

# RELIGIOUS PHILOSOPHICAL JOURNAL

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ROMANCE AND GENERAL REFORM

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

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Readers of the JOURNAL are especially requested to send in 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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## Morality and Individual Responsibility of Mediums.

An Inspirational Lecture Given in Metropolitan Temple, San Francisco, Cal., by Mrs. E. L. Watson.

[Reported for the Religio-Philosophical Journal by Frank C. Peckham.]

In the growth of a system so great as that of Spiritualism, involving, as it does, man's psychological nature, metaphysics, the higher branches of physical science—indeed, all those subtle relationships existing in the physical and spiritual universe, it is to be expected that more or less of error, vain speculations and false reasoning will mar its beauty; and that there will be a wide difference of honest opinion upon a subject which is still enshrouded in so much mystery; the facts which are suggestive of so much that is to follow, and the range of whose philosophy is from monad to man; from man to the infinite Spirit, in whose nature is contained all life.

In the discussion of the subject of the morality and individual responsibility of mediums, we shall endeavor to give voice to the truths which we deem of the greatest importance to Spiritualists at the present time. We shall assume that our hearers to night are ready to admit the fact of mediumship, or that medial relations may be sustained between man and spiritual intelligences in a realm beyond the ken of our ordinary senses; and that you are all more or less acquainted with the subject of modern Spiritualism.

Let us hope that you will listen patiently to the expression of honest opinions, even though they may widely differ from your own. Although we are often forced to admit that bigotry and intolerance are not confined to Christian sects, but that to dispute a Spiritualist's pet theory is quite as disastrous in its personal results as to break away from an orthodox creed! We can have no interest in denouncing any phase of mediumship. It could be of no possible advantage to us to prove that mediumship is a dangerous gift, or that unscrupulous persons may and do imitate spiritual manifestations, and that, therefore, mediums must be treated with suspicion and critically dealt with under all circumstances. On the contrary we should only place obstacles in our own path. But as Spiritualists, mediums or spirits seeking communion with those in the form, it behooves us to study the laws of mediumship and, if possible, draw the line between the false and the true in our philosophy. We speak in the interest of all mediums (our own included), and claim it our duty to maintain them in purity and power. First, we would disabuse your minds of the idea that spirits have anything to gain in the perpetration of infamous tricks, inducing indulgences of the passions, and in leading mediums astray from the path of virtue, truth and right. Divest yourselves of the idea that a spirit can enjoy sensuous sensations through human mediums, and that mediums must necessarily be the helpless tools of whatever spirit chooses to use them.

Consider, since the spirit, through the channel called death, is eliminated from the earthly organism (every function of which is given in its original design), in which involuntary processes it finds itself in possession of a new body, it is to be expected that it will be attracted to the mediumship of the living.

mal body. The psychological subject under control of the human will in the form, is a fair example of spirit mediumship. The analogy is perfect, and the mental phenomena are manifestations of the same laws. Now all mesmerists will tell you, that while they may induce their subjects to partake of food, and by dwelling in thought upon any peculiar flavor, can cause the subject to believe himself to be in actual enjoyment of his appetite, the operator can by no possibility share the illusion. He may, by summoning to mind a vivid picture of a storm at sea, or of falling snow-flakes, or other objects, by force of will, project them into the consciousness of his subject so as to make them appear present realities; but, of course, the illusion is confined to the subject or medium. He may produce pleasurable sensations on the part of the subject, without the application of any tangible, palpable means, by simple force of will, but under no circumstances can the operator enjoy the subject's physical sensations. This is precisely the relation sustained by a controlling spirit to the medium. Therefore, for mediums to claim any immunity before the law of common justice for their animalism, on the ground of "obsession," "evil spirits," etc., is a gross absurdity.

Now, the question arises, how far may it be possible for mediums to protect themselves from malevolent influences? This is a question of the greatest importance to every person possessing the slightest susceptibility to spirit presence. If what is maintained by some able writers on this subject is true, that if we draw any line, or put up any barrier against evil spirits, we run the risk of closing the door against all, and that mediums cannot render themselves positive to the bad and negative to the good, then mediumship is a dangerous gift, and quite as likely to be a curse as a blessing; and instead of advising you to form home-circles for its cultivation, we should exhort you to take a positive stand against it. But since "like attracts like," and since in human society we have the right and privilege of choosing our company; since the general habit and tendency of the mind determines the sphere to which we belong and to which we naturally gravitate, may we not logically infer that mediums enjoy similar rights and privileges in their relations to disembodied spirits? If we are of a low, grovelling nature, our companions will be of that character. The saying, "Birds of a feather flock together," is as true of spirits as of men. Now, how far are mediums to be held responsible for their acts while under spirit influence? We answer, since "evil spirits" cannot come into the medium's sphere except when appropriate conditions are furnished, the medium must be held responsible for the moral character of acts and communications proceeding therefrom. [Applause.] Anything short of that would throw the door to evil indulgences wide open, and put specious pleadings into the mouth of every mountebank claiming the gift of mediumship. The life, character, aspirations and general tendency of mediums determine the nature of the influences by which they shall be surrounded; therefore, I repeat, they are responsible for furnishing conditions which render it possible for malevolent spirits to perpetuate their wickedness in this world. [Applause.] If this is not a rational view of the subject; if our position is not tenable; if pure men and women, in spite of their desire for the good, may, through their susceptibility to spiritual influences, become the playthings of spirits less pure than themselves, then I say unto you mediumship must be considered a curse and the fewer mediums we have the better. [Applause.]

But on the contrary I affirm that mediums may repel evil influences from the Spirit-world even more readily than those of a mundane nature, for the reason that there is no fleshly bond between spirits and mortals. A virtuous will and pure desires impose an impregnable barrier between mediums and evil spirits, and draws around them angelic hosts as a shining guard of protecting power forever.

Now, let us examine another branch of the subject. While we gladly admit the genuineness of all phases of phenomenal Spiritualism, we must also sorrowfully admit that there are innumerable counterfeits. There are persons who claim the ability to summon at will materialized spirits at so much a head, spirits so perfectly embodied that a Professor of Anatomy could not tell the difference between spirit and mortal; and when one of these materialized forms is seized and turns out to be the medium or some other living body, over-zealous Spiritualists who ought to know better, denounce the investigator as a "persecutor," and declare the "poor medium," the half-nude apparition, to have been in a state of "transfiguration"—a word that has been a greater comfort to shameful cheats than any other in the spiritualistic vocabulary. Now I affirm that where every evidence goes to prove that there has been a cold-blooded preparation for these exhibitions, it should, in every instance be set down as fraudulent from beginning to end. [Applause.]

Some argue that mediums may be unconsciously entranced and compelled to play the part of a spirit, or dematerialized (glorified) all for the spirit's benefit, and when "conditions" are disturbed by the sudden introduction of more light than they are accustomed to, or the witness of the fact, the spirit is

(Laughter and applause.) Spiritualists are responsible to a great extent for the successful practice of these frauds, the defense of which is a disgrace to Spiritualism, for they should insist on such test conditions as would prevent them.

If an honest man, when unconsciously entranced becomes a knave, let him strive to outgrow his mediumship, the sooner the better for himself and the rest of humanity. [Applause.] Again, it is claimed by many that séances for materialization and physical manifestations in general are under the control of spirits of a low order of intellectual and moral development. (A significant fact to be admitted in many instances.) The idea that a spirit ignoramus, "near the earth plane," is better qualified to conduct such a delicate chemical experiment as the production of an ethereal-body, the *five atoms* of a living person, than a spirit of high intelligence, is ridiculous.

The fact is, the spiritual apparatus for such manifestations must be very nicely adjusted—the state of the atmosphere, the electric and magnetic conditions of the medium's body—must be of the highest importance, and sometimes beyond the spirit's control; therefore, it is not to be supposed that "materialized spirits" can be produced whenever it suits the convenience of mediums or ordinary mortals.

Again, you ask, How can we discriminate between the false and the true? We answer, That every communication claiming to be of a test character should bear evidences of personal identity. Every physical manifestation should be produced under such conditions as would preclude the possibility of deception; every form-materialization must from necessity, if proper care be taken on the part of the investigator, bear unmistakable evidences of its genuineness. The honesty of spirit or medium should not be taken into account; and all true mediums, instead of objecting to being placed under test conditions, will court them, well aware that every such demonstration of the facts of Spiritualism is sure to increase their fame. How dear to the angel world must the true, pure medium be! A blessed bond of union between the seen and unseen! Do you think that the spirit realm is more lawless than your own? That evil is more powerful than good, and that the instruments upon which we so largely depend for proofs of our immortal identity; our watchful care, our beloved ones on earth and the eternity of love, are ever left at the mercy of disembodied devils?

Mediumship should be considered a sacred and precious boon, bringing us into rapport with higher intelligences and demonstrating great and universal truths. Spiritualism is of little account unless it will bear the test of common sense; its alleged facts the closest investigation; and unless it presents at least as high a moral standard as the world has ever seen. Its facts once thoroughly established, and its truths embodied in human society, it will become a lever for the uplifting of all the world—a demonstration of the divinity in man—a shield against temptations—not a snare to unwary feet leading to lowest hell; a spiritual illumination, not a configuration of credulous minds; a "Pearl of great price" in exchange for which we give our ignorance and doubts; an inspiration to pure acts; and a blessed assurance of endless progress and the perpetuity of all sweet affections.

Arise, oh, Soul, and gird thy armor on!  
The time for idle loitering is past;  
Old error hath too many victories won,  
Unfurl thy banner to the rising sun  
And wake the world with Truth's clear trumpet blast!

