

# RELIGION AND PHILOSOPHICAL JOURNAL

ARTS, SCIENCES, LITERATURE, ROMANCE AND GENERAL REFORM.

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

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## DEVELOPMENT

### Of Liberal Religious Thought,

A Discourse Delivered by Solon Lauer, in the New Church, at Greenwich, Mass.

Nearly nineteen hundred years ago, according to history, there was born in Bethlehem of Judea the Prophet of a religion destined to encircle the globe, and claim its devotees in every land beneath the visiting moon. For centuries the Jewish people had adored the God and obeyed the law of Moses. In their Sacred Scriptures was to be found the record of Jehovah's covenant with their Father Abraham, in which the Ruler of the universe had promised that the seed of Abraham should exceed the stars in number, and should be unto him a chosen people; in these writings was preserved the history of their deliverance from the land of Egypt, filled with accounts of miracles performed in their behalf; here was embalmed the law given to Moses by Jehovah himself, amid the thunderings and lightnings and dark clouds of Sinai; here were recorded the inspired utterances of the prophets, the songs of poets, and the history of Israel's many battles with the heathen round about. These writings were the sacred inheritance of the Jews from former generations; and they were held with all the awe and reverence that religion, joined with patriotism, could command. But nations progress, and the institutions suited to the needs of one age are not adapted to the requirements of another. Reformers appear upon the stage of life, and with heroic efforts readjust the institutions of nations to meet their larger wants.

So it came to pass, that unto the Jewish nation a Prophet was born, who was to reform the existing system of religion, and adjust it to the requirements of his age. The law of force was to be repealed in favor of the law of love. The law of retaliation was to give place to that of reciprocity. "Do as you are done by" was to be amended so as to read, "Do as you would be done by." The mantle of love and charity was to be enlarged to cover friend and foe alike. A system of ceremonial observances, of burnt offerings, ablutions, long prayers in public places, was to be superseded by a system of religion purely spiritual; one which should assert the vanity of outward ceremony, and the efficacy of sincerity of life; which should place dead high above creed; declaring that God is spirit, and can be worshipped only in spirit and in truth.

## RELIGION OF THE JEWS.

The religion of the Jews had been almost destitute of the spiritual element. It consisted mainly of a severe system of ceremonials, which might be observed by the sinner as well as by the saint. The bendings and chantings, and washing of hands, the abjuration of certain meats, the strict observance of feasts and fasts, all these might be literally followed without developing in the soul a single germ of good.

Then, too, the whole religious system of the Jews was permeated with the spirit of cruelty so characteristic of the race in the early period of its history. The early Jews were, like all primitive races, a savage, warlike people. To the firmness of the Roman, was added a thirst for conquest, and a delight in bloodshed that would have done credit to a race of Alexanders or Napoleons. Unfaltering in battle, undismayed by defeat, relentless in victory, they exterminated whole tribes, and fertilized the conquered soil with

the blood and bones of its defenders. Unsparring as a pestilence, insatiable as the appetite of death, the extermination of one tribe was to them but the signal for a bloody descent upon another. With ears deaf to the shrieks of women, and eyes blind to the horror of burning homes and devastated fields, they imbrued their hands in the blood of age and infancy alike; and the wrinkled faces of old men and the dimpled cheeks of babes were laid low together in the dust. With the sharp edge of the sword they cut the ties of human love, and with the torch of war they burned the roof that sheltered defenceless heads. Men and animals alike fell before the surging current of their wrath; and when the brutal soldiers spared a woman's life, it was never mercy that prompted to the act. Revenge and hatred fed the flames of war, and malice sharpened the sword and pointed the spear and arrow. This savage character of the primitive Jew was reflected in the image of his God. To him the Lord was a man of war; "The Lord of hosts is his name." "Blessed be the Lord, my strength, which teacheth my hands to war, and my fingers to fight." In the song of Moses Jehovah is made to utter these words: "I will make mine arrows drunk with blood, and my sword shall devour flesh; and that with the blood of the slain, and of the captives, from the beginning of revenges upon the enemy."

## THE JEWS AND SCIENCE.

The popular conception of God in that early period was merely that of a typical Jew, magnified several times, and placed upon a throne of superhuman power. The Jews knew nothing of science. The great realm of nature was all unknown, and they had no idea that God had any other employment than conducting their savage wars, and attending to their temporal wants. They believed that the earth was flat, and that the sun, moon and stars existed for no other purpose than to give it light. Conceiving this world to be the chief body of the universe, they supposed that God would make it the sole object of his attention; and believing the Jewish nation to be his chosen people, they could but think themselves the special recipients of his favor and his grace. That Being whose presence thrills in the bursting bud, and glows in the beauty of the expanded flower; whose power guides the wheeling orbs of space as well as the mote that floats in the morning sunbeam; whose voice is heard in the song of birds and the murmur of the running brook; who whistles in the sighing breeze, and speaks in the thunder of the summer storm; who sways the nest upon the budding bough, or shakes the very pillars of the earth; whose slightest action is eternal law, and whose will is written in undying words on every page of nature's volume—of this infinite and eternal Power, the ancient Jew had no conception. Jehovah was merely king of the Jews governing with a rod of iron, and spurning the enemies of his chosen people with relentless fury.

The whole religious system of the time of Moses was inadequate to the needs of the now civilized and peaceful people; and so the little babe, wrapped in swaddling clothes, in a manger of Bethlehem, was destined to preach to his people of a God of love, caring for every creature beneath the sun with impartial justice and fatherly tenderness. He was to teach the Jews that not they alone, but all mankind, are children of a common Parent, and equally beloved.

## JESUS AND HIS WORK.

We are all so familiar with the story of Jesus' life, as narrated in the New Testament, that it will be unnecessary to repeat it here. He went about doing good. That was his religion. He had no formulated system of theology. He knew that God is love, and that was sufficient. He knew that the highest worship of God is serving his creatures. There is no evidence that he ever formulated a creed to hamper the growth of the human mind. We do not learn that he ever held a revival meeting to excite the emotions of the people, and extort a frenzied confession of sin. We do not know that he ever made a public prayer, to show that he had the ear of Deity. He never claimed to have any influence at the court of heaven. We believe that he frequently communed with angels, and when his heart was heavy with trouble, and tears welled up in the fountains of his eyes, he found sympathy and sweet consolation in this sacred communion. Jesus continued his labors of love until interrupted by his enemies. He went about healing the sick, teaching the people inspired truth, leading them to broader and truer views of God and religion; and such an influence was wielded by the purity of his life and teachings, that the priesthood soon began to tremble for the stability of their power. They saw their influence waning, and with the spirit of intolerance and bigotry which has characterized the priesthood in all nations and in all ages, they determined to forcibly suppress this new teacher who was invading their field. The result was, that the meek and humble teacher, who had no object but to benefit his fellow-men, was accused by hypocrites, condemned, and, like many another brave reformer, put to cruel death. His labors of love were rewarded with a crown of thorns. His hands, whose healing touch had driven disease from the bodies of hundreds, were pierced with cruel nails. His feet, that had only trod the ways of peace on errands of mercy, were lacerated by those he had never harmed. His blood, which pulsed warm from a heart big with love for humanity, was shed in the midst of a howling rabble, incited by hypocritical priests. And so died one whose life was pure and noble; whose highest ambition was

to do good; and whose character and teachings cannot be too much revered.

After his death his disciples went about preaching the truths and parables he had given them; healing the sick, and doing good after the example of their master. Soon the teachings of Jesus began to be perverted, and doctrines were attributed to him which we cannot believe he ever taught. The Jewish people had long expected a Messiah, or Savior, who was to rule over them in great splendor and make their nation one of the most powerful in the earth. To gain credit with the people, it was soon declared that Jesus was that Messiah; that after a short time he would return, and assume his seat of power; and that on his appearance the dead would be raised, the living caught up into the air, and after a general judgment, the millennium would begin. It was asserted that belief in Jesus as the Son of God was necessary to Salvation. Baptism, which had been originally employed simply as a symbol to denote the purification of the soul through renunciation of evil, was now made a necessary condition of Salvation, and was administered for the avowed purpose of absolving one from the consequences of his sins.

## ADDITIONAL DOCTRINES.

As time passed on, other doctrines were added to the theology of the church. There was much dispute among the various teachers regarding the truth of their respective views. As the new religion gained in power, the disputes became more furious; and men, forgetting the peaceful character of him whose name they bore, wasted in contention and debate the strength they should have given to the regeneration of the world. Instead of going about doing good, they remained at home doing evil. Instead of teaching the love of God, they were, by their constant quarrels, asserting the hatred of man. In the place of Pentecostal gatherings, they held stormy councils, where they engaged in furious verbal battles over the nature of Jesus and his relation to the Godhead. The different churches had various manuscripts, from which they read in service, and no two of these taught exactly the same doctrine. The new religion was in a very chaotic condition, and its devotees waged war with one another, much as our modern apostles of Liberalism are doing to-day. Soon the ecclesiastical power began to centralize at Rome. The bishop of Rome acquired a sort of supremacy over other bishops, and paved the way for the office of pope. The new church felt the need of an authorized set of manuscripts, giving an account of the origin and rise of their faith. The accounts were so various that nobody knew which one to believe. The matter was finally settled by a council of churchmen, and certain MSS. were agreed upon as authoritative. As power became centralized, the doctrines of the church began to assume definite shape. Heretics were persecuted. A heretic was a fellow who was in the minority. Majority constituted Orthodoxy, just as it does to-day. The creed that had the most men behind it was the most Orthodox. In the realm of faith, there is no criterion of truth. One party believes this, another that; and since neither can demonstrate the truth of its position by the universal criterion of reason, the stronger party will compel the weaker to accept its views. Thus we can understand why the history of religions is one long record of slaughter and bloodshed; and how that which was intended to promote public morals has in all ages been a prolific cause of crime and warfare. The doctrines of peace have been enforced by the arts of war; and beneath the priestly robe has ever been worn the warrior's coat of mail.

The various doctrines called orthodox to-day were not embodied in the structure of theology without much trouble. Heretics were continually springing up, and teaching rational views opposed to those which were gaining credence in the church. We read that Pelagius, about 450, A. D., taught that Adam was mortal by nature,—that he would have died if he had not eaten that apple; that the consequence of his sin was confined to himself, and that infants are therefore sinless, and not fit for eternal torment, if they die before they are old enough to be wicked. He asserted that sin cannot be removed by baptism, but only by works. The church soon scented him out, and Augustine fiercely disputed his teachings. There was considerable excitement, and poor Pelagius and his followers were soon smothered by law. Another heretic appeared in the person of Nestorius. He held that the Virgin Mary was not the mother of God, but only of the human part of Jesus. He preached these ideas in Constantinople, and created great excitement. The monks raised a riot. Other bishops took part in the controversy, and finally the Emperor of Rome called a council at Ephesus to settle the matter. There was a riot, and much blood was shed on both sides. After much intrigue at court, and buying of votes, the matter was settled by law, and Nestorius lost the case. He was banished to an oasis in the desert, where he died. There is a legend that his blasphemous tongue was devoured by worms, and that he passed from the heat of the desert direct to the hotter climate below. Then there were heretics who denied that Christ was God; who considered it a libel upon the infinite Ruler of the universe to assert that he had been born of a woman.

But a whole discourse might be given to the various heresies which sprang up in remonstrance against the creed that was growing in favor with the church. Suffice it to say that strength was on the side of error, and might made right. Truth was crushed

to earth, but it is rising again to-day with a vitality and power that is sweeping all before it. The early church was not satisfied with the religion of philanthropy taught by Jesus, but demanded a creed to which all should subscribe. The early fathers had one merit, however, and that was logical consistency. These architects of religious thought built a system of theology whose parts were so interlaced, so logically dependent upon each other, that to remove any one doctrine is to weaken the whole structure. They declared that Adam and Eve were created in purity; that they sinned, and thereby incurred death and eternal punishment for themselves and all posterity. Jesus, Son of God, offered himself as a sacrifice, that all who believed on him should have eternal life. There was to be a great judgment day, when all the earth should give up its dead; when from the sands of the desert, from the waters of the sea, from the snowy wastes of the north, and the green fields and deep forests of the tropics, all who have lived and died on earth should rise, clothed in the identical bodies which had once crumbled into dust. Those who had believed on Christ should pass to a city of eternal feasts, music, and all the sensual pleasures which the human mind could imagine; those who died in ignorance or unbelief should be relegated to everlasting fires, to suffer eternal torment. The Scriptures were accepted as the word of God, and the church was the sole authority for their interpretation.

## LUTHER AND THE CHURCH.

This system of theology had a consistency of parts that we must admire but that very consistency proved its destruction. When Luther revolted from the mother church, he planted in the field of orthodox Christianity the seeds of death; and they are bearing abundant harvest to-day. Luther took from the church all authority in the interpretation of the Scriptures, and gave to each individual the right of private judgment. This opened the door to differences of opinion, and placed it within the power of any man of more than common ability to declare his views of Scripture, and draw around him the elements for a new church. The result has been that hundreds of various sects have arisen, each basing its position upon a certain interpretation of the Bible; each warring with the rest for the supremacy of its favorite views; and, instead of one church, strong in the unity of its sentiment, we have scores of sects,—broken fragments, weak and feeble, constantly undergoing disintegration.

So Luther made the first break in the iron chain of orthodoxy, and although the link he destroyed has been replaced with a strand of ingenious argument concerning the efficacy of the Holy Spirit in guiding men to truth, the chain manifests its weakness, and will soon give way. When sects differing so radically in belief as do Presbyterians and Unitarians, Baptists and Universalists, all prove their respective doctrines by citations from Scripture, the time is approaching when we shall no longer seek to establish truth by the authority of the Bible alone. A guide board which points in so many different directions at the same time must at last come to be suspected of unreliability. So Luther broke a strong link in the chain of orthodoxy, and rendered it less galling to the limbs of men. Many links have been destroyed by the hammer of science. The discovery that the earth is comparatively an insignificant body, being only one of seven planets that revolve about the sun, and that the myriad stars are centres of light and life to other worlds, first excited a suspicion of the truth of that stupendous scheme of Salvation in which God sacrificed his only Son to save humanity. Thinking men reasoned thus: "There are countless millions of other worlds in the universe. A large proportion of these must be inhabited by man, for it were foolish to believe that in all the vast array of worlds, this little orb is the only one created for such a purpose. Now, is this the only one on which there is any sin, or has a Son of God been sacrificed on each to redeem it from the power of evil?" Then, too, they began to doubt whether the Supreme Being, having so many worlds to look after, could have been spending most of his time for centuries conducting the wars and regulating the political affairs of an insignificant tribe of people on this little planet. The earth was suddenly deposed from her seat as the central body of the universe and supreme object of the Creator's attention; and the result was, that certain doctrines, based upon the supremacy, began to lose credit in the minds of thinkers. Of course the church viewed this change with alarm; she saw its inevitable results, and she zealously persecuted all scientists who dared to teach it. The story of Galileo is too well known to need repetition here. The brave old man stood boldly up for his opinions until seized by the fiendish clutch of the Inquisition, when, to save his life for further study, he was obliged to recant his heretical doctrines.

## RELIGIOUS PERSECUTIONS.

On every hand the fires of persecution leaped toward heaven, their red tongues singing the death-song of brave men who had dared to express their honest thought. From damp, dark vaults the groans of tortured men ascended in piteous prayer to the God of Justice, and the answer to that prayer is heard to-day in the despairing wail of a dying church. In gloomy cells heroes pined away, their ears stunted only by the clank of chains; and their eyes, filled with tears of longing for one more sight of beloved wife and children, closed in death with no one near to dispe-

the shadows that hovered around like fiends waiting to snatch at the departing soul.

