Episcopal Church. Born in Santiago de Chili he was supposed to be eminently adapted to the work.

I came in contact with no Spiritualists in the city of Mexico, although it is quite certain that there are many there. Not many years ago an able paper was published there, bearing the name of La Ilustracion Espiritista, but I learned that it suspended publication a long while since, and I could get no trace of its editor.

Toward the end of June and the beginning of July the rains increased in heaviness and frequency, and for several days many miles of the Mexican Central tract were under water and traffic almost entirely ceased.

Mud and dampness were everywhere, and malaria got in its work on the unacclimated, and your correspondent fell sick, among many others, and was taken to a French Hospital.

Gathering together my effects, I left the city on the following day for the Northern country via the Mexican Central Railroad. By noon we had reached a dryer, balmy atmosphere, and I felt that I had a new lease of life.

As the doctor was going out one evening to his church prayer meeting, I saw him place a derringer of good calibre in his pistol pocket, and I questioned him as to his reason for doing so.

As the doctor was going out one evening to his church prayer meeting, I saw him place a derringer of good calibre in his pistol pocket, and I questioned him as to his reason for doing so.

—their meetings had been broken up by mobs who broke windows, threw missiles, burned their books and at one time made kindling wood of their organ.

On a bright Monday morning I mounted a diligence for Fresnillo, arriving early in the afternoon. This place is a mining village, and has produced much of the precious metals in years gone by.

Psychical Research.

I have been deeply interested in the communications published in your valuable paper, in relation to psychical phenomenon, advising an analytical and scientific investigation of the subject.

An analysis of this subject would embrace a wonderful array of adjuncts, each, seemingly, independent of all the others, yet all so closely allied and interblended that no dividing line can be drawn to define their independent action.

As we tread the mazy pathways that lead into the undefined realms of the mind or the sphere of mental capacity, and attempt to fathom the depths of its action and define the results of the intricate relationships of the many adjuncts connected therewith, we encounter so many obstacles that prevent any real progress, that we become discouraged.

I think it impossible to determine the independent action of even our own minds upon any subject. The illimitable and undefined realms of space, it is generally conceded at the present time, are peopled with an immense number of sentient beings who are invisible to mortal eyes, some of whom have the power to play upon the brain of extremely sensitive organizations, through the laws of psychology, and are thereby enabled to give expression to their thoughts or to further any plan that they propose to originate and carry to a final consummation.

If an amanuensis is employed to write what another dictates, the amanuensis is not responsible for the utterances of the employer, however absurd the sentiments expressed. The amanuensis is only the messenger to convey to paper the thoughts of the one who employs them, and has no voice in relation to what is written.

Those who claim to be mouth-pieces for the high, holy and pure, from the heavenly spheres, should so live that their lives may not give the lie to their claim of angelic guidance and inspiration, and every thought expressed should receive due consideration before being given to the great public as truths.

In the able lecture by Alaric A. Watts, published in the JOURNAL of the 24th of Jan., he says: "In a certain frame of mind or phase of feeling the Spiritualist is laid open to the temptation of a particular class of spirits, that possess the power of neutralizing the processes of the reason, by operating magically upon the will; spirits that possess the subtle power, by infusing themselves into the perceptions and will, of confirming the human being in any opinion which it is his desire to maintain, and to give to any estimate

of things, however erroneous, the aspect of truth. If this is true (and I believe it to be) mediums or those who possess extremely sensitive organizations and who invite the supermundane influences must be more susceptible to these psychical laws than others; and may not much that is detrimental to the best results and highest interests of the spiritual philosophy and the fact of spirit control and influence, be traced to this cause.

This subject requires too much time and space to allow me to dwell upon the many points of interest connected with its elucidation, and I hope that others who have given thought to it, may again come to the front, and awaken an interest that will result in a thorough scientific analysis of this interesting and important science of the soul.

With many kind wishes for the prosperity and success of your valuable JOURNAL and for the peace and happiness of your own household, I ever remain fraternally yours, HELEN MAR.

Spirit Phenomena.

BY GEO. F. A. ILLIDGE.

Can it be? Matter immortal? and shall spirit die? Above the nobler, shall less nobler rise? Shall man alone, for whom all else revives, No resurrection know? Shall man alone, Imperial man be sown in barren ground, Less privileged than grain, on which he feeds? —Young's Night Thoughts.

In his admirable "Book on Mediums," Allan Kardec says: "The incredulous object that the fact of raising tables without a support is impossible, because it is contrary to the law of gravity. We will answer them, firstly, that their denial is not a proof; secondly, that if the fact exists, it may well be contrary to all the known laws; that would prove one thing, that it must rest on unknown law, and that those who deny cannot pretend to know all the laws of nature."

I have invariably found that the most bitter opponents of Spiritualism are those who are either entirely ignorant of its phenomena and philosophy, or have at one time or other been duped by some itinerant vendor of transparent humbuggery, under the guise of spirit phenomena. There are also a large number who ignore the testimony of millions, on the ground that for such occurrences to take place as are accredited to the science room, would be contrary to the known laws of nature; forgetful of the fact that man has but an infinitesimal knowledge of what is, and in his present stage of development would be incapable of grasping and comprehending the laws of the universe as a whole; consequently must, little by little, advance and appropriate, as best he can, the grand truths as they are revealed.

That astounding, and I might say almost incredible, phenomena occur from day to day needs no statement at my hands. I am only surprised that there are any who can see and still doubt; but nevertheless such is a fact, and I might add a fact equally as strange in a metaphysical point of view as the phenomena is in a scientific one. But unreasoning bigotry cannot suppress a truth because it seems beyond the power of comprehension, any more than it can forbid the wind to blow because invisible. There was a time when I looked with doubt at an individual who professed to be a Spiritualist, but never derided nor pointed the finger of scorn for I "knew not" and many, many strange and unaccountable occurrences, classed as "spontaneous phenomena," would loom up before me and I would inwardly say: "After all there must be a foundation of fact." But, again, I would argue that my imagination was doubtlessly over-excited and that around me deceived. Later in life, however, I investigated and became convinced to the contrary; to-day I look upon a Spiritualist as either a philosopher or a fool. The intelligent and critical Spiritualist I consider far in advance of the orthodox Christian who

Or the average college professor who in his ignorance of the subject assumes the whole phenomena to be illusion, unconscious cerebration, or fraud and persistently refuses to investigate, thus rendering pertinent the good old apothegm of Gray: "By ignorance is pride increased; They'll assume who know the least."

The Spiritualist or "camel swallower" who accepts anything and everything purporting to emanate from spirits, devoting much time to writing long dissertations on his experiences with "Dr." this or "Madame" that, who have been imposing on his credulity and over-exciting his imagination in a dark or dimly-lighted room, by the presentation of poorly disguised tricks, I look upon as a veritable species of the genus known as cranks. That more than one specimen of the latter are to be found either directly or indirectly connected with the editorial staff of some of the publications devoted to Spiritualism, is a lamentable fact, but nevertheless does not invalidate the underlying principle of the philosophy of Spiritualism, though its growth may be, and doubtless is, retarded thereby. In fact I am informed that in one instance a firecracker was placed under the chair of an editor of a Spiritualist magazine by a party known to me, during a sitting with a skillful prestidigitator, and its sudden explosion caused the gentleman to jump as though shot up from a spring trap. Without investigating the cause of the detonation he attributed it to a violent manifestation of spirit power brought about by the "explosion of magnetism."

But I am digressing and the object of this article is to recount, in part, the results of one or two sances under conditions which precluded the possibility of fraud or collusion. Perhaps later on I will furnish the readers of the JOURNAL with accounts of a variety of spirit phenomena witnessed by me under "proof" conditions, and of spontaneous manifestations, the occurrence of which are well authenticated.

During a brief stay at Neshamony Falls Camp Meeting, in August, 1883, I had several sittings with Mrs. E. E. Patterson, then of Pittsburg, now of Philadelphia. Some of them were satisfactory, some unsatisfactory. The one to which I shall now refer occurred in the evening at eight o'clock. I sat alone with the medium. Soon after taking our accustomed seats at the table, in a brightly lighted tent, loud raps commenced and many

questions were answered. I also received by independent writing short replies to various queries written on small slips of paper, folded compactly and placed between two slates which were locked. These phases, however, were common during my sittings and on the evening in question I mentally determined on invoking the spirits to give me an absolute and indisputable manifestation of their power to move ponderable matter without contact. Accordingly, with a special object in view, I asked the spirits to move the table to the center of the tent, Mrs. Patterson and I meanwhile resting our hands lightly upon it. They responded by raps in the affirmative and immediately moved it in the direction indicated. When it reached the center I asked if the medium should stand at one end of the tent, directly in front of the table, and I at the other if it would, without contact, return to its starting-point. Two raps indicated "don't know." I then asked if the spirits would try; three raps were given. As Mrs. Patterson turned to go to the end of the tent assigned her I requested that the table be tipped and its contents (slates, pencils and paper) thrown on the floor, which was immediately done, to the chagrin of the medium. By this time we had each taken our respective places—several feet from the table, which remained in the center of the room. Suddently there was a tremulous motion, then it began to twist by jerks, then to move in a straight line, gradually increasing its locomotion, until almost noiselessly it glided to its point of demarcation. Mrs. Patterson then, without contact, requested that it turn around and assume its regular position. One rap indicated that it would not. I then made the request which was complied with.

A noticeable feature of the sance throughout was the fact that the requests of the medium were invariably refused and mine granted, as though to demonstrate that the spirits were striving to satisfy the investigator and not Mrs. P. As soon as the motion of the table ceased I, addressing the spirits, requested a repetition of the phenomenon in the presence of a friend. I then went to the tent of A. McKinley, Esq., of Palenville, N. Y., and together we witnessed a modified repetition i. e., the movement of the table without contact. The spirits stated that their power being well nigh exhausted it was impossible for them to manifest as powerfully—which unquestionably was the case. Now, here was a case of the movement of ponderable and inanimate matter which for the time being seemed endowed with life and intelligence; at any rate intelligence was manifested outside of the medium and myself, thus giving assurance of an intelligent cause, for the movement of the table in answer to my request was unquestionably an intelligent manifestation. Was this a case of "unconscious cerebration," "delusion" or "deception?" Will some theological or scientific savant who ignores the spirit hypothesis answer?

Still more remarkable manifestations of spirit power were witnessed by me on Monday, the 15th of October, 1883, through the mediumship of A. H. Phillips, M. D., at 80 Worcester Square, Boston. About two o'clock in the afternoon, I called and requested a sitting, taking with me two slates which I had purchased and hinged. Dr. Phillips is unquestionably one of the best, if not the best, sensitives it has been my good fortune to encounter. His particular phase is

INDEPENDENT SLATE-WRITING

which in my presence was obtained under strict test conditions and without the use of pencil. On entering the sance room Dr. P. bid me be seated at the table, as carelessly he leaned against the mantle piece a few feet away. I then wrote on a slip of paper the request that a certain spirit friend would write her name between the slates, carefully folded it, and placing it between my own slates, which had never left my hands, I told the Doctor I was ready. "All right," he replied, "hold the slates and await results." Shall I not put a piece of pencil between them? I inquired. "Unnecessary, I never use pencil at my sittings." I then grasped the slates with both hands laterally, conversing meanwhile with Phillips, who continued to lean against the mantle piece. In about three minutes I heard a stretching sound between the slates. Very distinctly, at the same time I could feel a slight undulation, upon the cessation of which three raps were heard on the table. When I opened the slates, in plain bold characters in the center of the inner surface of the outer slate was the name which I had requested. Here then was a remarkable and intelligent phenomena, produced without contact of the sensitive in whose presence it was obtained, and without his ever having touched the slates. By my request Dr. P. then seated himself at the table opposite to me. Taking two of his slates I cleaned them thoroughly, put them together and held them in the same position as the others. The medium then took a lead pencil and resting a finger on one end held the other against the outer surface of the slate towards him. Immediately writing commenced on the inner surface and upon opening the slates at the given signal, three raps, I found the inner surface of each slate completely covered with a message of a private nature and touching on a subject of which I am morally certain the medium knew nothing. In this manner I received several interesting communications from the spirit addressed, together with communications written inversely, and in the regular way, through the Doctor's hand, while he was at times looking at me and talking. Loud rattings were also heard in different parts of the room, and many answers to questions given in this way.