Once more the heavenly gates are outward swung,  
And shining hosts their powers with man unite  
To heal the hearts by mighty sorrows wrung;  
Again life's blessed songs of hope are sung,  
As we behold the triumph of the Right.

And yet the coming of the Dawn is slow;  
The mountains are flooded with holy flame;  
Spectral shadows stalk in the vales below,  
And men, more eager to believe than know,  
Cling to idols unchanged in all but name!

The Spirit's light is not for forging chains,  
But rather that all things beautiful may grow  
And clothe the Earth's uplands and its desert plains—  
To cleanse the Earth from hateful crimson stains  
And hasten Error's final overthrow.

For the Religio-Philosophical Journal,  
Psychic Science.

Again I clip from *Science* (No. 103, March 6, 1885) an article upon the "Georgia wonder-girl." I wish to place in strongest contrast before the readers of the JOURNAL the difference between the right way and the wrong way of conducting psychic research, and of reporting experiments in psychic science. Professor Newcomb, a mathematician, crassly ignorant of the first principles of psychics, experiments with Miss Hurst, and succeeds only in demonstrating the incompetence to handle the phenomena; for with the credulosity which characterizes the tyro, and the famousness which should not characterize a scientist of any school, he falls into a puerile blunder in attempting to explain what he saw. The case is almost too funny to be treated seriously, but it assumes a somewhat grave aspect when we reflect that Newcomb's name carries weight in some circles, notably in the *Scientific American*. Research, and other things, are not to be taken too lightly.

Washington, and I have reason to suspect that Dr. Shufeldt got Professor Newcomb there "on purpose," as the boys say, to see what would happen. Dr. Shufeldt is an army surgeon, a naturalist of repute, and one of the most promising of the younger biologists of this country, whose many scientific papers in various departments of natural history, especially ornithology and comparative anatomy, have won him well-deserved recognition; and I am pleased to observe that in this, his first contribution, I think, to psychic science, he has shown an intelligent appreciation of the facts, given a candid description of them, and, with the proper caution of the true scientist, has contented himself with this. If I am not mistaken, Dr. Shufeldt knows perfectly well that the effects he witnessed were due to what Professor Crookes calls "psychic force," this being exerted by means of currents of what Professor Coues calls "biogen." Dr. Shufeldt, as an anatomist and physiologist, knows that the results could not be produced by muscular exertion. The present writer knows that the effects could not be produced by any means recognized as existent by the orthodox school of science of the day. Professor Newcomb knowing nothing of the real facts in the case, and having nothing to fall back upon, either in his own experience or in the canons of his so-called science, conjures up "forty pounds of muscle" to account for the facts; exorcises the "ghosts" and "spirits" (which by the way were not there to be laid) with a wave of the wand of a scientific Magus; and with a flourish of his pen likewise dismisses forever from his scientific presence all those who know that chairs, tables and pianos sometimes dance about without human agency.

The situation is comical enough. Comment is almost superfluous, except to work the humor of the occasion up to a natural pitch. Newcomb's "forty pounds of muscle" seems likely to become a sort of a psychic "Joe Miller," only to be matched by that other little joke of his, when he asked seriously in the columns of *Science*, "Can ghosts be investigated?" The humor of the thing is exquisite. It is only equalled, so far as I remember, by that "joke in sober earnest," entitled "English as she is spoke." Some readers of the JOURNAL will remember the episode which occurred when, to Professor Newcomb's query, "Can ghosts be investigated?" one of his scientific conferees promptly said "Yes," which reply so frightened the editor of *Science*, in which the Newcombian conundrum had been propounded, that nothing could induce him to publish the "yes" in his journal. Professor Coues then printed his reply in the *Nation* and elsewhere. The situation in the editorial sanctum of *Science*, and on the editorial staff of that same periodical, was irresistibly ludicrous. It was as if some children in the nursery had been telling ghost stories late at night, and "making believe" a ghost till they had got themselves in such a state that when the nurse came along and said, "Boo! Ghosts!" they scuttled into bed and hid under the bed-clothes in an agony of scientific terror.

But enough of my rallery. I did not mean, when I began, to write a satire. But if Professor Newcomb will do himself such injustice, and such injury as he seems bent on inflicting upon himself and his scientific associates, he can expect little mercy from the well informed students of psychic science. Let him be warned in time. Dr. Shufeldt's rebuke is timely and well-deserved; it is all the more weighty from the modesty and moderation with which it is administered. But not all the world will be as lenient with Professor Newcomb as this young naturalist. The present writer has not worn gloves for some years in cases of this kind, and it is too late for him to ever resume them. With him it is "the truth against the world." He knows that the truth in psychic science is not to be shown by any scientists, or by any other persons who share Professor Newcomb's peculiar notions of the nature and purposes and methods of psychic research. He knows, nevertheless, that they are shared by most of the "scientists" who compose the American Society for Psychic Research; and it is against their vicious methods, and aimless purposes, and idle formulae of what they misconceive psychic science to be, that he directs his pen. If they are sincerely ignorant and honestly mistaken, they need instruction and shall have it. If they are insincere, and only make "psychic research" a blind pretext to discredit psychic phenomena they need castigation and will doubtless get it. And any one of their number who presumes to publish demonstrably false theories in psychics, can hardly hope to escape rebuke and refutation. Too many intelligent people already know too much about psychic phenomena to be put off with any false assumption of groundless "scientific authority." In old times, when people believed in "ghosts," and were afraid of them, they went to the priests to have them exorcised and laid. Now, when thousands of people believe in "ghosts," and are not afraid of them, they come to science to have them explained. And when the "scientists" with matchless effrontery, conceived in ignorance and nursed on vanity, say, "Pooh, you're cranks!" thoughtful and sensible people, who know what they know, begin to doubt that these scientists are so very wise and knowing after all; they will no more bow to their "authority" than they will to the "authority" of sensational dogmatism; and pretty soon they will ask, "Who are the 'cranks' now?"

In all sentences I will conclude with a sentence of my own, and that is, "The only authority is Truth." The only authority is Truth.

scientists whose eye may chance to see these lines. You have been caught napping. While you dozed and spun the cobwebs of your materialistic science, swift-footed truth has passed you by. Awake! arise! shake off your apathy, your ignorance, your vanity, or your vaunted authority is gone. The main body of facts and phenomena claimed to be true by the enlightened and progressive Spiritualists of America are substantially correct and true. It is they, not you, who have discovered these facts, and courageously asserted and reiterated their truth; it is you who have derided and scorned and insulted, till the clamor of common sense, and the irresistible power of public intelligence, has forced these things upon your grudging attention. People still look to you to explain their facts, and to reduce the chaos of spiritualistic phenomena to a cosmos of psychic science. If you do not do this, or if you cannot do this, the will of the intelligence of the people will make you a hopeless, helpless clique of cranks of self-constituted authority which is no authority. Have a care, then, gentlemen, how you conduct your psychic research; or your Newcombs in America, like your Lankesters in England, will prove that it is you who are the "cranks." F. T. S.

## THE GEORGIA WONDER-GIRL, AND HER LESSONS.

I read with no little interest the article with this title which appeared in this journal on Feb. 6. I was privileged to make a private examination of Miss Lulu Hurst, the person referred to in the article, on several occasions, in the presence of her parents, and usually of her business-manager. On one occasion I was permitted to make a careful examination of the subject's physical development, and take notes upon her normal temperature, heart-beat and respiration. I found her to be a healthy, intelligent country-girl, plump rather than muscular, presenting nothing very unusual in her constitution; and I certainly did not note the fact that I might be shaking hands with "a giant." The muscles of her arm and forearm were not unusually developed; nor did they stand out prominently, as they do in muscular subjects of either sex. She is above the average stature for women, but does not strike one as being either exceedingly active in movement or overpowered in frame; as to the former, rather the reverse, I think.

Of the experiment with the staff, I shall simply state that in my case, on two occasions, the staff gyrated rapidly about its long axis, obliging me to quit my hold. This was observed by other persons present during the experiment. In the test with the hat, Miss Lulu stands before you with her hands extended horizontally, palms up, with the little fingers and sides touching each other. (On the surface thus presented we place our hat, with the outer aspect of the crown resting on the two palms. The experimenter is then invited to lift the hat off. When I tried this experiment, the hat was only removed after considerable force was exerted, and then came away with a crackling noise, as if charged with electricity. That Professor Newcomb's explanation would not account for the result here, I would say that I walk in such a position that my eyes were but a short distance away; and my line of vision was in the same plane with the opposed palmar surfaces and the crown of the hat. This latter was of very light Manila straw, with the outer periphery of the crown rounded. Now, as the form of this surface was a broad ellipse, with a major axis of perhaps seven inches, and a minor axis of six, quite smooth, it would be simply an impossible feat for Miss Lulu to seize it when the distance between the inner margins of the opposite thenar eminences in a right line is less than six inches.

Permit me now to present a test which Professor Newcomb did not witness. It consisted in standing upright, with one foot in advance of the other to act as a brace, and holding in the hands with a firm grasp an ordinary chair. This is to be done by seizing it at the rear uprights, about where the back joints of the bottom; the former being toward you, and recalled with your anterior chest-wall, against which you place your elbows at a convenient distance apart. This position evidently leaves a space between your chest and the back of the chair equal in length to your fore-arms, which are extended horizontally. Miss Lulu now takes a position beside you, and holding her body back, simply places the palmar surface of her hand on the back of the chair on the side towards your body. After a few moments she seems to make the effort to detach her hand from the chair, which latter you are privileged to push forward. The force at work, however, is too strong for you, and both yourself and the chair are carried backwards, without her hand having changed its position. The chair being a cane-backed one, it is evident that she could in no way gain a hold upon it, and the back of her hand never could come in contact with your chest, as the spanning of such a distance would at once be detected.

