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

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

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For the Helio-Philosophical Journal.

False Philosophies in the Universities.

By JOSEPH RODES BUCHANAN.

Having briefly considered the claims of Transcendental Metaphysics as represented by Plato, Aristotle, Hegel, Schelling and Kant, it remains to consider the doctrines of a more modern class, who have made a nearer approach to rationalism, a number of whom still exert a great influence in the literary world, whether for good or evil, a careful examination will show.

Speaking of the Rationalist School, calls up such names as those of Lord Bacon, John Locke, David Hume, Thomas Reid, Dugald Stewart, Sir Wm. Hamilton, Herbert Spencer, J. S. Mill, Auguste Comte and Thomas Huxley. Our limits will not admit a review of those distinguished authors, or anything more than a glance at the characteristics of the Rationalist School, which has flourished chiefly within the limits of the English language, and which in its vigorous thought and perspicuous language is a refreshing contrast to the verbose emptiness, the pedantic confusion of language and the purposeless inanities of the Transcendental School, which still lingers about the Universities.* Let us see whether these rationalists have emancipated themselves entirely from the old transcendental follies, and whether they have reached or occupied that territory of knowledge upon which philosophy must be erected if philosophy is to have a home on earth.

Of Lord Bacon we may well say, that he erected the portico to a Temple of Philosophy that has never been built. If a score of Lord Bacons had followed him and devoted themselves to the great work which he planned, the Temple of Philosophy would have been erected. The real successors of Lord Bacon have been, not the philosophers, but the scientists, led by Galileo, who have been laying a broad foundation for the future temple. When in the spirit of inductive Philosophy, so ably championed by Bacon, man shall have explored both physical and spiritual realms, philosophy will begin to appear.

A sentiment of justice reminds me that we should not overlook the earlier work of Roger Bacon, a thinker not inferior to Lord Bacon, who 346 years earlier shone out as a star in the dark sky of monkish ignorance, and protested against the false philosophy of the times with a vigor which demonstrated his intellectual grasp. His leading object was the cultivation of experimental science, in which he was a proficient; and realizing the antagonism between science and the college metaphysics, he exclaimed: "If I had power over the works of Aristotle, I would have them all burnt; for it is only a loss of time to study

* I have spoken of the Universities as "reservoirs of the obsolete." A curious illustration appears at Harvard to-day. The custom of publishing the quinquennial college catalogue of the names of the students in Latin, which has been abandoned by foreign universities, still lingers at Harvard, though Messrs. Adams and Sargent protest against it. If they should not succeed, we shall still have Glise published as Aegidius, John Jones as Johannes Junianus, and William Little as Guillelmus Parvus; Mr. Black will be published as Niger, Mr. Cook as Cochran, and Mr. Fox as Fuxius; but the Latin Catalogue will probably be laughed out of existence. We may say of the metaphysical department of our Universities generally:

"These the theories dwell that have faded,
And the fictions that never would wane;
They shriveled in time, they are faded,
As the temples of old."—Spencer.

in them, and a cause of error, and a multiplication of ignorance beyond expression." Yet even now after six centuries of additional progress, Harvard College hugs in its bosom this "multiplication of ignorance."

Lord Bacon made it very clear that so-called philosophy had failed for many centuries to produce any valuable result, because it had busied itself with words and speculations, while it scorned Nature, the true source of knowledge, and had devoted itself to scholastic theology, verbal logic and ignorant antiquity, with childish senility. The despotism of antiquity was sustained by the church and even in his own time, the learned and eloquent Giordano Bruno was publicly burned at the stake in Rome to check the intellectual rebellion against Aristotle and the priesthood, and the accomplished scientist Vanini put to death in 1619.

The comprehensive intellect of Lord Bacon realized intuitively the utter emptiness of the so-called Greek philosophy and "philosophasters" as he called them—"fuller of fables than the very poets, ravishers of minds, falsifiers of things." Aristotle especially, he reproaches as the "worst of sophists," who had imposed "the severest shackles on the mind." The inherited and unchanged imbecility, which still tolerates and retains the Greek folly in the Universities, demands the severest censure.

If Bacon was the morning star of Philosophy, the day comes on very slowly, for the three centuries past since his time have not brought its sunrise, yet in the sturdy intellect of John Locke and David Hume there was apparently a beginning of Rationalism, and a real abandonment of Transcendental Mysticism, and the idolatry of Grecian Ignorance. But in the pursuit of philosophy what did Locke and Hume achieve?

The great merit of Locke is his honest common sense, aiming at truth and utility, in opposition to metaphysics. He says, "Vague and insignificant forms of speech and abuse of language have for so long passed for mysteries of science; and hard and misapplied words with little or no meaning have by prescription such a right to be mistaken for deep learning and height of speculation, that it will not be easy to persuade either those who speak or those who hear them, that they are but the covers of ignorance, and hindrance of true knowledge. To break in upon this sanctuary of vanity and ignorance, will be, I suppose, some service to the human understanding."

This very folly described by Locke, re-appeared long after he passed away, in the German Transcendentalists; and educated men of the English race, forgetting the lessons of Bacon and Locke, have surrendered to their pedantic mysticism.

Locke represented the highest wisdom of the speculative school—the flower and fruit of more than twenty centuries growth! There was little of any value before his time, but in Locke there are some results; for honest, benevolent common sense never labors in vain. His labors, however, were only the preparatory work for introduction to philosophy. His famous work on the "Human Understanding," might have been properly styled "Essays on Ideology and Language." It abounds in good sense, but he relied on rational speculation, as, for example, in discussing innate ideas, where he should have had a basis of fact or science; and hence his denial of innate ideas was carried too far, forgetting the innate capacities and instincts.

Philosophy implies a comprehension of man and his relations to the Universe. This, Locke did not attempt—he was content to study the processes of thought. The most vigorous efforts after his time were those of Hume and Reid. But like Locke they did not release themselves from the speculative method, which is incapable of constructing either science or philosophy; and from Hume even to Herbert Spencer, speculation is still the favorite and almost sole method in Psychology—a speculation, too, which seldom has much of novelty or originality. Rationalistic speculation was represented by Hartley, Priestley and Darwin in England, in France by Condillac, Cabanis, Bonnet, Helvetius, Condorcet and St. Lambert. The common characteristic of these writers (except perhaps Bonnet and Cabanis) was their ignorance of the constitution of man and attempt to explain everything by ingenious speculation.

The speculative notion which disregards the individual endowments or peculiarities, and supposes everything in man built up by external impressions regardless of his innate constitution still survives to-day in the writings of Spencer.

In Locke we find the human mind releasing itself from ancient follies, and beginning to look abroad with clear vision, but not taking up the task of investigating nature, to understand the spiritual and physical constitution of man. Beyond this, but little progress has been made by any of the philosophers recognized by the Universities, and the Transcendentalism developed since the time of Locke has been a retrogression toward ancient intellectual barbarism, to which the Universities have lent their aid, while the only bold and successful attempts in the development of philosophy have been beyond the sphere of the Universities and in spite of their opposition.

In Hume and Reid, mysticism had vigorous opponents, and Rationalism even advanced beyond its illustration in Locke; but Hume and Reid have not been favorites in the Universities. Hartley, who published in 1749, his "Observations on Man, his Frame, his Duty, his Expectations," was a follower of Locke, and like him, relied on rational speculation instead of experimental inquiry. Meta-

physicians have never realized that philosophy must depend on science or ascertained facts, and cannot possibly be evolved without an exploration of nature. Hartley attempted to explain mental phenomena by vibrations in the nervous elements, and his style of speculation survives to-day in the language of our materialistic physiologists, who think that some form of motion explains all. These mechanical notions are favorite conceptions still in the Colleges, but they are only hypotheses. Priestley (1735-1804), one of the ablest scientists of England, was a vigorous follower of Hartley, and carried his system to its natural result in materialism, though he still adhered to the immortality of the soul, but the next Hartleian speculator, Dr. Darwin, carried out the system consistently annihilating everything spiritual, and taking away the hope of future life.

We cannot in this review fail to observe the superior solidity, common sense and practicality of English writers, in comparison with their French and German cotemporaries. Compare for example, Bacon with Des Cartes, Locke and Newton with Spinoza, Malebranche and Leibnitz; compare Hume and Reid with Kant or Hartley, Priestley and Darwin with Condillac, Cabanis, Jacobin and Fichte. Condillac and Cabanis belonged to the Hartleian school. They attract no attention to-day.

DAVID HUME, a man of exemplary life and amiable character, was the most conspicuous figure of the last century in the field of speculative philosophy. Even so illiberal a critic as Lord Jeffrey, concedes that "the name of Hume is by far the most considerable which occurs in the period" of his career in the 18th century. He was held in profound esteem even by those who condemned his religious views.

If we omit the name of Locke, we may justly say that the predecessors of Hume in psychology were all comparatively pigmies. Nor is there any name among British and German speculative writers of more recent date worthy to be mentioned in comparison, if we except Dr. Reid, Mr. Mill and Mr. Spencer. The writings of Hume were the prompting cause of the labors of Reid, Kant and his followers.

As the Transcendentalists had substituted imagination for fact, Hume who demolished their follies, went to the other extreme, and surrendered to a spirit of honest skepticism, which paralyzed his power to advance. Controlled by skepticism he denied the connection of cause and effect, denied our ability to know anything of the future, and denied the possibility of miraculous events, no matter how well supported by human testimony. These doctrines are fatal to philosophy, as they forbid all profound knowledge of the universe, and are fatal to intelligent religion, which requires to know the invisible psychic world, and our relations to it, which Hume would refuse to believe, because miraculous or beyond common experience. It is not necessary now to retrace the errors of Hume, which have been overwhelmed by a million witnesses of the marvelous. His denial of causation was but a speculative fallacy which no one ever practically believed—not even Hume himself.

Perhaps one of the best evidences of Hume's greatness and originality of thought, which we have no space to consider, was the dead failure of all his works on their first publication, even his great history. So total was the failure that he wished to abandon his country and change his name, but the war prevented him.