I have again and again requested, John W. Truedell, with whose methods of producing slate-writing I am well acquainted, to get me, if only a scratch, under similar conditions, but he contents himself by saying, "It can't be done."

It is to be regretted that Dr. Phillips, who is a young man, has given up the practice of his mediumship and, as I understand, now devotes himself exclusively to the practice of medicine. The last I heard of him he was at Philadelphia, but wherever he is, I hope he will become convinced that he cannot devote his life to a nobler or more humanitarian work than that of disseminating the knowledge of immortality. More anon on this subject.

New Haven, Conn.

The most heavily loaded infantry soldier is the Swiss; when fully equipped he carries a load of 34,405 kilograms, while the Russian carries 31,368, the Italian 30,540, the English 25,308, the German 23,250, the French 27,750, and the Austrian 27,720.

Horsford's Acid Phosphate.

Dr. J. L. PRATT, Greenfield, Ill., says: "It is all that it claims to be—invaluable as a tonic in any case where an acid tonic is indicated."

Woman and the Household.

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

THIS LIFE IS WHAT WE MAKE IT.

Let's oftener talk of noble deeds, And rarer of the bad ones, And sing about our happy days, And not about the sad ones.

WOMAN'S PERPLEXITIES.

"Oh, dear," sighs many a woman, as her eye glances over this column, "what can we do for others? The cares of our own households eat up our very lives. We can be nothing but housekeepers."

It is true, no one but a housekeeper, knows what are her perplexities. The present tiresome way of going through the week's work, is something which the independence of man, and his power of working out his plans, would long since have relegated to the past.

The true way to keep house and bring up a family of children, is one of woman's problems. How much time, money and strength are to be devoted to comfort, how much to mere appearances, and how much to intellectual, ethical and spiritual purposes?

Of one thing we may be sure: that money spent on display, or for impressing one's neighbors, will never be a blessing. They who have the means, however, owe it to themselves and their children, to have things about them as tasteful and lovely as circumstances will allow.

As we look forward to that Better Life beyond this brief existence, do we not picture its fragrant flowers, its enchanting music, its murmuring seas, its glowing skies, as a necessary setting to those lovely angels whose every movement is a melodious expression of goodness?

THE DANGER.

The danger lies in being overwhelmed by cares. We are buried under many burdens. Too many things are done under one roof to be done well. It is a fact that inventions, like comets, drag along tails after them.

I see no way out except through co-operation of some kinds of work, and the simplification of others. The bread-making and laundry work are the first which must go.

In the days of Queen Bess, a palace had neither glazed windows, nor stoves, nor flooring. The walls were hung with tapestry which needed no change for centuries.

My lady, stately and gracious, wrought with her maids, Penelope like, upon her endless broderie. Through the long, slow years her unfasting fingers drew the needles in and out as steadily as the shuttle of Time itself.

The placid brain of the old world was never troubled by the thoughts which vex us now. The sharp, clear atmosphere of our age and country, have instituted a new order of things. Another set of wants are developed in every direction.

HOW IT AFFECTS THE HOUSEHOLD.

Woman's activities are made up of a countless number of little things. A mental tension serves to keep her unduly sensitive. Every nerve surface is exposed. Multiplied demands leave little time for her naturally tender and loving spirit to draw from the great reservoir of Infinite Love, the sweetly healing power of which is so necessary to any true repose, culture and unfoldment.

The spirit of the age, like a monster polyp, stretches out its tentacles in all directions. Thought soars to Heaven, it sinks to the nether world. And woman has dared to think, to do and to be, as never before. She is feeling her way in the midst of all this growth, but harmoniously,—no change can be that,—but with less friction and tumult than might be expected. The household still remains as the center of human life. The Home continues to be the ideal place of refuge amidst all change.

BOOK REVIEWS.

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

SOCIALISM. By A. J. Starkweather and S. Robert Wilson. New York: J. W. Lovell Company.

This book is an intense expression of the agitation which prevails the thinking workers of the present, and is prophetic of the turmoil, not to say anarchy, which awaits the future, unless wise and judiciously solved the problems which are with rapid development coming to the front.

Such authors call "a few modest changes," and expect by them to destroy all party distinctions, political chicane and fraud, for "then monopolists would not nominate candidates whom they knew would be certain of defeat, and who, elected, could pass no laws in the interest of their masters, unless sanctioned by a majority of all the voters, and then it would cost too much to buy; in fact the majority are so honest as to be unpurchasable."

Yet the authors imply on every page that the present government, officials, from president down to the lowest, are corrupt, and have a vested interest in their own corruption, and that the only way to get rid of them is to have a new government, and that the only way to get rid of the present government is to have a new government.

But the most Utopian scheme is to make the government a joint-stock association. The government is to own everything and direct everything. It is to manage the railroads, it does, the post offices, and taking the land, direct any honest labor thereon, and supervise and own every factory. In this brief notice we cannot enter into a discussion of these questions, but we must say that such a governmental control of private affairs strikes us as contrary to the genius of progress.

Prof. J. R. Buchanan's Sarcognomy.

The American Homoeopath of New York, says: "Of the very highest importance in the healing art is a work just issued by the venerable Professor Buchanan. We have read the book from cover to cover with unabated attention; and it is replete with ideas, suggestions, practical hints, and conclusions of eminent value to every practitioner, who is himself enough of a natural physician to appreciate and apply them."

LIFE, LETTERS AND POSTHUMOUS WORKS OF Fredrika Bremer. Edited by her sister, Charlotte Bremer. New York: John W. Lovell Company. Pp. 433. 12mo.

This is the 44th number of the library series of the publishers, and is a miracle of cheapness at twenty cents, as are, in fact, all these publications. Everything Fredrika Bremer wrote has a weird charm, and some of the sketches in this volume are delightful.

New Books Received.

RALPH WALDO EMERSON. By Oliver Wendell Holmes. American Men of Letters Series. Boston: Houghton, Mifflin & Co. Price, cloth bound, \$1.25.

THE LIFE OF ABRAHAM LINCOLN. By the Hon. Isaac N. Arnold. Chicago: Jansen, McClurg & Co. 8vo, gilt top, 462 pages. Price, \$2.50.

New Music Received.

FOND MEMORIES OF HOME. Grand Waltz. By Jas. J. Freeman. New York: Spear & Dehnhoff. Price 50 cents.

Magazines for February not Before Mentioned.

BABYLAND. (Published at 18 Spruce St., New York.) In Babyland for February "The Baby's Bath" with all that pertains to it, by Marion Harland, makes one of the most interesting and practical subjects yet touched upon by this magazine. An important article on "False Croup"; its prevention and treatment, is by Dr. John H. Ripley, professor of the diseases of children at the New York Polyclinic.

YOUNG FOLKS. (The Cherony Publishing Co., New York.) A semi-monthly with original and selected stories, sketches and poems, in English and German, in parallel columns. This way of reading German will be found very instructive.

NOTES AND QUERIES. (S. C. & L. M. Gould, Manchester, N. H.) Answers in all departments of literature will be found to the Notes and Queries, and will be a help to the teacher and pupil.

THE PHRENOLOGICAL MAGAZINE. (L. N. Fowler, London, Eng.) An article on Mr. Robert Ingersoll, with portrait, opens this month's issue. The Religion of Phrenology; George Eliot and Phrenology; The Philosophy of Sleep and Wakefulness; Influence of Mind over Body, and the Hydeborough Mystery, a continued story; these, with poetry, make up the contents.

THE VACCINATION INQUIRER. (Published at 114 Victoria Street, Westminster, S. W., England.) This Health Review is published monthly by the London Society for the Abolition of Compulsory Vaccination.

THE INDEPENDENT PULPIT. James D. Shaw, Waco, Texas.) This number comes to us containing much good and instructive reading matter.

Magazines for March Received.

THE MAGAZINE OF ART. (Cassell & Co., New York.) The Frontispiece of the March number of the Magazine of Art will attract many admirers by the homely tale it tells. Most people like a picture with a story and can always find much to interest them. E. D. Millet's "No Unwelcome Guest," is as suggestive as it is pleasant. Mr. Frank Hollis is the artist whose home is described this month, and the description gives us an insight into an attractive and beautiful home. Other fine articles are: The Madonna Ansidei, by Claude Phillips, with two illustrations—Raphael's famous painting; The Artist in Corsica, by E. T. Compton; Nicolas Poussin, by Richard Heath; Portraiture in France, by R. A. M. Stevenson; A chapter on English Sculptured Stones, and A Tuscan May-Day.

THE ATLANTIC MONTHLY. (Houghton, Mifflin & Co., Boston.) The Prophet of the Great Smokey Mountains, by Charles Egbert Craddock, opens this number and is well worth the place it occupies. It is followed by The Consolidations of the Colonies; The Soraph Speech; A Plunge into Slumber; Madame Mohl, Her Salon and Her Friends, third paper; The Brown-Stone Boy; The Book of Hours; Flake White; A Marsh Island; The Head of Nobe; The Mother of Turgenieff; Ghosts; A Country Gentleman; Time in Shakespeare's Comedies; A New Portfolio; Two Historic Americans; Miss Thomas's Poems; Carlyle in London; The Contributors' Club; Books of the Month.

CASSELL'S FAMILY MAGAZINE. (Cassell & Co., New York.) As usual this number of Cassell's Family Magazine comes to us with a good and readable contents: A Diamond in the Rough and Sweet Christabel are the continued stories. In the Country; Life at an American College; Our Model Reading Club, are interesting, and the poems and short articles help to make this a good number.

GODEY'S LADY'S BOOK. (J. H. Maulsbeek & Co., Philadelphia, Penn.) Godey's comes out each month with some fresh attraction. A new story by Miss Rolliston, called Janie, opens in this number. Under Grey Skies; Dreeding of the Weird and No Motive, will be found of interest; and the fashion notes and plates will please the ladies.

ALDEN'S JUVENILE GEM. (John B. Alden, New York.) A weekly paper for the young, with monthly illustrated supplement.

THE NOVELIST. (John B. Alden, New York.) The publisher aims to have this weekly paper devoted to high class fiction and choice recreative reading.

Two Modern American Fables.

A FASHIONABLE MOUSE. "We do live in the meanest little hole in the world, mamma," said a young lady mouse. "I really am ashamed of asking my fashionable friends to call." "Well, my dear, I was born in this hole, and it was the homestead of our family since our remote ancestor came over in a big cheese in the May Flower. But times change, and we must change with them." So to please her daughter the good-natured matron had the hole enlarged, and the furniture renovated, and by the addition of a few articles of vertu and bric-a-brac it assumed quite a genteel appearance.

THE DEGRACED FOX. A fox, who had dined on a fat goose, preserved the skin and feathers, and put them on for a sky visit to a poultry-yard. He, however, acted his part so badly, running on four legs when he ought to have waddled on two, that he was hissed off the barn-floor by two venerable ganders.

Moral.—Never attempt a role for which you have no talent. Whatever you do, don't make a goose of yourself.—Cassell's Family Magazine.

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The RELIGIO-PHILOSOPHICAL JOURNAL desires it to be distinctly understood that it can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and open discussion within certain limits is invited, and in these circumstances writers are alone responsible for the articles to which their names are attached.

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

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

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

CHICAGO, ILL., Saturday, February 28, 1885.

Ignorance of Pietists and Scholars.