Professor Newcomb's conclusions, after having witnessed the test of lifting a chair with some one sitting in it, are to me far from satisfactory. I saw the girl lean over an ordinary chair, with a man weighing over two hundred pounds sitting in it, and placing the palmar surfaces of her hands on the outer sides of the rear uprights near their middles, and without any contraction of the muscles of the arm or forearm, or increase of pulse (remained at 40) or respiratory effort, or change of countenance due to exertion, so far lift that chair and its heavy contents from the floor as to compel the latter to get out of it; and this without fracturing any of the bones of her upper extremities, or the sides of the chair. The simplest computation will prove that the lateral pressure required must be enormous in order to get a hold, and prevent such a weight absolutely slipping between her hands when the upward force comes to be exerted.

B. W. SHUFELDT, U. S. A.  
Fort Wingate, New Mexico, Feb. 19.

The Brazilian law of 1871 provides that all children born to slave mothers cannot obtain their freedom until they are twenty-one years old, and must serve their mother's owner until that time. A traveler says there "never was a nation on the globe in which slaves were treated with more diabolical cruelty than they are to-day in the above-mentioned province of Brazil. The plantations here are all steeply hilly. There are still about 1,000,000 slaves in the country.

RELIGIOUS OPINIONS

BY GEO. F. A. HILDGE.

Love which pervades the human mind... I have never seen any one who has had experience...

Probably no medium since the advent of modern Spiritualism has obtained a greater reputation, with perhaps the exception of H. D. Home, than Henry Slade.

Despite the puerile attempts of the adversaries of Spiritualism to dub him a fraud, he continues to convince many of the genuineness of his strange powers and the continuity of life beyond the grave.

"My friend: This is a truth worthy of man's investigation, as it brings to the mind comfort that money can't buy. It gives the truth of man's life eternal and it gives hope and comfort to the weary. I am

WM. JACKSON."

Who Wm. Jackson I do not know, but that the message is pertinent, logical and of supermundane origin I do know. After its receipt, together with two or three other communications under strict test conditions, I took one of Mr. Slade's slates thoroughly cleaned it and wrote: "If my father (writing his name) is present I would be pleased to hear from him."

"MY DEAR SON:—Your dear guide is now by you and she will develop you if you give your time to her. Oh! my dear son, never doubt my presence, I am often by you. I am your affectionate father

The full initials of my father were appended and the correct name of a deceased one mentioned in the communication, for obvious reasons I leave them out. Loud rappings and other phenomena often described in the JOURNAL, and which it would be superfluous to enumerate, occurred.

I left the presence of this gifted medium with the unalterable conviction that I had been communing with the denizens of another world. In the first place I was a stranger to Slade, and carefully guarded during the whole séance against imposition, having been fairly posted by John W. Truesdell, of Syracuse, in regard to tricky mediums, and the methods employed by them.

In the next place, Mr. Slade's assertion that I was the recipient of phenomena was correct, as for the past four years, I have had a strange and puzzling experience in this direction, although I do not follow it up or make any effort to develop the mediumship of which it is claimed I am possessed, not only by Slade, but every medium with whom I have had any sittings. And, again, the question written on one slate and answered on the inner surface of one of the two hinged slates, under absolute proof conditions, together with the correct initials of my father, is beyond doubt a proof of some intelligence foreign to the medium. Whether or not it was the spirit of my father that communicated I cannot say, for he died when I was but a boy, and I have no way of identifying his chirography, but I have no doubt of the presence of his spirit at the time. Three or four days after the séance, I happened in Syracuse, and during a conversation with Mr. Truesdell described to him the conditions under which I procured the writing, at the same time offering him one hundred dollars on the spot, if under similar conditions he would take the same slates, or two others which I would procure, and obtain, if only a scratch; but my good friend with his accustomed snavity said, "It can't be done, it can't be done." He, however, admitted that the writing did not seem to resemble that of Slade. Mr. Truesdell, however, although apparently opposed thereto, is doing more good for the spiritual movement than is generally supposed. Although not claiming to be a medium, but rather pretending to show up mediumship, he does not deny, or at least never has to me, the existence of genuine phenomena. He simply remains neutral on this point, claiming if there is any one who has never been his good fortune to find them out. Perhaps I can more clearly elucidate his views on this matter by taking the liberty of quoting from a letter I have this morning received from him:

Dear friend (writing to myself) do me a great favor. I have been thinking so strongly that I have been deceived by some of the mediums. This is a state of consciousness. What nonsense and confusion is this! The next sentence

genuine, but I do say that I do not believe how that there is, for I have had no experience to establish the fact. I do not think that the spirits of the dead live and communicate with the living, but am willing and anxious to change my opinion with proper evidence to the contrary.

Of course, it must be conceded, he does not look for the "proper evidence," if he does, it must be in the wrong direction or with so strong a prejudice as to completely ignore every demonstration. Of one thing he can be certain, at any rate and that is: A mouse cannot pull a train of cars, and the efforts of no individual can demolish a truth. Spirit communication is an established fact, as fully established as is possible to establish any scientific truth, and while my esteemed friend cannot prove to the contrary he can and does materially help the cause by showing up the various impositions practiced in its name, thereby putting honest investigators on their guard and bringing "conviction home" to them when under satisfactory test conditions they receive evidence of a distinct and supermundane intelligence.

That Mr. Truesdell can, under conditions of his own, obtain independent writing by trickery, I am aware, and that he cannot obtain it under conditions similar to those which numbers of others, as well as myself, have obtained, it through various mediums, I am also fully aware; but this last fact he will not admit on the ground that he has never succeeded under like conditions. But even though he can successfully imitate certain phases of the phenomena, that is no proof that the phenomena do not exist.

New Haven, Ct.

For the Religio-Philosophical Journal.

"Hazy Impressions of a Metaphysical Puzzle."

If the expositors of theosophy desire to establish their views among thinking men in our modern and Western world, their first work must be to write intelligibly. Very definite should be their conceptions and very exact their use of language.

An article "On the Higher Aspects of Theosophical Studies" appears in our London contemporary, Light of Feb. 7th, which most readers will give up before finishing it as too deep for them. Whether there is any real depth in it, every one who will patiently study it must be permitted to decide for himself. But it certainly needs to be translated into a much clearer style of English before even its most acute readers can determine whether it contains anything more than what it calls "hazy impressions of a metaphysical puzzle."

Its obscurity begins with its very first propositions: "Goodness has only relation to happiness; morality has no absolute worth." "Has relation" is a very indefinite phrase; the reader is obliged to pause and substitute some more accurate thought before he can go on with any confidence that he knows just what the writer means. It may presently occur to him that "Goodness has only relation to happiness," probably means that goodness is to be valued or cultivated only because it produces happiness; which is, indeed, very much the doctrine of our "Western nineteenth century utilitarianism." But when it is added "Morality has no absolute worth," the startled reader might well ask for an explanation. After a while he may—save the writer's appearance of sanity—bethink himself that this must be meant; that morality is not in itself, or as apart from being, conducive to happiness, an end; which is also a fair statement of some of our "Western nineteenth century utilitarianism." But so soon as I have extricated, as I suppose, the real meaning of these orphic sayings—whose truth will not by any means, be on all hands conceded—I am told by the writer, that he "states these propositions baldly," "without the light thrown on them by a metaphysical psychology." What this light would show us, how it would qualify our view, I have no hint. But in the next sentence we have instead more darkness poured upon us: "To this latter refers the prime condition of attainment—knowledge." What is meant by "this latter" according to the syntax it ought to be "metaphysical psychology." To this then it is that "knowledge—the prime condition of attainment"—refers. How refers? This, like "has relation," and "relative" and "relativity" is a favorite expression with dim thinkers and vague writers, and leaves us quite uncertain just what is intended to be said. Now, if the writer meant that the knowledge of "metaphysical psychology"—whatever that may be, in distinction from a psychology, that is not metaphysical is the prime condition of attaining happiness, why could he not simply say this? Would it seem too "baldly stated"? Too open to question in this bare form? Or, not apparently profound enough and obscure enough for a theosophical teacher?

The article goes on to give us a great piece of information, viz.—that "The great mistake we make is in thinking of our limited personal self as an entity, essentially and radically distinct from all other such selves, whereas it is in truth only a state of consciousness, and the ultimate basis of consciousness is universal."

Indeed! This, translated into plain English, means that A makes a "great mistake" in thinking that he is not B nor C, nor some other of the rest of mankind; that as entities or beings, they are to be distinguished. He is not in truth a being, but a state of a common consciousness. The ultimate basis of consciousness is universal." Does this mean that all beings have a common consciousness? If so, it is untrue. Consciousness can give evidence on this point. And nothing can be more certain than that every man's consciousness pronounces himself a being distinct from his neighbor. But if something else is meant, pray, what? And what idea is to be attached to the phrase, "ultimate basis of consciousness" as distinct from consciousness itself?

And so every man is what? Our author answers, "a state of consciousness." Not a being in a state of consciousness. But is a state of consciousness? What nonsense and confusion is this! The next sentence

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And in this connection, let us ask, pray, what is "external consciousness?" The term consciousness is abundantly misused by many writers, not so wretchedly confusing and confused as this one. Properly it means the knowledge the mind has of its own operations; and secondarily (but popularly rather than philosophically) an immediate or direct knowledge of anything. But often it is loosely used, and most improperly, to cover the entire scope of one's knowledge, or even opinions; as when one talks of his "Christian consciousness," of a "historic consciousness," of an age, a "philosophic consciousness," or "the consciousness of the nineteenth century," and so on. This is an unpardonable laxity in any writer on mental science, and we think we might reasonably add, on any subject whatever. So, with some just idea of what consciousness is, let it again be asked, what in the world is an "external consciousness?"