In spite of these bloody efforts, the church could not stay the progress of human thought. Science advanced with slow and bleeding feet, painfully climbing the hill of progress. It was soon discovered that the doctrine of the resurrection of the body was inconsistent with the truths of science. It was learned that matter is constantly changing its form; that atoms which are in a leaf to-day may, in a short time hence, form part of the tissue of a man; that the body, when dissolved in death, is dissipated by the forces of nature, and its atoms pass into new forms of life; that the atoms which compose one body to-day have belonged to scores of others in the past, and will belong to scores of others in the future. This proved the impossibility of a literal resurrection of the body, and thinking men soon began to doubt that doctrine. This link gone, others followed. If there was to be no physical resurrection, there could be no need of a hell of literal fire; for flames could not harm the spirit. Then, too, the idea that hell was below the earth was disproved by the discovery that the earth is round. Space above, and solid earth below, heaven and hell, as definite localities, were displaced. There was no place for them, and they vanished from the sight of rational thinkers. And so the change went on. The path of Freedom was stained with the marks of bleeding feet. It was strewn with the bones of martyrs slain by the cruel hand of the church. But the path was broken, and the thousands who have trodden it, since have beaten it into a broad and level road, which will soon be spacious enough for all humanity.

But while the worst of the battle is over, we are not yet entirely free. The banditti of theology still lurk beside the highway of progress. While the stake and the dungeon cell have vanished, the church has adopted in their place methods more civilized, but no less cruel. Brave men and women, who dare lift up their voices for truth and justice, are crucified on the cross of popular scorn, and burnt in the fires of popular hatred. They are not banished from their native land, but they are ostracized from polite society. They are not pierced with a crown of thorns, but their hearts are lacerated by the cruel words of former friends. The warfare of the present is more civilized, but no less cruel than the barbaric warfare of the past. The spear and arrow have given place to the rifle and cannon; but mangled bodies and dismembered limbs are as plentiful to-day as in the past. So, too, the martyrdom of the present is different from that of the past; but it results in no less pain and suffering. We know many noble men and women who have dared to cast aside popular tradition and time honored beliefs, and declare their acceptance of more rational views of religion. We know that these people have been treated with all the scorn and hatred that hypocrisy, clothed in the garb of religion, could express. They have seen time-tried friends pass coldly by without a nod of recognition. They have seen those whom they have blessed in countless ways turn on them like beasts of prey. They have been made the target for shafts of petty spite and malice, and their names have been in the putrid mouth of rumor. All the tortures of the fabled damned have been inflicted on these modern martyrs; but the torture has been mental instead of physical, so they do not receive the crown of martyrdom. There is many an instance where some brave and good man in a community has endeavored to lead his people to a higher plane; where he has blessed them with philanthropic works; fed and clothed their poor, visited their sick, and planted flowers on the graves of their little ones; but because he disbelieved some worn-out creed, some foolish doctrine born in an ignorant age, and in its place adopted the grand doctrine of philanthropy: because his religion was expressed in deeds of loving charity, instead of solemn looks and heavy sighs; because he answered prayers instead of making them; because a noble life was the only sermon he could preach; because he sought to enlighten and free his people, instead of to chain their minds in the slavery of ignorance, and immerse their souls in the dungeon of superstition, because of these things he has been lashed by the tongue of slander, deeply cut by the daggers of malice, and his life made wretched by the cold neglect of those who were once his warmest friends. Such a one is a martyr, as much any that ever writhed at the stake or bled in the gloomy dungeon; and his martyrdom, instead of being ended by the stroke of the axe, or the blaze of the faggot, is prolonged through weary years of sorrow.

A mighty crime is committed by the community which thus crucifies its benefactors, which snatches with its cruel fangs at the hand that gives it food; but humanity ever slays its saviors, and only in another world can we look for that justice which is but a name in this. There the crown of thorns is exchanged for the victor's wreath, the martyr's cloak for the angel's robe. There the lacerated heart is healed by the touch of love, and the eyes that here are filled with tears shall there be dried by the sweet touch of heavenly sympathy. The sorrows of earth shall there be changed to joys, and the bitter tear of grief shall be crystallized into the shining pearl of happiness.

In the history of the various sects of Protestantism we note a steady progress toward rational thought. The early churches were but little improved upon the Catholics. They had reformed certain abuses, but they were fully as narrow and intolerant as their

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# Mr. Underwood Wants a Broader and Less Ambiguous Platform for the F. R. A.

In closing the business before the eighteenth annual meeting of the Free Religious Association, lately convened in Boston, the President of the Association asked if there were any further business, and suggested that any member was at liberty to propose changes in the Constitution or bring forward any plan he might think important for increasing the efficiency of the Association. Mr. B. F. Underwood moved that the Executive Committee be requested to consider the propriety of altering the first article of the Constitution so as to make it read as follows:—

This organization shall be called the Free Religious Association, its objects being to encourage the scientific study of religion in all its aspects, to increase fellowship in the spirit, and to promote the practical interests of morality.

In support of the motion, Mr. Underwood said:—

This proposed substitute recognizes the existence of religion as a fact, differing from the first article of the Constitution, as it now stands, in avoiding possible implications to which objection may be and have been made. The words "pure religion" seem to imply that the Association distinguishes between religion that is pure or genuine and religion that is not pure or genuine, especially since it declares that one of its objects is to "promote the practical interests of pure religion." But, since it does not attempt to state what "pure religion" is, since it allows every member to define the word "religion" to suit himself, there seems to be a manifest impropriety in the statement that one object of the Association is to promote the "practical interests of pure religion." The Association, as such, cannot declare what "pure religion" is; for article second says that "nothing in the name or Constitution of the Association shall ever be construed as limiting membership by any test of speculative opinion or belief, or as defining the position of the Association, collectively considered, with reference to any such opinion or belief," etc.

Whether religion should be defined as "the expression of man's relation to the universe," as I think it should, agreeing here with Mr. Potter, or "the effort of man to perfect himself," as Mr. Abbot defines it, or belief in and worship of a Supreme Intelligence; whether the object of religion should be regarded as a personal creator, as is commonly believed, or as the ultimate Mystery of being, as Spencer holds, or as Humanity, as Positivists teach, the Free Religious Association does not undertake to say. Why, then, should it in its Constitution speak of promoting "the practical interests of pure religion"? If it be said that "the practical interests of pure religion" are identical with the practical interests of morality, I must say that that depends altogether upon the definition given to the words "pure religion"; and, by the terms of its Constitution, the Free Religious Association is debarred from giving any definition. If the words "practical interests of morality" cover the actual meaning of the Association, why not use them instead of using the expression "the practical interests of pure religion"? If the words "the practical interests of morality" do not mean all that is meant by the expression "the practical interests of pure religion," then there should be an unambiguous statement of just what more is implied in the latter statement.

An implication in the Constitution of a theory or doctrine, assent to which is not required as a condition of membership, is less excusable in the Free Religious Association than in the American Unitarian Association. This Association should contain nothing in its Constitution to prevent the consistent membership of men like Darwin, who said there were two things in the world that he could not see the need of, one of which was religion. A deficiency this indicates, some of you may say; but his definition of religion did not probably include what you mean by the word. Indeed, it may be affirmed that any religion, the teachings of which he did not embody in his character and illustrate by his long and useful life, marked by unsurpassed love of truth, rare modesty and magnanimity, generous regard for others, fondness for nature and knowledge of her curious ways, as well as by vast services to the cause of human enlightenment and progress,—any religion, I say, the essential elements of which were not embodied and illustrated in such a character and life, the leaders of the Free Religious Association can hardly consider "pure religion" or religion worthy their encouragement.

Miss Emily J. Leonard, one of the clearest thinkers and one of the bravest, most just, and most conscientious women I ever knew, although heartily in sympathy with the work of the Free Religious Association, which she generously aided with her voice, her pen, and her money, could not join the Association because of the very article for which I have proposed a substitute. She was present at the business meeting one year ago; and some of you may remember her remarks, urging some of the objections I have mentioned. She regarded the first article of the Constitution as a statement designed to be broad, and actually so from a theological standpoint, but from which the founders of the Association had not been able to keep out entirely their theology, since they had assumed that there was a "pure religion" the "practical interests" of which should be promoted, although endeavoring to make the assumption undogmatic and colorless by saying, virtually, to the members, "This expresses our meaning; but it doesn't commit you to anything, for you are at liberty to define religion to mean anything you choose."

I express not only my own wish, but I believe that of many, when I say I should be pleased to see the first article of the Constitution so modified as to remove the objection which kept from joining the Association so intellectual and worthy a woman as Miss Leonard, and which keeps from us others who are quite as desirous as any among us to encourage the scientific study of religion, and to promote Righteousness, Brotherhood, and Truth.

If the Association is true to the letter and the spirit of the second article of its Constitution, it can make no distinction either in the language of its Constitution or in its management between religious liberals or liberals who are not religious; i. e., if the word "religious" is used to distinguish any class of speculative or theoretical beliefs. In so far as any such distinction is made, the Association must fall short of realizing that freedom of thought, liberality of sentiment, and impartial fairness to all its members, which are declared in the Constitution to be its governing principles.

The Constitution of the Free Religious Association represented a decided advance when it was adopted; and the influence of the Association under this Constitution has, without doubt, contributed to broaden and liber-

alize Unitarianism, and to make possible such a congress of churches as was held in Hartford this month. But, if the Association is to continue a radical and progressive body, it is time now to make another advance, and preparatory thereto the proposed revision of the Constitution seems to me demanded by common fairness as well as by the interests of the Association.

Mr. Holland, Mr. Hinckley, Mr. Ballou, and Mrs. Bisbee urged the desirability of the motion, which, however, was opposed by Messrs. Whiting, Whipple, Applebee, and Henshaw. The last named gentleman proposed a substitute, allowing the Executive Committee to consider any suggestions offered. Mr. Hinckley moved an amendment authorizing them to consider Mr. Underwood's plan and any other suggestions. This was adopted.

For the Religio-Philosophical Journal.

## Beecher's Fourth Sermon on Evolution.

Mr. Beecher delivered his fourth discourse on Evolution June 14th. He selected for his text the 19th and 22nd verses of the 8th chapter of Romans. He took the position that no connected and perfect interpretation of these two verses could be given, except upon the substantial theory of evolution.

Having just refreshed my mind with the contents of these two chapters, I think Mr. Beecher is correct. No man much acquainted with the advanced literature of the present century, can read these two chapters without being impressed that he is following the thoughts of a strong intellect; a robust man in mental power, but really groping his way in the dark. Had this earnest man in pursuit of truth been at all informed on the subjects of geology—progression—as now understood) and phrenology, it is not probable that he would have written much that he did. He did not seem to understand that the human body is simply an instrument or servant of the mind, and in no ways responsible for any deed, good or bad. Paul gives no intimation that he was aware that the intellect of man is a unit—all the qualities and departments being necessary to constitute a human spirit; and all useful and holy when not perverted or diverted from their proper and legitimate uses. What we understand to be the lower attributes of the spirit, when misdirected in action, may lead to physical or moral ruin—apparently irreparable, but not so in the absolute. The higher attributes, when out of balance—running wild, without reason to hold them in check—these lead to extravagance, insanity and madness; but a soul thus wrecked for the time being, will right itself through natural law—if not while dwelling in the body, then after being relieved of the body. However greatly we may admire the stately stepping of Paul, in his reasonings and speculations on religious subjects, that does not prevent our discovering his mistakes. All honor to him that he did so well with the light and means at his command, and for his noble intentions. But we would say the same of Plato or Socrates. These ancient authors cannot be read in the light of the present century, without seeing that they were not informed on some very important subjects, now understood by school boys. Still we admire the men for saying, so much that is good and grand.

Mr. Beecher said that "speculative theology had brought confusion to mankind. It was not Christianity, and because it was disrupted, Christianity was not disrupted as a result. The two things were as wide apart as heaven and hell." Millions of men and women can readily say amen to this declaration! The gentle spirit of Christianity rejoiced untold millions of human beings before the lowly Nazarene was born. It shone refulgent in his upward aspiring spirit. It has its home among all nations—it nestles, lovingly and tenderly in the hearts of good men and women in all parts of the world, and in the heavens above. No particular individual discovered it, or brought it to light. It is a part of the constitution germinal to the souls of all human beings—its manifestations ever being in keeping with conditions and surroundings.

The eloquent preacher said: "Already the foremost agnostic and atheistic reasoners propose to rename God, and call Him force or energy." Mr. Beecher did not care what God was called, if by the new name was meant, what Christians understand by the terms "Jehovah, Lord, Christ." If a rose by another name, is really the same in beauty and sweetness, it must be a real rose. The character given by the Bible, and the popular churches to the Jewish Jehovah, is not lovable, inspiring or assuring; and if a new name is to be given by agnostics and independent thinkers, I trust an improved perception of character will accompany the new name. If the new name is to mean the same as Jesus Christ—that would only be a continuation of the shameful theological blunder, that would take away from the gentle Nazarene his noble manhood—deprive us of the force of his sublime example, by making a God of him, whom no finite being could hope to imitate, in the absence of Deific power. Mr. B. said:

"In the evolution of the human family, each step higher left man inferior to the next stage above. Imperfection was the necessary concomitant of gradual development. There never had been an absolutely perfect man, and no man had ever jumped at once from the cradle of animality to the region of spirituality.... The old scholastic theology made sin spring from a corrupt nature. A nature corrupted through the fall of Adam. I would make it spring from a nature that was not corrupt, but which had not as yet developed and unfolded."

These ideas, the Spiritualists have been for thirty-seven years proclaiming to the world through books, papers and the rostrum. Mr. Davis taught Darwinism before Mr. Darwin said anything about it. All the loud or liberal thunder, based on truth, which Mr. Beecher uses, spirits have been teaching. The safe path for him now to walk in, has been pioneered by Spiritualists. But we cheerfully credit him with many boldness for daring to state these things in his pulpit. A rough boy once approached the open door of a Quaker meeting, where all was sitting in solemn silence. The lad held up a penny-tart-pee, and exclaimed, "Whoever speaks first, shall have this pie." Mr. Beecher is, I think, the first clergyman, occupying so prominent a position, to publicly preach evolution. It would seem that he is entitled to the pie. I trust his wife will see that he has a good one. If the Spiritualists should serve him one, it might compromise his popularity.

Mr. Beecher said: "If you sweep out with the broom of indignation, that hideous pit that theology has dug under the world; if you take away all these grotesque, infernal and malign images that yet populate the brains of men, then you have taken away all the difficulties that inhere in the origin of evil, and in the origin of sin, as springing from the very nature of our evolutionary government in this world." This declaration contains about as much truth as any man could get into a short compass. The weakness, the blunder and the grievous folly of the clergy

has been to ignore reason as profane, and deal in mythological stories about whales, bears, foxes, quails, devils and lakes of fire. No doubt they have found it easier to tell mythical yarns than to fairly address the reasoning faculties or to gather up a knowledge of the facts spread abroad in nature and draw rational conclusions from them. They have delighted to revel in an airy region of the imagination, where no man could follow, and find the facts in the case. They have thought it easier to frighten people than to convince them with arguments, drawn from experience, observation, and the many voices of nature, that point the way to demonstrable truth. It is well Mr. Beecher did not forget to say:

"When I think of the condition of men after death, and think of Africa, and all Asia, and of the myriads who have passed away through thousands of years. I ask myself, what has God done with them all? Where are they? Are they waiting in unmitigated torments? If they be, so never let me mention the name of God again, and let me never violate my own nature by calling him Father. It troubles under foot the very foundation thoughts we have of fatherhood."

Here we have one of the most far-famed of clergymen, confessing in his pulpit to thousands of his fellow Christians, that the moral character imposed by the churches on the most high God, is simply infamous. So the independent thinkers have been saying all along the centuries. Can it be possible the clergy did not know it long ago? They must have been aware of it. But they have clung to the thought that only a horrible monster in cruelty, for a God-idea, could frighten the wicked. They seem to have forgotten that benignity, love and mercy can melt an obdurate soul in to tenderness, when frowns, power and cruelty can produce no desirable effects. Mr. Beecher said:

"The old theory is repulsive, unreasonable and demoralizing. I hate it. It sets up a factory of damnation before, behind and on every side. I won't be silent on this subject, for I am a lover of men, and I desire to make the truth plain. The worst thing in the old theory of sin, is the theory of punishment; that men were made to believe it or be damned. I say you are damned if you do believe it. It is hideous and horrible, and makes creation a shamble, and God a slaughterer, and men worse off than animals. The theory of evolution makes more effective and far better appeals to men, than any other to live on the high ranges of emotion. It expands and fortifies the fact of repentance, and the universal need of it."