Every day proofs come up of the profound ignorance and stolid indifference or blinding prejudice of pious preachers, intellectual students and self-satisfied scientists, in regard to psychic laws and forces and the inner life and infinite relations of man. A few days since a newspaper correspondent made report of a revival in an eastern town, and described graphically the shouting and excitement, the crowds around the "anxious seat," the waving of hands, the groans and tremblings and falling down of those who were seized with "the power," to be prayed over by ignorant preachers kneeling around their prostrate forms.

Still later comes a telegram in a daily journal telling of another wild and ignorant excitement at Wells Bottom, Ohio. We wish, for the sake of the rest of mankind, that such an affair was an "Ohio idea," or a "local issue" unknown elsewhere; but unfortunately this is not the case. Part of the telegram is as follows:

Last Friday night Christian Dongel, a German infidel of wealth and influence in the community, attended church for the first time. He sat in the rear and preserved a stolid indifference until an invitation for mourners to come to the altar was given when, with a loud cry for mercy, he ran like one possessed to the altar and knelt down. The congregation was surprised into silence for a moment, then comprehending the situation it broke into a frenzy of shouting and yelling. Benches were pulled up, men picked up chairs and smashed them against the walls, while crowds marched up and down the aisles singing and shouting in their mad joy. A number of ladies fainted, and one, a Miss Lewis, went into a trance in which she yet lies. Her limbs are warm and pliable. The face presents every appearance of health. A faint breath is perceptible, but all efforts to arouse her have proven unavailing.

Toward midnight Dongel professed conversion. He sprang up suddenly, knocking the minister violently against the pulpit, cutting his head and face severely. No heed was given to this, and the preacher, with blood streaming down his face, led a procession of men who carried Dongel on their shoulders, followed by women waving handkerchiefs, up and down the aisles. All were shouting at the top of their voices, and the meeting continued until all were exhausted.

The pow-wow ended in the arrest of poor Dongel, who grew violent and dangerous. We have heard of exciting scenes at spiritual seances, but they were gentle and orderly compared to this evangelical saturnalia; and Spiritualists have some comprehension of the causes of such excess and some rational ability to curb it, which these people had not.

Note the conditions and symptoms. Crowded houses, addressed by "ministers of the gospel" bent on saving souls after this strange fashion, and using violent efforts of voice and gesture and will to stir up in others the wild excitement into which they lash their own souls. The very air pulsing with these wild tides, shouts and groans, from every quarter, an unwholesome mingling and confusion of psychological influences of the most unbalanced and abnormal kind, and then come tremblings and falling down lifeless with "the power" and shouts of rejoicing that "the Lord is here!"

It is mesmeric and psychologic influence, exerted in the most ignorant and harmful ways, with a slight occasional mingling of a higher spiritual power, a rare gleam of pure white light amidst the red glare of animal feeling and the murky shades of impious ignorance. It would seem as though thoughtful clergymen would feel ashamed and humiliated if they took any part in such "revivals of religion." Perhaps they may, but the Littlejohns and Knappes, the Moodys and the Pentecosts rope them in, and manage to have the platforms on which they rant and talk pious nonsense filled with black coats and white cravats, giving respectable endorsement to their vagaries.

How can a spiritual-minded minister listen to Pentecost's hymn,

"Jesus Christ has done it all
 Nothing's left for me to do,"

and endorse such stuff by his platform presence, and then preach in favor of good works as needful to salvation from his own pulpit

the next Sunday? Men must be hard run to stoop so low. Give us psychic research and knowledge of man as a spiritual being and such "revivals of religion" will live only in history and be held up only as proofs of the ignorance and superstition of a darker past.

Now comes scholarly ignorance. In his "Origin of Religious Belief," a work in which is much of value, L. Baring-Gould says: "When spectres are said to have been seen, it is evident that the seer is of sluggish intellect; and, as a matter of fact, it will be found that ghost seers are not imaginative, but prosaic personages."

Decidedly cool is this! An insult to the thousands of intelligent persons who have seen spirit-forms time and again. Or else it is a proof of the dense ignorance on this matter of a man well informed on many subjects. He may serve as a specimen of scholarly ignorance of spiritual things.

Then we have a class of men who do not know, and who do not wish to learn; or rather two classes—thick-headed numskulls and egotistic so-called "scientists." No hope for either of them, of course. Ignorant they are and will be, if they can have their own blind way. Professor Newcomb who says that ghosts should not be investigated, may stand as a sample of the latter class. To such the old proverb: "None so blind as those that won't see," applies. Whether ghosts shall be considered weird, miraculous and fearful, or the real appearances, naturally and under law, not as haunting fiends, but as friendly and welcome angel visitants, is a matter of some moment to many of the best men and women on earth to-day. These thoughtful investigators feel that these heavenly visitants, if it be shown that they really come, open shining vistas to truths touching man's being and destiny, that it must be well to look through toward heavenly heights. They want spiritual study and psychic research, while bigoted and blind revivalist pietists, and scientists of the Newcomb type would ignore all this and so remain in ignorance. Let them drift—the world is leaving them behind.

National Arbitration League.

While, in the present condition of man, wars are inevitable, they must cease with his higher and more harmonious development, and with the culture of his moral and spiritual nature. We need not lose sight of the noble heroism of the soldier, or of the devoted self-sacrifice so often seen on battle fields; nor need we depreciate the courage, fidelity and discipline which have come from training in this fearful school. Yet all these good results can be gained more abundantly in better ways in the good time coming—which will come just as fast as hosts of men and women, visible and invisible, help its advent.

To live safe from peril or death at the bloody hands of his fighting fellows, to close up in peace the work of life on earth, to go through the discipline and toil and triumph of that life, and so be ready for the life beyond, is the natural path of pleasantness and peace which all are trying to reach. The ready intercourse between nations, the amity and mutual interest of commerce, the growth of wide personal acquaintance and relations between those of different races and religions—softening prejudice, decreasing hatred and increasing fraternity—all tend in this direction.

Federation of the world is the practical way to end national wars—bloody and costly and often fruitless games, played when kings ruled, and fit only to end when the people rule. National arbitration must open the way for ending wars between nations. Decent neighbors arbitrate, but do not fight or rob to settle their disputes; why cannot decent nations do the same? For a long time the best men have been asking this question and taking steps toward a practical answer.

Some years ago an address was given in Washington by G. B. Stebbins, in which a world's convention of all races and religions, to meet and learn from each other, was spoken of as a future possibility, and with it the coming of peace between all peoples. S. M. Baldwin, a bookseller in that city, an unpretending but devoted man, took up the idea and spent much time in enlisting competent persons in his efforts; little known himself, and only aiming to engage others in a good cause. The result has been the formation of a National Arbitration League which has held annual meetings in Washington, and partially under whose auspices a large and influential convention was held in Philadelphia in Nov. 1883. The meeting for 1884 was passed by, owing to the excitement of the political campaign, but it will be held in Nov. of this year, and a congress of nations, to be called by the United States Government in 1892, the fourth centennial of the discovery of America by Columbus, is hoped for, at which plans may be laid for the decrease and end of national military establishments, and a World's Peace Jubilee in 1900! Surely a consummation devoutly to be wished!

A handsome pamphlet of 75 pages, making partial report of the Philadelphia Convention, is before us. The late bishop Matthew Simpson, one of the best and ablest and most liberal men in the Methodist Church, acted as President, and Bernard T. Janney of Washington—a Vice-President of the National League and a well-known Quaker—was Secretary. Letters from Hon. F. P. Stanton, ex-Governor of Kansas and President of the National League, from Rev. Dr. Wayland, U. S. Grant, and the Secretary of the Arbitration Society of London, and Charles Lemonnier of Geneva, Switzerland, and others were read; addresses from B. C. Hobbs, ex-State School

Superintendent of Indiana, Rev. Dr. Malin, Dr. Bland, Rev. C. G. Ames, P. C. Garrett, Alfred H. Love, the President and others were delivered and fit resolves passed. No woman appears to have taken part. This is a grave mistake, for peace on earth cannot come without the help of woman.

It was stated that thirty-three courts of international arbitration had been held and disputes there settled peaceably, our late Geneva arbitration a notable instance. Twenty-two of these had been since 1870, showing the growing feeling in their favor.

The United States has honorably led by being a party in eighteen such settlements, England coming next in twelve cases. Five nations not counted as Christian—China, Japan, Persia, Afghanistan and Turkey—have thus settled international difficulties, the growing favor toward this method being broader than a sect or party.

The annual war-costs of Christendom are given from Hon. H. Richards, M. P.

Armies and navies	\$920,000,000
Interest on money in navy yards, guns, ships, etc.	150,280,000
Loss of labor of 5,000,000 soldiers	1,281,190,000
Total	\$2,051,470,000

That vast sum, wisely spent in peaceful art and industry, and in mental, moral and spiritual culture and scientific study, would banish poverty and fill the world with joy and beauty. Our readers will be interested in this glimpse of the doings of the excellent National Arbitration League. Its secretary, Bernard T. Janney, Washington, D. C., would no doubt cordially give further information, as would S. M. Baldwin, 433 Street, near Pennsylvania avenue, in the same city.

Religion and Rinks.

The Northwestern Christian Advocate seems to be running mad over the Roller Skating Rink, and this is what the Interior, the leading Presbyterian paper, says of its Methodist co-worker's frantic fulminations:

Our contemporary, the Northwestern Christian Advocate, opens a furious cannonade upon the skating rinks. It cautions all parents to utterly prohibit their children from visiting the rink? refers to a young girl who was abducted from a rink; says "the satanic fact is that the element present is miscellaneous;" "The conversation of the spectators would make any pure lady's face burn;" "It is an institution which serves as a very hell-mouth;" "The miscellaneous dance and its twin, the rink, have done more evil than you will allow us here to describe;" "God pity the regiments of lambs who run this gauntlet of all that is dangerous, presumptuous, and alarming. The real, awful list of losses in virtue and honor and innocence during the present winter ought to tempt a man to dynamite beneath these satanic traps." Our Methodist brethren always express themselves energetically—sometimes, as in this case, irritably. Our recollection, they would not say that Christian people ought to blow up the rinks with dynamite. It would not be beneficial to the regiments of lambs to convert them so suddenly into devilled muton. Still, when our esteemed contemporary blazes away with his repeating-ride—a weapon that grows hotter with every explosion—and keeps it up in this way, we know that he has seen something.

While we admire the wit of our Presbyterian neighbor, its lack of reverence must be appalling to our Methodist contemporary. The cause of this holy wrath is that in many places when a religious revival was being held a roller rink was built and at once the church was forsaken by all the young people, and the revival a dead failure while the rink was an entire success. So the physicians are now being interviewed as to whether the skating is detrimental to health. Many of the most eminent declare that, in moderation, it is not injurious to health. Still another device of the adversary is Progressive Euchre, which is now rending the hearts of our orthodox neighbors. It is too late to wait over the preference of young people for exhilarating amusement and their neglect of the evangelical scheme of salvation. The world, and especially the younger portion, is rapidly getting beyond the influence of old-fashioned religious "revivals" and learning that true religion is not to be got by any hot-house or forcing process.

Teach your sons and daughters to be pure and highminded, and bestow upon them good principles; in other words, be honorable and upright yourselves, transmit these qualities to your children and then patiently cultivate them by precept and example. Teach children moderation, temperance and self-control in all things and they will have such mental and moral reserves that you need fear no contamination from roller rinks, progressive euchre, or even Harrison's revivals. Make your church service and teaching so truthful that they will appeal to the common sense and that pleasure and profit may be gathered from them as well as from amusements alone, let the prayer meeting be made a lecture full of information upon the history of the Bible and compare it with other bibles and ancient literature, and you will soon find your prayer meetings filled with an interested audience of young as well as old people, and there need be no fear of the rink—where, with good music and pleasant, cheerful company, the young people will cultivate grace of movement, and develop the physical.