DR. THOMAS REID was another vigorous champion of common sense against mysticism, and has therefore scarcely received justice in the Universities. With less intellectual vigor than Hume he was better balanced and free from paralyzing skepticism. Though not distinguished by either brilliancy or learning, he was a worthy and able successor to Locke in the work of bringing back the literati from ignorant mysticism to intelligent common sense.

Reid clearly saw that his predecessors had signally failed because their speculations referred only to the intellect or thinking faculties, and never embraced the entire nature of man. His influence did much to check this folly, and was apparent in the writings of Stuart and Hamilton, although they failed to carry out the principles of their leader. Metaphysicians seem ever doomed to treadmill labors—the weary round of unprofitable speculation, which in more than twenty centuries has developed nothing of much value.

DR. GALL (1758-1828) was the first to abandon entirely the metaphysical method, and study man in his most obscure anatomy, his physiology and his characteristic life. This made him the true Father of Philosophy, the pioneer in the exploration of a world of knowledge as unknown before his time as America was to the ancients.

This was what Reid desired—he looked forth toward the new world that Gall explored, but he made no voyage of discovery. He was not a physician, but a theologian; not an experimental scientist, but a rational speculator. Hence he could do nothing, but the preparatory work of clearing away the rubbish, which he did right well. His errors were few in comparison to those of his cotemporaries and predecessors, and his compact lucid style and vigorous exposition of error make a brilliant contrast to the barren verbosity of transcendental metaphysicians. That the latter are not already buried in oblivion, shows the tenacity of the Universities in holding on to ancient error. Plato is still one of their text books.

Both Hume and Reid foresaw dimly that a science of man would come, and with imperial power command the entire realm of philosophy.

Before Gall, Hume, the only thinker who had grasped the breadth of philosophy, had pointed out the transcendent importance and necessity of the study of human nature, as the commanding centre of all science, in mastering which, control would be acquired of all the outlying territories—a marvelous discovery for so skeptical a reasoner. Reid following and looking with reverence to the genius of Bacon and Hume, endeavored to introduce the spirit of inductive science, and make a beginning of the science of man.

Clearly did Reid understand the task before him when he had rescued philosophy from ancient mysticism, and modestly did he recognize his inability to perform the task. He says after referring to Galileo and Newton: "Ambitious of following such great examples, with unequal steps, alas! and unequal force, we have attempted an inquiry into one little corner only of the human mind; that corner which seems to be most exposed to vulgar observation, and to be most easily comprehended; and yet if we have delineated it justly, it must be acknowledged that the accounts heretofore given of it were very lame and wide of the truth."

Beyond Reid, the Universities have not advanced. On the contrary when he had placed their feet firmly on solid ground, they have slidden back into the bottomless bog of transcendental vagary. To-day they know not where they are, and their teachings are a compound of materialism, skepticism, transcendentalism and sectarian or superstitious faith, in which faith is gradually evaporating to leave a residuum of stolid materialism.

The rationalism of Reid was frittered away by Stuart and Hamilton. The more modern labors of Spencer, Comte, Mill and Huxley, are partly departures from old metaphysical methods into the realm of science. Of all eminent moderns, Mill is the most rationalistic, the most in harmony with Bacon, Locke and Reid, and it is therefore unnecessary to include him in our criticisms.

In Spencer, Comte and Huxley, philosophy assumes the character of rationalistic materialism, with a passion for speculation and system making; and as man is essentially a spiritual being with a material apparatus, the author who loses sight of that great truth, necessarily falls below the level of philosophy to which the psychic world is more important than the material, and becomes only a cellar digger and foundation builder for the coming architect. Such is the position of both Spencer and Comte, and the prevalence of the Spencerian philosophy at the present time—its high standing in England, shows that the present generation has not yet reached even a just conception of what philosophy is.

It would require an essay of several pages to show even briefly that Spencerism is not philosophy, but perhaps in a few paragraphs I may show its great deficiency. Mr. Spencer is presented by the Westminster Review and other followers as the peer of Bacon and Newton—the foremost thinker of the age—the most perfect master of philosophy. Most willingly do we accept him, so well credentialed, as the representative of what some literati consider philosophy—the ambassador of materialism to the outside barbarians who have not yet progressed so far as to know that matter and force alone exist, and that invisible psychic powers are "unthinkable."

There is so much in the writings of Spencer that is crude and unsound, as to make a critical review a gigantic task. As a sociologist or political economist, as a descriptive writer, and as a generalizer in some of the sciences, he is entitled to a high reputation, but when he aims to present himself as a philosopher—one who comprehends psychology as well as physical science—we meet his claim with an abrupt denial, and affirm that he knows little or nothing of psychology, although he has published a work called "Principles of Psychology," in which we have sought in vain for any connected body of thought which might be called psychology. If the title page had promised merely "the doctrine of evolution by matter and force," its correctness would have been unquestionable. But when it promises psychology, the science of the soul, and yet utterly refuses to recognize the soul's existence, we are compelled to protest against such an abuse of language—naming a book and a doctrine (on the principle of *lucus a non lucendo*) from that which it is not.

If a treatise on astronomy or geology were published with the title, "Principles of Theology," would it not be regarded as a flagrant outrage on literary propriety? And yet a disbeliever in theism might claim that as cosmic forces and phenomena were all he knew of God, his treatise was a system of theology, with as much propriety as Mr. Spencer presents his notions of biology and evolution under the deceptive name of "Principles of Psychology."

Of the men who attempt to give instruction, there are two widely different classes—first, the modest and laborious investigators of nature, who bring in large additions to our stock of knowledge, by observation, discovery and invention, a class who often suffer discredit, opposition, and even persecution, when they bring the rarest and richest gems—novelties that shock and disturb the parrots of the universities—and second, the theorists and men of learning who are familiar with past acquisitions, who have not the heroic energy and love of truth which prompt original investigations, but prefer the more easy and pleasant task of theorizing or inventing hypotheses, finding facts to sustain them (or perverting them if necessary) and thus exhibiting their superior wisdom. In this agreeable pursuit which grati-

fies human vanity and is as easy and pleasant as novel-writing, ten thousand literati indulge themselves, while a smaller and less favored class perform the labor that makes the world wiser, richer and better.

A large portion of Mr. Spencer's writings, that especially which has made him the philosopher of the materialists, belongs to the second class of labors, and exhibits such an unsoundness of judgment, such a facility of error, such an inability to rectify the fallacies into which his theories lead him, as to make it very certain that with the progress of knowledge, all his writings that claim to be profoundly philosophic, will be laid on the shelf with those of Hartley and Hobbes, Des Cartes and Kant.

It would be an easy task to gather from his writings a hundred illustrations of fallacious assumption, fallacious arguments, arbitrary dicta, and contradictory notions. A shrewd critic who delights to analyze absurdity and error could find no better hunting ground for such sport than the writings of Spencer. Quite a number of vigorous writers have indulged themselves in this way, but the quantity and quality of the game they have left undisturbed or overlooked is very remarkable.

While indulging himself in the largest liberty of maintaining contradictory propositions, Mr. Spencer, as with the authority of Jove himself, annihilates every doctrine that stands in his way by coining a new and clumsy word, and pronouncing the doctrine UNTHINKABLE. If his followers believe that with his thunder-hammer he demolishes all that it strikes, they cannot but regard him as the very Jupiter of the philosophic Olympus.

But in almost every case the things which Mr. S. pronounces *unthinkable*, meaning thereby inconceivable, are perfectly conceivable and intelligible to all well balanced minds—and the real meaning of Spencer's *unthinkable* is merely "I don't like it, and I won't admit it," and in this perille way he rejects intelligible truths, to introduce a mass of speculation of which we may say there is scarcely anything in it that is distinctly Spencerian, which is not obviously false.

Thus he defines religion as an "a priori theory of the universe," as if religion were not a governing law of life, as it has been esteemed in all ages and nations, but merely a set of speculations to be handled by metaphysicians like himself. Starting with this false assumption, he presents three forms of the "a priori theory" and denounces them all as follows: "*Atheism, Pantheism and Theism, when rigorously analyzed, severally prove to be absolutely unthinkable.*" Mr. Spencer certainly should understand the force of his own word "unthinkable," and must be held responsible for the arrogance with which he maintains that all opinions concerning Divinity and creation, which have been entertained by men more gifted than himself in all time past or present, have been but the babble of stupidity or of shallow thinkers who spoke with no clear understanding of the subject. The total unfitness for philosophic thinking or writing manifested in this dictum, is illustrated on almost every page of Spencer's "Principles of Psychology"—a work in which illogical speculation takes the place of science, and mechanical theories are presented as an explanation of life and mind.

After this total repudiation of what he calls religion—he performs a similar exorcism against psychology, which he thrusts aside contemptuously rejecting every thing but material solidism. He perceives that thought is not matter, but as he ignores the soul, he speaks of thought as the subjective aspect of matter. In plain English, matter thinks—matter is a mystery—matter and mind are but different aspects of the same thing. His chief propensity is to doubt, to ignore, to disbelieve—an impulse which never developed any thing noble. As he doubts and disbelieves all beyond matter—he also doubts matter itself, and is not sure that matter is anything but our own thoughts. Skeptical materialism is his habitual mood, but the skeptical idealism of the German Transcendentalists is congenial also, even when it ignores matter. He does not even recoil from the insane speculation of Fichte, which affirms that all is but a dream—a dream without a dreamer!

In this extravagance, Mr. Spencer is not alone—the materialistic speculators go with him in such absurdities. Prof. Huxley says, "Matter may be regarded as a form of thought—thought may be regarded as a property of matter." This nonchalant confusion of thought and matter is almost equal to Hegel's identification of truth and falsehood. Science establishes distinctions, and gives to each thing its peculiar properties. Necessity confuses, commingles and confounds. As an apostle of needlessness, Spencer rivals the Transcendentalists. He attempts to confound Spiritualism and Materialism, saying that "the Materialist and Spiritualist controversy is a mere war of words," but he manifests no conception of Spiritualism whatever. What he calls Spiritualism, very improperly, is the idealism of the Transcendentalists, who reduce every thing to thought, and as he confounds together matter and thought, he may well maintain that as they are the same in their basis, the Materialists and Transcendentalists should not be at variance. In this respect Spencerism is the latest form of Transcendentalism—the most pernicious mode of thought that ever obstructed intellectual progress.