We all know very well that the old system to which Mr. Beecher so strenuously objects, crushes the hope out of vast millions of the human family. In the folds of the church they fall, and are thrown out into the world in despair of ever being any better. Too many of them fancy their fate is sealed—endless woe is their doom—they fall longer to aspire towards goodness, purity, wisdom and moral excellence—they put all the beatitudes behind them and float down the dark currents of sin and error. But the instructed evolutionist finds no such lions in his path to discourage him. He knows that the invitation of God and nature is to go forward. He knows that from the cradle his life has been only evolution and progress and that notwithstanding all obstructions that may have fallen in his path. All the language of nature around him, preach the same doctrine that has been incorporated in his own being. He is aware that this law of evolution through all the storms and rolling seas of life has been lifting him into nobler, higher and broader views concerning God, life and humanity. It is a principle dwelling in the inmost temple of his immortal spirit. And his better judgment assures him that this principle must accompany him into the future life, where its uplifting, strengthening, and refining power must operate under more favorable conditions than can be obtained in this rudimentary stage of being. WM. C. WATERS.

## Aids to Earth-bound Spirits.

Through the Mediumship of Mrs. H. A. Whittier, of Boston—Prepared for the Religio-Philosophical Journal from a Record of the Seances, by Herman Snow.

### No. 7.

ADELAIDE NEILSON IN SPIRIT LIFE. The opening words and general course of this seance were as follows:

"I feel a touch upon my shoulder as if desired to follow some one; it is not that of my special spirit guide; and now at length, I find myself in a strange and beautiful locality, the refinements of the scenery opening gradually to my perceptions. I feel that this must be in some foreign country. A massive marble cross is before me; it is of the purest white, and is wreathed with delicate flowers and vine-tracery, all cut out of the solid white marble. This cross stands at the head of a grave, the above-ground impression of which is not of the usual sharply defined shape, but makes a part of the gently swelling lawn-surface of a burial lot whose vivid green, and cleanly cut gravel walks are partially veiled by over-hanging shrubbery. This lot is not a part of a public cemetery, but is in private grounds, the resting place of but one mortal body. The villa residence is not visible from this spot, but, from certain sounds I hear it must be near at hand. I now go around to the other side of the cross, and try to read the epitaph. Its meaning is gradually unfolded to me. Adelaide Neilson is the name, and beneath, in smaller letters is inscribed—

'Gone to join the angel choir.'

Prompted by the same invisible touch and presence, I now go away from the burial lot in a direction opposite to where the residence seems to be. I follow on through neatly trimmed shrubbery, and over clean graveled walks until I see before me a small lake of clear and bright waters. A flight of granite steps—at the foot of which, on either hand is a granite column surmounted by a vase in which a century plant is growing—leads down to the shore of the lake. Descending these steps, I stand amid surroundings of exquisite harmony and beauty. Conspicuous among which is a rustic grotto, having over, and around it a profusion of the cactus in full bloom, some of the flowers being of extraordinary size and brilliancy. Now I see, coming from over the lake, a small boat in which is a man of about 30 years of age, in boating attire, who gradually approaches, and finally rows his boat into an ingeniously arranged boat house formed partly by the over-hanging shores of the lake. I am now led back in the other direction, and at length come in sight of the villa residence; it is built of stone, with this marked peculiarity that the stones are of well-defined triangular shape, the general style of the building harmonizing with this peculiarity. I am led into this building, or into that part of it with which my visit is especially concerned. This is a finely arranged music room, of lofty, al-

most cathedral-like proportions. A large concert grand piano is prominently conspicuous; also a harp, and other musical instruments are to be seen in different parts of the room, whilst piles of music in sheets and volumes are everywhere conveniently at hand. A gentleman is seated at the piano, it is the same whom I saw at the lake. I am given to understand that he was the constant companion of Adelaide Neilson during her earthly career, under whose patronage he had been prepared for his work. It is clear to me that she was dearly loved by him, and now that she has been taken from his sight he is sunk in deep sadness and grief. A piece of music is before him, a favorite with them both in their earthly experiences. Wearily and listlessly he strikes the keys and plays the prelude in the soft and gentle tones which he knows she loved so well, and now—wonderful and beautiful to behold!—she herself glides gently up close to his side—invisible to him but visible to me—and joins her spirit voice with the notes he is playing. I can plainly hear both the spirit and the instrumental strains, and the effect is ravishing to my spirit....

"All this while the dear spirit singer has been standing in close sympathetic relations with the player. She cannot, however, enter into the depths of his grief—almost to the verge of despair as it is. She looks bright, even joyous; for she knows that her life is more real than ever, and that she is still able to come into close relations with her former companion and helper. She hovers over and around trying to soothe him with her gentle touch. But as yet he does not seem conscious of this ministering agency; he struggles with his grief, but it is too much for him; he bows his head and arms upon the piano and gives away to convulsive sobs.... Now he suddenly gets up, and rushing out of the house hurries through a well-worn by-path to the grave with the marble cross at its head. He prostrates himself upon it in despair, even to the extent of suicidal thoughts. The spirit dear one is still with him trying to reach him with her gentle influence. At length the man is somewhat softened in his feelings, and utters an earnest prayer for help. This brings her more closely to him, enabling her to infuse somewhat of her own cheerful trust into his troubled soul. He gets up and returns to the house; and soon after a light is seen in one of the upper rooms and he appears to my sight looking out upon the night scenery, through the parted drapery of his chamber window."

This is but an imperfect outline, expressed mostly in my own condensed language, of what was given by the seer in minute and interesting detail. She said that although herself still belonging to an earthly body, and seeing mostly earthly objects, yet all seemed viewed by her from a spirit standpoint. She dwelt particularly upon the character of the light which, to her vision, lighted up the music room, also, subsequently, the entire building and its surroundings. This was an extremely soft and mellow light, being apparently made up of emanations from the attending spirits, of whom many were gathered around what seemed now to be a special center of interest.

Although what was thus presented was as if of present occurrences, yet in reality it was a representation of what took place soon after the spirit Neilson had left the bodily form, it being probably a psychological transfer from the memory of the spirit to the mind of the medium, the two at the time having been closely en rapport.

## The Mind Cure.

The religious revolution which now overshadows the consideration of the physical phenomena, is receiving serious attention from clergymen. The ministers regard it as the most dangerous innovation that has threatened the Christian Church for many years. Scores of devout members of the evangelical churches have seceded and joined the Christian Scientist branch of the metaphysical organization, and it has thus far been impossible to check the defection. The new theology is confined to the creed of the Christian Scientists, who constitute the largest division of the mind-cure host. They make the principles of a new religion the foundation of their theories of mental healing. Mrs. M. B. G. Eddy continues to be high priestess of this branch of the movement. The creed which she has formulated as the basis of her system is a peculiar theological mixture. But as Prof. Stacey Fowler said in a recent paper: "If they heal, people will not stop at a question of theology. If they heal, they will carry the day, and they ought to." Hence it is that Hawthorne Hall on Park street, where the Christian Scientists meet, is thronged an hour before time for service each Sunday. So eager are people to learn, that after the seats and standing room are taken, they crowd around outside the doors where they can catch only an occasional word or two. The service consists of ordinary devotional exercises preceding a sermon by Mrs. Eddy. But her ideas are so blindly and illogically presented, and are so full of apparent inconsistencies, that it would be impossible to describe them even in outline. "God is an infinite mind, matter is nothing. Personality is the embodiment of mind. Forgiveness of sin means the destruction of sin." These are points gleaned by listening to one of Mrs. Eddy's rambling Sunday afternoon talks.

The Rev. A. J. Gordon, D. D., a prominent Baptist clergyman, who has studied the books of the Christian Scientists and talked with the leaders, pronounces their creed a mixture of pantheism and Buddhism. The delusion, he says, is most insidious. The large use of the Bible, the strenuous demand for holiness and self-abnegation in the disciples, the results apparently effected in the ministry to the sick—these are very powerful considerations for attracting converts. So hundreds of young ladies especially are drawn into the system under the impression that they are getting some finer quality of Christianity. Dr. Gordon predicts that this is not the final issue. If the body is only a phantom and the flesh only a shadow, by and by some very practical sinners will take refuge under the system, and insist that the sins of the body and the transgressions of the flesh are harmless, since they are only the phantom of a phantom and the shadow of a shadow. Dr. Gordon regards the whole system as a sort of witch's cauldron, in which every conceivable heathen and Christian heresy is seething and simmering to produce the subtle essence called "mental medicine."—New York Sun.

Great Britain has 284 life-boat stations. In the current year there were 3,654 casualties to shipping around the British Isles; 633 lives and 13 vessels were saved, in addition to 189 lives by shore boats and other means, where rewards were given, being a total of 792 lives saved through the agency of the society. During the year lifeboats were launched 232 times, and not one man of their crews was lost.

## THE HOME CIRCLE.

In this column will be published original accounts of spirit presence, and psychical phenomena of every kind, which have been witnessed in the past or that may be observed from time to time in private households, or in the presence of non-professional mediums and sensitives. These accounts may record spontaneous phenomena, and those resulting from systematic effort in the way of circles and sittings for the development of medial power, experiments in thought transference, and manifestations of supernormal mental action.

The value of this column will depend wholly on the active co-operation of our subscribers, upon whom we must depend for matter to fill it. Stored up in thousands of homes are valuable incidents never yet published which have great value, and others are daily occurring. Let the accounts be as brief as may be and yet sufficiently full to be clearly understood.

Questions not requiring lengthy answers, and bearing upon the accounts detailed may be asked. They will be answered by the editor, or an invitation extended for others to reply.

## Experience With a Little Girl.

By the Editor of the Religio-Philosophical Journal.

Being a member of the Mercantile Library reading rooms, etc., I have the pleasure of perusing your weekly JOURNAL, which seems to be of a far more liberal character than any of the other spiritualistic papers or books that I have had an opportunity to read. I commenced my investigations of Spiritualism by sitting with a friend at a small table—the usual way then. The result was startling; both of us became suddenly "influenced," and the table began to quiver, and we to write so rapidly that we could not control our hands. Then began personation, each trying to resist, but the force was too strong for us. The influence caused us to laugh so heartily that we struggled for breath. The leg of the small stand was split entirely off. The writing was unintelligible. When the seance was over, we looked at one another questioning, "What is it?" The next time I sat alone, and wrote: "A man will arise for the times. He will calm the people." This occurred when secession was rearing its head, and Abraham Lincoln had been elected.

Having always been a Bible reader, I had often as a young woman, and even as a child, desired to inquire of the Lord as the people did in olden times, and I said to myself: "Where can a medium be found in these latter days, pure enough for God to speak through as he did to the men of old?" Especially did I desire to be like David and his seers, such communications being my utmost desire; but how to approach the Almighty was my daily thought. As I was determined not to seek familiar spirits, having God before me as my idol, I required no other helper, not venturing to think that I could be used as such a medium. I still asked when I allowed myself to be "possessed," that the spirit of the Lord would guide my hand and protect me from harm, determining to have "God's spirit" or none. I stumbled along in the dark, seeking here and there, meeting with much that was strange, wonderful and new, paying professionals their demand, but always saying, "I seek only the spirit of the Lord."

Suddenly I was called upon to suffer a great bereavement in the death of a dear child, eight years of age. I was tempted to seek her spirit, but fought against it, determining to continue the search after the "Mighty One," even were I to be crushed in the attempt. Meanwhile secession was rampant, and I began to fear for the country, and to desire the Great Helper more and more. Then one year after, another child, aged about three years, was taken away by death, and I began to ask, "Where is the Comforter spoken of in the Bible, and which of the Trinity is the Father we are to pray unto?" I was an Episcopalian, and my pastor was a "Trinitarian" of the strongest kind, and when I asked questions, he would reply, "There are three distinct persons and one God." Now, this doctrine was not comforting to me in my sore trials. I wanted one God and Father, and I began to read and seek for myself, and to pray also, "Show me the Father," for three persons puzzle me. I cannot rely on three. I want only one God; only one Creator, only one Father—God, the powerful One. I suffered hourly, reading every old book on the subject, every old and new sermon, commentaries and Bible studies, but found no relief. Trinity was written on all, and in all things.

To add to this confusion my pastor preached on the subject, saying, "Brethren did you ever think that God is lonesome, and Jesus with him?" Alas! that was the worst yet. I was in despair, for the question began to torture me. Then I said in prayer to the Trinity I then believed in, "Show me a pure medium that is endowed with the spirit of the Lord, that I may know of this matter." My only sorrow now is that I did not keep a record of dates when I had this experience through my own child not yet ten years of age. It was during the month that an expedition was fitting out at the Battery to sail south. All were wondering where it was going, but the secret was safely kept. Was it in October 1861 or 62? I forget; but it was then that the vision was given through my child, of the war and its conclusion. Laying my hand on her brow, I said, "What do you see when you shut your eyes?" God may speak through a child so pure and good. She saw a hand coming out of a cloud opening her inward sight. She said, "I am at the Battery. There are ships fitting out there rapidly. Oh! how busy the men are, and how quietly it is being done. All is nearly ready. Now I see them sailing forth. They stop at Fortress Monroe," spelling it out slowly. "Oh! how the waves toss, and what storms arise!" She then spelled other names. Annapolis was one and Fort Royal another. Then she described the scene there, all as it was reported by the papers. "Only eight men were killed on our side." Then she returned in vision, saw the second expedition and all of its results; in fact, she was two hours in this trance state. At last I said, "You must be weary. We will cease. Instantly she was herself again. She afterwards foresaw the burning of Charleston, and the fight between Merrimac and Monitor long before it occurred. In fact, she foresaw every event in the war day by day. This wondrous gift and power was exercised freely after weeks and months.

New York City.

The tombs of Esther and Mordecai are in a poor little shrine in Hamadan, Persia. They are covered each by a wooden ark, on which are small pieces of paper like labels, covered with Hebrew characters. They are placed there by the Hebrew pilgrims. All are under a small dome some fifty feet high. The building is of red bricks, the walls much patched with mud; the blue dome is of tiles. These tombs are held sacred by all Hebrews in Persia, and thousands make pilgrimages annually.

## Horsford's Acid Phosphate.

AS A REFRESHING DRINK IN FEVERS. Dr. C. H. S. DAVIS, Meriden, Conn., says: "I have used it as a pleasant and cooling drink in fevers, and have been very much pleased with it."



## Woman and the Household.

BY HESTER M. POOLE.  
[106 West 28th Street, New York.]

## TRUSTFULNESS.

In peace the day is ended, and the night,  
Falls as doth a veil upon the sea;  
Along its bosom comes with swift-winged flight  
The gray mists, silently.

O anxious heart, how nature speaks! Her power  
How leisurely she uses! How intense  
The infinite peace of her most fruitful hour!  
How soft her influence!

Time hath she for her storms to sweep the main;  
To rock the tree-top with her winds of wrath;  
To bring forth fragrance in the Summer rain;  
And time for know she hath!

So, dear, for all my eager soul desires  
She keeps sweet times and seasons. In her mood  
Is hid for thee all passion's subtle fires  
To round thy womanhood.

Cease, then! and in this dewy twilight move  
As one who asks not why, cares not why;  
This gift for all holds still the Eternal Love—  
God's endless by and by. —J.D.W.

## MISCELLANEOUS.

Mrs. Mary A. Leonard, the woman lawyer of Seattle, W. T., whose application for admission to the bar of this State was refused by the Oregon Supreme Court, was lately admitted to practice in the United States District and Circuit Courts for Oregon.