So far, if a has crept cautiously through this tangled wilderness, we should be glad to have him tell us what he has learned about himself. Then follows another beautifully vague, if not unmeaning or self-contradictory, sentence: "This individuality we may provisionally call the human entity, remembering, however, that it is itself only a larger and deeper state of universal consciousness." "Provisionally?" Well, brave writer of dark sayings, do you mean by this, "truly" or "untruly," temporarily or permanently; partial or wholly; or what do you mean? "Provisionally" means with a proviso or condition. Apparently then the sentence means simply this: that we may call "this individuality" the human entity, "if we will only remember that it is not so, but "only a larger and deeper state of universal consciousness."

Only the first paragraph or about one tenth, of this long, confused and elaborately obscure article has so far been considered. It would be tedious, even to readers of more than the average thoughtfulness and determination to master what they read, to go on with it. It is indeed the chief consolation one has when he comes across such a bit of fine writing as this, that few will try to go beyond the first paragraph. Yet I would advise the more patient of the JOURNAL readers, who may be readers of Light to grope their way through the remaining fogs and shadows, if they have not already done so, and then write out for themselves, if not for the public, in the most distinct language they can command, what they have learned.

Unquestionably, great numbers of very intelligent people in this country and Europe, and especially those having some knowledge of Spiritualism, are eager to learn all that may be known of the East Indian Occultism or Theosophy. Some recent publications on it profess to give much new light, as those of Mr. Sinnett, which are very skillfully and attractively written, and have been widely read. But not with unqualified satisfaction are most of them studied. Partly because of an assumption of superior wisdom in them which appears much like arrogance; partly because some of the best attested truths of Spiritualism are disparaged or denied. But chiefly because the style in which they are written is so vexatiously and unnecessarily obscure. This, as well as other faults, must be corrected, if the philosophy is to make any real progress among us. The mere appearance of profundity will not hold out long. Nor will "oriental habits of thought" prove a sufficient shield for nonsense. The mind of the Western world will demand definite conceptions in perspicuous English; and, failing to find it, will turn away from the most elaborate work with indifference or contempt.

JOSEPH D. HULL, 3 Copeland Pl., Boston.

For the Religio-Philosophical Journal.

Set this Old World Right.

BY THOS. HARDING.

If any thing is destined to right this old world and make women and men what they ought to be, it is true Spiritualism; indeed, I may strike out the adjective, for there can be no untrue Spiritualism—Spiritualism is always true; that which is not true is not Spiritualism. Long ago, when I used to hold forth for the "conversion of sinners," there was one lady who shall be nameless, who seemed so dull that she could never perceive a meaning to a Scripture passage, but the most simple and literal. I often tried to explain the spiritual and hidden bearings of some verses, and thus "enlighten the poor benighted heathen" (?) but she never could be taught to comprehend me until one day she became suddenly ultra vivified, and quoted even the most difficult passages, and elucidated them in a manner so *apropos* and extraordinary, that I and many others concluded that the "Holy Spirit" was accomplishing a wonderful work through her. For a time she was the fitness of the protracted meeting; but she fell from grace—upward; she has long been a medium, and those enlightenments are frequent; even the table will walk about the house for her when she is in "condition"; so I suppose she is getting "righted." This is a small sample of the effect of illuminating power, which we hope will increase and intensify until it rights the world.

But Alexander Wilder's article in the Christmas number of the RELIGIO-PHILOSOPHICAL JOURNAL has suggested to my mind that there is a sort of mental Freemasonry amongst all those who have had a direct spiritual experience; the simplest hint dropped by one of them often reveals a whole field of thought and fact to the others, and they seem to understand each other in the dark as well as in the light. When I read one or two short sentences in his article, I seemed like one looking at an entire landscape through a key hole. For instance, referring to the inner voice, he says: "I notice that much argumentation smothers it." How well we understand that! As the Bible says: "If any man will do his will he shall know of the doctrine." Again Wilder says: "It gives the clearness of conviction." "Many things which are forbidden by custom it declares lawful" and, in the conclusion he says: "The more advanced a truth is, the more impossible it becomes to prove it." This is a spiritual logic, but sounds strange to outward ears. What the world is to do with it, we will see.

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JOSEPH D. HULL, 3 Copeland Pl., Boston.

Our foes address us, "My dear Sir," And sign themselves, "Your brother," Or, friend-like shake us with one hand, And stab us with the other.

If the last line is not actually a fact, it is figuratively true; but when the spiritual and truthful methods and manners which the JOURNAL labors to establish, are triumphant, such polite moonshine will be *non est*, and honesty of purpose and expression will prevail in a world righted.

St. Paul tells us not to think of ourselves "too highly," but to think "soberly"—good spiritual and common sense advice; but it will not be heeded until that day of spiritual things has come. Just now almost every one entertains a high opinion of himself, and that which tell us that theirs is the "Church of God," which is tantamount to saying that all others are churches of the devil. Even the modest Shakers coolly inform us that they are the "master" builders—leaving the inference, of course, that all the rest of us are the poor devils of journeymen. *Da locum melioribus.* (Give place to your betters.)

With a view to set the world right we must insist on the doctrine of the absolute oneness of the universe—The All; that law, which holds the planets and suns in their courses, holds us in ours; as they have their revolutions, so we have ours; so that, with the spiritually minded there can be no condemnation to punishment. The crawling worm and the God-like man are equally amenable to order.

The most sublime and far-reaching thought is that of the unity of the universe, visible and invisible, and next is that other great truth, that "sin" suffering, melancholy, sickness, pain, decay, weariness, yes—the physical world itself, are all subjective and transitory, that they are unreal and unbinding, and that the only objective reality is the immortal spirit; and farther that "will" is the controlling power and, even here and now is potent to overcome. What a glorious destiny is in store for the world! and what a glorious work is that in which the JOURNAL is engaged! How high the inspiration to such work! Under the light of that sun who dares to condemn his fellow to punishment or to entertain malice and thus condemn himself to the punishment he solicits for another! If any one doubts the immediate connection between forgiveness, charity and personal humility, and the condition of happiness and peace of soul, I challenge him to put it to the test and be convinced.

Many, many more things need to be righted in this world of mankind, and my belief is that Spiritualism, which is the coming together of earth and heaven, will ultimately right them all.

The Consolations of Science.

BY O. CLUTE.

This volume is one of the accumulating indications that science is not always to remain materialistic alone. Science ought to ask always, what is the fact, what is the cause of the fact, what is the consequence of the fact? In emancipating itself from the control of superstition science found it easiest to turn toward the facts of matter. It

death almost entirely with the facts of matter—the condition, the forces, the motion, the laws of matter. Working in this line its achievements have been most wonderful. Today it commands the respect and the support of those who, when it was an infant, would gladly have throttled it in its cradle.

Blinded by their signal triumphs in the realm of matter, not a few scientists have been disposed to say that matter was all; that life, thought, will and love consisted solely of atoms of matter with certain collocations and motions; that the inventor's thought, the orator's eloquence, the poet's rhythmic numbers, the musician's waves of melody, the devotee's aspiration had no factors whatever save a whirl of atoms; and that when the atoms, from some mechanical cause, shall take on different modes or rates of motion, the conscious life and thought must forever cease. Scientists have pressed these views forward with such ability and enthusiasm that the religious world has become alarmed. All the foundations on which religion has been accustomed to build are overthrown by the scientific apparatus and miners. Many believers in religion, in terror lest their faith could not stand scientific investigation, have endeavored to draw a line to separate science from religion. They have declared that science could deal only with matter; that religion, including God and immortality, was beyond its scope. Unable to cope with their vigorous antagonists, they have thought to keep life in their old systems by prevailing on science to let them alone.

But there is a better way. When one is stumbling in the obscure dawn, he will get relief, not by retreating into the darkness, but by going forward into the light. More light is the remedy for all the troubles which darkness brings. More science is the remedy for the evils which a partial and imperfect science has brought. The facts have not all been considered. When science, rising above the boyish elation to which its infant triumphs have led, condescends to study all the facts, it will be found that the evidences as to the Over Soul, and as to an immortal life in man, are as overwhelming as the proofs for the Copernican system of astronomy.

Life in plant and in animal is as much a fact as the great globe itself. The human will is as much a part of the universe as the solar system. The thrill of love with which the mother caresses the babe within her arms is at least as significant as that force of gravity that binds into one the whole realm of matter. The prayer of the worshiper is a phenomenon as worthy to be studied as those straggling beams of light that come to us from the Dog Star. Give us the facts! Study the facts! It has unwisely been assumed that study of facts was sure death to poetry and religion, to belief in God and immortality. Nay, it is not so! These largest and sweetest thoughts to which the soul has come have the strongest foundation in that universe of facts of which the soul is a part.

Mr. Straub, in the "Consolations of Science," endeavors to bring clearly to view the strong proofs of a life after the death of the body, and of the desirable character of that life. It is an interesting and timely book. Dr. Thomas gives in a few pages a most attractive introduction, showing how all the great questions of religion rise above the narrow distinctions of the sects and centre around the two important points, God and Immortality; and that science having done so much for the good of man, in other fields of investigation, is now prepared to deal with these two themes. He thinks that the appearance of Mr. Straub's book is most opportune. After noting that many are fearing that science is working the destruction of faith, he says: "At such a time this patient thinker and scholar comes along to tell us of 'The Consolations of Science'; that real science is not the enemy of real Christian faith, but the friend, and is opening wider the doors that lead into the Holy of Holies, to Spirit and to God; that there is an unseen universe lying over against and within that which is visible and apparent to the senses."