Of real Spiritualism, the existence of the soul and the immovable grand, indelible

The Spirit Body or Soul.

The following is from the pen of Mrs. Maria M. King...

I will here delineate the law of the formation of the spiritual body, or soul as I term it...

comes then one. While the process is taking on spiritual vitality...

The first business of the spirit in the higher life, be it remembered, is to attend to its own immediate wants...

WOMAN SUFFRAGE.

Extracts from a Speech of Hon. Thomas W. Palmer, U. S. S., of Detroit, Mich.

The Senate having under consideration the joint resolution (S. R. 10) proposing an amendment to the Constitution of the United States...

SECTION 1. The rights of citizens of the United States shall not be denied or abridged by the United States or by any State on account of sex.

SECTION 2. The Congress shall have power, by appropriate legislation, to enforce the provisions of this article.

Mr. Palmer said: MR. PRESIDENT: This resolution involves the consideration of the broadest step in the progress of the struggle for human liberty...

The Declaration of Independence by the colonists, and its successful assertion, the establishment of the right of petition...

The emancipation of 4,000,000 slaves and the subsequent extension of suffrage to the male adults among them were measures enlarging the possibilities of freedom...

The political emancipation of 26,000,000 of our citizens, equal to us in most essential respects and superior to us in many, seems to me to translate our nation, almost at a bound, to the broad plateau of universal equality and co-operation...

Like life insurance and the man who carried the first umbrella, this movement, at first, was greeted with derision. Born of an apparently hopeless revolt against unjust discrimination, unequal statutes, and cruel constructions of courts...

The laws which degraded our wives have been everywhere repealed or modified, and our children may now be born of free women.

Our sisters have been recognized as having brains as well as hearts, and as capable of transacting their own business affairs.

New avenues of self-support have been found and profitably entered upon, and the doors of our colleges have ceased to creak their dismay at the approach of women.

Twelve States have extended limited suffrage through their Legislatures, and three Territories admit all citizens of suitable age to the ballot-box...

The spirit of inquiry attendant upon the agitation and discussion of this question has permeated every neighborhood in the land, and none can be so blind as to miss the universal development in self-respect, self-reliance, general intelligence, and increased capacity among our women...

If the right of the governed and the taxed to a voice in determining by whom they shall be governed and to what extent, and for what purposes they may be taxed is not a natural right, it is nevertheless a right to the declaration and establishment of which by the fathers we owe all that we possess of liberty.

It appears incredible to me that any one can indorse the principles proclaimed by the patriots of 1776 and deny their application to women.

History teaches that every class which has assumed political responsibility has been materially elevated and improved thereby, and I can not believe that the rule would have an exception in the women of to-day.

I do not say that to the idealized women so generally described by obstructionists—the dainty darlings whose prototypes are to be found in the heroines of Walter Scott and Fenimore Cooper—immediate awakening would come...

The often urged fear that the degraded and vicious would swarm to the polls, while the intelligent and virtuous would stand aloof, is fully met by the fact that the former class has never acted for the entrance or shown its...

Would fear be entertained that the State would suffer mortal harm if, by some strange revolution, its executive control should be turned over to an oligarchy composed of such women as have been and are identified with the agitation for the political emancipation of their sex?

Saloons, brothels, and gaming-houses might vanish before such an administration; wars—avoidable with safety and honor—might not be undertaken and taxes might be diverted to purposes of general sanitation and higher education...

Women have exercised the highest civil powers in all ages of the world—from Zenobia to Victoria—and have exhibited statecraft and military capacity of high degree without detracting from their graces as women or their virtues as mothers.

The records of all wars show the presence of women in the ranks. More than four hundred were discovered in the Union Army who had eluded the scrutiny of the mustering officers and served in disguise.

The services of Clara Barton, Dorothea Dix, Elizabeth Blackwell, and hundreds of other noble women were as valuable as any received.

That the most important campaign of that war was planned by Anna Ella Carroll, is attested by the report of the Committee on Military Affairs of the House of Representatives March 3, 1861, as "fully established," and was vouched for in elaborate detail by Hon. E. F. Wade, chairman of the Committee on the Conduct of the War, soon after its triumphant close permitted him to speak.

The rallying of a Michigan regiment by Ann Ethridge and leading them again into the hot fires of Chancellorsville was only a repetition of the chivalrous deeds of women recorded in every age.

During the first thirty years of the independence of New Jersey, universal suffrage was only limited by a property qualification; but we do not learn that divorcees were common, that families were more divided on political than on religious differences...

The reports from Wyoming, which I have examined, are uniform in satisfaction with the system, and I do not learn therefrom that women require greater physical strength, fighting qualities, or masculinity to deposit a ballot than a letter or visiting-card...

Governors, judges, officers, and citizens unite in praises of the influence of women upon the making and execution of wholesome laws.

In Washington Territory, last fall, out of a total vote of 40,000, 12,000 ballots were cast by women, and everywhere friends were rejoiced and opponents silenced as apprehended dangers vanished upon approach.

The elections were quiet and peaceable for the first time; the brawls of brutal men gave place to the courtesies of social intercourse; saloons were closed, and nowhere were the ladies insulted or in any way annoyed.

To-day—and to a greater extent in the near future—we are confronted with political conditions dangerous to the integrity of our nation.

In the unforeseen but consistent absorption from immigrants and former bondsmen of a vast army of untrained voters, without restrictions as to intelligence, character, or patriotism, many political economists see the material for anarchy and public demoralization.

It is claimed that the necessities of parties compel subservience to the lawless and vicious classes in our cities, and that, without the addition of a counter-balancing element, the enactment and enforcement of wholesome statutes will soon be impossible.

Fortunately that needed element is not far to seek. It stands at the door of the Congress urging annexation. In its strivings for justice it has cried aloud in petitions from the best of our land, and more than one-third of the present voters of five States have indorsed its cause.

Mr. President, I do not ask the submission of this amendment, nor shall I urge its adoption because it is desired by a portion of the American women, although in intelligence, property, and numbers that portion would seem to have every requisite for the enforcement of their demands...

The war power of every government compels, upon occasion, all citizens of suitable age and physique to leave their homes, families, and vocations to be merged in armies, whether they be willing or unwilling, craven or bold, patriotic or indifferent...

We have passed the harsh stages incident to our permanent institution. We have conquered our neighbors on the Western Continent, and at vast cost of life and waste have conquered our internal differences and emerged a nation, unquestioned from without or within.

Our heroic and semi-barbarous ages have closed and slumber in history, never, I trust, to be repeated.

The great questions of the future conduct of our people are to be economic and social ones. No one questions the superiority of womanly instincts, and consequent thought, in the latter, and the repeated failures and absurdities exhibited by male legislators in the treatment of the former, should give pause to any assertion of superiority there.

The day has come when the woman's and service of women is required by the highest interests of the State, and when the nation's best interests are imperiled by their conscription?

The Annual Meeting of the State Association of Spiritualists convened at Science Hall in Grand Rapids, Friday afternoon, Feb. 27th, with a hundred and fifty present at its first session...

Saturday was mainly given to business and the officers chosen for the coming year were J. P. Whiting, Milford, President; Dr. A. W. Edson, North Lansing, Vice-President; Mrs. F. E. Spinney, 308 National Avenue, Detroit, Secretary; Mrs. R. A. Shafer, South Haven, Treasurer; Samuel Marvin, Charles H. Andrus, Grand Rapids, Dr. J. A. Marvin, Lansing, and W. McCarty, Kalamazoo, new members of Executive Committee.

Steps were taken looking toward a union camp meeting at Nemoka in August, to be carried on by the joint plans of the State Association and the Nemoka stockholders and managers acting in union, and Samuel Marvin and W. McCarty were chosen as a committee to meet a Nemoka committee, and agree as to arrangement of the grounds.

The excellent resolutions passed at Lansing last August, in favor of temperance on the ground of wise self-control, and of woman suffrage, were reaffirmed, and an additional series adopted, which you will get in due time. The following, however, should go out at once, and are, therefore, given now:

Resolved, That we are opposed to the action of our State Legislature in favor of capital punishment, holding it to be a backward step toward the old spirit of "an eye for an eye and a tooth for a tooth"—a spirit of revengeful punishment and not of reform of the criminal—and as not at all made necessary by any danger to society resulting from our present and better system.

Resolved, That we are opposed to any and all laws "to regulate medical practice," which are ostensibly to protect the people from quackery, but are really devised and urged by a portion of the medical faculty to give the monopoly to cure or kill to those who have a diploma to show that they act according to so-called "medical science."

Resolved, That no Board of Examiners has any just or constitutional right to dictate who the people shall employ and pay as physicians or healers, but that, if such a board be chosen, it should be made up of persons in favor of allopathy, homeopathy, eclecticism, and clairvoyant and magnetic healing, as large portions of the people favor each of these methods of practice and are entitled to equal rights.

Resolved, That we appreciate the importance, and would encourage the formation of societies for psychical research, as needed and valuable helps to a better knowledge of man's psychological faculties and powers and of spirit-presence and influence.

Dr. Edson, Dr. Dryer of Bath (a large minded allopath), and Dr. J. A. Marvin, were made a committee to oppose the new and bad medical law now before the State Senate at Lansing. Any persons who wish to help pay the necessary expenses of this effort were asked by this committee to send upon any sum they can give, by mail, to Dr. A. W. Edson, North Lansing, Michigan.

Addresses were given by Mrs. Pearsall, C. A. Andrus, J. P. Whiting, Mrs. Conner, Mrs. Woodruff, Dr. Spinney, G. B. Stebbins and J. A. Marvin, and a strong interest in the facts and philosophy of Spiritualism, gave life and warmth to the valued hours. The slate-writing medium, Mansfield, gave interesting tests to his many callers.

At ten o'clock last Sunday night the last session closed with a full and attentive audience, and another successful annual meeting ended with funds on hand to pay all debts and start fairly for future useful work.

The Lectures of Prof. Davidson. To the Editor of the Religio-Philosophical Journal: I think that you will like to hear something of the lectures that Prof. T. Davidson is now giving in New York City, and which are unquestionably destined to attract the attention of thinking people, and especially of those who are already free from superstition and prejudice.