Look out for him! A Connecticut subscriber writes:

"I wish to ask you in reference to a man who came here yesterday, giving his name as Briggs, professing to be a medium, and to have been developed along with Mrs. M. E. Lord, for the same phases of mediumship as she, and for independent slate-writing. He said he had sat for you, and you had arranged for three circles for him while he was in Chicago, and had expressed your faith in him as a medium."

Briggs is an arrant impostor. His story as told above is untrue. The JOURNAL has several times cautioned the public against this tramp.

A gentleman, spending the winter in Washington, writes: "There is a great deal of Spiritualism here, if one only knows where to find it. Mrs. Spence is speaking here to interested audiences."

Relative Antiquity of the Bibles of the World.

From San Francisco papers we glean the following concerning a recent discussion in that city between Rev. Dr. J. P. Newman and our contributor, Wm. Emmette Coleman.

Dr. Newman, it appears, delivered to a crowded audience, for the benefit of the Young Men's Christian Association, a lecture on "The Seven Bibles of the World." The Doctor claimed that the Christian Bible was the oldest book in the world; that all scholars agree that Moses wrote the Pentateuch 1500 B. C.; that the oldest of the other sacred books of the world only dated from about 1200 B. C.; thus giving Moses 300 years the start of all the other inspired writers; that the Chinese had no writing 1600 B. C., and Confucius only dated from 550 B. C.; that the Vedas date from 1100 B. C.; and that the Christian Bible contained three doctrines not found in any of the other Bibles,—the Fatherhood of God, the Brotherhood of Man, and the Elevation of Woman.

To this Mr. Coleman replied in the San Francisco Post, that the Doctor had ignored the oldest sacred book in the world, the Egyptian "Book of the Dead," which dates back to the fourth dynasty, several thousand years before Moses, and which was so old, over 1000 years before Moses, as to be partly unintelligible; that nearly all Egyptologists are agreed that the Hebrew Exodus occurred under Merneptah about 1300 B. C., and the Pentateuch could not have been written till 1260 or 1250 B. C., instead of 1500 B. C.; that all untrammeled scholars now admit that a large part of the Pentateuch was not written by Moses, and it is doubtful if any was; that the sacred "Shu-king" of the Chinese contained writings as old as 2100 B. C.; that no Sanskritist places the oldest Vedas as late as 1100 B. C., the oldest hymns dating from at least 1400 B. C., and that the three doctrines above named are found in other sacred books,—the *Dyau-Pitar* or "Heaven-Father" of the Vedas being instanced.

In an interview with a Post reporter Dr. Newman repeated his former assertions, citing the Encyclopedias, including Appleton's, as confirming his date for Moses, and citing Legge, Williams, Medhurst and Chalmers as confirmatory of his statements concerning the Chinese writings. He also referred to Marshman as the best historian of India, and said that owing to the unsettled state of the Egyptian chronology the date of the "Book of the Dead" was not known.

Mr. Coleman replied in the Post at length, giving numerous quotations from leading authorities on all the points involved in the discussion, in support of his statements. He quoted Appleton's *Cyclopaedia* as endorsing his date of the Exodus in three passages, and claimed that none of the standard encyclopedias endorsed the Doctor's date. According to the *shortest* Egyptian chronology the "Book of the Dead" was over 1000 years older than Moses, with 14 dynasties of kings between the two. Legge places the earliest Chinese writings at 3200 B. C., and says parts of the "Shu-king" were written 2100 B. C. Williams and Medhurst say the same thing substantially of the "Shu-king," and Chalmers says the Chinese had writing before 1600 B. C. Marshman places the Vedas at 1400 B. C. All of the Doctor's authorities seem to have been quoted against him by Mr. Coleman. The latter gentleman requested his readers to examine, in the libraries, the works quoted by him, and to publish in the Post any error detected. None have been so published. He also challenged Dr. Newman to dispute the truth of his quotations and references and his historical statements. Mr. Coleman named a long list of able theologians and scholars of various countries who deny the Mosaic authorship of the Pentateuch; and quoted from the latest orthodox work, Dr. Ladd's "Doctrine of Sacred Scripture," that among scholars of all shades of opinion those who still believe in the Mosaic authorship of the Pentateuch are "too few to be worthy of counting," and that among scholars the Mosaic authorship "is no longer debated by modern criticism."

Dr. Newman having offered no reply to Mr. Coleman's last article, the discussion closed.

Unconstitutional—Important to Doctors.

In another column is republished from a Missouri paper a most important decision by Judge Noonan, declaring the law creating the State Board of Health, unconstitutional in parts most vital to the welfare of doctor factories and impudic practitioners. The statute law of Missouri as to the State Board of Health, is substantially the same as that of Illinois. In fact the medical laws in several States have been modelled after that of Illinois and all have the same fatal defect, so clearly pointed out in Judge Noonan's decision.

The stupendous absurdity, to say nothing of the danger to personal rights, of vesting doctors of medicine with powers of a judicial nature to enable them to advance their professional interests and personal profits, should be apparent to the most superficial observer. Medical laws and Boards of Health when created wholly in the interests of the public are useful and necessary, but thus far they have all offered advantages to diplomized ignorance; legalizing charlatanism and imposing hardships upon many worthy and competent people.

The JOURNAL does not join in the wholesale denunciation of medical laws prevalent in some quarters. The Illinois law with all its defects has done infinitely more good than harm. This can be demonstrated to the satisfaction of the most violent opponent, if he will but study the workings of the law for

the past seven years. When the obnoxious features which now make these laws unconstitutional on the one hand and in the special interest of a class on the other are remedied, there will be no opposition to them from respectable people.

GENERAL ITEMS.

Dr. E. W. Stevens, Rock Prairie, Wisconsin, kindly donates fifty cents to the poor fund—a worthy cause.

Ex-Judge A. G. W. Carter passed to spirit life from Cincinnati on the 21st inst, after a lengthy illness.

Mrs. Maud E. Lord was in Philadelphia last week, filling an engagement with the Seybert Commission.

Dr. J. K. Bailey spoke at Marshallton, Pa., Feb. 1st; at Unionville, Pa., Feb. 8th; and at Kennett Square, Pa., Feb. 18th. Address him, P. O. Box 123, Scranton, Pa.

Mrs. S. F. De Wolfe, unconscious trance-speaker, will lecture before the Peoples' Society of Spiritualists in Martine's Hall, Ada St., near Madison, at 3 o'clock P. M., next Sunday.

Mrs. M. A. Fitch, an excellent medium, and highly respected by all who knew her, passed to spirit life on Thursday of last week, at her residence near the corner of Clinton and Van Buren Sts., this city.

A very critical and experienced investigator from New York City, had a sitting last week with Mrs. R. C. Simpson of this city, which was pronounced eminently satisfactory, in that direct spirit messages of a test nature were obtained.

Col. Ingersoll is making the necessary preparations for a five years' tour through Europe. If not a millionaire, he is pretty well assured of an income of \$100,000 a year for the future, and proposes from this time on to take things easy.

We regret to learn that "M. A. (Oxon.)" has had a relapse, but has now partially recovered therefrom. It has thrown him back somewhat, but his physicians think that time and rest are only needed to restore him to health.

From Bloomington, Illinois, on the 20th inst, Dr. C. Wakefield passed to spirit-life after a brief illness of one week. Dr. Wakefield was seventy years old and well-known in connection with Wakefield's medicines. He had long been a Spiritualist and was the most liberal patron of the "Broad Gauge" Church of Bloomington. He was a kind and honorable man and a most exemplary citizen.

In accordance with late arrangements, a student who is proficient in the modern languages, mathematics and the natural sciences, will be able to enter and pass through Harvard without being able to distinguish Alpha from Omega. The student is not allowed to drop out both Greek and Latin, but may select one or the other. Although the option extends to either language, it will probably be more often applied to Greek than to Latin.

The Baptist Bethel, Hanover street, Boston, is said to be haunted. Sailors who lodged there one night heard the sawing and splitting of wood in the basement when no one was there, and in the rooms above them there were sounds indicating that the settees were being smashed. They investigated but could detect no earthly agents at work.

A Group of Generals! We have received from the Century Co., New York, a largesized sheet containing a group of the Generals to appear in the series of Illustrated War Papers, by Federal and Confederate Generals, now being published in the *Century Magazine*. It is a well designed sheet; the portraits are good and said to be life-like, and it is well worth preserving.

Mrs. Mary A. Livermore, lectured to about three hundred and fifty people in Chicago one night last week, on "Wendell Phillips and his times." Speaking of Garrison's struggles in starting the *Liberator*, she illustrated one of the difficulties reformers have to contend with, by saying that she and her sister had begged their father to let them hide the obnoxious paper when they received calls. The JOURNAL can name a person who manifests the same moral cowardice as to Spiritualism.

Abraham James, at one time a resident of Chicago, passed to spirit life a few days ago, in Oregon, aged seventy-seven. While living in the oil regions of Pennsylvania, he said that a spirit pointed out to him, on one occasion, a locality where an inexhaustible supply of oil could be obtained. A company was organized, a well sunk, and a hundred and fifty barrels of crude petroleum flowed therefrom daily. It is stated that James left Pennsylvania with \$500,000.

"The Apotheosis of Christ; or, The New Marriage," is the heading of a small volume by Charles Welles. He contends in the interests of Mormonism, that polygamy is sanctioned by the Old and the New Testament. He argues that the laws forbidding polygamy are responsible for most of the social evils of the present day, and that the millennium will be ushered in by the universal recognition of polygamy. The great question now is, What is the next absurdity that the Christian Bible will be called upon to sustain?

Mr. Horace Howard Furness of Philadelphia, the distinguished Shakespearean scholar, and editor, has given \$1,000 to establish a prize fund in memory of his deceased wife, who edited a concordance of Shakespeare's Poems. It is to be named the Kate Rogers Furness Prize Fund, and the income is to be divided into two prizes, which are to be granted to the two highest competitors of the senior class in essays on some Shakespearean or Elizabethan subject.

Mrs. Hardinge-Britten lectures at Berkeley Hall, Boston, the first two Sundays in March, and can speak at one or two adjacent places during the week. She speaks for the First Spiritualist Society at Republican Hall, 33rd street, New York, the third and fourth Sundays of March, and expects to return to England in April. Address her at 345 West 34th street, New York.

H. C. Sessions, Cheney, W. T., says, in writing to this office, "If there are any good mediums going West, they might find it to their advantage to stop at Cheney. It is on the Northern Pacific Railroad." Mr. Sessions will guarantee full free, and a large congregation of inquiring men and women, and he thinks there would be a liberal contribution. He has hopes that a society will be organized in a few months.

On last Sunday evening at Kansas City, while L. C. Howe was making the introductory remarks preceding the evening service, Dr. Britt, an old Spiritualist and long-time resident of St. Louis, and lately removed to the former city, who was one of the audience, passed to spirit-life without a struggle. Some confusion naturally ensued, but the services were not broken up. Dr. Thora, who was present, said Dr. Britt had heart-disease.

The Messiah's Advocate of Oakland, Cal., in an article on Spiritualism by H. D. Irwin, says: "The converts to Spiritualism are not confined to the ranks of infidelity and skepticism. Thousands of church members and attendants are continually giving in their adherence to this faith. There is no occasion for surprise in this. Nay, we expect to see the great body of Protestants, who cling to the doctrine of conscious spirit existence in death, yet embrace this doctrine. No teaching ever promulgated was so sought to the want of man as is Spiritualism."

The other day a candidate for the U. S. Senate and the caucus nominee of his legislative supporters, finding it difficult and probably impossible to secure enough votes, telegraphed to Chicago calling for the presence and active assistance of a professional gambler, a man who has acquired fortune and influence by the vilest methods. As a whipper-in of the recalcitrant tools of gamblers and thieves, this king-bee among the fraternity has always been successful. How a man ought to enjoy senatorial honors after being placed in his seat by a gambling-house keeper. With what dignity will he wear the toga, and what a striking example he will be of the beauty, justice and utility of a free(?) government—provided he gets elected.