In beginning his work, Mr. Straub indicates his purpose to show that a careful study of facts and a rational inference from facts prove clearly that life continues after the decay of the body. He affirms "that never was there more conceded from science to immortality than now. Every law in physical nature, relating thereto, that has been unraveled, is found to be a clue leading beyond the threshold of the spiritual, and the time may well be considered as quite near at hand, when the lines of established science, by the conceded rules of knowledge, will be so fully and plainly carried out as that the immortal land will be as confidently regarded as is a neighboring continent by the one not having personally resided thereon. The event of this realization is justly to be regarded as the main great crisis in the mundane history of the race; not because it will be the period of the greatest mental maturity, but because of its being the accession of the most directly elevating motives to life—the occasion when the social body of life will be put in the most direct pursuit of its highest ends—to make this world and all worlds the very best for all."

The author then goes on to show that history proves that knowledge of a future life is of great value to man; that it is very important at this time that such knowledge shall be wide-spread; that it is important to cultivate discernment of subtle facts; that science has in our time a tendency to recognize a spiritual universe; that such spiritual universe may be all about us and everywhere in space noted by us; that plant life is of a different kind from the mineral; that animal life is different from and superior to plant life; there is a realm of mind superior to mere sensuous animal life; there is a moral state of nobler degree than mental life; there is a religious state which is higher than the moral. Then the author considers modern material objections to immortality, and shows their inadequacy, and finally comes to the evidence in favor of immortality as derived from the phenomena of nature, including among those phenomena the facts of proven intercourse with a spiritual life.

The author has a clear grasp of his subject. His argument is connected and forcible. His book will well pay for careful reading. He says in his preface that "on the literature I bestowed less thought than on the subject-matter." He here probably uses the word "literature" in the sense of style. It is a misfortune that his book, so excellent in many of its features, is not so clear and attractive in style as it ought to be.

Iowa City, Iowa.

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CHICAGO, ILL., Saturday, March 21, 1885.

**A University Professor on Psychical Research.**

Prof. George S. Fullerton of the University of Pennsylvania and, we believe, a member of the Seybert Commission, lately delivered at Cambridge, under the auspices of the Harvard Philosophical Club, a lecture upon the subject of psychical research. The pith of the lecture was given in the Boston Herald. From this we gather that the speaker aims to be fair in his investigations, but is skeptical to a degree liable to affect his efficiency as an investigator. Undue skepticism, like credulity, may so blind and bias one as to render him incompetent to reach the truth. Skepticism may be as potent a generator of "expectant attention," and as active in its emotional influence as the most unquestioning credulity. We do not affirm that Prof. Fullerton's skepticism carries him to the point of incompetency as an investigator; we rather incline to the opinion that it does not, but for want of full information we cannot make up our judgment.

The speaker arranged his lecture under five heads, and is reported as closing as follows:

The fifth and last division is that of "Spiritualism," which may itself be subdivided. We are all acquainted with wonders claimed by Spiritualists,—that of playing instruments, and moving tables without muscular force, or of a pencil's writing without being guided. It is claimed that ghosts can be photographed and heard behind mediums. Many people not Spiritualists are believers in some parts of Spiritualism. Spiritualists claim that they can telegraph between this world and the next. The speaker wished it understood that he did not speak jokingly of these matters, for he considered them serious, though he would not commit himself to either side. He said that there are two great divisions of people on the ghost question, the one which dogmatically asserts it to be false, the other which equally dogmatically claims it to be true in all its phases. There is between these two small classes which looks at the question from a fairer stand-point, prejudiced on neither side, and willing to give the matter a fair consideration. Twenty million people believe in it; nearly all the rest of the world looks at it in the same light as "Arabian Nights" stories. To be sure a man ought not to be expected to give unnatural things as fair a consideration as the natural phenomena.

There are a number of dangers to be avoided in investigating these things. The first is not to be misled. Whenever a marvelous thing happens exaggeration is natural. Who ever tells a dream as it occurred? Credulous people—and credulity runs in families—are the most easily misled and the first to accept Spiritualism. Another danger lies in ignorance. In the course of the lecture Professor Fullerton related a number of interesting cases, giving in many instances the results of his experience. He says it is possible that the way mediums tell a person's history is by the process of thought transference, for every person who is thus told of these things goes to the medium thinking of those same points about which the medium talks. In regard to the sounds, the rapping and talking, he says they may be due to disease. When a man has a cold he hears a buzzing noise in his ears, and an insane person constantly hears sounds which never occur. Perhaps, then, disease of mind, or ear, or some strong emotion may be the cause of a large number of spiritual phenomena.

Every true Spiritualist is constantly pointing out to fresh and inexperienced investigators the dangers enumerated by Prof. Fullerton.

That mediums—all mediums are sensitive—may "tell a person's history by the process of thought-transference" and that this is often done is undoubtedly true. But this process is, as a rule, used unconsciously by the mediumistic sensitive, who fully believes the knowledge comes to him, or her, through a controlling spirit. Prof. Fullerton displays his lack of information and is altogether too sweeping in his statement, however, when he says: "For every person who is thus told of these things goes to the medium thinking of those same points about which the medium talks." If he is correctly reported his language shows that he has departed from the scientific method in this instance and simply given his own inference, which is the inference of an ignorant of what he assumes to be true. We can give him facts in our own experience with mediums, where things were done either heard or known of, and where the medium was not even in our mind and which

months and years after were literally realized. Our experiences, which will stand the most critical analysis, is similar to that of thousands of investigators.

In dealing with Spiritualism it is not probable that Prof. Fullerton is handicapped by a belief that his previous studies render him fully competent for the work, without preliminary practical knowledge of the complex phenomena in their manifestation. If he is free from this drawback, then he certainly has the advantage of very many of his scientific brethren. We gladly admit that the better equipped the seeker is when he begins to work the psychical mine, especially when he reaches the spirit level, the more readily will he become proficient, and the greater will be the value of his findings; but until he has, metaphorically speaking, learned to handle the shovel and the pick with dexterity, he will never uncover much metal. Neither can he ever learn how to make a true assay of this psychical ore without having seen it "in place" and thoroughly familiarized himself by personal observation with its entire environment.

If Prof. Fullerton will modify his closing sentence and make it read something like this: "Disease of mind, or ear, or some strong emotion is the probable cause of belief in a large number of alleged spirit phenomena," we will agree with him. But further years of experience will teach Mr. Fullerton if he does not already know it, that it is in many cases a very delicate and often difficult undertaking, one requiring the greatest patience and keenest discrimination, to differentiate the experiences of a real medium from the delusions of a mind affected by disease.

The JOURNAL welcomes all of whatever shade of belief to the investigation and discussion of psychical phenomena. The introduction of every great revolutionary truth into the world has been necessarily attended with developments aggressive and antagonistic. The large majority of men are apathetic unless aroused by the controversial spirit which enlists their sympathies upon one side or another. Truth on certain subjects says John Stuart Mill "is militant and can only establish itself by means of conflict." Especially is this the case in Spiritualism, where there is so much that is marvellous and absolutely true in the way of phenomena, and yet where there is also much to foster credulity and extravagance, to lead to fantasies and illusions, and to beguile into paths of error the over sanguine and the unwary. If we, as Spiritualists, strive for progress we must court antagonistic criticism and give skepticism free voice. Indeed it would be difficult to overestimate the importance of a sincere and judicious skepticism, and of a scientifically critical spirit, in eliciting discussion, eliminating errors and arousing Spiritualists to a realization of the magnitude of the stupendous truth of which they are the depositories. The JOURNAL is, therefore, glad to chronicle the increasing interest in psychical phenomena as evinced by the demand for a lecture by the Harvard Club, by the formation of the American Society for Psychical Research, by the daily inquiries from clergymen, college professors and the public at large, as well as by the bitter and bigoted attacks of the Talmages and Cooks, and the supercilious and presumptuous mouthings of scientists devoid of the true scientific spirit. Such a fermentation must eventually clarify the subject.

**The Seybert Commission—Unauthorized Reports.**

Several correspondents have complained that the JOURNAL has not published the results of the engagements, of Henry Slade, Margaret Fox and other mediums, with the Seybert Commission. These correspondents refer to accounts in the Philadelphia Press and in several Spiritualist papers, and kindly but sorrowfully intimate that the JOURNAL is being "scooped."

In reply to these friends and in the way of general explanation, we think we can give good reasons for our silence. We have seen all that has appeared in Philadelphia papers and elsewhere, but having been long since distinctly told by a member of the Seybert Commission that no credence should be placed in any statement that did not bear the signatures of the Commission, we have refrained from all comment. The propriety of our reticence has been confirmed by the added assertion of the Commission that they would publish no results whatever of their investigations until the final close of their labors.

The wisdom of the Commission's course is commendable, and should be respected by all sincere and sensible Spiritualists; for what weight with thoughtful men would the verdict have, of a Commission which should proclaim even its slightest bias before it had witnessed and patiently investigated all the manifold phenomena of the almost infinite variety of spirit manifestations. In the presence of this mighty question, which involves the dearest faith of millions, how can such a Commission dare to assume that its very last sentence may not modify its view of every preceding séance. With no honest jury on earth can the verdict be made up until the evidence is all in. All who are strong in the faith, and assured of the final victory of truth, can afford to wait for such a verdict, which, whether it affirm or deny, will be regarded by all true Spiritualists, more as an historical incident than as of living, vital importance.

Great eagerness was manifested in court last week in this city, by several parties for the privilege of adopting little Frederika Lanza. She is said to be very pretty, and is represented as being an excellent clairvoyant.