It would be impossible to report any of these lectures in the ordinary superficial way; it would, indeed, be presumptuous to attempt it. It is, however, possible in a few words to indicate their scope and intention, and to show, possibly, how invaluable they cannot fail to be to those who, recognizing the unsatisfying nature of existing religions, look forward with hope to the birth of one which shall be universal in its application and efficiency.

The ultimate aim of Prof. Davidson's lectures is the formation of a society or church, to be composed of earnest men and women devoted to the truth and resolved to seek it in purity of spirit. The lectures already delivered here, considered the function and scope of such a society or church, the conflict between religion and science in the past and present, the nature of divine love, the meaning of intellectual piety, and the practical duties which grow out of a spiritual view of life.

This last subject is so vast, that it was only outlined in the lecture which was delivered yesterday, and which is the prelude to more upon the same subject.

When I say that Prof. Davidson's treatment of these themes has been mind-satisfying and soul-inspiring, I, perhaps, say all that can be said. He combines in a most striking way, a reverential regard for the great religions, philosophies and sciences of the past and present, with a keen, logical recognition of their short-comings, and of that terrible hunger for truth that shall satisfy. His philosophy is the crystallization of the highest thought of the past, and the up-reaching sense of the present, and is priceless to those whom it reaches, because it ignores neither reason, intellect, nor logic, but shows each individual the possibility of claiming for himself that freedom which is the birthright of the soul.

The later publication of these lectures must follow as a matter of course. To attempt even a resume of them would be futile, for every sentence is pregnant, and to omit one would be to mar the perfection of the whole. From time to time, however, I should like to give you some idea of the subjects presented by Prof. Davidson, and of the increasing interest shown in them.

Yours truly, JANETT RUTZ REES.

Ghosts. F. W. Evans, of Mt. Lebanon, N. Y., writes as follows to the New York Tribune: "Strange Sight" in The Tribune is a slight advance toward recognizing the right of ghosts to live, move and have their being and place in mundane affairs.

Wherefore should they not come among us and use their powers over man and woman, which are very great, in such a manner as to do us good?

When the people of Winamac, Ind., assembled at the theatre Saturday to see the "Lights of London" and found that a cheap magic-lantern entertainment was to be palmed off upon them they rose in a body and seized the agents of the show, who only escaped a cold bath in the river by the timely arrival of the Sheriff and posse.

Minneapolis citizens expended \$3,000 Saturday entertaining the Governor, State officials, and members of the Minnesota Legislature.

Horsford's Acid Phosphate. AS AN APPETIZER. Dr. MORRIS GRUBB, Howard City, Mich., says: "I am greatly pleased with it as a tonic; it is an agreeable and good appetizer."

They were seen upon them and caused an epidemic of terror, an unendurable dread and fear. And the Scriptures abound with accounts of the aspects of ghosts upon those with whom they had a work to do or messages to deliver. The mighty men of Babylon shook like aspen leaves simply at the appearance upon the wall of their banquet-room of a visible hand moved to write a few words by an invisible intelligent being—a phenomenon that, with variations, has occurred in thousands of instances in all ages, and which can now be duplicated to any believer in ghosts, at any séance free from the obnoxious presence of testing scientists of the Board school. In the case cited above, the fate of the Empire was weighed in the ghostly scale and found wanting; its conquerors were already marching in the channel where the waters of the great river had flowed but a few hours before. In the case of Achan, the ghosts became detectives saving the army from defeat. Why should not scientists be believing, and the Protestant clergy hall with joy the introduction of so powerfully effective an ally as ghosts into the common affairs of life, as did the Israelites? Saul sought their assistance in hunting up his father's lost asses. And the ghosts sought Saul's help to found a monarchy and be a deliverer to Israel. In both cases the ghosts were successful.

A Unitarian Minister on the Newman-Coleman Controversy.

To the Editor of the Religio-Philosophical Journal:

I was much pleased with your account in the JOURNAL of Feb. 28th, of the discussion in San Francisco, between Dr. Newman and Mr. Coleman, concerning the antiquity of the Scriptures. The insolence of the assumption that the Hebrew Bible is the oldest of religious writings is only paralleled by its ignorance. Mr. Coleman demonstrated both in an admirable manner, but he might have gone further; he might have traced back the early Bible traditions themselves through the libraries of old Nineveh and Babylon to that of Sargon of Agane, who, 2,000 years before Christ, had them translated by his scholars from the ancient Accadian in which they were originally written, and which was then becoming obsolete. Before the earliest hymns of the Rig Veda, before the Goths of Zoroaster, seven hundred years before Moses, two hundred years before Abraham, these ancient legends of the creation and the flood were translated by Sargon's scholars out of the language in which they had existed, no one knows how many centuries, because that language was even then becoming a dead language. Instead of Moses writing the oldest book in the world, an important portion of the very book which it is (falsely) claimed Moses wrote, existed in writing in another tongue nearly, if not quite, a thousand years before Moses was born.

But even this is not the oldest book in the world. That distinction probably belongs to the "Maxims of Patah-hotep," who wrote in Egypt "in the time of King Asa," 33-3500 B. C.; that is, 2,000 to 2,500 years before Moses, according as we adopt the computation of Brugsch or that of Mariette. This ancient papyrus is of a moral and religious character. "It is penetrated by a spirit of human purity and finds true greatness only in humility." Its tone is monotheistic. It says: "If any one beareth himself proudly he will be humbled by God, who maketh his strength." "If thou art a wise man, bring up thy son in the love of God." "Thy treasure hath grown to thee through the gift of God." "God loveth the obedient and hateth the disobedient."

Such is the simple religious spirit of this most ancient of books, the author of which has been dust more than 5,000 years. Yet our popular divines wish us to believe that there was neither morality, religion nor civilization in the world till Israel came out of Egypt. Is it not possible to put forth some organized effort to bring the real facts of history to the minds of men? When these facts are understood, much of the power of error and superstition will be broken; but until then the Talmages and the Newmans will go on triumphantly deceiving the people. T. B. FORBUSH.

Bacteria Two Centuries Ago.

The Amsterdam Algemein Handelsblad publishes a communication from Prof. E. Cohn, of the University of Breslau, who recapitulates the substance of a correspondence of the celebrated naturalist Leeuwenhoek with Francis Aston, of London, a member of the Royal Society. Leeuwenhoek, writing from Delft, in 1683, reports that among the debris of food remaining between his teeth he had discovered, with the aid of the microscope, living organisms moving with great activity. He distinguishes various kinds among them, which he describes so precisely that they would be easily recognizable. One which occurs least frequently, resembles a rod, the bacillus; others, twisting in curves, are bacteria; a third kind, creeping in snake fashion, is the vibrion; another kind, of extreme minuteness, resembles a swarm of flies rolled up in a ball, and is evidently the micrococcus; its movement can not be traced with certainty. He says that this species seems to be made up of parallel threads, varying in length, and remaining immovable, while other specks move in and out through the web. Leeuwenhoek marvels that these things could live "in his mouth, notwithstanding his systematic habit of cleansing it. He instituted observations which showed that they were also to be found in the mouths of other persons. Some years later he could not discover any traces of those minute organisms, and he was led to attribute their disappearance to the use of hot coffee. But shortly afterward he rediscovered them as lively as ever. In September, 1792, he sent some sketches of them to the Royal Society. Prof. Cohn observes that it would seem from this correspondence that the knowledge concerning those minute entities made no advance for nearly two centuries, and he remarks on the wonderful skill with which Leeuwenhoek used the imperfect instruments of his time.

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Woman and the Household.

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

OUR LOST. I

They never quite leave us, our friends who have passed. Through the shadow of death to the sunlight above; A thousand sweet memories are holding them fast...

the throne, but declined it. When King Lunallo died, in 1874, she was again recognized as the heir to the throne, and again declined it, preferring to remain in private life.

Madam Nikitine, a Russian literary woman who recently died in Paris, was highly cultivated, and under the nom de plume of B. Gendre, was one of the most talented writers of La Justice and La Nouvelle Revue.

Myra Clarke Gaines, the heroine of the celebrated Gaines case, died in New Orleans on January 10th, at the residence of her son-in-law, Mrs. Gaines was the daughter of Daniel Clark, the first Representative in Congress of Louisiana, and the richest man in the State at the time of his death.

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 RISE OF INTELLECTUAL LIBERTY—from Thales to Copernicus. By Frederic M. Holland, author of "The Reign of the Stoics," etc.

them; and his book is made more valuable by its appended chronology and index. His account of the learned John Scotus Erigena we will quote as an example of his mode of treatment:

This scholar, whose name is supposed to show his Scottish family and Irish birth, was teaching in Paris under the protection of King Charles the Bald, to whom he is said to have replied, on being asked, as they were drinking together, "What is there between a Scot and a Scot?" "A table." Among his pupils was the young prince, Alfred, who soon saved England from the Danes, and became the founder of her literature and legislation.

DEVELOPMENT OF ENGLISH LITERATURE and Language. By Prof. A. H. Welsh, M. A. Chicago: S. C. Griggs & Co. Price, Library Edition, 2 volumes, crown octavo, cloth, 1,100 pages, \$5.00; bound in elegant half calf, \$8.00; full Turkey morocco, gilt edges, \$12.00; University Edition, complete in 1 vol., unbraced, \$3.00.

WENSLEY AND OTHER STORIES. By Edmund Quincy. Edited by his son Edward Quincy. Boston: James H. Osgood & Co. Chicago: S. A. Maxwell & Co. Price \$1.50.

MISLETOE MEMORIES, or what the Poets Say About Christmas. Size 4 by 6 1/4 inches. Chicago: Henry S. Date. Price 35 cents.

40 LOVE COURTSHIP AND MARRIAGE. Wonderful secrets, revelations and discoveries for married or single couples desiring health, wealth and domestic bliss. 13 pages illustrated. Illustrated Price List and Agents' Catalogue sent, all for 15 cents. SHAW & CO., Madison, Conn.

TOKOLOGY. The Book for Every Woman. Also a Book for Every Mother. Teaches plain, practical and child-like certain cure of Dyspepsia, Neuralgia, Constipation, Change of Life, etc. 76 pages, 20 cents.