The Empress of Germany, some six years ago, announced in the *Official Gazette* that she would henceforth decorate with a golden cross every female servant who had passed forty years of her life in the same family. A list of the recipients of this royal favor since 1876, number 893.

Under Lincoln's administration the first female clerks were appointed, and the custom has grown, until now there are some 1,600 in the various departments—over 700 being employed in the treasury building alone. Most of them are the widows, sisters or mothers of Union soldiers who lost their lives fighting for their country.

Miss Jennie Carson, who is called "the Montana shepherdess," owns a finely located sheep ranch, between Martinsdale and Oka, Meagher county, with all the required and necessary appurtenances. She paid \$11,000 for the ranch. Miss Carson is a bright, intelligent young lady of fine executive ability.

A young widow of Galveston, Texas, is one of the largest tax payers of that State. She keeps her own books, manages a large sheep and cattle ranch, buys and rents real estate, and keeps strict oversight of all her business. She has good appearance and some accomplishments withal.

## WOMAN'S WORK OUTSIDE OF HOME.

The noble work of Martha Schofield, founder and business manager of the Schofield Normal Industrial School for Colored Pupils and the Training of Teachers, which was organized in 1868, at Aiken, S. C., and the valuable work of which has been made familiar to the public through the columns of the press, must be well known to many readers of the JOURNAL. The school house is now under cover, and funds are needed to finish the work. Miss Schofield writes concerning the people she is trying to aid:

"They are such a patient people; we know all their faults as a race, but we want to teach how to overcome, how to grow strong, to meet and resist temptation, how to fill all the place they find themselves in life. We do not expect all to turn out well, but we reach so many other lives by making one stronger and better. They all go out to do something, and some so fitted for doing the merely daily example. They are worthy of all this generation can do for them. I would not take back one minute of my life in this twenty years that has been used to helping try to lift them up, and no reaping can gather up the sweet lessons of Christian patience, love and charity and faith they have taught me. We are too busy to look for reward, but it comes in many little ways, and its sweetness wipes out the unpleasant and discouraging things. This Nation owes them so much. The poor at the North can educate their children free, but here a whole race that have been dependents for two centuries are left to earn their bread through ignorance and prejudice, and all they ask is a chance to be taught how to live—how to train and rear their children."

The following three items are condensed from the *American Machinist*:

"Robert Yergin, of Dial's township, Laurens, Ga., has a daughter of whom he can be very proud. She has for several winters acted as engineer, running her father's engine to gin cotton, using her books even while at the engine for self-improvement. By her self-application, energy and industry, she has made money enough to educate herself, first teaching, then attending school. She is now in the graduating class of the Columbia Female College, has been elected to write her class valedictory address, and holds the position of first honor in her class. Miss Yergin is now seventeen years of age, handsome and intellectual. Miss Mary Yergin's younger sister, Miss Lillah, fourteen years of age, now runs her father's engine, and promises to follow in her elder sister's footsteps."

"On Sunday it was found necessary to send a train out to the Ninneschah bridge with material, and, no engineers being on hand, Mr. George N. Bauman put his daughter Bessie, a school girl, in charge of the engine, furnished her with a fireman, and she did her work nobly, handling the throttle and guiding the iron steed as well as the best man on the road. Bessie has frequently run the engine about the yard, but never before made a trip on the road."

"The wife of an engineer and lighthouse keeper for the United States Government, when her husband is absent on business and detained, will, in case of foggy weather, get up steam on the boiler, start the engine and attend to the signalling as well as it is done by her husband, and the machinery as arranged is not without considerable complication."

The British Empire is under the government of a Queen Empress, the Chinese Empire under Empress Regent, Corea and Madagascar are governed by Queens, and a woman is the heiress of the Empire of Brazil. Yet by one of the inconsistencies of society, woman, while amply fulfilling all the conditions of a chief ruler, can have no place in positions of less trust and importance.

## REAL HEROISM.

The New York papers have fully described the bravery of two humble women—Winifred McCormack, only eighteen years old, in passing through a hallway, saw an elevator rushing swiftly through from the top floor of a high building. On the platform was a little boy, screaming for help. Realizing his danger, Mrs. McCormack, finding she could not hold the rope by which the apparatus was worked, grasped the upper shaft. The elevator (or dumb waiter) was stopped in its fall, and the boy escaped without a scratch.

Not so the brave woman. Her hand and arm were jammed between the water and the wall, so that a full half hour elapsed before she could be released.

The arm was badly mangled though no bones were broken, but it will be long before she regains the full use of her hand. This was a case of instinctive heroism.

About the same time, Jamie Postlewait, a young Irish girl, employed by a family in Brooklyn, N. Y., died in Bellevue Hospital from injuries received while trying to rescue two little children from the flames. They were playing with matches they had secured, when Jamie, finding their clothing on fire, rushed to save them. Her own dress caught fire, but she did not stop to save herself till she had torn off their clothing and knew they were safe, with only slight burns to show what they escaped. In saving them she lost her own life.

Such incidents show how a brave spirit forgets bodily pain and instinctively rushes to save another from that pain which itself can not evade. It shows a power to rise above physical considerations and give one's life for one's neighbor. It may be called, in fact, a moral emotion, though animals have been known to show the same traits. "Wherever it may be found, it is evidence of a generous and noble nature—equal to great crises and superior to ignoble weakness. Such heroism does not reason, it simply feels, and is right, but it does not rise to the domain of morals until there is time for thought, and the strong soul elects suffering for the sake of good."

Such events are infrequent, but it may take more power and heroism to meet and conquer the daily trials of an uneventful life, than to rush forward to do some brave deed in a great emergency. Emerson justly says: "The unremitting retention of simple and high sentiments in obscure duties, is hardening the character to that temper which will work with honor, if need be, in the tumult or on the scaffold."

## Magazines for July Received.

WIDE AWAKE. (D. Lothrop & Co., Boston.) The Wonder Story, the frontispiece of this number, is a most charming drawing. A long and exciting story, Marcus Aurelius, has some good pictures. Another story of heroic action is The Big English Bull. Seasonably comes an illustrated description of the French Fourth; Independence Day and Miss Polly's Fourth. Instructive articles are: Jack's First Cruise; When I was a boy in China, and What the Jackdaws of Kentworth said. There are two business stories, several serials, poems, good papers and many illustrations which help to make a most interesting number of this popular monthly.

ST. NICHOLAS. (The Century Co., New York.) St. Nicholas for July has a patriotic flavor. The number opens with an interesting sketch, A School of long ago. In Washington's first correspondence we can read the first letter ever written by the Father of his Country. Among the Law-makers: The Liberty Bell and A School Afloat are good, also The Children of the Cold and Historic Girls. Mozart is the subject of From Bach to Wagner. There is a number of bright, short stories and poems, and the frontispiece is as usual pretty and attractive. The continued stories increase in interest with each chapter.

THE PIRENOLOGICAL JOURNAL. (The Fowler & Wells Co., New York.) The usual amount of good reading matter will be found in this number. Some of the articles are: Autobiography of Heinrich Stilling; The Afghan Question; Memories of Horace Mann; The Measure of strength; Victor Hugo and The value of Diet Reform.

THE ST. LOUIS ILLUSTRATED MAGAZINE. (St. Louis, Mo.) Contents: Mozart; Camping Out; Victor Hugo; Literary Topics, etc.

OUR LITTLE ONES AND THE NURSERY. (The Russell Publishing Co., Boston.) A magazine for the youngest readers and the stories and illustrations are well adapted to them.

## A Hint for Spiritualists.

To the Editor of the Religio-Philosophical Journal:

I have frequently noticed that when Spiritualists are sending the RELIGIO-PHILOSOPHICAL JOURNAL a clergyman of their town, they simply address it to the party without mentioning who sends it. This may convey the idea that they do so in a questionable spirit, and the party who gets it, instead of feeling grateful for the compliment, and thus is induced to read with care, may throw it aside indignantly. Nothing of the kind should be done surreptitiously. Open, straightforward work is the most becoming. I find that the better class, the educated ministers, are very generally pleased to read a copy; indeed, men who have not to produce the discourse each week, and deliver them to intelligent congregations, need to read every thing if they desire to keep up with the times. I send sample copies frequently to the clergy, without distinction, addressed to "The Methodist," or orthodox minister, compliments of T. H. The post master places them in the proper box free of charge, and I have yet to find one minister who does not feel grateful for the compliment. Generally they acknowledge the favor in language almost embarrassing to me when we meet. Let us do nothing in a spirit of antagonism. The open and manly course is what most becomes the agents of the "world to come."

Sturgis, Mich. THOS. HARDING.

## Literary Notes.

The Weekly Magazine of this city, has been transferred to the publishers of the *Fortnightly Index*, an independent journal of liberal education, formerly published simultaneously at Ann Arbor, Mich., and Madison, Wis. The *Fortnightly Index* and The Weekly Magazine are incorporated under the name of The University, and the office of publication will be at 135 Wabash avenue, Chicago. The responsible editors are Professors Alexander Winchell, L. L. D., Chas. K. Adams, L. L. D., and William H. Payne, M. A., of the University of Michigan, and Charles H. J. Douglas of the University of Wisconsin. Mrs. Helen E. Starrett, formerly literary editor of the *Weekly Magazine*, becomes a member of the editorial staff of The University, and the greater part of her literary work will henceforth appear in its columns. Many of the former prominent contributors to the *Magazine* will transfer their contributions to the new paper. The University already numbers among its contributors celebrated professors from the leading American universities, and is a publication of great dignity and worth. While it has no official connection with any institution of learning, yet being under the control of university professors, it aims to reflect the matured thought of American scholars upon the vital issues of the day. The book reviews of The University will be a specially valuable feature. Friends of The Weekly Magazine—and it has many friends and admirers—will be glad to hear of its continued existence under the new name and management.

Next to money the dearest thing to Rembrandt was a monkey. He was once engaged in painting a picture of a noble family when news was brought of the death of his pet ape. Sobbing and crying, he forthwith began delineating the form of the ape upon the family picture. After remonstrating with him and protesting that an ape was quite out of place in the company of such distinguished personages. The family were most indignant, and ordered him to efface the traces of the animal. But he continued to weep, and went on painting his ape. The head of the family demanded to know whether it was his portrait or that of a monkey which Rembrandt was pretending to delineate. "It is the portrait of a monkey," said Rembrandt. "Then you may keep the picture," said the head of the family. And the picture still survives.

## BOOK REVIEWS.

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

THE FALL OF THE GREAT REPUBLIC. (1866-88.) Boston: Roberts Brothers, 1885. Price, paper cover, 30 cents.

Written in the style of completed authentic history, the author here presents from his fertile imagination the possible dangers which threaten the United States within the years from 1885 to 1890. The laxity of our government in admitting the criminal elements of European governments to immigrate without restraint to this country; the greed with which corporations engage in importing cheap labor to render still more unbearable by increasing the competition, the condition of those who are scarcely able to obtain paying work to support themselves and families now, and the constant additions to the non-working and dangerous classes (which are all contributing to place mines ready for instant explosion under our Free Institutions), are all ably portrayed in this work, which looks more like prophecy than imagination. The injustice of courts through the tricks of lawyers and mixed juries, had precedents, ambiguous statutes and influence of wealth, are presented in all the ugliness of their deformity; and the intrigues of politicians who will bargain and trade for power to the peril of the Republic, is touched with a master hand.

There are too many facts presented in the volume to call it "a work of fiction," and it will be well for the people of this "Great Republic" if they awake to the dangers of the hour in time to save the country from the impending danger which is so vividly portrayed in its pages.

UNITY SONGS RESUNG. Compiled by C. H. Kerr. Chicago: Colegrove Book Co. Pp. 160.

This fine collection is selected from poems written for Unity and published in its issues from 1870 to 1885. Religious life and thought, love and duty, Nature in its varied beauty, and verses dedicated to true and gifted men and women, find place in its pages. As a whole it is not easy to find so much real poetry in so small a space. Here is a word from Ella Wheeler Wilcox:

"Whoever was begotten by pure love  
And came desired and welcome into life  
Is an Immaculate Conception. He  
Whose heart swells full of tenderness and trust  
May be another Christ; we all may be  
The Saviors of the world."

W. C. Gannett sings of "In Twos," in stanzas of which these are samples:

"Somewhere in the world there hide  
Garden gates that no one sees,  
Save they come in happy twos,  
Not in ones or yet in threes."

But from every maiden's door  
Leads the pathway straight and true:  
Maps and surveys know it not,  
He who hides, finds room for two."

The path is pictured for fifty years of wedded life and,

"Then a quiet walk again:  
Then a wicket in the wall;  
Then one, stepping on alone,  
Then two at the heart of All."

Poems by Celia P. Woolley, J. Vila Blake, Hattie Tyng Griswold and a score of others are chosen to complete the book, which is well worth having.

## New Books Received.

OBITER DICTA. New York: John B. Alden.

THE DEMON OF DARWIN. By Prof. Elliott Coues. "The Biogen Series." Boston: Estes & Lauriat.

A BUDDHIST CATECHISM. By Henry S. Olcott. "The Biogen Series." Boston: Estes & Lauriat.

PROCEEDINGS OF THE SOCIETY FOR PSYCHICAL RESEARCH. Part VIII, for May, 1885. London: Trubner & Co. Price, \$1.15.

LOOK WITHIN. Chicago: A. H. Andrews & Co. Price, 15 cents.

THE SOCIAL CRISIS. By William H. Lyon. Chicago: Published by the author. Price, cloth, 50 cents.

INTERVIEWS WITH SPIRITS. By Samuel Bowles, through the mediumship of Carrie E. S. Twining. Springfield, Mass.: The Star Pub. Co. Paper cover, 50 cents.

GERMAN SIMPLIFIED. Nos. 7 and 8. By A. Knollach. New York: A. Knollach.

THE BOOK OF LIFE. By Sitartha. Chicago: School of Culture. Price, cloth, \$1.50; paper, 50 cents.

DER SPIRITISMUS. By Eduard von Hartmann. [Not translated.] Leipzig.

The huge bottles which, filled with colored liquids, are seen in every drug store window, are all blown and not molded. They are in three styles—the Roman, so called from its resemblance to the old Roman pedestals; the pineapple, also named from its shape, and the Wayne, from Wayne County, Pennsylvania, where it was originally made. These show bottles are plain, engraved or cut, the cut glass, of course, being the most expensive. The difference between cut glass and engraved glass is this: The work upon each is done by means of rapidly revolving wheels, varying in size from one-eighth inch to five inches in diameter. But the cut work is done by wheels made of Scotch stone called "oreldred," and has to be polished up before it is finished, while engraving is done with copper wheels moistened with emery powder and oil, and is not polished.



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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, July 11, 1885.

## A Sermon to a Sermon Maker.

It is wholly impossible for a thoroughbred Calvinist to be fair and candid, or to see things as they are. He is ever a partizan, and no matter what the question at issue may be, unbiassed treatment is never to be had at his hands. It is sure proof of heretical tendencies when a Presbyterian stops to weigh and honestly investigate any thing which he imagines may directly or indirectly make against the dogmas of his sect. The world is steadily and surely growing away from his influence, but he blindly persists, and with grim satisfaction looks forward to the time when he will become an inhabitant of the sparsely populated kingdom of God, where his happiness is to be immensely augmented by the knowledge that nearly all the people he ever knew are suffering never-ending misery. The old-fashioned Bible he adores, and he will countenance no charges. No new-fangled translations for him, leastwise none tending to weaken the authority of the man-made doctrines of his church.

If he be a preacher he considers it his Christian duty to misrepresent those holding different views, to suppress facts which will set his congregation thinking; to do any and every thing calculated to stimulate sectarian zeal and reinforce the church militant. That there are Presbyterian preachers who do not deal altogether in the absolute, who hold some things tentatively and are not quite sure they have all of truth, is true; but they are not strictly orthodox and are always under the espionage of the truly faithful.