**The English Society for Psychical Research**  
The English Society for Psychical Research, having after long and patient investigation, scientifically demonstrated the leading facts of "thought transference," or "mind-reading," and thus put telepathy, as it is now called, upon the footing of science; and an explanation of telepathy having been given by an American scientist, Professor Coues, now the American Society for Psychical Research has wisely and prudently resolved to confine its investigation for the present to telepathy; that is to say, they seem to have no confidence in the other society's results. Are "scientists," then, so shaky on their own ground, and so distrustful of one another, that they can accept nothing from one another as proven? Perhaps, however, the American Society has not recovered from the recent shock of the Newcombinian conundrum, "Can ghosts be investigated?" and so valiantly ventures to explore a garret where the English have been before and assured them there are no ghosts there. But "seeing is believing," and if the scientists cannot believe each other without seeing, it is just as well for them to look at telepathy for themselves. It is well, also, in beginning the study of psychics, that they should start from the bottom rung of the ladder, study the horn-book, and so become familiar with the rudiments of the science they desire to master. To this end the American Society has issued a "circular," accompanied by blanks, on which those who wish to amuse themselves by guessing cards and dice, and seeing how often they guess right, may record their valuable results. There is even given a picture of a little instrument for throwing dice and registering the throw automatically. The parties to these transactions are the guessers and the guessees. After several thousands of cards are turned, and several thousand dice are thrown, the number of times that the guesser guesses right is contrasted in tabular form with the number of times that the guesser guesses wrong; and this depends, again, upon whether or not the guessee knows the card or the die which the guesser guesses; for if the guesser guesses right more times when the guessee knows the card, than the guesser guesses right when the guessee does not know what card or die the guesser guesses, then the argument is, there is some chance for "telepathy."

Well,—that is one way to go about it; better than no way, at all events. It reminds us a little of the old nursery rhyme about Peter Piper, who picked a peck of pickled peppers. But we enter no protest and make no complaint. That may be the scientific way of going about it, and if so, we are content. Children often learn the alphabet by a set of blocks with the letters painted on them; and when they have outgrown such toys, they have learned their A, B, C's, and are ready for the spelling-book and the primer. Success to the "scientific demonstration of telepathy in America."

**The Cabinet Caper.**

The old story over again. Conditions: Dark room full of people who have paid \$1.50 each and are full of expectancy, cabinet dimly seen through the gloom, female medium within cabinet, sickly light which only helps to mislead vision and complete weird effect, bad ventilation, perspiration, Sweet By and By supplemented with other noises to drown cabinet sounds. Results: Form dressed in male attire walks out of cabinet and beckons to one expectant, another expectant volunteers the statement that the form is the deceased brother of the other, form approaches the brother, brother encircles apparition's waist with both arms and holds on tight, gas is lighted by a third party, who then rushes into cabinet where he finds disguises, draperies, masks, etc., husband of medium rushes to her rescue and is promptly sat upon by his patrons, hybrid ghost gives vent to unearthly shrieks, "Oh, this is too bad," "What will happen next?" it cries. Further light shows that the ghost is Mrs. N. D. Miller, the medium, dressed in a neat suit of men's clothing, with her face well chalked.

This episode occurred in St. Louis one evening a couple of weeks since, Mr. and Mrs. Miller having not long before reached that city from Denver. The paraphernalia found on the occasion is said to have been of a heterogeneous and complex character. Disguises for the characters of children, old women, men and Indians were found and confiscated. Profs. Johnson and Madden and Mr. McBride, the leading actors in the exposure are said to be Spiritualists. It should be noted in this connection, that almost without exception, successful exposures are only made by Spiritualists. This is readily understood when it is remembered that Spiritualists with experience in the observation of genuine phenomena, are better able to distinguish them from the fraudulent and are more expert in their methods of detection. Mrs. Miller has been most completely exposed at different times in the past, but this has not seriously interfered with her business. On one occasion, several years ago, when the Millers were in Memphis, Tenn., a form appeared dressed in confederate gray and claimed to be the son of a confiding old gentleman who had come from Missouri to hold intercourse with his dear one if possible. The morning after the séance, Mrs. Miller's father accidentally stumbled upon the identical suit of gray worn by the supposititious spirit the night before. Further particulars of the fraudulent practices of this couple are on file in the JOURNAL office, but it is useless to reproduce them here. A prominent gentleman who has had the Millers in his own house and been a witness of the manifestations in Mrs. Miller's presence for years, is firmly convinced that she is a medium for form materialization, but he has repeatedly told us that "Red-face"—her alleged spirit control—is the biggest liar he ever knew. But enough of this.

**Psychical Research Societies.**

The wide and earnest interest in psychical research, which has followed its presentation in our columns, promises rich results, in a clearer idea of the spirit in man and also of the relations and intercourse between people in this life on earth and those in the life beyond. These two indeed are intimately related and interwoven, so that neither can be wisely investigated and understood by itself. The psychological student who ignores the facts of spirit presence and power can make no satisfactory progress; and the student of these facts who spends all his time in their examination, and ignores the psychologic faculties and influences of man on earth will be a mere wonder-seeker, growing childish instead of manly or womanly.

The co-ordinate investigation of man's psychic powers, as related to his fellow man on earth, and of the same psychic powers of man in the life beyond, finer and more developed than here, and manifest to us in spirit presence and influence of varied kinds, is what we need to make our research anything but fragmentary and unsatisfactory.

Of course a Psychical Research Society should take up different branches of its great subject in their order, and have its committees, each to follow up a speciality and report their progress at stated times. Mesmerism, magnetic healing, mind-reading, etc., could thus have careful study, and the varied facts of spirit presence find their place, and that a leading one, among the rest. Reports on these topics could be compared, their interdependence recognized, their relations adjusted, and some harmonious wholeness reached.

The grand result would be, in our opinion, a rational psychology such as the world has never yet reached, but greatly needs, and which will include the infinite relations of man to nature, to man here, to man in the Spirit-world, and to the Central Mind. This is our firm belief and conviction, and that belief we hold open to such changes as yet that may possibly bring.

of different forms, periods, but of one thing we are sure, that the truth, should make up a Psychical Research Society, and persons expert and experienced in the matters to be examined should, if possible, take leading part in such investigations. This is plain common sense, such as we see exercised in other things. If, for instance, theories and facts, old or new, of chemistry or geology were to be investigated we should put the leading part into the hands of the best chemist or geologist and look to him for guidance in our methods. He, in his place, should be always ready to explain those methods, to modify them reasonably, yet not to change them so radically as to destroy all hope of success. We should not put a geologist, ignorant of chemistry, at the head of a chemical investigation, and if a geologist demanded geologic methods of the chemist, all would see his unreasonable folly. Nor should belief in a matter under examination be held a disqualification in a leading investigator, but rather the contrary.

The persons most competent to examine any of these subjects are those whose convictions of their truth, based on investigation and matured by study and thought, make their views the clearest and their methods the best, and yet who are sincerely seeking truth, with whatever result to their present conclusions. Especially is this true of psychic research, and in that research, Spiritualism cannot be ignored or disrespectfully treated. Men and women, who are Spiritualists of experience and capacity and character—lovers of truth and ready to follow where it leads—should be put in place to assist and suggest the methods of investigation of this great question, just as a chemist who believed in chemistry would be put in like place in a laboratory. In this way and in this spirit all will be satisfied, mutual respect and courtesy will prevail, and the result will be fraught with stupendous value.

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It is not surprising that people like the Millers, low, vaal, with no moral sense, should persist in playing upon the credulity of the public. Superstition and emotion have been the handmaids of designing priests, preachers and prestidigitators for thousands of years. The astonishing, perplexing and most sorrowful feature of such cases as the Millers is, that moral, upright people of good sense in worldly matters will continue to not only tolerate these vampires, but condone their offenses and practically encourage repetition of them by continued patronage. It is not strange that such creatures as the Millers, Carrie Sawyer and dozens of others persist in their diabolical deception, when they find a ready market for their wares. It is not strange that they should persist in their diabolical deception, when they find a ready market for their wares. It is not strange that they should persist in their diabolical deception, when they find a ready market for their wares.

The news that the Pope had by a special dispensation sanctioned the mixed marriage of the Hebrew Baron Popper with the Catholic Countess Castrone, has been made public. It is stated that such a dispensation was never before granted. An authority on the marriage law, the late Cardinal Kuthker, is quoted as saying in his work on the subject, that never had the Pope sanctioned the union of Hebrew and Catholic. All circles of society in Vienna comment with surprise on what may be termed a tremendous sensation. The officers of the California Spiritualists' State Camp Meeting Association announce that their next camp meeting will be held at San Jose (about fifty miles south of San Francisco), commencing the last Wednesday in May. Public mediums or speakers who contemplate going to California this spring are requested to address the Secretary, with the view of participating in the exercises. All Eastern Spiritualists who may be visiting the coast at the time of the camp meeting, are cordially invited to attend. H. C. Whinn, San Francisco, is President, and G. H. Brooks, 1233 Bush Street, San Francisco, is Secretary.

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**GENERAL ITEMS.**

G. H. Brooks is now lecturing at Cleveland, Ohio.

There are over thirty Mormon churches in Colorado; in Idaho there are over sixty; in Arizona about seventy.

The body of Newberry C. Hills, formerly a merchant in Chicago, was lately cremated at Lancaster, Pennsylvania.

Dr. H. P. Fairfield is now located in Rockland, Me., where he will lecture, and also practice healing the sick.

Warren Sumner Barlow has a new work nearly ready for the public—"Immortality Inherent in Nature."

Miss Lottie Fowler, now in London, is located at 51 Netherwood Road, West Kensington Park, near Uxbridge Road Station.