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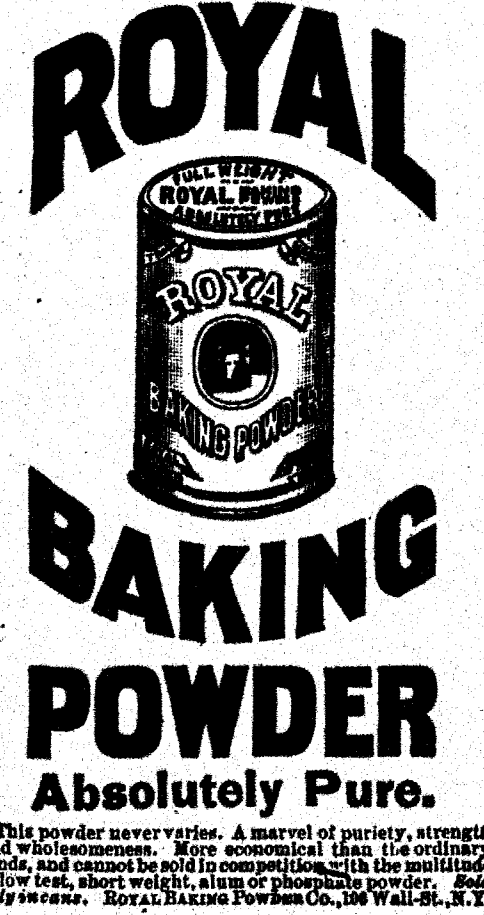
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SPECIAL NOTICES.

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.

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.

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, March 14, 1885.

Mr. Maynard's Spirit—False Doctrines.

The New York Sun reports that at the funeral of Henry A. Maynard, Town Clerk of White Plains, N. Y., who committed suicide by shooting himself, Mr. W. J. Colville said in his funeral address, that he had been "informed by denizens of the Spirit-world, that Mr. Maynard's suicide would be the cause of a great spiritualistic revival in White Plains."

Mr. Colville then, according to the believing brethren, became partly unconscious. He was under the control, Mrs. Maynard said, of spirit guides. It was announced that the late Mr. Maynard would answer any questions his friends might put through Mr. Colville.

Mr. Colville was requested to find out from the spirit of the Town Clerk why he had committed suicide.

Mr. Colville slowly answered that the Town Clerk was in the midst of suicidal spirits when he shot himself, and that they influenced him. Mr. Colville added that the suicide was not accountable for his deed.

The widow asked Mr. Colville how her husband felt. Mr. Colville answered that Mr. Maynard was out of pain and perfectly happy. He wished his widow not to worry about him.

We regard the doctrines advocated in the above, as highly pernicious and subversive of morality. In the first place, the idea is conveyed that the removal of Mr. Maynard was for a definite object—that of a "great spiritual awakening" somewhat after the orthodox "special providence" plan, whereby God calls the attention of sinners by causing the death of a member of the family.

Mr. Colville, according to the report of the Sun, grants the truth of this when he says that Mr. Maynard was "out of pain and perfectly happy." He then had ceased to be a "suicidal spirit." If he had met with such a complete change, why suppose others retain the desire to destroy lives?

But the most reprehensible part of the teachings attributed to Mr. Colville, is in the "unaccountability" of the criminal for his acts, making the spirits responsible therefor. We have no doubt that sensitives are subject to influences, good and bad, but we have pointed out repeatedly the necessity of wise decision and vigilance.

On another page will be found extracts from a late speech in the United States Senate, in favor of woman suffrage, by Hon. Thomas W. Palmer of Detroit.

has been raised the apologetic and extenuating plea: "Poor fellows, this is the case of being mediumistic!" Shame upon the intelligence of those who raise this plea! Shame upon their manhood! Such a belief might be looked for among savages and semi-civilized worshippers of the mysterious Unknown, but is unbearable when put forward by supposed-to-be enlightened people in the closing years of the nineteenth century.

For Mr. Maynard we have no word of condemnation in these remarks, which apply only to the doctrines asserted to have been uttered by Mr. Colville. Of the motives inciting Mr. Maynard to take his life, we know not, but are inclined to believe that suicides are generally victims of mental aberration, and that he was not an exception.

We are very glad to be able to publish in this connection Mr. Colville's denial of the Sun's report. But as ideas identical with those attributed to Mr. Colville, or his spirit control, are somewhat prevalent, even though not promulgated publicly, and are not confined alone to Spiritualists, our comments lose none of their appropriateness.

In the interests of truth, and that your numerous readers may not be misled by a worthless and utterly false report of what was said through my lips at White Plains, N. Y., on Tuesday last, I earnestly request you to admit the facts of the case into your next issue.

The prayer, which was long and fervent, had hardly been concluded before the Rev. Mr. Dickinson, who had been standing at the pulpit, his eyes half closed, informed the congregation that during the prayer he plainly saw in the clear light, at the right of Mr. Gardner, the gray figure and features of a brother of the latter, Mr. U. S. Gardner, a zealous Methodist, who died suddenly a year ago or more.

Appearance of a Spirit in Church.

The New York Sun says that the exercises of the afternoon meeting in the West Side Baptist Church, Norwich, Ct., Feb. 22nd, were varied by the appearance of a spirit seen by the pastor, the Rev. F. B. Dickinson. It was about three o'clock, and the sun was slanting into the southern windows through the parted shutters.

The Salt Lake Tribune says: "Apostle Teardel, in an address to the Mormons at Nephi, Utah, counseled the children as follows: 'I want to caution the children. There's men around asking the children how many wives their father has. If they ask you, tell them you don't know. I'd rather you tell a lie to defend your friends and parents than to tell the truth that will bring trouble upon them.'"

Rum and Religion Versus Rink.

Rampant Religionists, whose ire has been gathering fire against roller rinks, may now take new hope. Let the Northwestern Christian Advocates cheer up, there is still a chance for the religious riots commonly called revivals. Professional mesmerizers who ply their vocation from orthodox pulpits, and who count it a failure if they do not make impressive hearers perform ridiculous and indecent acts in the frenzy of unhealthy excitement, may yet recover their grip and rout the rinks.

Gentlemen, in saying this I see I touch a responsive chord in each of your hearts; I know from the expression on your ruddy faces and the twitch of your rubicund noses that you are ready to join hands with me and the eminent friend at my side, in a crusade upon that hell-born viper, that depileter of revivals, that emptier of saloons, that ought-to-be-thrice-cursed product of an infidel age, the roller rink!

Hebrew and Catholic.

An interesting decision has just been made by the Pope which will undoubtedly cause a great sensation in the Catholic world. Baron Sambor Popper Podraghy, a prominent lumber merchant, a Hungarian, who was made a Baron four years ago, is betrothed to Countess Blanche Castrone, daughter of a former singer who belonged to the old nobility.

Prof. Thomas Davidson, a valued correspondent of the JOURNAL, is giving a series of Sunday afternoon lectures in New York City, at Stock Hall, to aid in the formation of a new society or church.

Locating Water Without the Aid of the Diving Rod.

The Allgemeine Zeitung gives some particulars of remarkable success in indicating the presence of water springs by a man named Beraz, who seems to be a recognized authority on such matters. The scene of his performances was in the Bavarian highlands, at a height of more than 1,300 feet above the level of the sea.

Fraud in Serving the Lord.

It has been announced that a singular suit has been commenced in the Circuit Court, Des Moines, Iowa. It grew out of a church fair held by a Catholic church there during the winter of 1883. Among other articles put up to be voted for was a sealskin saccue to be given to the young woman receiving the most votes at ten cents a vote.

Light of London well says.

"Then it may be dangerous to be a medium? Not quite that. It may be dangerous to be susceptible to influences; but I have not observed that spirits out of the body are half as dangerous as men and women still in the flesh. The rule is that good spirits watch over and protect their mediums. And in any case they are, on an average, as good as the best. How often do we read in the newspapers of clergymen of various denominations who get into 'trouble,' while probably nineteen cases in twenty are pushed up. In itself, the belief in the presence of spirit friends must be one of the strongest restraints—one of the most powerful of protections against evil temptations that can be conceived. Crime wants secrecy."

It is said that the statement that the revised edition of the Old Testament is to be issued in New York City early in March simultaneously with its first publication in England is incorrect. The book will not be ready for the public either here or in England before the 1st of May at the earliest. The precise date has not yet been fixed.

The New Era, Mrs. Harbert's magazine, devoted to the interests of women, has been received. It is an attractive number filled with information. Dr. L. G. Bedell, one of the most successful of Chicago's woman physicians, has an excellent article, "Erik Social Tendencies and How to Correct Them."

GENERAL NEWS.

Judge A. G. W. Carter of Cincinnati, Ohio, a prominent Spiritualist, lately passed to spirit life.

We are sorry to learn that Henry Slade is dangerously ill from paralysis, at his residence, No. 11 East 13th St., New York.

We are glad to learn that the efforts of the "Regulars" of Maine to have a law passed for their special benefit, has been defeated.

Lyman C. Howe spent two days in Chicago last week, having finished a very successful two months' lecture engagement at Kansas City.

Investigations made by a committee of the British Association show that a man really grows in stature up to his fiftieth year, although the growth is very slow after twenty.

The Banner of Light of March 7th, has the following item: "This is inauguration week in Washington. After which—What? We have a presentiment that President Cleveland will not survive his term of office."

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

Dr. Tanner, once of forty days' fasting fame, is reported to be living in New Mexico. He is said to be active in the interests of the "new religion," founded upon the curious book, "Oahspe."

Mrs. M. F. Lovering of Boston, writing medium, was to leave March 2nd for New York, Philadelphia and Washington, on a visit to many of her Spiritualist friends. She will be absent for two or three weeks.

In the North American Review for March, Max Muller describes the astonishing ideas of the Buddhists on the subject of charity, and George John Romanes opens up a great subject with an article on Mind in Men and Animals.

Mrs. Isa Wilson-Porter will in the future devote her whole time to the cause of Spiritualism, and will answer calls to give psychometric readings and tests in public audiences. She can be addressed for the present at 433 W. Lake street, this city.