The bona fide Presbyterian preacher in his capacity as a religious teacher, scouts the thought of spirit return and communion. However great his interior doubts may be, he never allows his congregation to get a glimpse of them. If the Angel of Death enters his home and bears away his dearest treasure, he stands up before his people and in conventional ministerial tone tells them it is the will of God and that the dear one is now happily domiciled in Paradise. Down deep in his heart, however, is an aching void; his religion does not comfort him, his theology does not satisfy him. His Bible does not seem to give him the consolation he expected. On reflection he concludes there is no absolute proof of immortality in the Bible. Awakening to a realization of this want of proof, he visits a medium; tells her of his dilemma and seeks intercourse with the Spirit-world. He tells her in one of these interviews that the investigation of Spiritualism is fascinating, but dangerous to the weak-minded, but not to him. The medium has other visitors who tell her this minister sent them there to have a sitting with her.

Should any reader be curious to know the name of such a preacher, let them ask A. E. Kittredge, Pastor of the Third Presbyterian Church of Chicago. If he declines to answer, they may interrogate the medium, Mrs. O. A. Bishop, whose veracity is unimpeachable and never questioned by those who know her.

Not very long ago Dr. Kittredge felt moved to preach a discourse against Spiritualism. The sermon was regarded so timely and able by the Presbyterian Board of Publication, that they published it as a church tract. They also took the precaution to copyright it. Whether this was done to protect its inherent weakness from being fully displayed to the heretical world by republication is unknown, but surely it equates that way. The JOURNAL would gladly have published the sermon in full, in order to show its readers how weak a strong advocate can be when indulging in sectarian sensationalism and ministerial misrepresentation.

"There are those," says Dr. Kittredge, "who feel up their spirits by converse with friends,

"but can we trust to their statements? I answer, No; for this so-called Spiritualism 'proves itself to be an absurdity and a falsehood, as I can easily make plain to you.' The reverend gentleman follows with a bit of pious prestidigitation calculated to make his hearers believe that white is black, and then proceeds to inveigh against the 'moral tone of this faith.' 'Many of those,' says the preacher, 'who, it is declared, are honored by this heavenly enlightenment, are 'morally impure.' Spiritualists can safely and truthfully admit this, but they may at the same time remind the preacher that Jesus likewise 'honored' very immoral and unchaste people by attempting in person their 'enlightenment.' Supposing Spiritualists should reply to this preacher's charge, by calling attention to the fact that nearly all the large defaulters and persons guilty of grave breaches of trust, were known before their exposure as devout and active members of some orthodox church, that many of the most licentious villains ever detected have been pious Sunday school teachers, would he consider it an argument against his religion? We will undertake to name one hundred Presbyterians guilty of crimes, for every Spiritualist or Liberal thinker whom Dr. Kittredge can point to as guilty of similar offenses.

Dr. Kittredge, having settled the moral question, takes up the physical phenomena of Spiritualism and with a disingenuousness to be looked for only in a police-court slyster, so presents his theme as to create the impression upon his hearers that these phenomena are all tricks. He does this so skillfully that while he cunningly avoids thus declaring, he leads his hearers to think he has positively denied the genuineness of any and all.

"You are familiar," says Dr. Kittredge, "with the exposure of the Davenport Brothers, against whom the *Banner of Light* 'warned the public—that is, after the cheat 'was discovered.' The JOURNAL has had an intimate acquaintance with the editorial columns of its esteemed Boston contemporary for twenty years, and yet is not able to corroborate Dr. Kittredge's statement. The JOURNAL will make a donation to carry Presbyterianism among the Apaches, if the preacher will tell the date of the *Banner* containing the aforesaid warning. And pray, how can the public be warned of a thing before it is known? And supposing our amiable Eastern contemporary did so far forget its traditional policy as to warn the public against a traitor, is that an argument against Spiritualism? Because a person is recreant to his cause, or betrays the confidence of his church or party, and is exposed by the newspapers or exponents of the cause he is identified with, does it prove the cause, church, or party unworthy of support? If so, how will the same argument work when applied to Presbyterianism? If we can depend on the Bible history, there never would have been a foundation for Presbyterianism to rest on, but for a traitor. What would Dr. Kittredge and 70,000 of his brother ministers be doing to-day in America had it not been for Judas?

"It is a fact," says Dr. Kittredge, "that in 'the periods of Bible history, the heavenly 'world was very near to this earth, and messages were brought to men by angels, and 'by the spirits of those who had once lived 'here in the flesh.' The preacher then goes on to show how the manifestations in Bible times differed from those of the present day, and says: 'The visits of departed spirits of which we read in this inspired volume, were free from all novelties, such as rappings and table movements and sounds of music and other circus phenomena.' Brother Kittredge with his knowledge of Hebrew is able to render into English the very criticisms which the Jews made when they heard of or saw the doings of Jesus. Is it an argument against the genuineness of modern phenomena that they differ in modes of manifestation from the old? It may be on theological grounds, but not on scientific, or philosophical, or even religious.

If we adopt the logic of this professed follower of the meek and lowly Jesus, what follows? Jesus had not a place to lay his head, ergo no spiritual teacher should have, ergo Dr. Kittredge should put on sandals, bare his head, gird up his loins and become a tramp. Jesus once rode a donkey, ergo Dr. Kittredge should forego his carriage, eschew street cars and come down into the ungodly city astride a descendant of the veritable beast his Master rode. The Sunday sermon was not published in the morning papers nor telegraphed across a continent and under an ocean, hence it should not be done to-day.

Dr. Kittredge's God cannot utilize the products of modern science, nor adapt himself to the progress of the age. Hence the delicate instruments and fine mechanical contrivances used by Profs. Crookes, Zöllner and others in their experiments with the phenomena of Spiritualism are under a ban, not orthodox; and the findings only ingenious devices of the devil. There may be progress on earth, but not in heaven. Here one may communicate with a friend on the other side of the globe and get an answer the same morning, but in that orthodox heaven of Brother Kittredge's God, there can be no increase of facilities for communication; the time and thoughts of its few inhabitants have been employed in waving palms, playing harps and bowing before the great white throne. No thought of the welfare of earth, no means of helping those left behind, has ever occurred to the psalm-singing palm-waving denizens of the Presbyterian heaven.

The opposition of Dr. Kittredge and his ilk to the spirit hypothesis in accounting for current phenomena rests entirely on dogma.

Having interpreted the Bible to suit themselves, they argue on a priori grounds the impossibility of present spirit manifestation. One must not believe in present spirit communion "because the whole weight of Bible testimony is against it," says Kittredge. When the preacher discards the methods of science and picks up his theological tools to battle against Spiritualism, he knows very well he can accomplish nothing except within his own sectarian fold; he only hopes to hoodwink the "elect;" he has no expectation of misleading those outside.

## Testimony for Opponents to Heed.

The attention of Dr. Kittredge and others who sweepingly denounce Spiritualism as immoral and irreligious in its teachings, and posited on fraud and delusion, is invited to the testimony of a few representative men whose learning, morals and religious nature cannot be questioned. Mr. S. C. Hall in his *Retrospect of a Long Life*, published in 1883, says:

"It is not enough for me to say I have had palpable, convincing and conclusive evidence that those we call the 'dead' are 'living,' and can and do communicate with us—those who are yet living. I have had such evidence, not once, but many hundred times in various places and countries. Such intercourse with 'spirits,' continuing year after year for more than thirty years.

"The highest authorities in the Church of England contend that 'miracles' have not ceased. Bishop Beveridge contends that 'though we cannot see spirits with our bodily eyes, we may do so when they assume, as they sometimes do, a bodily shape.' Among Nonconformists there are many authorities equally convincing and conclusive. Baxter, in reference to apparitions, says, 'I have received undoubted testimony of the truth of such.'

"Progress is the universal law of both worlds. Responsibility never ceases—here or hereafter. Yes, Spiritualism progresses and will continue to progress. There are now millions where, twenty-five years ago there were scores. To 'stop' it is impossible. As to the use of Spiritualism it has made me a Christian. I humbly and fervently thank God it has removed all my doubts."

Mr. Hall, as our readers well know, through a long and busy life held the respect and had the acquaintance of the leading men of England; his testimony cannot be made light of.

The learned and eloquent Episcopal minister, R. Heber Newton, D. D., in his last Easter sermon said:

"Below all the charlatanism of Spiritualism there remains a residuum of phenomena which cannot be pool-pooled away. What is meant by the tradition of Christ's resurrection is essentially the belief that he appeared from the Spirit-world to certain disciples. And now behold these same phenomena reappear before our own eyes. Regarding the phenomena of Spiritualism, therefore, simply as strange manifestations of man's nature upon earth, they clear the atmosphere for us to see the possibility of what Paul called a spiritual body."

Samuel Watson, D. D., for thirty-six years a Methodist minister, in his book, *The Religion of Spiritualism*, says:

Having spent the larger portion of a long life in the propagation of these (evangelical) doctrines, I now most sincerely recommend all to investigate those principles which Spiritualism discloses. They will find them in the strictest harmony with good order, good morals, purity of heart and life, and the spirit of universal brotherhood. Spiritualism is a profound study for the scientist as well as for the teacher of religion. It is the religion of humanity as taught by the Founder of the Christian system. "Spiritualism is a solvent, containing that principle which we believe is destined to unite all the religions into one."

Rev. John Tyerman, clergyman of the Church of England, who visited America some years ago and afterward passed to spirit life from his home in Australia, became fully convinced of the truth of Spiritualism. Speaking of the opposition to Spiritualism Mr. Tyerman says:

"The opposition of Christians is inconsistent and indefensible in a high degree. Something more potent than denunciation, more efficacious than prayer, and more convincing than the teachings of the Church and the authority of the Bible, is necessary to win back to a belief in immortality the numbers who have rejected that doctrine. "Spiritualism professes to prove, by evidence that appeals at once to the senses and the judgment, that man has a soul, and that at the death of the body it passes on to a state of conscious and immortal life. . . .

"Some of the hardest and vilest things ever said against it have been uttered by clerical lips, and in the absence of any personal knowledge of the subject. . . . Their opposition, however, is futile, and will recoil upon themselves. Facts will conquer them. . . . Leading minds in their ranks are admitting either the whole or part of the claims of Spiritualism."

Alfred R. Wallace, writing of the phenomena of Spiritualism eleven years ago said:

"They are proved quite as well as any facts are proved in other sciences; and it is not denial or quibbling that can disprove any of them, but only fresh facts and accurate deductions from those facts."

Epes Sargent in his *Scientific Basis of Spiritualism* pp. 165-6, says:

"Spiritualism is not, as the ignorant have called it 'a form of religion.' To the pure in heart it is religion itself. . . . It gives us a basis of demonstrable truth for our religion. . . . Its facts, rightly construed, hold out the inducements to a noble, beneficent life. . . . It recognizes the supremacy of law, physical, moral and spiritual.

"Thus the religion prompted by the facts of Spiritualism cannot differ largely in any essential particular from that of primitive Christianity."

Mr. E. St. John, who is known all over America as the General Passenger and Ticket Agent of the Chicago, Rock Island and Pacific Railway, has been promoted to the office of Assistant to the General Manager, but will still retain jurisdiction over the passenger business. Mr. St. John's deserved promotion will be gratifying to his host of friends.

## Fricasseeed Fraud.

Pettibone's Psychographic Pretenses Pricked. With his Partner in Trade he Visits Chicago and Tries his Trick once too often.

On Friday, the 3rd, a couple calling themselves Mr. and Mrs. H. Pettibone called at the JOURNAL office. Mrs. P. is short and fat with dark complexion, and anywhere from thirty-five to forty years old. She claims clairvoyant powers and to be a trance, test and materializing medium; and to have been before the public as a medium under her present name for fifteen years. Pettibone stands about five feet and seven or eight inches in his shoes, has a light complexion, light hair and moustache, rather prominent nose, a nervous, uneasy movement of limb and muscle, but a face trained to concealment and almost unvarying in expression even under trying circumstances, and a voice equally well disciplined. His age is greater than would at first be thought, but is not probably over forty years and may not be more than thirty-five. He claims to be a medium for independent slate-writing and, according to his own story, has fully satisfied thousands of people of the genuine nature of the phenomenon. The pair claim San Francisco as their home and allege they have travelled all over America. They came to Chicago from Streator, Illinois, where they were successful.

Readers of the JOURNAL will remember a brief letter on the eighth page of last week's issue denouncing them as frauds. They possessed to feel greatly humiliated and profoundly astonished at this "the first" accusation ever made against their honesty. They could endure persecution for the sake of the dear cause, if necessary, but felt it was a cruel thing, this charge of fraud at Mound City.

The editor of the JOURNAL agreed with them that if they were guiltless it was a cruel and dastardly thing; and they could count on his active assistance in seeing justice done to all concerned. He was sufficiently influenced by the assertions of the Pettibone family to think it quite probable their claims to mediumship might have a solid foundation, even though they had yielded to temptation under stress. He promised to arrange for sittings with Pettibone to test the slate-writing at once. Accordingly on Saturday morning two representatives of the JOURNAL were dispatched to 175 West Washington Street to interview the Pettibones and secure a séance for slate-writing. Both investigators were long-time Spiritualists, and both sensitive, one was Dr. D. P. Kayner and the other Mr. J. R. Francis, who has for seventeen years been an associate editor of the JOURNAL. The report was to the effect that six or seven slates were placed upon the table,—the exact number they were not sure of—that after going through the programme dictated by Pettibone, a message purporting to be from the medium's "guide" was found written upon the under side of the bottom slate. No trickery was detected at the time, though both observers, on consultation in the JOURNAL office, saw how it might have been done. About the same hour this report came in, letters were received from two prominent businessmen and Spiritualists of Streator. One writer says:

"These mediums (the Pettibones) have just left Streator after a stay of nearly two weeks. . . . I attended several of their dark circles, received slate-writings and became quite conversant with their efforts while here. The conclusion left on my mind is that they are genuine mediums and of considerable merit. Since the receipt of the JOURNAL I have taken considerable pains to ask a large number of those who got slate-writings, what sort of a conviction these communications had made on their minds when tested by the communication themselves. Very many have replied, that from this standpoint they conclude in favor of their genuineness as mediums."

## The other letter says:

At a slate-writing sitting held with Mr. Pettibone in this city, June 24th, one of the seven slates on the table at the beginning of the sitting, was removed by Mr. Pettibone during the sitting, and another slate substituted on which there were three "communications." The abstracted slate had been previously identified by the audience, and was found by me at the close of the sitting in the adjoining room. During the sitting Mr. Pettibone occupied a chair just outside the doorway in which the table stood,—a part of the time he sat and his hand was concealed from my view behind his partition, his shoulder and head being close to the jamb of the door. At three other sittings in the evening, at which were both "materializations" and instrument-playing, Mr. and Mrs. Pettibone being the mediums, the materializations did not show detected from the cabinet, and did not seem to be beyond the power of any careful person to perform. I believe the same may fairly be said of the other performances.

STREATOR, ILL.

The attention of the reader is here called to the number of slates used in the séance at Streator and the one given the JOURNAL representatives, as this point becomes important. It should also be stated that the JOURNAL people took a pair of slates to the séance, but the writing was on Pettibone's.

Without going into the preliminary details, an account of a sitting with the editor, his wife and Dr. Kayner, in the office of the JOURNAL on Monday last will be given.