Mrs. Maud E. Lord passed through the city last week on her way to visit her mother at Quincy, Ill. She has promised to stop here on her return, for a few days.

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.

There is considerable talk in Cincinnati of running Dr. N. B. Wolfe for Mayor. The Doctor would make an excellent Mayor, for he would persistently refuse to be influenced by the "bummer" element, which enters so largely into the politics of large cities.

"War has been declared against the devil." The preceding sanguinary notice has been suspended from a door-front on State street north of Twelfth, and has caused a great deal of comment. Gray-haired men stopped and perused the document. The army of fifteen persons propose and hope to subdue the enemy by prayer.

The earnest, practical Christian has appeared in Hartford, Conn.—a novel place for such a production, for that is where all the insurance companies come from. This good man is one whose wife lately abandoned him to join the Salvation Army, and he is working for a divorce, hesitating not a moment about sacrificing her permanently in the cause.

Mrs. Breed, of California, a medium of many years' standing and who spent some time in Chicago several years ago, has passed to spirit life. A mutual friend, mentioning her transition, says: "A volume could be filled with accounts of the remarkable manifestations and tests of spirit presence witnessed through the mediumship of Mrs. Breed."

We have a copy of Dr. Danelson's "Counselor," with recipes, a practical and trusty guide for the family and a suggestive hand book for the physician. It retails for \$1.50, but we offer it for \$1.00, postpaid. We also have a copy of "Our New Cook Book and Household Receipts," by S. Annie Frost. This is an excellent work which we offer for 75 cents postpaid.

We wish that Mrs. Watson's lecture, published on the first page, could be read by every Spiritualist and investigator in the world. As a medium and inspirational speaker, Mrs. Watson has long been acknowledged as among the very best and without a superior, hence the sentiments expressed in her lecture should have special weight with those who invest spirit teachings with a value beyond those of mortals. The doctrines of the lecture are identical with those of the JOURNAL.

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"The Missing Link," the highly interesting and valuable history of the three sisters of "the Fox family," the Hydesville rappings, and much else of later date, by Mrs. A. Leah Underhill of New York, eldest of these sisters, was noticed at length in our columns last week. It is a work that every Spiritualist and thinking person should have. Its readers are delighted with its true stories. The approach of the anniversary of modern Spiritualism, March 31st, makes the book timely and readable. We can fill all orders. Price \$2.00.

The concluding paragraph of Mr. Joseph Brett's communication, on another page, cannot be too strongly emphasized. It is directly along the line of advice which the JOURNAL is constantly giving. That which is not worth working for, is not worth having. Knowledge of the Spirit-world and a future life bought for from twenty-five cents to a dollar, even when bona fide, is of little value to the buyer, in many cases. Knowledge is useless unless assimilated, and this requires active exertion on the part of the recipient. This never ending wonder-seeking, unaccompanied by reflection, leads to superstition.

Stanton, the famous Secretary of War, is represented as saying on one occasion, with reference to Mrs. Surratt: "The Surratt woman haunts me so that my nights are sleepless and my days miserable, and Grant aids my enemies by refusing to sign my commission, which would afford me temporary relief, and perhaps prolong my life. He will not do it, and this is at last the end." Placing his hands on his head, he continued: "I cannot endure the pressure; I am dying, dying surely, dying now!" He died the next day.

What the scientists want just now is some one to introduce them to the cholera germ. They think they could manage him, but the trouble is they do not recognize him when they meet him. The common bacillus which Dr. Koch declared to be the cholera germ is now shown to be a harmless little microbe, of good habits and address, found in the most healthy drinking water, while the germ sought for is still unidentified. All that is known of his habits—and that not certainly—is that he lives chiefly in water and that boiling ruins his health. There is work ahead for the scientific gentlemen, since the bacillus has proved an allibi.

It is said that the arm of A. L. Davis of Hartland, Vt., was so badly mangled a short time ago as to necessitate amputation, and the injured member was buried, but those who attended to this duty failed to wash and clean it. Soon after Davis complained of a bad feeling in the hand. He said it felt as though full of sawdust, and insisted upon having it taken up and washed. While sitting in a room with his wife, neither of them knowing that the exhumation had taken place, he suddenly exclaimed: "They are pouring water on my hand." This was thought to be imagination, but on going to a back room it was found that some men had dug up the hand, which was undergoing the very operation described by the owner.

The great "religious wave" now sweeping over some sections of the country, recently struck Mohonville, Pa. Among the persons converted was Miss Elizabeth Metz, a respectable young woman. She was thrown into a trance, from which she did not recover for over twenty-four hours. Her residence has since been visited by hundreds from the country around about, to whom she tells wonderful stories of all she saw and heard. While her body remained on earth, it is claimed that her soul took its upward flight for a brief period into heaven, where it was permitted to remain just long enough to gaze upon all its glories. She claims to have been actually in heaven and to have seen the faces of friends long since dead. But her statement that she rested in "Abraham's bosom" and that all about her was filled with millions of happy beings, their only occupation seeming to be to sing songs of praise and to play upon their golden harps, and that she was permitted to gaze into an awful black pit, which was full of writhing human beings, all in a seething fire, shows conclusively that she was under a strong orthodox psychological influence, and that her vision was merely subjective.

It appears from the Tribune that the religious controversy over the exclusion of Stephen F. Knis from the public school of Rogers Park, because he is a Roman Catholic declined to join in the religious exercises conducted by Philip Reicher, the teacher, has just come to the front more forcibly than ever. Judge Tuley, when Knis recently applied for an injunction to restrain Reicher and the school directors from excluding him from the school on religious grounds, deferred his decision, and instructed Knis to return to the school, promising the boy that if he should be again interfered with the injunction would be granted. Knis, it appears, went back to school, but after a few days, the teacher checked him because he would not sing. Mr. Knis declares that neither Stephen nor any member of his family could ever sing a single note. Still, Reicher, after finding fault with Stephen the second time because he would not sing, ordered him to go home and not return to school until he could sing. Stephen returned to school next day and informed Reicher that his brother had told him to remain at school whether he took part in the singing or not. The teacher did not view things in the same light, and the result was that he gave Stephen a pretty severe flogging, and it is alleged, dragged him down stairs, as well as threatening a few kicks into the bargain. Reicher and the directors will be expected to continue their persecution.

The Grand Pacific Turkish Bath.

The Turkish Bath is now almost universally recognized by the medical profession as a valuable auxiliary in the treatment of a great variety of diseases. Many physicians have come very reluctantly to acknowledge the efficacy of this bath as a therapeutic agent, but have been gradually forced to do so. The editor of the JOURNAL well recollects when, some twelve years ago, he felt strongly impressed with the idea that a course of Turkish baths would benefit him, that five out of six physicians whom he consulted strongly advised against it and predicted the direst results, nevertheless he persisted in following his impressions and with the happiest results. Like every good thing, the bath is not free from dangers to the inexperienced if taken without the supervising care of a physician, hence there has been and still is real ground for caution; and it is important to select an establishment... immediate charge of a skillful medical practitioner. Chicago is especially favored in this respect. Dr. G. C. Somers, proprietor of the Turkish bath rooms in the Grand Pacific Hotel, has had not only a life long experience in the business, but is a graduate of a reputable medical college and a successful practitioner. The same may be said of Mrs. Somers. Both Mr. and Mrs. Somers give undivided attention to their business and patients, and as a consequence have established a reputation and business second to no other of the kind in the country. Within the past month their establishment has been entirely remodelled and greatly improved. Last Saturday we heard not less than forty patrons, most of them familiar with all the leading baths in the country, heaping praises upon Mr. and Mrs. Somers for their enterprise and thoughtful care as evidenced by the new arrangements. As our readers know, we are chary of editorial references to business enterprises, but we esteem it both a duty and a pleasure to make this unsolicited reference to Dr. Somers's establishment.

Grand Opera Festival.

The First Grand Opera Festival of Chicago, will be held at the Exposition Building, April 6th, lasting two weeks, including two matinees, under the auspices of the Chicago Opera Festival Association, J. H. Mapleson, Manager of the Opera. This Association has been organized for the purpose primarily of providing our people with grand opera, upon a magnificent scale heretofore not obtained in our city, and at prices within the reach of all. The enterprise has the hearty co-operation of our public spirited citizens, whose endorsement and support is a guarantee of the high standard of the performances, as well as an assurance that the purposes of the Association will be carried out in honor and good faith. The talent engaged is the best the world affords, and the list embraces such names as the following: Adelina Patti, Emma Nevada, Furschi-Madl, Mile. Dotti, Maria Calvelli, Emma Steinbach, Madame Sealchi, Nicolini, Cardinali, Bioletto, Vicini, De Anna, De Pasqualis, Cherubini, Serbolini, with the well known and popular Signor Arditi as musical director and conductor. The repertoire includes Lohengrin, Huguenots, L'Africaine, Faust, Mirrella (first time), Der Freischutz, Semiramide, Aida, Il Trovatore, Traviata and others as popular. The Operas will be given in full costume, with scenery and grand accessories.

To accommodate the many living at a distance who wish to avail themselves of this rare opportunity, arrangements are to be made with the various railroad companies for excursion rates. The prices are at popular rates: \$1.00, \$2.00 and \$2.50, according to location. For further information address The Chicago Opera Festival Association, Palmer House.

Wisconsin Medical Law Tinkering.

A prominent public officer of Wisconsin writes the JOURNAL as follows: "There is a measure now pending in the Wisconsin Assembly which provides for a State Medical Board of Examiners, with the usual tyrannical powers, to favor the medical regulars, and ostracize all others. Every friend of fair play in Wisconsin should circulate petitions, remonstrating against all such special legislation, and send them to their respective members without delay. The bill is 404 Assembly. No time should be lost in protesting against this threatened invasion of the rights of a free people."