On the seventh page will be found the information wanted by those who are foolish enough to think they can buy a \$30 watch for \$10. The intelligence of the JOURNAL's readers is sufficient to protect them from expecting dealers to supply goods at a loss.

Mr. J. D. Hagaman will be located at 233 Julia street, New Orleans, La., for the coming month, where he will receive letters from parties wishing to engage him to lecture and give public tests. Independent slate writing under strict test conditions at the close of each lecture.

In the issue of the RELIGIO-PHILOSOPHICAL JOURNAL of March 7th, we gave place to Dr. Samuel Watson's letter, wherein he made the generous offer of giving a number of "Religion of Spiritualism" to ministers who would apply for a copy, and we inadvertently omitted his address. We now give it, and trust it will reach those who read the offer. Address him at Memphis, Tenn.

Gen. R. E. Colston, late Bey on the general staff of the Egyptian army, who contributes the article on the Soudan—"The Land of the False Prophet"—to the current number of The Century Magazine, had an "open letter" in the September Century, 1884, in which he predicted that the fall of Khartoum was only a question of time, and that the only hope for Gordon's safety lay in his being captured and held for ransom.

The Abend Zeitung of Feb. 25th, contains the announcement that Samuel Bellachini, the celebrated "court conjurer to His Majesty the King and Emperor William I.," passed to spirit life, at Berlin, suddenly, on Jan. 24th, in the fifty-ninth year of his age. Bellachini was the prestidigitateur who tested the physical mediumship of Mr. Henry Slade in a number of sittings, and who testified under oath that he could not account for the manifestations on the prestidigitation hypothesis.

Ignorant people in Georgia are impressed with a conviction that the world is coming to an end at an early date. This belief is caused by the large number of meteors recently seen in that State, accounts of which figure prominently in Georgia newspapers. Alarm over the outlook may be modified by the knowledge that the meteors seem, in most instances, to have been discovered by people "sitting up with a corpse," and that illicit distilling in some parts of Georgia still keeps one of the great staples within reach of the masses.

Mrs. Isa Wilson-Porter's little girl Mamie, now five years old, is not only said to be an excellent clairvoyant, but she is clairaudient also. On one occasion some time ago, a lady called on Mrs. Porter for a sitting, but before being able to proceed, Mamie said to her mother: "Mamma, can't this little girl go out into the other room with me?" There being no other little girl present, so far as the vision of the others present could discern, her mother asked her, "What little girl?" Mamie replied, pointing to the side of the lady, "That little girl." The lady then inquired, "What does she mean?" Of course, Mamie meant that the spirit child of the lady was present. She then extended her little hand, and grasped, apparently, that of the spirit child, and went into an adjoining room where they seemed to converse together. The lady then called Mamie to her, and from her learned all about her little daughter, saying, "She had passed to spirit life only a short time before."

THE PROPHETIC VOICES.
AN ORIGINAL IN THE
ANGEL FOOTSTEPS.

BY MATTIE J. RAY.

Do you hear the angel footsteps?
Hark! how softly they tread;
Spirits of our dear loved ones,
Whom the dull of earth can dead.

Do not think because the mortal
Vision cannot pierce the gloom,
That your loved ones slumber sweetly
In the silence of the tomb.

When the cord that bound their spirits
Loosed its hold, the angels bore them
To the brighter realms of God.

Now they come with noiseless footsteps,
Ministers of heavenly light;
Whisper courage, O ye mortals,
In the watches of the night.

Flitting through the mellow moonlight,
Strewing blessings as they go,
Tender, they smooth the pillows,
When the sleepers do not know.

Wipe away the tears of anguish
As they fill the faded eye—
Patience yet a little longer,
Your reward is drawing nigh.

Listen for the angel footsteps:
For they move with noiseless tread;
Catch their gentle words of comfort:
For our loved ones are not dead.

Fond du Lac, Wis.

Report of the Test Committee of the New Orleans Association of Spiritualists on Mediums.

MR. PRESIDENT AND MEMBERS.—Our interview with Mr. J. D. Haganan was preceded by the following correspondence:

NEW ORLEANS, Jan. 28, 1898.

Mr. J. D. Haganan.—Dear Sir: Having heard somewhat of the extraordinary manifestations of spirit power said to have taken place through your mediumship at Odd Fellows' Hall last Sunday evening, I am induced as Chairman of the Test Committee of the New Orleans Association of Spiritualists, to request the privilege of a séance with you to be held before this committee, under strictly test conditions. Should my request be favorably considered, please name the time and place.

J. W. ALLEN.
650 Magazine St.

NEW ORLEANS, Jan. 28, 1898.

Dr. J. W. Allen.—Dear Sir: In reply to your request for me to give a séance to the Test Committee of the New Orleans Association of Spiritualists under strictly test conditions, I would say that I shall be pleased to meet said committee at any time and place, for the purpose of testing my mediumistic powers; or if you deem it proper, call at my rooms, No. 233 Julia St., this evening, at eight o'clock, and I will cheerfully comply with your wishes.

J. D. HAGANAN.

THE MARRIAGE OF MRS. BRIGHAM'S WEDDING-DAY.

To the Editor of the *Religio-Philosophical Journal*:

The friends of Mrs. Nellie J. T. Brigham, who is so well known as the speaker for the First Society of Spiritualists, and who is so worthy of the host of friends she has, learning that this was the twentieth anniversary of her wedding-day, tendered her and her husband a reception on Saturday evening, the 25th of November, at the fine residence of Mr. and Mrs. Henry J. Newton in West Forty-third Street. A great number realized themselves of the opportunity of taking Mr. and Mrs. Brigham by the hand and giving expression to good wishes, while to each one in turn the lady had a pleasant word in reply. We do not think that the pair could have looked any happier twenty years ago when they were married than they did on this twentieth anniversary of the day. Indeed, time has dealt gently with them both, and one can but draw the conclusion that the lines have fallen amicably in pleasant places.

"She looks like a jewel, has hung twenty years about his neck, yet never lost her lustre."

Among the pleasant features was the absence of formality, each one seeming to enter fully into the spirit of the occasion, and this was largely due to the ease and grace with which Mrs. Newton received the guests, making them feel at once quite at home. During the evening there was vocal and instrumental music. Mrs. Leane Withers playing two flute solos, in one of which he was accompanied upon the piano by Mr. DeWair, and in the other by Miss Mary Newton. Mrs. DeWair sang "The Happy Muleteer," and one or two other pieces.

Mr. Newton remarked that the friends of Mrs. Brigham in New York had taken this occasion to give a material expression in the shape of a little present, and Mrs. Newton handed her a nicely wrought silver bag, which she understood contained one hundred dollars. Mrs. Brigham received it gracefully, saying, "I suppose you all know I am not a public speaker; the only thing I can say is to thank you all. I cannot tell you how much more I thank you for the kindly expression of feeling towards me and mine than for the weight of the bag."

Mrs. Newton remarked that they had expected the Watson family to entertain the company with music, but as they were unavoidably prevented from being with them, they went something similar. The gift was larger than it was.

Mrs. Milton Rathburn spoke happily, closing with the sentiment, "May the lives of these, our dear friends, long continue and be filled with happiness in the future as they have been in the past." Mrs. Ida Barney Bayles gave utterance to several happy thoughts, and brief remarks were made by Judge Nelson Cross, Mr. Wilson and Mr. Bennet.

Col. Swett, of Texas, who felt as though he was a stranger in one sense of the word, and yet in another sense he was not, for Spiritualism recognized all mankind as belonging to one brotherhood. Here he would add many more years of usefulness to their fellow men. In blessing one another we always bless ourselves; the great, crowning triumph of blessing is love, eternal, God-given, never dying love, and when we give it forth to our fellow man, it is reflected back to us like the shadow in a mirror. It is the grand principle of love that makes us all feel like taking hold of the hand of our fellow man. We should not wait, but we ought to do at once all we can, and whatever good we do will be reflected on ourselves and we shall be benefited and made happy thereby.

Mr. Newton called on Mrs. Brigham and she responded by expressing her deepest gratitude for the kindly, tender, and friendly feeling that had been expressed; for every kind thought, for every kind word spoken for her and the magnetic healer, Mrs. Brigham said she never made public speeches; he did not think it was necessary that he should so long as he had some one to do it for him better than he could do it himself; he furnished the medium.

Among those present were, Mr. and Mrs. Daniel Underhill, Mr. and Mrs. Milton Rathburn, Mr. and Mrs. J. S. Chase, Mrs. M. E. Wallace, Mr. and Mrs. Ernest Benn, Mr. and Mrs. Geo. H. Mellish, Mrs. N. Crane, Mr. J. Franklin Clark, Mrs. Snowden, Mr. and Mrs. L. L. Dr. Wm. Britten, Mrs. George G. Goodwin, Mr. Henry Van Gelder, and many others.

HERBERTUS.

Wishes and Remarks on Miscellaneous Subjects.

There is one divorce for every sixteen marriages in the State of Ohio.

The City of Berlin budget will this year cover \$14,000,000. It is the highest on record.

The *Cable* is a London paper especially in the interest of Americans and Canadians in England.

The average daily consumption of eggs throughout the United States is estimated at 45,000,000.

Leicester is said to be the only city or considerable town in Maine with no mail service by stage.

Princess Tikha-in-see, of the Sandwich Islands, is said, as one of her unsuccessful suitors.

"Rumey" Lee, a son of General Robert E. Lee, is favorably spoken of as the Democratic candidate for Governor of Virginia.

The French journals announce the purchase by the Louvre for \$20,000 of three pictures by F. Hals from the hospital at Harlem.

Mrs. Oph. of Dawson, has a perfectly sound squaw 150 years old. She was once offered \$5 for one seed of it, but refused to cut it.

Although London has 7,991 acres devoted to public parks, yet half the population of the great metropolis languishes for want of fresh air.

The United States Government recently spent \$1,000 at Bozeman, M. T., to convict a man for stealing \$2 worth of postage stamps.

The Supreme Court in Tennessee has decided that a trainer has a lien upon a horse for services, time and expense in preparing for races.

A Castleton, Vt. man, who, with \$42,000 and his family, went to Colorado a dozen years ago, has returned and is now driving a one-horse wagon at \$1 a day.