## MR. BUNDY'S STATEMENT.

Monday is the busiest day of the week in the editorial rooms of the JOURNAL; a day on which I see no one unless imperatively necessary. Last Monday had been a more than usually busy one, when at half past three o'clock I was told that Pettibone was waiting in the counting room to give the séance promised at four o'clock. I laid aside my work and prepared for the séance. Pettibone had brought in a package of slates wrapped in a newspaper and laid it upon a table next the wall and near the door of my private office. I found him sitting with his hands on a large drop-leaf table, in the middle of the counting room, trying, as he said, to test its magnetism. He had also opened his package of slates and distributed them among the persons in the room requesting that they be rubbed in order to charge them with magnetism. I at once gathered up the slates, counted them and found seven, four unusually large and three somewhat smaller; with these in hand I requested Pettibone to walk into my room; he seemed reluctant to do this, declaring that he felt impressed that he would be able to give a satisfactory sitting at the large table where he was—this table stood about six feet from where he had first placed his package of slates—I paid no attention to this but walked into my room fol-

lowed by Pettibone, Mrs. Bundy and Dr. Kayner. Having shut the door and sealed the company I counted the slates into Mrs. Bundy's hands and requested her to take them, together with three of my own, and have them cleaned in the wash room opening out of the counting room. Pettibone grew restless, placed his hands upon the small table, where I proposed that the slates be laid, objected to the billiard cloth top, and finally got up and went into the room where he had placed his package, saying he wanted a drink of water; returning he sat down for a moment, but as I had again closed the door, he grew uneasy and suggested that we once more try the large table in the other room; this was done, but when the slates were cleaned we all returned. The large table for which he manifested so much attraction was carried in and the company seated. A bit of pencil was dropped between two of his slates, he placed another in front of Dr. Kayner and one in front of himself—the remaining three being piled together and to one side—requesting all to place their hands upon the table. After sitting fifteen minutes and going through the usual amount of jerking and sighing, Pettibone gathered up his slates and placed them one upon another, then took one of the smaller that happened to come on top and transferred it to the bottom, in a quiet way as though done unconsciously. I now observed that the side elevation of the pile of slates presented an uneven line, owing to the different sizes of the slates and different thicknesses of the frames and that the line was well calculated to confuse the eye and prevent the number of slates from being detected unless the observer was closely intent on counting them.—Having laid aside his own he now took up my slates and placed two in the centre, but no results followed, and he announced the result a failure. I endeavored to cheer him up by saying this was not strange or uncommon, did not count against his claims to mediumship and that we would try again another day. He gathered up his slates, walked into the counting room and laid them on the table where he had first placed them on entering and where his paper wrapping had lain undisturbed during all this time. I removed my slates from the large table and returned the table to its original place.

## THE FRAUD DISCOVERED.

Pettibone now manifested an "influence," and declared the large room much better adapted for a séance. Drawing the large table out of its place and into the main passage way between the hall and the cashier's desk—where he was, as he knew, liable to be disturbed by people constantly passing in and out—he picked up his bundle of slates, placed them on the table, drew up a chair, sat down and put on his professional facial expression. Evidently he felt sure of results. I thought the proceeding peculiar, but attributed it to his anxiety to satisfy me. I had never before known of a medium who would for a moment have expected results under such conditions, but in an attitude of close attention I waited, standing a little to his side and rear. In a moment he requested the three observers to stand farther away from the table and in front of him. All started to comply. As I passed the table, the pile of slates being fully three feet from Pettibone, I observed, notwithstanding the irregular line presented by the side elevation of the pile, that it now contained an even number and that number eight. With a quick movement I clasped the pile in my hands—Pettibone raising from his chair at the same moment with a disturbed expression—and quickly turning the pile bottom side up in my hands displayed to the astonished gaze of the observers, the bottom of the eighth slate closely covered with writing.

Why the "magnetism and conditions" of the counting room were more congenial to Pettibone was now apparent. The writing on the eighth slate was in Pettibone's own "fine Italian hand;" knowing he had much at stake he had risked much, and brought the extra slate already prepared, but left concealed in the paper wrappings. The cause of his anxiety during the time the slates were being washed will now be plain to the reader; he feared a suspicion of his game existed and that the concealed slate would be found. The monumental audacity of the fellow in this trying moment was worthy a better cause. He coolly declared there were eight slates cleaned, handled and used. When I told him I had counted them twice before beginning the sitting and several times during the experiment, he, with a look of injured innocence, inquired, "Why didn't you mention when you counted them or during the sitting that there were seven?" He then endeavored to brow-beat the other witnesses into an acknowledgment that they did not know how many slates there were, but in this he signally failed as both had observed the number.

As under the statutes of Illinois there was no legal hold on Pettibone, I did the next best thing and sent to Police Headquarters for a detective to take a good look at the swindler and secure his description for future use. While this was occurring Pettibone insisted on having his eighth slate, but in vain; as I now have the valuable memento locked up. Below appears the encouraging message which the enterprising "medium" had prepared for my benefit:

DEAR FRIEND.—I come myself to-day and will state this. You are all working for a grand and glorious truth. Your paper is doing good work, so be satisfied, but be careful how you condemn mediumship, for only through them can we come back and convince the thousands that we do live after death. Before long our medium will settle here; then your friends can come and write the loving messages that you are so anxious to receive. Financially you are coming out successful; we see all success for you in the future, so continue on with the good work, for every day will bring in new friends, and the medium's control; would write more, but conditions are not good. Please accept our invitation to call at any time and receive comfort from the world of spirits. Yours truly, WILLIAM BOLLINS.

[Written lengthwise of the slate.] All for to-day. You will receive satisfactory attings soon for Mr. Perry and Mr. Jones will communicate.

We regret the extended space required to set forth this fellow's swindle; but in view of the fact that he has been traveling for years and successfully practicing his imposition and that he is only one of a class engaged in the same nefarious business and using similar methods, it seems necessary in the interests of the Spiritualist public and of honest mediums. Too lazy to earn an honest living, without the requisite talent for success as prestidigitators, Pettibone and all of his kind practice a limited number of tricks, until they become fairly expert. This accomplished they rely largely for success on their skill in playing upon the emotions of their victims and blinding their eyes with the state cant of the trade. In the present case there is some evidence tending to show that Pettibone's wife is clairvoyant, and that information thus obtained added to what is easily picked up, enables him to work his slate-writing, with little risk of exposure. Pettibone



is the shrewdest and most audacious operator and has the most "nerve" of any one we have so far met. He claims to be respectably connected and the son of W. C. Pettibone of Green Bay, Wisconsin.

Light for Thinkers being frequently quoted by Pettibone as commending him, we have taken the trouble to run over the file of that paper and find that in November it published the following:

Mr. H. Pettibone 144 Camp St., New Orleans, La., has offered to give any one a free sitting for independent state-writing, who will send five new subscribers to our paper. This is a generous action for so great a medium. He also says, he will try to get independent state-writing for the editor in Atlanta. He holds the state there simultaneously with the medium sitting for the manifestation in New Orleans.

As flattering notices of Pettibone occur in the same paper during the following months it is plain the "generous" bait took. We trust that brother Kates is not holding his slate in expectant attention this hot weather. Pettibone has no doubt sufficiently enjoyed his practical joke on the innocent editor; the latter may now take a rest.

#### A Mysterious Glass.

The Denver News gives an account of the curious manifestations of a common glass tumbler in that city, which is causing considerable excitement. It is the property of Mr. Weaver, a druggist at the corner of Holaday and 25th Streets. A News reporter visited the drug store between five and six o'clock one evening, and spent fully an hour in trying to discover some explanation of the phenomenon, but without any success. A great many theories were advanced but none of them would meet all of the requirements to account for the mystery. The glass stood with five others on the marble platform in front of the soda water fountain. All of the glasses looked alike but the proprietor picked out the moving one at once, having marked it with a scratch. The platform is, as near as could be judged, perfectly level, a glass placed upon its side refusing to roll in any direction. The glasses were placed in a row, months downward, the particular one which moves pointed out, and the reporter awaited results. The row of glasses stood near the edge of the platform farthest from the fountain. There was but a short delay before the glass gave a start and moved probably an inch, grating on the marble. This was followed immediately by several other movements, varying from an eighth of an inch to an inch at a time, always toward the fountain. By watching a mark on the platform it could be seen that even when seemingly at rest the glass was slowly making its way toward the fountain.

Rinsing the glass with soda water was tried on the supposition that the gas generated in the glass from the soda water remaining lifted it up to a certain extent. Mr. Weaver explained that there had been no soda water in that glass for two days, but as he rinsed the glass in the same water as the others it was deemed that it was not wholly free from the carbonic acid gas. When the glass was rinsed with the soda water the first time it moved much more freely than previously, but when the same experiment was tried with another glass, using chemicals to create as much gas as possible, it did not move in the least. The test of rinsing the moving glass with soda water did not act with uniform success.

It is said that Mr. Weaver, proprietor of the drug store, is as ignorant of the cause of the phenomenon as any one. He first noticed the strange action of the glass several days ago, his attention being attracted to it by the sound of the glass grating upon the counter. Since then it has kept on moving with more or less irregularity. Some times it moves more readily than at others, generally resting more at noon. When not inclined to move of itself it does not seem any easier to push it along the counter than any of the other glasses.

#### The Dumb Man Speaks.

A most remarkable incident is related, coming from the county poor asylum near Vincennes, Ind., that outwits any feat performed by the metaphysicians, faith doctors, or prayer healers. It appears from the account given, that for many years the asylum has had an inmate named George Steffy, who is about thirty years of age. He was taken there from the Indiana Hospital for the Insane about ten or twelve years ago, and pronounced incurable. He was apparently perfectly dumb. All the time he was an inmate at the county asylum he never spoke a word, scarcely ever moved, but sat in one position, with his head bowed down and his hands holding his knees. When taken out doors he was led about, and also received his meals in the same way. One day lately, however, he suddenly jumped up and went out to the well. Superintendent Glenn saw him, and with no little surprise watched him, and noticed him peering into the well. Calling to a couple of men, the superintendent told them to take Steffy into the house. The men started for him, but before they could reach him, the "silent" man made a lunge forward and rushed out into the road. The men ran after him and Superintendent Glenn followed. When about half a mile from the asylum, Steffy's pursuers caught him, and Glenn reached forward and slapped the man in the face. Steffy looked up suddenly, and, scowling, said plainly and distinctly, "Don't you do that again." These are the first words he had uttered for ten or fifteen years. Ever since that moment Steffy has been talking as rationally and sensibly as any one. He is afraid of the sound of his own voice, however, and shuns visitors. Physicians say it is one of the most remarkable cases on record and do not know how to account for it. When spoken to concerning his past dumb condition, he professes to know nothing of the past.

#### The Cholera.

Dispatches from Madrid, Spain, state that the cholera is raging in that country with fearful fatality. At Murcia, it has attacked 3,215 persons in twenty-four days, and of these 1,360 bodies have been already buried. Including the full normal population of nearly 100,000 people, one person in each thirty has already had the cholera, and one person in each seventy-five of the population has been buried within three weeks. The streets of the city are deserted, 80 per cent of its stores are closed, and hardly a house remains in which a cholera case has not occurred. The yellow-covered stretcher on which the cholera-stricken sick and dead are carried through the streets is one of the commonest sights. Deaths have become so frequent that the tolling of the church-bells usual there on such events has been forbidden.

It is said that the cholera germs live for an uncertain period. They are known to live for months and yet retain sufficient vitality to cause cholera in persons exposed to them. Great care regarding infected letters and clothing is therefore necessary. Valencia oranges, Malaga raisins of this year's crop may carry cholera germs to consumers even in distant countries. They are, therefore, among the things not to eat.

#### Evolution.

In his last sermon on Evolution, Rev. Henry Ward Beecher said:

For a long time evolution was contested; reluctantly received, then finally embraced, but now embraced with contradictory parties. The foremost thinkers of England differ from those of Germany. If you might select typical men, I should say Herbert Spencer was the typical man of English thought and Ernest Haeckel of German or continental thought. Both sides have taken distinct grounds. I think the foremost thinkers of England seem to be growing toward a spiritual center and those of the continent toward a material center. The English school seems to repudiate with growing intensity that materialism which is believed on the continent, and pronounces it gross and dangerous. They refuse to go further at present than agnosticism, though many of them show themselves to be impatient of camping out permanently on that ground. The ablest thinkers of them all, and the ablest man that has appeared for many centuries, Herbert Spencer, seems to me to have passed the winter solstice. It seems to be a dawning of spring with him and summer. Should his life be spared I should not wonder to find in him the ablest defender of the essential elements of Christianity that has been seen for many days. Not that I regard every part of his system with like favor; not that I should regard every station which he has established and position which he maintains as to be believed in. And yet when, by and by, the bounds of knowledge are widened and the interior more perfectly surveyed and settled, I think that Spencer's name will be found to have given the world more in one lifetime than any other man that has lived in the school of philosophy in this world.

#### A Magnetic Enterprise.

One day last week a representative of the JOURNAL inspected the factory of the Magnetic Shield Co., under the guidance of the enthusiastic Manager of the business, Dr. C. I. Thacher. The immense stock of raw material was found to be of the very best quality, and the manufactured shields, belts and all the varied appliances for curing disease by means of magnetism, were made up in a superior manner. The business has grown in a few years to formidable proportions, from a very modest beginning, and is daily increasing.

Dr. Thacher is an ardent believer in the wonderful remedial power of his appliances, and if thousands of testimonials from people in every station of life can be considered evidence—and why should they not?—his faith is well founded. The JOURNAL's representative has seen letters from patients who had been given up as hopeless by their physicians and who write that they were wholly cured in many instances and greatly benefited in others by the use of these magnetic appliances. It is useless to laugh at this testimony; it cannot be snuffed out in that way; an army of quondam invalids, now hale and happy men and women, can be summoned who will swear they owe their lives to Dr. Thacher.

The JOURNAL does no "puffing" for any one, as its readers very well know, but merely states facts and refers those interested to the evidence. Dr. Thacher's main office is at Room 6, Central Music Hall Building, Chicago, where letters should be addressed or calls made. Dr. Thacher will be surprised to see this notice of his business as it is made wholly unsolicited and without expectation of fee or reward. The publisher of the JOURNAL is personally acquainted with many who claim to have been cured by these appliances, also with Dr. Thacher, hence he permits this notice.

The usual belief is that the "passion" flower derived its name because of the resemblance, or fancied resemblance, of the parts of the plant to the instruments of the Saviour's "passion" and crucifixion. Thus the three nails through the hands and feet on the cross are represented by the stigmas, five antlers represent the five wounds, the rays of glory or, as others say, the crown of thorns are represented by the rays of the corona, the perianth represent ten of the Apostles (Peter, who denied the Saviour, and Judas, his betrayer, being absent). The hands of the persecutors are supposed to be indicated by the finger-like leaves of the plant and the scourges in the tendrils.

Mr. and Mrs. R. O. Old, of Georgetown, Colorado, accompanied by their two young sons, passed through Chicago last week on their way home, after a seven months' visit to England.

#### GENERAL ITEMS.

Giles B. Stebbins is in Boston where he will remain until the 15th.

Miss Josephine R. Lane, of Detroit, Mich., a prominent Spiritualist, passed to spirit-life, June 18th.

Those who intend going to the Nemoka, Mich., camp meeting, should send postage stamp to Mrs. L. L. Marcy, Lyons, Mich., for railroad certificates entitling them to reduced fares.

W. Stainton-Moses, M. A., desires that all letters and papers intended for him should hereafter be sent to his address at 16 Craven Street, Charing Cross, London, (S. W.) England. Correspondents will oblige by making a note of this.

Beef is now slaughtered in Omaha for the Eastern markets. The first car load from that point reached Boston a few days ago, making its two thousand miles' journey in six days in excellent condition.

Mr. H. E. Ballard, having filled the position as chief usher at McVicker's theatre since 1873, has resigned in favor of E. C. Balkham. Mr. Ballard has connected himself with the new opera house, corner Clark and Washington streets, which opens August 17th.

"M. A. (Oxon)." is gradually getting back to his work after the painful and protracted illness resulting from his severe fall. His health, however, will not permit regular contributions to the press as heretofore, though nearly every week he does some good work in that line.

Mrs. Margaret Fox-Kane is now located at 117 West Washington Place, New York City. Mrs. Kane contemplates visiting Lake Pleasant, and possibly Onset Bay, during August. She will find in both places hundreds who are anxious to see her.

The JOURNAL is glad to hear from England that Eglington continues to give excellent satisfaction as a medium. He is vouched for to us by some of the most critical and trustworthy English Spiritualists. We should be pleased to welcome him to America once more.