The people in and around the villages of Wernersville and Brownsville, in Heidelberg Township, Berks county, Pa., are greatly excited over a story that has leaked out concerning a number of persons who are hunting for a chest full of gold said to be hidden under a rock in a valley, called the Indian Gap, on the South Mountain, not far from Cushion Peak, near Wernersville. The principal members of the searching party are a girl named Lena Sternbach, aged seventeen years, whose parents live in the Southeastern part of North Heidelberg Township, and several men living near the Mountain Home, Wernersville. Two visited the place on Christmas Eve, accompanied by the father of the girl, and they say that they had reached the chest, when a horrible noise began, and they then postponed the search.

At a faith-cure meeting lately held in Louisville, Ky., Mrs. John Moack, wife of a prominent tobaccoist and the mother of an eleven-year-old girl, announced that the child was born totally deaf and dumb, and that it had suddenly been restored to hearing and speech. The audience was very much excited when she proceeded to relate that four of her children had been similarly cured through her exercise of faith. The oldest daughter, Kate is twenty-three. At the age of three years she suffered from a severe attack of scarlet fever, which almost destroyed her sense of hearing and speech. She is now restored to the full possession of these faculties, and converses with intelligence, though she exhibited an ignorance of the meaning of words. Lullie, aged fifteen, at the age of three years also had scarlet fever, which destroyed her sense of speech and hearing, leaving her deaf and dumb. She now appears to hear as well as anybody, and is rapidly learning to talk. Annie is seventeen years old. At the age of one she came near dying with scarlet fever, which left her almost entirely deaf and dumb. She is now able to hear and can talk. These girls are all exceptionally bright-looking, and are about the average in intelligence. They have been brought up carefully, but have been treated as though they were deaf mutes, it being almost impossible to make three of them hear the loudest noise, while the fourth could hear absolutely nothing. That a change has been wrought there can be no question.

In the plains of India at the commencement of the monsoon storms, it is then the lightning runs like snakes all over the sky at the rate of three or four flashes a second, and the thunder roars without a break for frequently one or two hours at a time. "During twelve years' residence in India," writes a correspondent of Nature, "I heard of only two human beings, and I think, three buildings, being struck, although in parts of Lower Bengal the population amounts to more than 600 to the square mile. I always attributed the scarcity of accidents to the great depth of the stratum of heated air next to the ground keeping the clouds at such a height that most of the flashes pass from cloud to cloud and very few reach the earth." The American stove and rocking chair have appeared in Rome. Massachusetts clergymen receive \$5 each time they open court with prayer.

Attack on the Catholics.

The Rev. Dr. Fulton Opposes the Freedom of Worship Bill—He Says that the Reason Mr. Cleveland has Been Elected is His Veto of a Measure—The Last Sermon in His Church.

Rev. Justin D. Fulton preached his last sermon in the Centennial Baptist Church, Clermont Avenue, Brooklyn, only a short time ago. At the request of the Evangelical Alliance Mr. Fulton took for his subject the Freedom of Worship Bill now before the Legislature of New York, of which Gov. Hill is said to have become a supporter. In opening his address Mr. Fulton said:

"The purpose of the bill, cleared of its rubbish, is to introduce the mass of other Roman Catholic services into the House of Refuge on Randall's Island and other public institutions where a majority of the inmates are members of the church in full and regular standing. The services now are strictly non-partisan."

After quoting the bill Mr. Fulton went on to say that it falsely implied that Catholics were debarred from participation in the religious services of public institutions. They had the same rights as any other denomination, and the title "Freedom of Worship" was a misnomer in that it restricted worship to narrow limits. Justice Brady he quoted as saying of the House of Refuge that it was entirely non-sectarian; Catholic and Protestant books and tracts were alike given to the inmates by friends, and any inmate could send for such priest or clergyman he desired when ill or dying. No effort was made to influence their convictions in any way.

"The bill," Mr. Fulton continued when a spontaneous burst of applause had died away, "is utterly unjust and should be rejected. It has been before the Legislature annually for seventeen years, but generally it has not got beyond the committees. Why does it come up now? Previously the Democrats have always fought shy of offending because so many Catholics vote their ticket. In the last election there was a great Romanist movement in favor of the Republican ticket. This everybody knows. And a New York correspondent explained the situation perfectly when he said: 'When it is remembered that Garfield had but 28,700 plurality in the State and that 50,000 or 75,000 who voted for him were so disgusted with Mr. Blaine that they voted for Cleveland or St. John or refused to vote at all, and that nevertheless Mr. Blaine came only 1,000 votes short of election, it will be seen that he told the truth when he said that thousands upon thousands of Irish Roman Catholics voted for him. In no previous election would a speech like that of Mr. Burchard have made a change of ten votes. He is cursed for making that speech because for the first time in its whole history all the hope of the Republican party hung on the favor of the Irish Catholics. This favor Republican politicians hope to retain.'"

"This favor ruined Blaine and it will ruin any man or party who for it sells out principle, liberty and the highest interests of humanity. One hundred thousand Protestants refused to support this party in the past because of this belief that they had sold out to Rome. A worse result will come to others who in the light of this experience shall seek that path to ruin."

"Gov. Cleveland is President-elect to day because he vetoed the Freedom of Worship bill and gave promises that he would veto the so-called Freedom of Worship bill if it came to him. It is time for the Legislature to remember that this country is not going to be sold out to Rome, Romanism and Rebellion, and the people with a voice of thunder will so declare."

"Continuing, the speaker pointed out the consistent and unvarying antagonism of the Catholic Church to public schools and free institutions generally, and quoted the published statement of Pope Pius IX. that the assertion that 'Liberty of conscience and of worship is each man's personal right is an erroneous opinion, a delirium, a heresy and a crime.' A portion of the correspondence between Leo XIII. and Cardinal Vicar, dated March 28th, 1879, was also referred to, in which the Pope writes: 'Had I full liberty I would close all Protestant schools and all Protestant places of public worship in Rome.'"

In concluding the preacher drew a graphic picture of the State of affairs that would exist should the Freedom of Worship bill become a law. The address was frequently interrupted by applause, and at the close of the services nearly the entire congregation signed an address to the Legislature praying adverse action on the obnoxious bill.

Evidence of Continuity of Life and Spirit Return.

To the Editor of the Religio-Philosophical Journal: On the evening of Jan. 24th, being in the presence of Mrs. C. J. Whitaker of this city, who is a trance medium, she said to me: "These are two persons, both males, who desire to communicate and have their messages written and sent to their relatives." Then Mrs. W. was entranced and the following communication was given, and written down by me:

"I have come, I have got this woman. This is strange to me. My name is Burt Tyler. I want to tell father, mother, brother and sister that I still live, my sister's name is Lillie. They buried me and said I was dead. I was not dead. The doctor said it was typhoid pneumonia, but it was a mistake, it was the medicine. I was going to school at the University. I was not very old—not quite 22. I was Captain of the Cadets. I was proud of it. My father was proud of it too. I went to school at Boulder. I lived and died there. I want my mother and the boys to know I am not dead, but am often present with them at my home. I will come by and by and tell all about what I want done with my things. Oh! they believe me? Will my people believe this? There are people in Boulder who will believe it. My limbs pain me, and I am getting cold, and I cannot stay. My father's name is Tyler—Capt. Tyler." At this time Mrs. W. and myself were not aware of the existence of any person in this State by the name of Tyler. On Monday, Jan. 26th, I went to the Hon. Mr. Green, Representative from Boulder County, and inquired of him if a man by the name of Tyler lived at Boulder. He informed me that Capt. C. M. Tyler was a prominent citizen of Boulder Co., and that he had recently lost a son. Upon further inquiry of others I learned that Capt. Tyler had lost a son, Burt, that he had died but a few days before, that he attended the University at Boulder; that he was Captain of the Cadets, and that he was generally understood in the community that he died from the effects of an overdose of morphine. Since then the communication has been verified in every particular by a number of prominent citizens and personal friends of the young man. J. B. STANSELL, Denver City, Col.

The following testimonials speak in the highest terms of the Oxygen treatment as furnished by Dr. F. L. Peiro, 85 Madison St., Chicago.

NEARBY, Mich., Feb. 1st, 1885. DR. F. L. PEIRO, Chicago: Dear Sir—I have been using your Oxygen treatment for six weeks; my improvement is marvelous. I now can recline without smothering and coughing, which I could not before relieve since 1862. It is impossible for me to express the gratitude I feel for your wonderful remedy. Oblige me by sending another treatment, C. O. D. Respectfully yours, Mrs. G. L. KUILMAN.

CHICAGO, February 3d, 1885. F. L. PEIRO, M. D., 85 Madison St., Chicago: Dear Sir—I feel that it would be unjust to yourself and the legion of suffering humanity did I withhold my testimony in reference to the great merits of your valuable Oxygen treatment. I had suffered tortures for two years with brain and nervous prostration, caused by overwork and great anxiety, and had been able to find no relief even from the services of eminent physicians. Their failure compelled me to seek other means, and with that want of hope and faith born of unmitigated suffering I finally began the use of your Oxygen treatment. Judge of my delight when within two weeks I found myself able to take short walks, and before two months' treatment I was able to go quite a distance, and now am practically entirely recovered and quite able again to attend to every duty. I feel I have a new lease of life. There are thousands of ladies, especially those approaching the critical period of life, to whom your Oxygen would prove a very blessing beyond their highest expectation, if they could but be induced to avail themselves of this simple, pleasant and effectual treatment. You are at liberty to refer to me, at any time, and I shall always be glad to speak a favorable word for your excellent Oxygen treatment. Yours respectfully, Mrs. NETTA G. ROOP.

The well known Theatrical Artist, Mr. Joseph J. Downing, having used our Oxygen treatment, says: MR. CLEMENTS, Mich., Jan. 20th, 1885. DR. PEIRO, 85 Madison St., Chicago: Dear Sir—The Oxygen treatment I obtained of you and used with so much pleasure for a chronic difficulty of the throat and lungs, has given me complete satisfaction, and I cheerfully commend it to my friends, in and out of the theatrical profession, as a remedy well worthy their utmost confidence. I am, very respectfully, J. J. DOWNING.

F. L. PEIRO, M. D., 85 Madison St., Chicago, Ill.: Dear Sir—It gives me pleasure to say that I have seen the use of your Oxygen Treatment pleasant and effective. I used it for nervous prostration with marked benefit. Very sincerely yours, J. E. WHEATSEED, 37 Warren Ave., Chicago, Feb. 5, 1885.

The following letter from Mrs. T. B. Case, President of the Central Woman's Christian Temperance Union, of Chicago, is clearly to the point. 159 S. Wood St., Chicago, Jan. 27, '85. F. L. PEIRO, M. D., 85 Madison St., Chicago: Dear Sir—It gives me great pleasure to add my testimony to the good effect of your Oxygen Treatment. I have used it for over a year with great benefit for a throat difficulty. It has also benefited me greatly when I have overtaxed my strength. When any of my friends complain of throat or lung troubles, I invariably recommend your Oxygen Treatment, which many of them have tried, with successful results. In fact I feel that Oxygen, as prepared by you, is indispensable to the maintenance of a healthy household; I would not think of being without it. Very sincerely yours, MATILDA B. CASE.

Enclose stamp and address Dr. PEIRO, 85 Madison St., Chicago, Ill., for an interesting book of 120 pages, containing four colored plates.

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An institution that is a credit to Newark, New Jersey, is Coleman's Business College. The spectacle of over 200 students engaged in practical business studies, is the best evidence of the College's prosperity. Nearly every State in the Union is represented. They came from as far North as Upper Canada, and as far West as Kansas. Every State South has a number of scholars in its service. The annual catalogue of the College has just been issued, and will attract the attention of all who see it. It consists of eighty well printed, handsomely illustrated pages, on fine paper, with an illuminated cover, making one of the handsomest things of its kind ever issued. The catalogue well represents the enterprise of the college, which has met with the most successful success under the management of Messrs. Coleman & Palm.