This winter has been one of destructive severity to feathered game in Illinois. Many prairie chickens have been frozen to death, and quails have been almost exterminated.

A singularity about hymnology is that many excellent hymns were written by persons who were not religious at all, or whose claims to religion rested on very slight foundations.

The complete weight of the largest steam hammer in the United States is 340 tons. It is 33 feet high, cost \$80,000, and was recently manufactured in Philadelphia for a Cleveland forge works.

Of the 600,000 widows in India under nineteen years of age, who are prohibited from marrying, according to the laws of the country, 200,000 are less than fourteen years old, and 78,000 less than nine.

Mr. Archibald McCobb, of Passadunk, Pa., rocks his baby in a queer little cradle that serves his little brothers and sisters, his mother—who was a Perry—and his cousin, the naval hero, Commodore Perry.

In the line of persons waiting their turn to pay taxes at the Collector's office in Oroville, Cal., the other day was a woman with a card pinned to her dress which read: "Taxation without representation is tyranny."

A large and representative group of Finns, who are described as one of the few surviving aboriginal races of Europe, are to be one of the coming attractions of the Alexandra Palace, London, under the new management.

Blancard lately invited some influential Lubeckers to a conference and subsequent dinner. They were received by the Princess, but after an hour had elapsed she sat asleep herself and went for the Prince. He was fast asleep at his writing desk.

Mrs. Lucy Stone once made a plea that "if women go into the pulpit the number of male church members will increase"; but it is said that the only woman pastor in Massachusetts has lost 33 per cent of the male church members in four years.

The islands along the coast of Maine range in size from 1,000 to 16,000 acres, and 402 of them have been sold to private individuals since 1788. A large number of these islands are settled, having fine farms upon them; others are wooded, and still others are barren.

M. Hozou, of the Brussels Royal Observatory, has published the first result of the last transit of Venus in which he places the sun's distance at 91,756,900 miles. Of the previous determinations of the distance made since 1852, Leverrier's was nearest, being 91,357,000 miles.

A well husbanded lady, sixty-five years of age and now residing in the State of Arkansas, is living with her fourteen children. It is said that in the hall of her house there are fifteen pegs upon each of which hangs a hat duly labeled as the property of one of the deceased husbands.

John Harris, a colored religious enthusiast living at Annapolis, Md., has adopted a novel method of praying. Every Sunday morning he climbs to the steep roof of his house, a two-story building, and prays aloud. Last Sunday he had 150 to his sermon and novel prayers from his snowy pulpit.

A "Society of Conciliation and Reconciliation," now forming in London, will aim at the formation of home dwellings of associated homes, and its committee will be charged with the duties of peace-making and the promotion of sociability between families. The *Lancet* recognizes "the abstract benevolence" of the scheme.

A French scientist has been studying the effects of altitude upon vegetation, and concludes that for each augmentation of about 100 yards there will be, as a general rule, a retardation of four days; that is, other circumstances being equal, a crop planted at the sea level will appear about four days before a similar crop planted 800 feet above it.

The possession of the only full grown jaw of a sperm whale in America is claimed by the Nantucket Museum. In 1885 a whaler from the Twin Island captured the monster from which the jaw was taken and which measured 87 feet in length by 26 in circumference, and had the enormous weight of 200 tons. It yielded 450 gallons of oil. The jaw weighs 800 pounds, is 17 feet long, and has forty-six huge teeth.

London was lately the scene of a very extraordinary anti-vaccination demonstration, which attracted great attention as it passed through Chesham and other city thoroughfares. An open hearse with a child's coffin, preceded by a band playing the "Dead March" in "Gaul," and followed by a number of vehicles displaying placards setting forth the object of the demonstrators, formed the procession.

On moonlight nights the people in Cuba betake to the sheltered balconies or carry umbrellas. They are more afraid of the rays of the moon than of sunstroke or the fevers that breed in the field atmosphere. Every lunatic, every deformity, every distemper or bilious attack is charged to the innocent moon, and while the Cuban refuses to drain his city or open the streets he will never permit himself or any one over whom he has control to be exposed to the malignant moonlight.

A curious and patient individual has worked for an indefinite period on the following problem: When walking against a heavy rain and some wind, will I get more wet by going that or going slow? If I move rapidly I certainly encounter more drops in a given space, but I arrive at my destination sooner. If I could make the journey, say a quarter of a mile, in one second, I would have to encounter all the rain between the two points. Would I encounter any more if I walked leisurely over the ground?

Martin H. Blanchard, who died recently at Bloomington, N. J., at the age of ninety-four years, left behind him a progeny which has seldom been exceeded for numbers. He married in 1805 at the age of fourteen years, and was a father when but fifteen years old. A year and a half later his wife bore twins so that he had three children before he was seventeen. His first wife died in 1829, having borne him nineteen children. His second wife had eleven more. He was a grandfather before he was thirty. It is believed his descendants number between 600 and 700. During the war he commanded the 600 muster a full company of his own male children and grandchildren.

In the city of Memphis there are about twice as many white people as colored people, yet the weekly record of mortality almost invariably shows more deaths of colored than of white persons. The Memphis *Appeal* says the cause of this excessive mortality can be traced to the quality of the air. The negroes are naturally superstitious and believe that their deaths are the result of a curse upon them, and they attribute their deaths to witchcraft and sorcery, and they believe in the efficacy of such things.

Immanuel Kant.

Kant is the author of many world-renowned works, of which "The Critique of Pure Reason," 1774; "The Critique of Practical Reason," 1785; "The Critique of the Faculty of Judgment," 1790, are the most important. Having proved by the strictest logical reasoning the unreasonableness of all theological and philosophical dogmatic teachings as to the personality of God, Kant says:

"The question may here naturally arise: Shall we then not rather discard entirely the greatest of all unsolved questions—the greatest of all problems which appears to be far above all human comprehension? and are, and will be, all the beautiful, exalted and ennobling expressions and views of our immortal poets, artists and philosophers of the past, present and future, in vain? Never! And although the 'Prime Mover,' God, or whatever denomination we may apply to a being, who by his very nature was never nor shall ever be seen with mortal eyes—the idea, as such, is imperishable; ever changing from generation to generation, keeping pace with the progressive developments of art, philosophy and science, and received by all superior minds."

"The peculiarity of this (God) idea consists especially in this, that experience can not fashion it. The transcendental idea of a necessary and sufficient first being is far above all experience, which always is conditional, that we can never gather by experience material sufficient to complete it."

"The universe at present exhibits to us an immeasurable scope of diversity, of order, usefulness and beauty. We may pursue these in the infiniteness of space, or in its unlimited division, so that even the knowledge which our feeble understanding could acquire of it, all speech is short in expressions of the unbounded greatness of it. Numbers to measure its power; even our thoughts miss all bounds; so that our judgment of the whole must dissolve in a speechless, but more eloquent astonishment. Everywhere we observe a chain of cause and effect; of aim and means of regularity in evolution and dissolution, and as nothing has come into the condition in which it is, by itself, it points always further back to another thing for its cause, and this necessarily again the same inquiry, and so that, in such a manner the whole cannot sink or be absorbed in the abyss of nothingness, in case we would not admit as true, that something outside of this endless causality would exist originally and independently, and as the cause of its own origin, securing also its continuance. The highest cause in consideration of all things in the world, how great shall we imagine it to be! We do not know all the world contains, and even we know less how to estimate it in comparison with all possibilities. But nothing hinders us; as we, in regard to a prime cause, are in want of a Supreme Being, why should we not assume it to be in a degree of perfection above all other possibilities, which we can do easily, although only by means of a delicate outline of an abstract idea, when we fancy that in such a Being of an original (exceptional) substance are combined all possible perfections, which idea is favorable to the demands of our reason; is not subject to contradictions, and even conducive to enlargement of the employment of reason in the midst of experience by the guidance of whose idea bestow upon order and conformable purpose, and such idea is nowhere decidedly incompatible to any experience. We not only can, but must assume an author of the world, although we do not enlarge our knowledge in this way, for we have only supposed something of which we have no conception."

Additional to the above excellent views on the God-idea, Kant expressed his opinion as to the existence of a future life and the possible communication and inter-relationship of the two spheres of life as follows:

"At some future day it will be proved—I can not say when and where—that the human soul is already in earth life in an uninterrupted communication with the disembodied beings of the other world; that the human soul can act upon those beings, and receive in return impressions of them, without being conscious of it, except the abnormal state of the organism of such human being will admit it. It would be a blessing if the state of things in the other world, by the same means, under whose influence a change of the two worlds may take place—perceived by us in a speculative manner—would not only be theoretically exhibited, but practically established by real and generally acknowledged, observed facts."

Notwithstanding the peculiar notions and hobbies of some of the great metaphysicians of the past, we never ought to attack the great leaders of free thought, and I think that Prof. Buchanan will be just enough to confess that Kant is not one of the children of earth, but of clear light.

Cleveland, O.

J. A. HEINSOHN.

At the appointed hour, the committee being present at the rooms of Mr. Haganan, also five or six other visitors, who took great interest in the séance, the proceedings commenced with two large lamps brightly burning. Mr. Haganan offered first an invocation to a box consisting of two slates measuring about six by eight inches, to the frames of each of which were secured side and end pieces, with hinges on one side and a till lock on the other, thus making a box when closed about two inches deep, with a slate top and bottom.

This box having been thoroughly examined by each of the committee and the key taken charge of by one of them, a sheet was taken at random from a half-quire of blank ordinary newspaper furnished by one of the committee, and a piece of about five or six inches in measure torn irregularly therefrom. This piece was examined by each of the committee, folded three times and placed in the box together with a small piece of lead and slate pencils. The box was then locked, the keyhole plugged with paper, and covered with a postage stamp, and given to Mr. Haganan, who with one hand under and the other on top of the box, took a seat, an envelope being thrown over box and hands. One light was then partially lowered, and the other used at the piano in the same room, while a few verses of a hymn were sung, occupying about two minutes time. The lowered light was then raised, the box taken by the committee, examined, found intact in every respect, and then opened. The paper, still folded, as when put in, was then examined and identified, and the following words found thereon:

"Will you do what we can. Glad to see you investigating."