The Pope has issued an order directing that the ultramontane newspapers published in Rome maintain a friendly attitude toward the Italian Government. This action of the Pope implies an important change of policy on the part of the Vatican.

Dr. J. K. Bailey writes that he has been healing and speaking at various points, closing the month of June at Jamesburg, N. J., where he did a good work in healing and a course of five lectures in a fine public hall (owned by the Catholic Church), and a parlor séance, June 29th. Address applications to him for engagements, box 123, Scranton, Pa.

Joseph Brett of Geneva, O., writes: "Mr. George H. Brooks of Madison, Wis., spoke in Geneva, O., during the months of April, May and June. That his lectures were appreciated is evidenced by the fact that he came here under an engagement for the month of April only. Sunday, June 28th, the society enjoyed a manifestation of social good cheer, such only as strawberries and many other 'goodies' can impart, supplemented by the best of feeling for the everlasting success of Mr. G. H. Brooks. Miss E. M. Gleason, and Professor Gorst of Atlanta, Ga., who was lecturing on phrenology, were present. Miss Gleason has just returned here, and is expected to speak a few weeks, acceptably, as usual. Mr. Brooks's present address is, 124 Charter street, Madison, Wis."

Mr. Burns, editor of *Medium and Daybreak*, in an article in issue of June 19th, on Alcoholism in a prominent medium, concludes thus: "Such cases enforce the consideration that public mediumship, as now carried on, is utterly bad, alike for the cause and the mediums. We have never known a public medium, who persisted in the calling to the bitter end, who did not come to disaster. Mediumship can only be exercised within a certain area of restraint; overstep the bounds, and ruin is a certainty. All mediums should seek an independent position, based on industrial considerations, and thus be free to sit or refuse, as their enlightened impulses may direct. The sit-for-all comers course is the rapidly-declining scale, that ends in all that is deplorable."

Dr. Albert Day publishes an article on medical delusions, giving as a notable instance of these the wonderful cures which were effected in the New England States during the last year of the last century, by what were known as the Perkins metallic points. It seems that a certain Dr. Perkins of Plainfield, Conn., made and patented metallic tractors. One part was composed of steel and the other of some metallic compound. The operation of cure consisted in uniting the large ends and then drawing the sharp points over the diseased parts. Letters are given from a number of professional men and prominent merchants, testifying to the miraculous effect produced. The lame walked, the rheumatic were relieved of their pains, inflammation of all kinds immediately subsided, and even confirmed cases of cancer yielded immediately under the magic pressure of the Perkins tractors. The inventor was not, however, able to ward off disease on his own account, for he died in the height of his fame in 1797. His son took out a patent for the tractors in England. There, too, the success at the outset was astonishing, and the younger Dr. Perkins quickly made \$50,000.

It is said that the crime of paricide was unknown in one of the states of ancient Greece until a law was enacted for the special punishment of such a crime should it occur.

#### General News.

Lightning kills 100 Frenchmen every year. Austria's national debt is 3,782,000,000 florins. The number of self-made railway magnates in this country is 225. The cost of maintaining a first-class base ball club is about \$65,000 a year. Gold dust has been found near Pioche, Nev. The sediment from washed wool fleeces. The sporting Duchess of Montrose enters her horses at races under the name of "Monsieur Manton." General Grant, it is said, cannot endure music of any kind except that made by the life and drum. Although a variety of microscopic forms of plants have been found on bank notes and coins in circulation, none known to be dangerous to human life have yet been discovered. A committee of the British Medical Association is collecting information concerning the experience and habits of persons who have attained the age of eighty or over. The census report this year will not make a very flattering showing for Colorado. The three years just past have been hard ones for miners, and thousands have left the State. The phenomenon of red hail, the coloring matter being diffused throughout some of the stones, and the others being white, was lately observed in the English county of Down. A thunderbolt which struck a large mass of lead in a furnace in a lofty situation in Paris last month caused the lead utterly to disappear, so that absolutely no trace remained after the shock. A four-footed bird, the cegana, has been discovered in the Island of Marajo, at the mouth of the Amazon. It resembles a pheasant, and is only four-footed in early life, as after a few days' existence one pair of legs develops into wings. At the present rate of decrease the Maori race of New Zealand will have disappeared by the year 2,000, A. D., or thereabouts. The natives numbered over 100,000 in Captain Cook's day. Now there are not 45,000 of them in all. Little eight-year-old Kitty Stephens, of Poughkeepsie, N. Y., was buried last week, in accordance with the provisions of her "will," in white, with her doll, dressed in white, in her arms, the casket, flowers, hearse, and horses being white, and five little girls in white acting as pall bearers. By a law which has just gone into effect in Japan, officials of all classes must give up their native dress and adopt the European when engaged in their official work, and, as the latter is beyond the means of those who get only a small salary, a suit of European clothing is to be furnished to each of them at the cost of the state. At a late meeting of a microscopical society in London was shown a section of a Sheffield saw grinder's lung, the irritation from the steel dust inhaled having gradually obliterated the lung structure and rendered it perfectly useless for breathing purposes. Sections of lungs showing carbon deposit from London smoke were also exhibited. The German Government has discharged all women who were employed in its postal, telegraph, and railway service as clerks and in other capacities. As during the last twenty years they nearly monopolized such service in some towns, much suffering has ensued among the discharged. The motive alleged is that women are unfit for such public service. A correspondent of the *Scientific American* states that he knows from personal observation of the seventeen-year locusts having appeared in the Southern part of Massachusetts in 1815, 1835, 1852 and 1863. In 1815 they were very numerous; in 1835 they were less so; in 1852 still less, and in 1863 they were quite scattering in comparison with 1815. President McCosh, of the Princeton College, has been making a statistical study of the relations of foot ball and base ball to scholarship. He finds that of the twenty-seven men who are prominent members of teams and nine, not one stands first in the six academic grades, only two in the second, and that twenty-two fall in the lower half of their classes. Several live specimens of a queer little Australian animal (upon which the formidable name *ornithomyces* has been inflicted) have been brought to this country by Dr. H. A. Ward. It is claimed that this creature forms a perfect connecting link between birds and mammals. It looks like the beaver, but instead of having hair on its back it has scales, and in place of scales on its tail it has hair; while long investigation has shown that it lays an egg like a bird, but suckles its young like a mammal.

When Victor Hugo was born the doctors said he would never live to be a man.

#### Clairvoyant Healer.

D. P. KAYNER, M. D., the well-known Clairvoyant Physician, has again resumed practice and is located at 96 West Madison Street, Chicago, Ill. Send with lock of hair, handled only by the patient, prominent symptoms, and \$3.00 for examination and written prescription.

We take pleasure in calling the attention of our readers to the advertisement of the Knickerbocker Race Co., in this issue of our paper. We can recommend this Company to do as they agree, and orders entrusted to their care will receive prompt attention.—*St. Louis Free Press*, June 19, 1885.

#### Gunn's Newest

(Revised) Home Book of Health or Family Physician; 24th edition, just ready, gives ninety fresh cures shows how to put in best sanitary condition house, premises or town, for fending off cholera and all infectious diseases, and present modern treatment in ordinary ailments and contingencies combined with large experience in forty years successful practice, with all forms of disease, and in preventing ill-health. 1232 pages royal octavo, leather. See advertisement in another column.

#### Business Notices.

HUDSON TITMUS lectures on subjects pertaining to general reform and the science of Spiritualism. Attendance free. Telegraphic address, Caylon, O. P. O. address, Berlin Heights, Ohio.

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The Ladies Aid Society meets every Wednesday afternoon at three o'clock, at 123 West 42d Street, New York. The Spiritualist Meeting of New York City, convenes every Sunday at 2:30 P. M. and 7:30 P. M. in Arden Hall, No. 57 West 25th St., corner Sixth Avenue.

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The Salmon Valley Spiritualist Camp Meeting will be held at Delphi, Ottawa County, Ia., commencing on Friday, August 21st, and closing Sunday evening, August 29th. We expect to organize a permanent camp, purchase grounds, and locate the camp. All Spiritualists in the State are requested to be present, if possible. All persons are invited, good test mediums or sinners who can present a record of their lives, and correspond with us, or write to the most important meeting ever held in Central Kansas. J. N. BLANCHARD, Committee.

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Illustrated with two Photographs.

This work, received from London, is published in a special manner, evidence of the interest of our friends in Spiritualism. It contains the life of a man who has been a servant of the Spirit, and who has seen the most remarkable manifestations of Spiritualism, and who has been a witness of the most remarkable manifestations of Spiritualism, and who has been a witness of the most remarkable manifestations of Spiritualism.











**THE CHURCH, UNIVERSALISM, UNITARIANISM.**  
The founder of the Presbyterian Church caused Servetus to be burned at the stake.

That church adopted a system of theology which painted God as a perfect fiend, and made of Satan an angel by comparison. It condemned the innocent babes to the burning flames of eternal torment. It hardened the human heart with doctrines of future pain, and blighted every flower of love and pity that shed its perfume in the human soul. Succeeding denominations gradually improved upon this fiendish theology, each one adding some mite to the scales, until they turned on the side of Liberalism. Universalism and Unitarianism were born; and these ventured so far from the landmarks of the old theology, that one cannot well go beyond their lines without abandoning all claim to the Christian name as the distinctive title of his faith. The next step takes us to the heights of universal freedom, where we recognize fellowship with all religions, giving supremacy to none. Thousands, yes, millions, have taken this step. To-day we stand upon the mountain heights, bathed in the rosy light of dawn. The sun of science is above the horizon, and is fast dispelling the mists of superstition that have enveloped the world so long. The nations are awaking to new life, and a glad song of praise rises upon the morning breeze, and is wafted up to heaven. The demons of night, that for so many centuries have flapped their unclean pinions in our atmosphere of thought, are winging their way in flight to more congenial worlds. The angel of Light steps from the rosy portals of the east, and brings countless blessings to the hearts of men. The windows of heaven are open, and the shining messengers bring words of truth to adorn our book of knowledge. The spirit of Progress, intellectual and moral, social and civil, is spreading its wings over the whole world; and beneath their shadow are gathering the poor and the rich, the intellectual and the uncultured, the Christian and the Pagan, the Orthodox and the infidel, all bent upon a solution of the great problem of human life. Old superstitions are passing away, and Orthodox creeds are losing their power over the minds of men. No longer does the fear of an eternal smoking hell terrify the heart of man, or restrain him from the search of truth. Priests have lost the sceptre of their sway, and the world is becoming a religious republic, in which every man may think his own thought, and worship God after his own fashion.

**NEW CONCEPTIONS.**

Although we may have abandoned the old conceptions, we have gained new ones in their place. Instead of the fall, we teach the rise of man. We do not believe in total depravity, but recognize the fact that in the struggle toward perfection man must necessarily encounter and overcome evil, or imperfection. We have given up the doctrine of eternal hell, but we assert that sorrow is the inevitable result of evil conduct. Sin is the violation of nature's laws. These laws are internal and inevitable, and punishment will last as long as sin. Sin and sorrow are like the Siamese twins; inseparable in life, but when one perishes the other cannot survive. We no longer believe in a New Jerusalem, but hold, with Jesus, that the kingdom of heaven is within. Every individual, like Atlas, carries a world upon his shoulders. It is the world he creates out of his own life, and in it he must live. That world is peopled by his daily actions, and it lies with him whether the population shall be fiends or angels. We believe that water is good for the body, but it will not cleanse the soul. Sin cannot be washed away like dirt. Evil taints the soul, and its marks are effaced only by tears of genuine repentance.

We no longer hold that belief is a voluntary act, deserving reward or pain; but we do hold that he who shuts his eyes and ears in the face of evidence, for fear of disturbing his old beliefs, deserves the contempt of every honest man and woman.

We do not accept the Bible as a fetish to be worshiped; we do not make of it an oracle whose utterances upon every subject are to be taken as infallible; we do not receive it as an absolute authority in science, in history, or even in morals. We hold it as an ancient book, in which is recorded the history of a nation's development from savagery to civilization; in which are many gems of thought in settings of the baser metals; in which are poems and parables worthy of the day when they were written; moral precepts that have vital force to-day, and laws that died when the conditions changed for which they were framed. We accept it subject to the judgment of our own reason and moral sense. There are passages in the Bible that fill our hearts with the perfume of divine love and tenderness; and there are other passages written by the hand of savage hate, with a pen dipped in the blood of murdered babes and women.

**GOD'S WORD AND SCIENCE.**

We find God's word in the book of Nature. The modest flower that blooms by the bubbling spring, and casts its sweet perfume on the air, is a revelation of God. The song of birds in the bending branches of the trees, the breeze that rustles through the waving boughs, the glad sunshine pouring in a golden spray through the drooping vines, the soft murmur of the brook and the wild roar of the angry sea—all these are sentences in that divine book, and all who will may read.

Holding the demonstrations of science to be of greater authority than the speculations of the early fathers, we repudiate the doctrine of the resurrection of the body; but we hold the truth of the immortality of the soul, existing independently of material conditions. Many men, whose scientific attainments give their teaching much authority, hold that mind is but a manifestation of matter; that when the physical organism is destroyed all consciousness ceases, and the bright lamp of life goes out in internal darkness. The Church has rested her doctrine of immortality merely upon the alleged bodily resurrection of Jesus; and since science has demonstrated the impossibility of physical resurrection, many have supposed that the belief in immortality has no basis in fact and reason. We need not review here the many proofs of continuity of life beyond the grave. Suffice it to say we know that death is but the open door to a larger and richer life. The angel of death bears healing in his wings, and the touch that chills the heart warms the soul into more expansive life. The shroud of death is changed to a robe of light, and the darkness of the tomb is dispelled by the glorious sun of heaven. When the battle of earthly life is finished the soldier's brow is crowned with the laurel wreath of victory. We know that in this skeptical age thousands lack the consolation of a belief in the immortal life. The tendency of science has been toward materialism. Her investigations have been among external things, the material and visible manifestations of nature. She has delved in the earth, and read the history of the past from the

pages of enduring stone. She has sounded the waters of the sea, and brought up wonders and beautiful forms of life from the ocean's depths. She has walked forth into field and wood, and noted the myriad plants and flowers. The tribes of earth and air and water she has classified, and taught us of their habits. She has pried into the mysteries of nature, commanded her subtle forces, studied the loves and hates of atoms, drawn lightning from the heavens, and harnessed it to work for man. She has dissected the human frame, and showed us that man is fearfully and wonderfully made. She has swept the heavens with her telescopes and taught us the motion of the stars. But all these investigations are in the realm of matter. She can learn nothing there of the soul of man. She may dissect the body, but her knife will not discover the soul. She may weigh the body, and the absence of the soul will make it none the lighter. She may question the lifeless corpse by all the methods of science, yet the voiceless lips give no reply. The eyes and the ears are there, but the divinity that saw and heard through them is absent. The tongue is there, yet the power that moved the multitude with words of burning eloquence is gone. All is silent as the tomb whereunto the lifeless body must be sadly borne.

Falling by any of the usual scientific methods to find evidence of an immortal soul, the scientist too often concludes that immortality is but a pleasing dream, a sweet illusion that lulls the infant man into a contented sleep in death. And some, who seem to envy others the consolation they themselves cannot find, attempt with specious arguments to destroy the hope of immortal life. They would convince the mother that when she leaves the little blossom of a babe in the cold embrace of the tomb her eyes will never again be gladdened with a sight of that dimpled cheek or her ears cheered with the prattle of that baby tongue. They would have the lover believe that when the hand of death is laid upon the fair head of her whose life he loves, when the heart that beats in unison with his is still, when the eyes that now look in his with loving trust are veiled by the mists of the shadowy valley, they would have him believe that never on a fairer shore shall he look upon his love again, never hold her to his bosom, bound in the sweet spell of an eternal love. They would convince the husband that when the wife who has walked by his side for so many years, who has cheered him in the hour of trouble, and dispelled with her loving smile all the clouds that came across his pathway, when the true and loving wife is taken from his bosom and laid in the damp and mouldy tomb, he shall never clasp her hand again, never again feel the throb of her warm heart beating against his own.