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He Thanks His Paper. Mr. Editor—I was induced by reading your good paper to try Dr. Harter's Iron Tonic for debility, liver disorder, and scrofula, and three bottles have cured me. Accept my thanks. Jos. C. Boggs.—Ex.

A Salariat Hand or Partner Wanted in April on The Mind-Cure and Science of Life, 425 Madison Street, Chicago, Feb. issue (10 cts. per copy) gives full details. Its Publ. will not answer to this until after you read the above and send reply stamp. See "Offer to the Afflicted" in Feb. No.

A number of attractive excursions during the coming Spring and Summer are announced by Messrs. THOS. COOK & SON, the well known tourist agents of New York and London, which are arranged on the most popular scale of prices.

LEUTENANT FREDERICK SCHWATSKA begins in the March of NICHOLS a series of illustrated articles describing the sports and occupations of the Eskimo boys and girls, under the general title of "The Children of the Cold." A timely account of the inaugurations of Presidents Grant and Garfield, with several illustrations, and the story of the ceremony of the first inauguration of George Washington.

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A clergyman, after suffering a number of years from that loathsome disease, Catarrh, after trying every known remedy without success, at last found a prescription which completely cured and saved him from death. Any sufferer from this dreadful disease sending a self addressed stamped envelope to Dr. J. A. Lawrence, 199 Deane St., Brooklyn, New York, will receive the recipe free of charge.

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Notice to Subscribers.

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

Business Notices.

HUDSON 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.

Mrs. E. L. Watson—Announcement.

Mrs. Elizabeth Lowe Watson will leave California for the East, May 6th, to remain until Aug. 4th, when she will return to her Society in San Francisco, where she is permanently engaged. Mrs. Watson has labored nearly five years without respite, and is in failing health; consequently regrets to say in reply to her many inquiring friends, that she can make only a limited number of engagements to lecture during this trip, which is intended by her Society as a summer vacation. Parties desiring to secure her services on the way and during her brief sojourn in the East, can write to her business manager, Albert Morton, Esq., 210 Stockton St., San Francisco, or to Mrs. Watson, Box 240, Santa Clara, Cal.

Passed to Spirit-Life.

Passed to spirit-life December 30th, 1884, at the residence of his daughter, Mrs. W. J. Herman, Chetopa, Kansas, Elijah Justice, aged 75 years, 11 months and 12 days. Elijah Justice was born in Bedford Co., Pa. At the age of three-six he married Emma Resner, Mrs. Resner was a daughter of M. B. Peirce, of Bedford, Ill. He was a constant reader of your most valuable paper for ten years when his eyesight partially failed him, and then he had to rely on his own eyes. His lot was not an enviable one, but for the tender care of his two faithful daughters. His last illness was a general breaking down of a naturally strong physical organism, and was of such a nature as to render death an acceptable visit, gladly met with the hope of meeting his loved ones gone before. He was a kind, loving husband and father, whose affections centered in his domestic circle. His pride was in his children, and his fondest hope, that they might be useful in the world. His loss is to them an irreparable one. He was a man of plain tastes, but unvarying integrity, firm of will and brave in his defence of his convictions of right. A strong believer in Spiritualism, a staunch democrat, but still tempered by a kind and generous liberality of feeling toward others who held different opinions. His was not a narrow creed, but placed the whole world, no matter how wrong or different from him, upon the unvarying inclined plane of hope for a better life. Departed in peace.

Spiritual Meetings in Brooklyn and New York.

The Church of the New Spiritual Dispensation, Brooklyn, N. Y., holds Sunday services at 410 Adelphi St., near Fulton, at 11 A. M. and 7:30 P. M. Sunday school at 2 and Conference at 8:30 P. M. Mon. A. H. Dally, President; C. G. Claggett, Secretary. Prof. J. T. Little from March to July. CONFERENCE ANNOUNCEMENTS. March 1st.—A lecture by Hon. A. H. Dally. March 2nd.—A Lecture by Hon. A. C. Henderson, Moderator. March 3rd.—A Lecture by Hon. H. C. O'Brien, and other mediums are expected to take part. March 4th.—"Thoughts on Religion," a lecture by Mr. Wm. C. Brown. March 22nd.—"Spiritualism as Compared with Orthodoxy," is a good substitute for a lecture by Mrs. A. E. Cooley, M. D. March 29th.—"Spiritualism," Respective and Irrespective," a general discussion by members of the Conference.

The Brooklyn Spiritual Conference meets at Everett Hall 308 Fulton street, every Saturday evening at 8 o'clock. W. J. Claggett, President; Lewis Johnson, Vice-President. The Ladies Aid Society meets every Wednesday afternoon at three o'clock at 125 West 43rd Street, New York.

The People's Spiritual Meeting of New York City, convenes every Sunday at 2:30 P. M. and 7:30 evening, in Arcanum Hall, No. 67 West 28th St., corner Sixth Avenue.

Saratoga Springs, N. Y.

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

Kansas City, Mo.

The First Spiritual Society of Kansas City, Mo., meets every Sunday evening at 7:30 o'clock, at 1111 and 11th and Main Street, Dr. E. G. Grassville, President; A. J. Colby, Secretary.

CHICAGO, ILL.

The People's Society of Spiritualists hold meetings every Sunday in Martine's Hall, 65 Ada Street, near Madison, at 8 P. M. D. F. TERRY, Secretary.

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A GENTS COIN MONEY who sell Dr. Chase's Family Physician. Price \$2.00. Write for circular. Address A. W. HAMILTON, Ann Arbor, Mich.

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These Forecasts are calculated by C. H. Lillingston, for seven years the publisher of the late Prof. Tice's Almanac, and are deduced from his Theory and from data left by him, with explanations and made public. Also tells whether storms predicted will reach a certain locality; how to know the approach of Frost, etc., etc. Price, 5 cents. Pamphlet form.

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29 Fort Avenue, Boston, Is now giving attention to the treatment of chronic diseases, aided by psychometric diagnosis and the use of new remedies discovered by himself. His residence is in the most elevated, healthy and picturesque location in Boston, and he can receive a few invalids in his family for medical care. Mrs. BUCHANAN continues the practice of Psychometry—full written opinion, three dollars. THERAPEUTIC SARCOLOGY is now issued. Price \$2.50 by mail postpaid.

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It will quickly and absolutely cure Malaria and Chills and Fever. It is in the form of a cake—to be eaten just as if it were a cake for refreshment. Contains no quinine or harmful drugs. Not disagreeable, and perfectly safe. No special requirements regarding diet or former treatment, and it never causes any further sickness. Quaker Chill-Cake is a positive, certain, and reliable cure. Cures where all other remedies have failed. One Cake, if used as directed, will relieve almost immediately. It is pronounced by those who have used it, the quickest and most efficacious remedy ever known. The price of the Quaker Chill-Cake is most liberal, and it is sent by mail to any part of the U. S. on receipt of the money. Further information, circular, and testimony sent on application. Address GROFF & CO., 1522 Chestnut Street, Philadelphia, Pa.

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Think of it, Reader! We claim these INSOLETS will WARM the feet in a few minutes, by drawing the blood from the trunk of the body, and forcing it through the feet and limbs at an increased rapidity. That our claims are truth, all may test at the small price of \$1.00 per pair. These INSOLETS not only warm the feet, but they insulate the body, and protect it from the damp, cold ground, thus removing all aches and pains from feet and limbs. The wearing of these insoles is necessary to the health of our other and more powerful Shields, which have the need of our other and more powerful common energy. If we do not equal in conquering disease—our Shields, which have the need of our other and more powerful energy. That we do state nothing, but the truth, we are ready to convince the most skeptical. An investigation will show results in solid belief, try it. In these insoles, and in all our Shields, is found that great, grand, and glorious principle of energy, and energy, by which all diseases can be cured. Those who will not investigate our claims and test our Shields, must necessarily suffer on, while those who do test the Shields get well.

Our world moves on. Science opens new avenues of thought, and man, the masterpiece of living creation, rises in the scale of knowledge. We glance at the past only to get new ideas for tomorrow. The MAGNETIC SHIELDS are shining a halo of light and happiness all over the beautiful land. Thousands have been made well by wearing these powerful batteries. Our new book, PLAIN ROAD TO HEALTH, explains the latest discoveries pertaining to disease and the law of cure. Our Magnetic Foot Batteries, L. C. Insoles, will warm your feet in five minutes. Keep up a warm, genial glow over the whole body. We have thousands of letters, telling us our insoles are worth FIFTY times their cost! That they take the place of a stove in keeping the feet warm. These Foot Batteries are a BLESSING OF THE HIGHEST ORDER. They insulate and warm feet all day long this winter weather. "Oh! you say, 'Humbug! I don't believe it!'" Well, it costs nothing to try it out. One cent postal card will get you the book and paper free. Paper is full of names you all know. Your own neighbors, who have worn them, and know all about them, will explain them to you, and we will publish the truth. Read, don't get foolish. Have some method about this. Find out if our insoles will warm your feet. Don't take our word, but send for the proof. If we fail to prove every statement in this advertisement we will pay \$10 to each one who will investigate our claims if they find one false statement or claim in any of our statements. Come, now, accept this challenge: Send for our book, A PLAIN ROAD TO HEALTH. One cent one cent to get it. Insoles, \$1 a pair, or three pair for \$2, by mail. Wear these insoles and have warm feet all winter.

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Voices from the People, AND INFORMATION ON VARIOUS SUBJECTS.

Our Willie.*

[To the bereaved hearts who cherish most sacredly and tenderly the memory of little Willie, the tributes of his warm and deepest sympathy is inscribed by Mrs. F. O. Hizer.]

Set by the pretty child, and the baby chair, Our darling of their service hath no longer need, His nurture cometh now through angels' tender care.

Who on love's rarest nectars will his sweet lips feed, He drinketh from the fountains, pure and running o'er, Of love and joy that fall not now and evermore.

Hold up the little garments his fair form had traced, He weareth now the robes of heaven stainless white, On which no sign of flame or tear shall ever be traced To mar the perfect beauty of their folds of light— He only shone upon us that we here might see How beautiful in flesh the love of God could be.

We shall not hear the patter of his little feet, Or his soft, bird-like voice in our deserted halls; But if our spirits listen, low and soft and sweet, Will float to us its music when he wakes and calls. Unto the hearts that love him, for he loves us yet— A heart so fond as Willie's never can forget!

Put by the tiny shoes in which his feet have trod, He walketh thorough paths, laughing as he goes Beside the crystal stream that from the throne of God.

Over its bed of sapphire murmurs as its flows, "Suffer these little ones within my breast to see Reflected from their beauty of what heaven must be."

Though rude was the transplanting of a flower so rare, Only the clinging clay was given by the hand That bore it from our plane with more than mortal care.

To blossom in the garden of the Summer-land; It yielded us its passing but a fragrant breath, But on its folded petals fell no chill of death.

We sorrow still as mortals o'er our blighted joy, But O' his greater bliss than mortal tongue can tell, To know that God's high purpose nothing can destroy.

To feel that his great wisdom doeth all things well, And that in yielding to him our sweet, precious one, We all can truly feel, "Father, thy will be done."

*Little Willie, the only son of Wm. D. and Cora A. Kennedy, was born to the Summer-land on the 2nd of Feb., 1885, at the age of three years. His garments caught fire from accidental contact with a burning match ignited by the hand of his little cousin and playfellow, and within an hour from the time of his leaving our home in perfect health and beauty, his bright spirit was passing in its struggle to escape the torture of the bleeding, writhing flesh that enthralled it.