In the second trial the same precaution was observed except a piece was torn from a corner of the next paper used, and held for identification. On opening the box, this paper was found to have eight lines regularly and evenly written lengthwise of the sheet, in large plain characters, but whether modern or ancient, symbolic or hieroglyphic, we can not say.

On the next trial, after the usual scrutiny, two separate pieces of paper, apparently taken from a faded bouquet which stood in a vase on a side table next to the wall, some five feet distant from the medium and outside the line of occupied seats. On one of the papers were twenty-two lines of small and closely-lined writing, signed "United Band," and with another signature in strange characters. The other paper had the following words:

"Proof of the fourth dimension in space of passing solids through solids."

The backs of the sheet or page was filled with five lines of something like Chinese characters, and an apparent signature. The fact here remains that these manifestations took place under the strictest test conditions before observant eyes, in a good light, and the committee neither knows nor can it imagine any other power than the one claimed, by which the results described herein could have been or can be produced under the same conditions.

In conclusion, we will state that we have found Mr. Haganan a gentleman in his manners, frank in speech and prompt in response in all respects desirable for the conditions necessary to arrive at just conclusions. We, therefore, as a committee and as individuals, recommend him to your fraternal consideration and patronage, with the admonition, however, that you rely not solely upon this or any other statement for your faith, but by the exercise of your own powers of observation and reason be able to say, "I know" instead of "I believe."

DR. J. W. ALLEN, Chairman & Pres.
MR. M. O. R. WILSON, Vice-Pres.
JOHN G. WILKS, Secretary.
CHAS. SANDERS, A. M., M. D.
DR. G. P. BENSON.

He Saw the Spirits.

George P. Sicles is the aged father of Gen. Daniel E. Sicles. He is the wealthy owner of much real estate and has his residence in New Rochelle, a suburb of New York City. His regular admiring audience of the late Capt. Rynder, whose recent death revived recollections of that noted politician's adventures. Your correspondent, hearing that the ghost of Rynder had appeared to Mr. Sicles, went to New Rochelle for particulars.

"No, the Captain has not called on me since his death," said the old gentleman, "but I expect him every day. There would be nothing unusual in it, why, I have seen a whole band of spirit musicians march into this room, and heard them, too, for they played a long time for me. First the leader entered, removed his cap, bowed politely, and asked me if I was well. I was astonished, for I did not at once comprehend that he was a materialized spirit. 'Would you like to hear some good music?' he inquired.

"I replied that I would indeed be pleased if the quality was first-rate. He threw open the door and waved in so many men that they crowded the apartment. Each had a musical instrument, and they arranged themselves in a regular orchestra, including the leader, who used a baton, although there were no sheets of music. They then played more beautifully than anything I had ever heard. The airs were strange to me, and the instruments did not correspond with those in use by living bands. The concert lasted an hour or so, and then, with the bow of a Chesterfield, the leader marshaled his followers out. I have no doubt that he was some musician famous in history, and I have searched among the portraits of musical history to identify him, but thus far without avail."

Mr. Sicles's granddaughter, who happened to be in the hallway at the moment when he thinks that his strange visitors went out, saw nothing of them, but that convinces him beyond doubt that they became disembodied on emerging from the room. His confidence in the normal condition of his senses at the time cannot be shaken by argument. He is now nearly ninety years old, but quite hale and hearty and able to attend to the business of his estate with full alertness and vigor. He has several children and a large number of grandchildren, but there has never been a doubt of his sanity. He is in religion a Spiritualist.—*Chicago Tribune.*

DR. H. W. STEVENSON, Rock Prairie, Wis., writes: THE *RELIGIO-PHILOSOPHICAL JOURNAL* is the best thing I have ever read. It is the best spiritualist and metaphysical journal I have ever seen. It is the best thing I have ever read. It is the best spiritualist and metaphysical journal I have ever seen. It is the best thing I have ever read. It is the best spiritualist and metaphysical journal I have ever seen.

What Will the Outcome be?

To the Editor of the *Religio-Philosophical Journal*:

It would be easy enough to forecast the future, if we had to deal entirely with men of Mr. W. Whitworth's calibre. We take the *JOURNAL*, and while we had a very high opinion of it, but I really fear that I shall be tempted to lower my estimate of it, if many more such articles are found in its columns, as that from the *Chicago Times* and the one under the above heading. If we can not be satisfied with the editorial, and as such every true woman should resent it. The second is evidently from a man whose life is more highly educated than he, and they cannot agree as to who shall make the puddle. He seems to be willing that the poor girls and widows shall starve rather than support themselves, by daring to intrude upon man's chosen avocations. Who is in fault, they who make the laws, or the slaves who are compelled to take the beggar's share, or go hungry and mad? By whom was this creature originated? Surely not by woman. Who should protect and support these women who he is so unjustly reproaching? I claim that it is his privilege, and no man should debar them from it. If the fathers, brothers or husbands fail to provide for the gentle sex (according to Mr. W.) they must either go into some kitchen to cook and scrub for others, or sit quietly down (no fuss, mind you) and say, "Thy will, O Lord, be done," and die, without a protest of any sort. Many of the 30,000 widows, of whom he speaks, work nine hours a day, besides doing housework and sewing after and before hours. It is any wonder women cry out for justice when such a state of things exists? If the men are persecuted, who is to blame? They have forced women to take a back seat, and must now complain. Give woman her just deserts, and she will not take half-pay and no one will dare offer it. "If the elevation of woman to an equality with man will," (as Mr. W. says) "only a weak man to still more hopeless bondage," then, better sink it. It will only be the survival of the fittest.

Mrs. F. WILSON.

Delphi, Kansas.

Wm. H. Williams writes: I like the *JOURNAL* for its instructiveness, progressiveness and independentness; and also for its honest, manly, and unflinching, as well as for its unflinching loyalty to all truth.

Heritship and Justice.

To the Editor of the *Religio-Philosophical Journal*:

I have been informed your readers last October that I then issued my first copy of *The Mind-Cure and Science of Life*. Your patrons have been generous toward me. I wish an opportunity to be frank toward them, and especially to submit a few points for their consideration by the magnetic healer.

Very pretentious claims have been foisted upon the public relative to "supreme originality" and proprietary rights to the purely spiritual or mental method of cure, by a few zealous usurpers who assume the heritship of this system of cure, and insist upon ignoring the practices and just claims of the legal representatives. These zealous discoverers (?—I limit the number to a few—denounce the magnetic cure, mediumship, clairvoyance and Spiritism as the greatest frauds and impostures of the age. Their cure came to them they called the word metaphysics to their start.

Magnetic-cure and spirit-cure are terms that have been honored for more than a generation by men and angels, and they are to-day, but on the waves of progress and evolution the term mind-cure came as the synonym of mental-cure, which the noble Dr. W. F. Evans had led to introduce before the term metaphysics was said to belong to the healing art.

It is to be regretted that the learned and able Prof. Joseph Roddy Buchanan has highly appropriate, and will come into more general use ere long; but the terms spirit-cure, mental-cure and mind-cure were born in and for the spiritual philosophy. These are not to be separated, and the distinction is too fine for the philosophers to clear up.

It is claimed that many good Spiritualists have embarked upon the metaphysical ship. I deny no one any right, but I wish every true Spiritualist to recognize that he has only one right to offer to all the seekers after the mind-cure system, their own inherent right, and a trust that came originally to them. I know that many of the successful magnetic healers are to-day combining this system with their own, and who but a heartless soul can forbid them? I truly hope that all others will adopt it as rapidly as they can learn the few simple rules. Who are more progressive than Spiritualists, and who have rights which they have not?

I trust in the name of truth and justice that Spiritism and the legal heirs to the system in question. I submit that while Spiritualists utilized the term spirit-cure, the Metaphysicians planted upon the term metaphysics. When, after this, the term mind-cure came so prominently into public favor, to whom did it naturally come in successive order, and to what does it so readily ally as it does to "mental cure," and who does not know that a veteran spiritualist author has, through the aid of a million Spiritualists and a live press, brought this system back to general favor? I do not say frankly to Spiritualists that although I publish the mind-cure *Journal* I do not use the term as distinct from mental-cure, nor ignore your rights in the premises. It was through a very spiritual lady, and a medium, that I received the clearest evidence that I must settle upon mind-cure instead of spirit-cure, for both terms were fully discussed by prominent Spiritualists at the time.

Whereas pretentious usurpation has needed and borrowed one of our terms, mind-cure, we may permit their use of it, but Spiritualists need not surrender it.

I have taught over one hundred students in this science, and the greater portion of these are Spiritualists, and I find them much easier to adapt to it than others, as a rule.

I earnestly hope that the management of every camp meeting held this year by Spiritualists will invite competent teachers, such as Prof. Buchanan, Dr. Evans and others, to attend the various grounds and teach the system under the heaven-vested rights of Spiritualists.

Chicago, Ill.

A. J. SWARTZ.

Finding Water.

To the Editor of the *Religio-Philosophical Journal*:

Mr. Hallock personally told me that his stepfather could locate a vein of living water in the earth by looking up in the air. When he passed along he would see the water vein over his head, and the number of feet that either rain or dew appeared above him, indicated the distance that the living water was below the surface.

I knew a man over twenty years ago, who would hold in his fingers a straight hazel stick about two feet long, and when he passed over a vein of water or mineral the branch would vibrate vertically, each vibration indicating the number of feet from the supposed mineral or water. When he was on either side of the vein the stick vibrated horizontally. I tested the magical hazel stick by placing a piece of silver in a handkerchief unbeknownst to him and watched the motion of the elastic rod. He said he could find a silver dollar, if it was inside of a ten-acre field.

Montgomery, Miss.

DR. BENTLEY.

ML. L. Newlin, of Topeka, Kansas, writes: Your paper is read here with much interest. Spiritualism is prosperous in Topeka. We have a society, which meets every Sunday afternoon and evening. Our lecturer now is Miss Lull, a well known lady. She is an interesting and powerful speaker. We have several good mediums and ladies here who are good mediums or inspirational speakers. Oracles and clairvoyances held here in different parts of the city. We are going down to Kansas City and visit Dr. W. H. S. S.

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