They would have us believe that human affections, lacerated by the hand of Death, shall never be healed by the angel of Life. They throw a cloud over the cradle. They send a chilling blast into the garden of human love, and wither all the flowers that blossom there. They bring a skeleton to every feast, and in the midst of innocent pleasure, it chatters with its grinning teeth, "To this favor must thou come at last." We have only the deepest sympathy for those true and honest souls who are earnestly seeking for light amid the darkness of their doubt; but for those who deliberately shut their eyes and ears, and coldly set themselves to the task of darkening the sunlight of human life by destroying the hope of immortality—for these we can entertain no feeling but contempt. They may cast a shadow of doubt over fearful minds, but let not the joy of our lives be marred by them. We will still keep our eyes fixed on the star of immortal life. In all our voyage, in spite of winds and waves, let that be our guiding star; and when the voyage of earthly life is over, and our frail bark is moored in the harbor of the tomb, we shall disembark on the shores of a fairer world, where all the loved and lost shall meet again, and Death shall be no more.

**Have Disembodied Spirits Power to Appear to the Living?**

*If They Cannot, Who Can Unravel the Many Mysterious Appearances?—Belief in Signs and Omens.—Rev. Joseph Cook—"Aunt Mary."*

Copernicus, a Prussian, taught that the earth revolved around the sun. Galileo adopted the same view, which was contrary to the view held by the Roman Church. This was in the early part of the seventeenth century. Galileo was compelled on bended knees to renounce the (supposed) heretical doctrine. Galileo formally renounced, but, as he arose from the humiliating posture, he whispered to a friend, "It does move for all that."

Few persons are free from superstitiousness, or a belief in signs, omens, talismans, amulets, incantations, exorcisms and the like. Strange that people who possess these evidences of superstition are loud in disavowing their belief in the supernatural. They loudly deny that earthly things are in any way governed by the preternatural. Galileo could say of such persons: "They are believers in the supernatural all the same."

In childhood's hours fearful recitals of stories of ghosts and spooks and specters and goblins create a fascinating, interesting, half-belief in such beings. Some are supposed to possess power to harm, and others have the ability to protect. To ward off evils emanating from ill-disposed spirits a goodly list of sayings and incantations are repeated, and amulets and charms are worn by the subjects of fear. The Indians are wont to say: "The Good Spirit will not harm you, so there is no need to give gifts to it; but it is to the bad ones your gifts are to be tendered to propitiate them."

Believers in laying on of hands to cure the sick, in fortune-telling by tea-grounds and by coffee-settling, and in the twirling of the divining-rod, assert their horror of others who have faith in the supernatural. Little household accidents are given special meaning. To one is attached a meaning of harm; to another one the ability to foretell good luck. These persons, we say, laugh at and deride the idea of anything happening from a supernatural origin. Haunted cars, houses, ships, cabs and certain locations, etc., are to them as fables told by the ignorant and silly-pated.

**REV. JOSEPH COOK'S VIEWS.**  
Joseph Cook, the noted divine and lecturer, made many sincere efforts to look into and back of the immense mass of ignorance which surround the supernatural as exemplified by the exponents and advocates of spiritism. Among the mountain of trashy tricks were some grains of a science he could not understand. He says:

"If Zollner, Fichter and Uriel, Wallace and Crookes have not mistaken appearances for facts, there may be in Spiritualism a new star yet below the horizon, but before which, when once it is fully risen, the night haze of the denial of the supernatural which broods

on this skeptical and meaning age as a vampire may be banished from the spiritual realm it is draining." He adds: "I forbid you to accuse me of being a Spiritualist; and I am not only not a Spiritualist, I am not a modern demonologist."

**AN INTERVIEW WITH A SPIRITIST.**  
He is a personal friend of the writer and is an honest old man. He said:  
"There are many things happening every day which seem to indicate a power within man both strange and bewildering. It is akin to the science of clairvoyance. The spirit seems to leave the body and travel whithersoever the operator desires or wills that it shall travel. A man is blindfolded, kept in a room, and he sees through houses of brick and blocks of houses, following minutely every movement of a certain person whom he is requested to follow. The person may go half a block, or he may go half a mile—the distance is of little moment to the blindfolded man. His second person, or something, follows closely the person to be watched, and can tell his every movement and all his doings while on his trip."

"This is very strange," I remarked. "About this there seems to be no room for trickery. Such a condition of the human mind is hard to explain. Scientists have before them many things that will richly repay them when discovered concerning the mysterious working power of the minds of men. Some day will be discovered a new force, of which even now we catch glimpses in the so-called manifestations of Spiritualism. Supermundane phenomena of to-day will be found to have their source within the mind of man himself."

"These things are performed by our mediums," said my friend, "and spiritual power controls them. This is the 'force' you think will some day be discovered. It is known now. We have it on every hand. Things strange to you are familiar to us."

Not knowing certainly to the contrary, the writer could not refuse his claim. Wishing to get at his own experiences, I asked:  
"Are you a medium?"

"No," said he, in a regretful tone, "but my wife is. I can vouch for her. Sometimes, quick as a flash, she is taken possession of by a spirit and made to go through a jig dance, although knowing nothing of the dance when uncontrolled."

Turning to my friend's wife, a small, thin brunette, I asked her if the dancing exercises did not tire her, and whether she could not resist the strange influence.

"No," she replied, "I can not resist the strange influence, and I do not feel any bad effects from the dancing. After the influence is off I am not conscious of what has occurred."

"Well," I could not resist commenting, "of what use can such an influence as this you speak of be to you or to your husband? To me," I said, "such a power over myself I would consider extremely embarrassing, to say the least."

"That is not all," the little woman added. "I am often controlled to write a letter indited by a spirit, and the contents of which are unknown to me until I am out of the influence."

"Have you ever found these parties for whom the letters were intended?" I asked.

"Yes," spoke up the husband; "there was one letter in particular. It was addressed to a party entirely unknown to us. We wrote to the post-office and address given, and received an answer from the friends of the departed spirit, confirming the substance of the letter indited by the spirit."

"Ah!" exclaimed I, "that was curious. Were the parties in question believers in Spiritualism?"

"No; I believe not," was the reply. "They were agreeably surprised to get a communication from their deceased friend."

"Does this influence take away all consciousness of yourself at the time?" I queried of my friend's wife.

"No, sir," she replied. "I know who are present, what they do and what I am doing, but I am unable to counteract the influence."

"You say you are unable to prevent this 'power' taking hold of you; from this, then, I judge you are sometimes 'taken by' these spirits when unprepared to act as their medium," I then said.

"Yes," said she, "I am taken this quick (suddenly striking her palms together). Sometimes an Indian spirit controls me and sometimes it is another. They have even quarrelled as to which shall first control me. One night at a séance I was compelled suddenly to get up from my chair and fiercely attack a gentleman, a stranger to me. I knew what I was doing and that it was wrong. My feeling of shame at my being impelled to such an act was awful; but I was not able to resist. Husband and others endeavored to restrain me, but could not without hurting me severely. The gentleman requested that I be let alone, saying I was not responsible for the attack; that it was instigated by a spirit enemy of his; that he could see the spirit and recognized in it the form of an enemy who was thus taking revenge."

"Well," said I, in a tone plainly indicating disgust, "I certainly should desire to be free from such vindictive spiritual influences."

"Of course," she replied, "I do not like such a spirit to control me; but I am unable to help myself. Other times I have entirely different spirits influencing me. An Indian doctor aids me in controlling disease to some extent. I have cured husband of pains in his breast through the spirit simply by laying on of my hands."

A number of like questions were asked, some being answered fairly, some rather dubiously, and some were evaded. From this interview and from an extensive reading (unbiased, as he believes) the writer has made the following summary of results:

1. There are in man's experiences mysterious and unexplainable events, commonly called intercourse or exchange of intelligence between the living and the spirits of the departed.

2. More than half of the professional mediums have been detected in the use of tricks while professing to receive communications from the departed dead.

3. Under one head ought to be placed clairvoyance, second sight, fortune-telling, somnambulism, mesmerism, and the like—under healthy or diseased conditions of our nerves, "Nervism" might be an appropriate name.

To but few, if, indeed, to any one. To-day the medium is sought for by crowds of spirits, ready to tear and inflame, and, finally, to wreck that mind, physically and morally. To-morrow—aye, to-morrow, may come a peaceful spirit, or may come, more likely, a demoniacal spirit, inciting to deeds of violence against the person of the medium or against the lives of others.

The commandatory medium is the only oasis of this desert. The spirit influence is under subjection to the living, as, indeed, it should be. In this country but few can claim this mastery over the unseen. In Eastern countries, notably India, men have made this matter a study for centuries. Amid the mountains of phenomena they groped, and as grains of light and of truth were revealed to them they were hoarded and retained. The great secrets were revealed only to the few who, after long trial, should be found to be worthy of them. The members of this dark, mysterious fraternity command spirits, and the spirits obey, as earthly servants are wont to obey their masters.

**"AUNT MARY."**  
"Aunt Mary" was a professional fortune-teller who lived in Dayton, Ohio, some years since. Many a sweet young miss has crossed the black palm of Aunt Mary in payment of a propitious future foretold. The half-dollar would be given willingly, and not a murmur was heard as to the price being high for such a "fortune" told.

Elderly ladies, worried about their conjugal affairs, would approach the old colored Sibyl with hope, and yet with anxiety and fear. Being a keen observer of the character of her visitors, Aunt Mary could nearly always tell the nature of the trouble preying upon their minds, and, consequently, rarely missed telling them, in slightly mysterious sentences, just what they knew or wanted to know.

"Mary" was a clairvoyant, or had the "second sight." A lady friend of the writer one day went, she another lady, to the humble domicile of "Aunt Mary" in order to learn what the future had in store for them. After their fortunes had been cast and the wanted price had been paid, my friend suddenly asked "Aunt Mary":

"What is my daughter Sarah doing at this moment?"

Aunt Mary closed her eyes a few moments and then answered:

"She is just climbing up into a cherry tree. Now she has got to a good seat, and now she is filling her hands and proceeds to eat the juicy fruit."

"What kind of a dress has she on?" said the mother, to further test the old lady.

"She has on a pale-blue dress, calico, I think, and it looks as if it had been worn some time," said the colored fortune-teller, and she again opened her eyes.

When my friend arrived home, very near a mile distant, she found that Sarah had been up in the cherry tree and enjoyed a feast during the absence of her mother, and she had on a pale-blue dress, just as "Aunt Mary" had said. Her power in this line is only instanced by the above.—*The Enquirer, Cincinnati.*

**Manifestations Through the Mediumship of Mr. Husk.**

On Monday June 8th, 1883, I was present at a house-sitting with Mr. Husk as medium, at the home of Mr. W. Eglinton. The circle comprised eleven persons, of whom two were ladies. Shortly after the lights were extinguished slight taps were heard. They proceeded apparently from the "fairy bells," which had been placed on the table. The positions of the sitters were changed more than once, the directions being given by the raps. When the circle was finally arranged, Mr. Farmer sat on the medium's left, and Mr. Bentall on his right. A piece of wood with holes bored in it was then produced; and to this Mr. Husk's wrists were bound with copper wire, one wrist of each of his neighbors being similarly secured. It was then impossible for the medium to move his hands without the knowledge of his neighbors; and the copper wire was fastened so tightly round the wrists that it appeared impossible that any of the hands could be withdrawn. This test had been adopted with the consent of Mr. Husk's "spirit-guides," whose voices had been already heard. Mr. Husk and his neighbors remained bound in the manner described until the end of the sitting. Notwithstanding this, the "fairy bells" rose from the table and floated, playing faintly, some feet over the sitters' heads; all the sitters were touched on the hands and some on the heads; a postage stamp was taken from Col. Lean's hand, and was affixed to his forehead, and was then removed and fixed on Mr. Farmer's face. These phenomena occurred in total darkness, a light being struck from time to time to observe the results. It was then proposed to apply a test to the "spirit voices." Accordingly half a sherry-glass of claret and water was poured into Mr. Husk's mouth. Almost immediately after the light was extinguished, the voice of "John King" was heard. He spoke but a very few words. They were, as far as my recollection goes:

"Will this do? God bless you all." The voice was full and sonorous, and resembled exactly the well-known voice of "John King." No other voice was heard, although the spirit "Irresistible" was requested to speak. A light was obtained, and Mr. Husk spat out the liquid. He had swallowed a very small quantity; and I do not think it possible for him to have produced the voice we heard. During the course of the sitting four distinct "spirit voices" were heard; but "John King" was the only one who spoke while Mr. Husk had the claret and water in his mouth. No materialization of any sort took place.—*C. N. Williamson in Light, England.*

**An Explanation of Miss Rosamond Dale Owen's Views.**

To the Editor of the *National Philanthropical Journal*:  
Having had the pleasure of several interesting talks with Miss Rosamond Dale Owen, now resting here to regain physical health from our bracing, life-giving Blue Ridge air and water, her system having become very much shattered by her two years' labor in England and Scotland, I have concluded to give your readers a brief outline of what I consider her real position as a Christian Spiritualist to be:

1. That Christ is at the head of all spiritual movements leading our world into the higher spiritual life. She does not attempt to decide whether He is equal with God, the Creator, or is only our elder brother, with power to act as the God of our earth.

2. She does not believe in the infallibility of the old Bible as a whole, nor in an eternal hell; and as to the atonement, vicarious sacrifice, and other Orthodox dogmas, her views are not in accord therewith, though she thinks some of them have a spiritual meaning in harmony with truth.

3. She believes that we can now receive inspirations directly from the Father, or mediately through His angels or gods born of woman, and consequently are not now dependent upon any of the old Bibles, although the spirit of truth pervades them all, making them profitable for us to read, study, and also to live, and thus to incarnate the divine truths given to our brothers and sisters in the past ages. She also believes that we must live in the divine goodness, truth and purity in order to receive the higher or more interior inspirations.

As far as I can see, she is being used as one of His agents to carry on the work as outlined in the very interesting lecture published in the *JOURNAL* as given through Mrs. Dyar, and really occupies the same position, though her mission seems to be more closely connected with the Christian Church to bring it to see and accept the true and the higher spiritual work necessary to unite the world in a common brotherhood. She has never read Oahspe nor Swedenborg, yet I find many of her views and spiritual experiences in full accord with the best spirit of both as to all vital questions in relation to a better life. The fact that she knows her father and grandfather, whose lives in the flesh were devoted to the general good of humanity, are now among her guides, is strong evidence that she is being used and led to do some good work. She has also been permitted several times to see a spirit brave of such transcendent light as to make the spirits of her friends appear as pigmies in comparison, and the spirit voice told her that this Man was the Christ.

The Orthodox Christians have limited the Creator's manifestations to a few in the past, as being final, and many Spiritualists are now limiting Him to their own puny, insignificant selves. They cannot see anything good nor true outside of their own narrow views and experiences. Each one thinks his or her own particular word or mislive to be the only one worth mentioning, all the others being of no account. If Christians had lived up to the life and teachings of the Man Jesus, whether He was the Christ or not, our world would long ago have become a very good heaven; but as the mass of them have rather followed the false and bloody Christ whose sayings and ear-marks are plainly visible in the New Testament, we are still ruled by the spirit of blood and war; and Spiritualists will not do any better until they are willing to manifest in their daily walk the divine life of love to God and man. Table tipping, raps, and dreaming of the Summer Land won't save our world. W. M. EVANS, Amherst, Va.

In an address to young men, Dr. Pratt of London, says that married life is by far the most healthy. In one thousand married men of twenty-five to thirty years of age there are six deaths; one thousand bachelors furnish ten deaths, and one thousand widowers twenty-two deaths. In young men married before twenty years the figures are unfavorable, being fifty per thousand. In unmarried men under twenty the rate is but seven per thousand. If girls marry before twenty a like mortality befalls them. Married people from eighteen to twenty die as fast as people from sixty to seventy. After twenty-one marriage should be contracted as soon as possible.

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