He lingered therein but a few hours, and arising from the clinging embraces of his almost broken-hearted mother, he passed into the beautiful home and the welcoming care of those who will cherish and rear him with that joyful lovingness that can never be attained or realized by the children of earth. Till then, too, shall arise redeemed from the bonds of outer flesh, and all the pains and sorrows of its inheritance. As one after the other of these harvests of our hearts' sweetest, dearest hopes are gathered up from our mortal plane, passing behind the veil of sense into the rare-subtle atmosphere of the spiritual and its sublime joys, I exclaim again and evermore again, "How can the human brain retain its sanity, or the soul its love, reverence or adoration for an overruling and all-governing Mind, unstructured, of, and uninspired and uplifted by, our great philosophy of life?"

How coldly and dismally upon my heart fell the fearful exclamation of a sincere devotee at the shrine of orthodox "theology" the day of our little Willie's funeral: "We loved him too much to let him go. We cannot love too much that which God hath made so irresistibly lovely. Love purifies and exalts the soul through which it flows—the heart which it inspires, the mind which it illumines. It is because such pure worship of the beautiful, such unimpassioned, unadulterated love as was hourly brought in tribute to the angelic, impartial, loving little Willie, do not overflow the hearts of humanity as it overflowed his toward us, and our toward him, that earth today is a pandemonium instead of an unclouded paradise. I never heard a lip utter Willie's praises, or describe his perfectness, that did not conclude the eulogy with the admission that the secret of his rare fascination for all was his spontaneous love for all. Never disobedient to government, never forgetting to disp sweetest thanks for the commonest favor, confidently, fearlessly placing his tender little hand in any hand extended for it, yet, without most beautifully, actively intellectual for his years, quick to merriment, eager for pleasure, and as readily consolatory by the voice of persuasion in his childish sorrows and afflictions, he was a living revelation of a man's splendor and glory when wholly redeemed by love, and my greatest sense of personal regret for his so unlooked for transition lies in my having lost the immediate and direct service of such a divine pupilship to the living Redeemer, Love. There was no rivalry between infinite Love and baby Willie, that we were more reasonable to conclude that Willie proved so faithfully and exclusively to the ministry of loving, that he was permitted to return to the sweet bowers of his nativity without incarnating himself farther in the gross substances of earth, which less rarely concentrated and refined germinals have to take on and bear for eighty or ninety years, not as a punishment, or penalty, but for instruction in the attainment of immortal character. I find myself almost preaching as usual, but Willie could always make me preach Spiritual Philosophy whenever he came to my sight, and I think perhaps the impetus his influence gave my soul in the direction of divine truth, may never quite lose its force until I rejoice him across the river of transition.

Baltimore, Md., Feb. 6, 1885. F. O. H.

Letter from the Editor of Spirit Blotter.

To the Editor of the Religio-Philosophical Journal: My spirit guides have laid a heavy burden on me in my old days, but they support me, too, and give me strength to fight against all those obstacles which I find in my way here. The ministers have been stirred up here and got frightened, when they found out last year, that in Saxony alone there were nearly eight hundred Spiritualists, who are members of societies, knowing very well, that at least three times that number are not belonging to any society. They oppose us in every way, and call to their aid even the police, but in spite of their efforts, Spiritualism is spreading.

One great difficulty here as well as in America is, that so many people are so much faith in every word that is uttered by a medium, and think, that because it comes from spirits, it must be pure, unadulterated truth. I do all in my power to overcome this blind faith and lead them to use their reason in every respect.

My work here is needed very much, and is appreciated by all, with the exception of a few who have been caught by Olcott and Blavatsky and have formed a Theosophical Society. If I had to give up the Spirit Blotter, there would be no one found to continue it, and, therefore, I must hold out, no matter how severe my task is. I have to fight against all classes of the people, inside our ranks and outside. I am despised by some, and hated by others. I am hooded at and insulted, and one paper here, the Criminal Gazette, went so far as to ask the authorities to send me off to America again, for my presence here was an insult to the intelligence of the people, and a shame to the city and university; and yet spiritual ideas are spreading. That my position here is neither pleasant nor remunerative, every body can see, but I have not renounced my work, and I am determined to carry it through, if my strength will hold out.

Thanking you again for your kindness, I remain, with brotherly regard, DR. B. CYRIAX. Leipzig, Jan. 20, 1885.

Gen. Grant has recently repaid a loan of \$1,000 made to him last May, when the firm of Grant & Ward failed, by a man in Lansingburg, N. Y. The use of the money was voluntarily offered for "one year without interest, and in returning it Gen. Grant expresses his thanks and explains that he had been able to earn the sum himself within the time specified.

A Scene with Mrs. Maud Lord.

To the Editor of the Religio-Philosophical Journal: Mrs. Maud E. Lord and her little daughter passed Christmas week with us. On Christmas night, while a few friends were present, the conversation drifted into materialization, some of the party declaring they had lost all faith in that plan of materiality, as so many mediums had been exposed, and it was so difficult to secure test conditions. While we were talking, Mrs. Lord's arm was controlled, and the spirit wrote:

"If you can arrange a good cabinet, we will do our part to convince you of the truth of materialization."

In the second story we have an alcove, with heavy draperies, and one window. We darkened the window, turned the light down a very little, but could see plainly all the time. Mrs. Lord called for a rope to tie her hands. Two of the party tied her hands securely behind her back. The moment she entered the cabinet, a hand came from the ceiling, and fastened a hand chain on to the side, and reaching over to the bed, pulled a pillow off on to the floor. Then Mrs. Lord said:

"Clarence, it seems very warm here."

"Immediately we heard the window being pulled down at the top, and it was a very hard one to move. The curtains rattled, and the spirit seemed to be very strong. The window is on the east part of the house, the third floor from the ground, and there is no way to reach it from the outside. Clarence materialized and stood at the opening in front, while Snowdrop peeped out at the side, giving her hand to all in the circle, six in number. Some very good tests were given from spirits friends in the cabinet, who could not get strength enough to show themselves. Mrs. L. then came out, and we all saw her hands tied as securely as when she went in. We untied them, and had a little rest, after which she went back again. We handed the rope to her guide who came to the opening, and he tied her hands behind her, then secured her feet, and tied her to the chair. Then the curtain opened, and a large Indian lifted her up, and carried her out into the room. We had good jobs in untangling the knots, but finally succeeded. Then we tied her again, and she went into the cabinet, myself and Mr. Read accompanying her. We stood by her side while the spirits untied the rope. While the spirits were untying her we felt spirit hands on our heads and backs, and heard voices talking to us. Then we came out, and while Mrs. Lord stood just outside of the curtain, and Mrs. R. was standing in front of her, a large Indian put out his hand over her head and touched Mrs. R. Mrs. Lord is not entranced during materializations. Mrs. A. W. READ. Pawtucket, R. I., No. 47 Harrison St.

Taxing Church Property.

The Committee on Taxation in the Massachusetts Legislature lately heard the petitioners for a repeal of the law exempting church property from taxation. Richard P. Hallowell was the first speaker. He said the exemption law was in effect a subsidy. The result was a direct tax on all people of the State for the support of religion. But religious corporations ought to pay their fair share of the support of a government, and a violation of the spirit of our free institutions. Mr. F. M. Holland said that the petition had been signed by 1,000 citizens of Massachusetts, among whom are Professor W. T. Harris, M. J. Savage, W. L. Gill, J. S. Bach, E. Frothingham, W. J. Potter and K. Appleby. A friend in Sterling says: "If the State were canvassed it would set back the representatives." A letter was read from the Rev. Dr. Stebbins, successor to T. Starr King in California, saying of the taxation of all property there the past twenty years: "I do not think that the law has any effect to hinder the churches in any work or influence for human welfare." He also read an argument for taxation drawn up by the Rev. J. S. Bach, an Episcopal clergyman, who had no hostility to any ecclesiastical sect or theory; it was the principle at stake. Mr. E. Frothingham said the principle is the same whether the religious body is large or small, rich or poor. As a minister, he could see in his own denomination how desirable it would be to have some small churches exempted; but after all these arguments the principle at stake, and after careful and earnest consideration he was bound in duty to principle and right. He admitted, in reply to a question from Mr. Cummings of the committee, that there was a possibility of bringing religion into politics through Protestant assessors valuing Catholic churches high, and Catholic assessors valuing Protestant churches high. The speaker, on the other hand, thought that was a minor evil compared with the great principle at stake. He thought the taxation of churches would prevent the building of such costly churches, in which the poor could have no part and were practically excluded from worshiping. There was no opposition to the petition.

Heber Newton.

Though Mr. R. Heber Newton may fulfill the canonical definition of a heretic, there are some plain truths in his heretical deliverances that heretic-hunters will find it difficult to meet and impute to escape. His assertion, for example, that the dogma of the resurrection of the body, and its congener, the dogma of eternal torment to be experienced by means of its re-organization are inconceivable, is simply one of the facts in the material world. When the churchman says, "I believe in the resurrection of the body," or in the everlasting torment of the unregenerate, or in the immaculate conception, or in a number of other so-called "essentials" of Christianity, he asserts his belief in what is simply unthinkable. How can one say that he believes what is not possible for his thought to grasp? By means of faith, say the theologians; unfortunately, they have not been able to bring within the limitations of the finite understanding that faith which is said to give a knowledge of what is not within the reach of consciousness. Considering this failure, is it surprising that alleged belief in these unthinkable dogmas should appear to be fading out of the minds of men, as he has in what is called out among our fathers? Surprising or not, this is the great mental and moral change that appears to be going on throughout Christendom. It is a transition that heresy-hunting can not stop, nor heretical preaching accelerate.

Women as Ministers.

Our lawmakers have declined to take action on the petition of Mrs. Louisa S. Baker, pastor of the Congregational Church at Nantucket, who asked to have the authority to perform the marriage ceremony added to her present ministerial functions. My reason for this is not because they think the rite would be valid if performed by a woman—that part of the question is not discussed at all. It seems that the denomination of which she is a member does now allow female to act as pastors. In other words, men, and men alone, are permitted to become ministers. If the church cannot ordain a woman to preach they have the same reason for refusing to let her marry.

This decision may be disappointing to many, but no one can say it is not just. The church has the credit of leading in all reforms. Our clergymen did more in the anti-slavery agitation than any other class of men. To-day they figure as purifying elements in education and politics. If the church cannot ordain a woman with ministerial powers, the Legislature is not to blame for refusing her legal privileges. Many denominations, the Adventists in particular, have several regularly ordained female preachers. Let one of these ask the power to marry of the Legislature and make a trial of the case on its merits. Let her do this, and if she fails to reach the prize, let her go back to her church and perform the ceremony by the authority vested by the statutes in all clergymen.—Boston Globe.

The Japanese prison color is pink, as constant association with this color is supposed to create peculiar impressions upon the mind of the criminal, which will exert an influence for good after he has regained his liberty.

A Baptist Minister Controlled by Spirits.

To the Editor of the Religio-Philosophical Journal: I have held many circles, always with more or less satisfaction; but the one that I want to refer to more particularly, was the last one held. It was through the mediumship of a young Baptist preacher, about twenty-one years old, just started out with bright eyes before him. He had an appointment to preach to the church on the night, was my Sunday morning, the 7th and 8th inst. He was my guest, and I went to church with him. He acquitted himself well—giving general satisfaction. After we returned home we held a circle. We had not been sitting long before the young preacher was controlled. I laid some paper and a pencil on the table, and asked the controlling spirit to write his name or her name. After some manipulation, "Mattie Myrick" was written. There were none around the table that knew any one of that name. I asked:

"How long have you been in the Spirit-world?"

"Three years."

"How old was you when you passed over?"

"Eighteen years."

"Are you happy?"

"No."

"Where are you?"

"I am in hell!"

"Is there any such a place that we read of in the Scriptures, that burns with fire and brimstone?"

"No."

"Is there any one around the table whom you knew in earth-life?"

"Yes."

"Who?"

"Thomas, the young preacher."

I asked Thomas if he ever knew any one of that name. He answered that he did not. I then asked the spirit where she knew him. She answered:

"In Memphis."

Thomas then said: "I do recollect her."

I then asked: "Have you any message that you wish for him?"

"Yes, but do not want you to hear it."

"Have you anything else that you want to tell?"

"Let me talk to him. Tom, the man those boys took out of hell is well to-night."

This young man was an entire stranger to all of us, although a relative of the young preacher. He told the circumstances of the case, that corresponded exactly that happened in Mississippi two hundred miles from here. He asked:

"Do you know his name?"

"Yes, but will not tell it."

"Do you think that there is any redemption for you?"

"My God, no!"

"What is necessary for us to escape that place?"

"Pray! Tell all men to do right. Sir, I am in hell, but your children are in a happy land."

I then asked: "How many children have I?"

"Nine."

"How many have I in the Spirit-world?"

"Seven, all in heaven, and seven are dead. I then asked: "Have you ever seen them?"

"Yes."

"Can you go to them?"

"No, but they are sent here to preach to the people in hell."

"Does it do those in torment any good to communicate with their friends on earth?"

"To some extent it does."

"Is there any other medium round the table?"

"Yes."

"Who?"

"Thomas."

"Can you control him to write?"

"Yes, write and talk. Tell him that to-morrow I will wake him up and talk to him. I have something to tell him hereafter."

This is only a part of what happened. The preacher says that he had no control of his arm whatever. In fact, he says that it felt as if he had no arm. When a question was asked, he could see his hand move and answer it. W. B. MASSEY. Mt. Vernon, Ark., Feb. 12, 1885.

Funerals in Poochow.

From my post of observation on the veranda I have watched some very curious funeral ceremonies, especially during a festive answering to All-Souls' Day, when the whole population turn out, and go forth all over the country to visit their ancestral graves, which are scattered about in the most promiscuous fashion, on such spots as the sootstacks have declared to be especially pleasing to the dead. Each family carries offerings of food on many trays: roast ducks, a pig roasted whole, rich cakes, and all manner of sweet cakes and sweet rice wine. These are laid on the table, and the relatives of the dead, the dead cannot partake, so after they have been duly laid out upon the grave, and a religious service has been read by one of the party from the ritual for the dead, these good things are replaced on the trays, and carried home again for the family festival. 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"What of To-morrow."

BY DR. J. A. MARVIN.

What of to-morrow? says the wayfaring muse As he trudges along life's weary way, Counting the miles past and the miles to come, Ere his journey is ended and he be at rest.

What of to-morrow? says the youth at his play. What of to-morrow? says the fresh budding manhood; And what of to-morrow? repeat the aged and gray. Earth-life is but short—but what of to-morrow? cry the vast throngs that are moving along.

The mother and the infant lie side by side, Sweetly reposing in the arms of sleep; The strong man and the weak retire to their couch, Knowing not what to-morrow may bring as their fate.

The maiden and lover pledge each other in love; The hopes of the future are brought to their view; But the blasts of to-morrow, may shatter all hopes, May sunder all ties, ere the tie of this earth.

The sun of to-day rises bright in the east; He passes to mid-day in a clear silver sky; He lowers to the horizon dimmed only by a light floating cloud; But ere he his circuit shall make, The tempest may roll on land and on sea.

'Tis thus of to-morrow, we all seek to know; And not only of to-morrow, but of all the to-morrows to come; The bud of to-day is the flower of to-morrow, While the flower of to-day is the fruit of to-morrow.

The child of to-day is moulded and fashioned for the man of to-morrow, While the strong and the active will be known as the weak and the gray. But, "What of to-morrow for them?" say we all.

And what of to-morrow? for the sweet dying babe, The youth and the maiden, the active and strong; For the portals of death are opened to all—The usher stands ready, but where do we go?

The Christian and Pagan unite in the theme That the portals of death are but the gateway to life; The hopes of many are buoyed by the thought: For the life of to-morrow, when those portals are past.

The words of the Preacher, the Bible and Koran, And the voice of all nature are cited in proof; But the heart of the parent whose child has passed there, Throbs deeply in grief o'er the doubt and the gloom.

The husband and wife whose companions have passed, Wonder whether it is true that their loved ones still live. The rich and the poor alike mourn their friends, And ask for some proof their doubts to dispel.

The loved ones who have passed, have heeded their cry; Have opened the way for knowledge and truth; And now the loved child, its parent's doubts eludes; Its life is made certain; its presence assured.

The old and the young who those portals have passed, Together do come their lives to attest; And wisdom and love, eternal are made, Growing not less, but brighter with age.

The region of malaria is extending, and there are many Chills and Fever districts which formerly were healthy. The most radical remedy for Malaria, Chills and Fever, Dumb Ague, &c., is the "QUININE CHILL CURE," an article which comes to us from the "Quaker City," where it is so highly endorsed by many prominent people that we call the attention of our readers to it. It is said by those who have tried it to be a wonderful and sure cure taken without the least inconvenience, as it is eaten just the same as a cake for refreshment, the effect being almost immediate. Another merit, this cure contains no Quinine or harmful drugs, thus doing away with any bad effects after taking. GROSS & CO., 1522 Chestnut St., Philadelphia, Pa., will send free on application a pleasant little book containing the history of a number of these cures.

An artificial leather, made of sinews, paper materials and caoutchouc, is coming into use in Germany.

Three Reasons Why every one needs, and should take Hood's Sarsaparilla in the spring:— 1st: Because the system is now in its greatest need. Hood's Sarsaparilla gives strength. 2d: Because the blood is sluggish and impure. Hood's Sarsaparilla purifies. 3d: Because from the above facts, Hood's Sarsaparilla will do a greater amount of good now than at any other time. Take it now.

A sensational and harrowing rumor is afloat that President Cleveland uses his knife too much at table.

The Natures of Fire and the human body are such that the latter cannot escape ruin in close proximity to the former. Hence the instant warning of intense pain when fire approaches too near for safety. No sane person would deliberately neglect the warning. And yet the comparatively slight pains in the right side, shoulders, back and chest, the light dry cough, the listless weakness, which are not the less early warnings of the approaching agonies of established consumption, are allowed unobstructed progress, when Dr. Pierce's "Golden Medical Discovery" would surely dispel the fearful danger. Take it in time.

The word "will" appears eighty-six times in Shakespeare's writings, and heaven 306 times.

Who Will be the Next President? is an important question to every citizen of the United States; but far more essential is the knowledge how to live our life as the Great Creator intended. That knowledge is imparted in Dr. Pierce's "Common Sense Medical Adviser"—nearly 1,000 pages and about 300 illustrations—published by the World's Dispensary Medical Association, Buffalo, N. Y., and sent, on receipt of one dollar and fifty cents, to any address.

Mark Twain smokes twenty cigars a day. Solid Comfort. Every one likes to take solid comfort and it may be enjoyed by everyone who keeps Kidney-Wort in the house and takes a few doses at the first symptoms of an attack of Malaria, Rheumatism, Biliousness, Jaundice or any affection of the Liver, Kidneys or Bowels. It is a purely vegetable compound of roots, leaves and berries known to have special value in kidney troubles. Added to these are remedies acting directly on the Liver and Bowels. It removes the cause of disease and fortifies the system against new attacks.

General Grant is indeed in hard luck. He hasn't smoked a cigar since Nov. 20. I was troubled with Chronic Catarrh and gathering in my head, was very deaf at times, had discharge from my ears, and was unable to breathe through my nose. Before the second bottle of Ely's Cream Balm was exhausted I was cured and to-day enjoy sound health.—C. J. CORBIN, 923 Chestnut St., Field Manager, Philadelphia Pub. House, Pa. See advt.

The paragraphs are busy with the orthography of "Xenul!" No woman can live without some share of physical suffering; but many accept as inevitable a great amount of pain which can be avoided. Lydia E. Pinkham's Vegetable Compound was invented by one who understood its need, and had the rare skill to provide a simple, yet admirably effective remedy.

The Paragon, Beatrice is an estimable amateur in photog Success. If success be the true test of merit, it is a settled fact that "Brown's Bronchial Troches" have no equal for the prompt relief of Coughs, Colds and Throat troubles. Sold only in boxes. Price 25 cents.

In Scotland they are trying divorce and like them! Offensive breath vanishes with the use of Dr. Sage's Catarrh Remedy.

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How Man's Lease of Life may be Lengthened.

The possibility of prolonging life has commanded the serious attention of eminent scientists, and the discovery of some compound or elixir capable of preventing or suspending physical decay, has been, more than once, confidently predicted. The practical thing to consider is, however, the prolongation of life by proper care of the health, one of the best means of maintaining which is the occasional use of Ayer's Pills. S. C. Bradburn, Worthington, Mass., says: "Ayer's Pills are

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remedy for sick headache, arising from an impure state of the stomach, and are the mildest and best purgative in the world. They were first recommended to me, by my mother, thirty years ago. Mrs. J. G. Smith, Campbelltown, Ga., says: "I have been cured of Rheumatism, and am now enjoying good health, through the use of Ayer's Pills. I am nearly seventy years of age." Mark Johnson, Monterey, Mexico, says: "I have used Ayer's Pills for the past thirty years, and am satisfied that I should not now be alive had it not been for these Pills. By using them I have been enabled to avoid the bilious diseases peculiar to this climate." J. V. Thompson, Mount Cross, Va., says: "Ayer's Pills gave me quick and

HAPPY RELIEF

from bilious and sick headaches. I have now used them for two years, with increasing satisfaction." M. V. Watson, 152 State St., Chicago, Ill., says: "One year ago I was induced to try Ayer's Pills as a remedy for Indigestion, Constipation, and Headache, from which I had been a great sufferer. I found the action of these Pills easy, and obtained prompt relief. In continuing their use, a single Pill, taken after dinner, has been all the medicine I have required. Ayer's Pills have benefited me more than all the medicines ever before tried." D. T. Summers, P. M., Waynesville, Kans., says: "My wife suffered, for several years, with Constipation and Sick Headache. She was completely cured by using Ayer's Pills."



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DISTRESSED.

I now rejoice in a renovated system, and my health is restored." John Staunburgh, Egton, W. Va., writes: "I think very highly of Ayer's Pills, and use no others. They cured me of Dyspepsia." W. E. Quivey, Jackson, Mich., writes: "Ayer's Pills are the best thing I ever found for Sick Headache." M. J. Mead, Sr., Canton, Ind., writes: "Ayer's Pills have afforded me great relief from Liver Complaint, of fifteen years' standing, and from Constipation. I was

TROUBLED

with Dizziness, Indigestion, oppression after eating, and general Nervous Prostration. I now feel like a new man, all owing to a few boxes of Ayer's Pills." John C. Bohnebreith, Elgin, Ill., writes: "I was troubled, for some months, with a disordered liver, and began to fear an enlargement. After using only one box of Ayer's Pills I am entirely cured." J. Taber, M. D., Jefferson, Penn., writes: "I have prescribed

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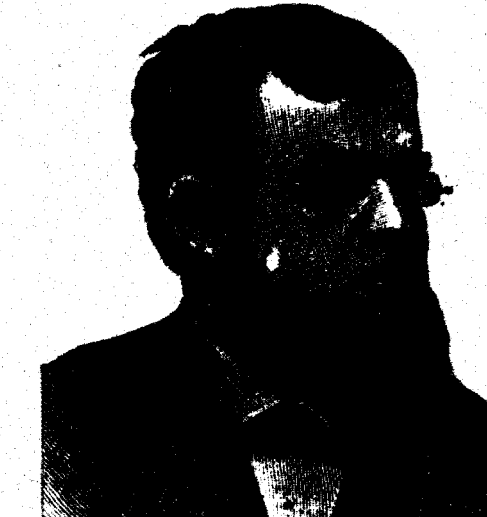
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