Mr. J. J. Morse, an English medium and lecturer, will revisit America the coming summer, accompanied by his family. He comes to America partly for his health, and with the hope of gaining a foothold as a lecturer. He is spoken of as a man of ability, with fine medial powers. On his former visit to this country, he was led into some unfortunate associations; but his many course in acknowledging his error, and the consistent, straight-forward life which he has since led, commend him to the good-will of the public. When one shows by his works and life that he is striving toward a higher level, the JOURNAL is ever ready to cover the past with the mantle of charity and extend the right-hand of fellowship. While we cannot forget the weakness which led Mr. Morse astray in years past, we are ready to welcome him to America and offer him encouragement in his work and trust and believe our readers will be actuated by the same spirit.

Mrs. Isabella Reicher Hooper proposes spending the spring and summer in Boston. She will have private conversations on Spiritualism, etc., etc.

American's Pride.

True American men and women by reason of their strong constitution, beautiful forms, rich complexions and characteristic energy, are envied by all nations. It is the general use of Dr. Harter's Iron Tonic, which brings about these results.

As a raindrop foretells a storm, so does a pimple upon the human body indicate health-destroying virus in the blood, which can be neutralized and expelled only by Dr. Harter's Iron Tonic.

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

Valentine's School of Telegraphy and Short-hand at Janesville, Wis., offers to young men and women unrivaled facilities for acquiring a thorough knowledge of either of these useful arts together with a certainty of employment when competent. The school circular, which is mailed free to applicants, gives full information concerning the same. The school of its kind in existence. During the past seven years this school has furnished for the Western Union Telegraph Company nearly a thousand operators and is in constant receipt of orders from all sections for operators and stenographers. The large attendance enables its proprietors to give to students good board in private families at \$2.50 per week. Church sittings are furnished free to their students in all the city churches. Write to Valentine Bros., Janesville, Wis.

Grand Skating Rink, corner N. Clark and Elm Streets, will, on May 15th, open the largest swimming school in the West. This will be conducted in conjunction with the rink, and under the same popular management.

[From Dr. Henry Foster, proprietor of the celebrated Clifton Springs, N. Y., "Sanitarium." Messrs. Farwell & Rhines, Watertown, N. Y.—Gentlemen: We have been using your "Gluten Flour" in our house during the past season with great satisfaction, and I am convinced it is the best and healthiest flour in market. Dyspeptics thrive on it, and in all cases where we wish to build up tissue, it forms the best food that we have yet tried. I can most cheerfully recommend it to all who wish healthy and easily digested bread. Very truly, HENRY FOSTER, M. D. Send to Farwell & Rhines, proprietors, Watertown, N. Y., for circulars.

We call the attention of our readers to the advertisement of W. W. Cook & Co. on another page. The instructions accompanying each box of colors are extremely simple and the results are excellent.

Mental and physical rest scientifically applied, the most curative Baths, the most approved of the Movement and Water Cures, Oxygen, Electricity, Massage and Hygiene are among the methods employed to meet the indications of individual cases at Shattuck's Rest Cure, Bloomsburg, Pa. Special rates to clergymen and physicians.

Notice to Subscribers.

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

Scrofula diseases manifest themselves in the spring. Hood's Sarsaparilla cleanses the blood, and removes every taint of scrofula.

Business Notices.

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

SEALED LETTERS answered by R. W. Flint, No 1827 Broadway, N. Y. Terms: \$2 and three 5 cent postage stamps. Money refunded if not answered. Send for explanatory circular.

All that can be supplied towards making the natural hair beautiful and abundant is contained in Ayer's Hair Vigor. It keeps the scalp free from dandruff, prevents the hair from becoming dry and harsh and makes it flexible and glossy. It stimulates the roots to healthy action, and promotes a healthy, vigorous growth.

Passed to Spirit-Life.

Passed to spirit-life, Moses W. Griffin, at his residence in Huron, Ohio, Feb. 28th, in the 77th year of his age. The funeral discourse was given at the special request of the deceased, by Hudson Tuttle, to a large assembly of sympathizing friends.

NO POISON IN THE PASTRY IF DR. PRICE'S FLAVORING EXTRACTS ARE USED.

Advertisement for Dr. Price's Flavoring Extracts, showing a bottle and listing various flavors like Vanilla, Lemon, Orange, etc.

Advertisement for Dr. Price's Cream Baking Powder and Dr. Price's Lupulin Yeast Gems, highlighting their health benefits.

Advertisement for Light Healthy Bread using Dr. Price's Lupulin Yeast Gems, showing a loaf of bread and the product packaging.

Large advertisement for Marshall Field & Co. featuring 'Opening of Novelties in Misses' and Children's Spring Garments!' and 'Boys' Shirt Waists, In Flannel, AND American and French Percaloes.'

Advertisement for 'GLUTEN FREE FROM BRAN OF STARCH' and 'BREAD & GEM FLOUR'.

Advertisement for 'SILK PIECES FOR PATCHWORK' and 'THE 37th ANNIVERSARY'.

Advertisement for 'CATARRH CREAM BALM' and 'HAY-FEVER & positive Cure.'

Advertisement for 'HOPE AND CONSOLATION FOR THE BEREAVED' by Eugene Crowell, M. D.

Advertisement for 'VITAL MAGNETISM THE LIFE-FOUNTAIN' by E. D. Babbitt.

Advertisement for 'SPIRIT TEACHINGS' by M. A. (OXON).

Advertisement for 'PSYCHOGRAPHY' with a list of contents including 'SYNOPSIS OF CONTENTS' and 'GENERAL CORROBORATIVE EVIDENCE.'

Advertisement for 'WANTED' agents for a new book, 'Words that Burn or "Preach & Live".'

Advertisement for 'MALARIA AND CHILLS AND FEVER CURED BY THE Quaker Chill-Cake!' by Groff & Co.

Advertisement for 'THE PILLOW-INHALER! THE PILLOW-CURE, OR All-Night Inhalation' for Catarrh, Bronchitis, and Consumption.

Advertisement for 'CANCER' treatment, mentioning 'CURE FOR CANCER' and 'GOING WEST'.

Advertisement for 'MRS. R. C. SIMPSON' and 'DR. JOS. RODES BUCHANAN'.

Advertisement for 'LOVERS OF MUSIC' by sending \$2 to the National Publishing Co.

Advertisement for 'What is Magnetism?' explaining the science of magnetism.

Advertisement for 'CHICAGO MAGNETIC SHELD CO.' and their products.

Advertisement for 'WANTED' agents for a new book, 'Words that Burn or "Preach & Live".'

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Swing Inward, O! Gates of the Future

Swing inward, O! gates of the future, Swing outward ye doors of the past...

And woe to the rule that has plundered And laid low the wretched and slain...

The tall trees are crowned on the highlands With the first gold of rainbow and sun...

The soil tells the same frothy story, The seasons their bounties display...

And woe to the robbers who gather In fields where they never have sown...

And the throne of their god shall be crumbled, And the scepter be swept from his hand...

For the Lord of the harvest hath said it— Whose lips never uttered a lie...

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Tests of Spiritual Existence

In the midst of the varied interests evoked in the public mind...

After all this continued and doubtless needful discussion, pro and con...

You are aware, I think, that my wife is mediumistic in her constitution...

Through her, however, in this cautious mental condition, have, from time to time...

Under these circumstances, and from the fact that we very seldom...

When I came in, some time after my wife told me of a "troubling" experience...

She then (through the medium) seized me forcibly by the arm...

There was considerable added touching still more intimately upon family affairs...

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His Sermon on the Growth of the Spiritualist Idea

Heckler's Theatre was crowded from pit to dome Sunday evening, March 18th...

"The world has moved forward," he continued. "We are living in an age of electric machines...

After alluding to the sacrifice of animals as practiced by the Jews...

Brother Bowker assumes that Balaam, Abraham and Sarah, the Apostles...

When we refer upon such incidents in spiritualistic experiences...

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A Teaching Incident

A pathetic scene occurred a few nights ago in a parlour on my town street...

"Why do you bother me?" he said, impatiently. "Go home. I'll come when I'm ready..."

The night was cold and stormy. An icy sleet was falling, driven in every direction...

"Father, dear father," she began, speaking low but passionately, "I cannot leave you here..."

The man's features worked convulsively; he looked about him once half-desperately...

"The man's features worked convulsively; he looked about him once half-desperately..."

"The man's features worked convulsively; he looked about him once half-desperately..."

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Notes and Extracts on Miscellaneous Subjects

There are 98,128 women millmakers in England. Berlin has but one church to 50,000 of its inhabitants...

Three lepers were recently captured within one week by the Coroner of San Francisco.

William Holman Hunt has finished his picture of the "Massacre of the Innocents" and he wants \$100,000 for it.

Pope Leo XIII. thinks the evils of the working classes arise chiefly from their abandonment of religious principles.

As the Milwaukee exposition is not to be opened Sunday, the Liberal League of that city has decided to start a rival exposition.

Dr. Joshua Thorne has presented to a Kansas City Masonic Lodge the Masonic apron worn by George Washington, who was presented with it in 1794.

Mary is the most common of all names in England, there being 6,819 out of every 50,000 individuals answering to it.

Among the extreme propagations by a Boston temperance society is that "the use of tobacco for the gratification of the appetite is a sin against God and humanity."

Mrs. Rachel Hayward, an English lady, has been engaged as professor of elocution in the Cincinnati Law School, and the innovation has been received with favor.

Yellow Hawk, formerly a Dakota Indian chief, but now pastor of a self-supporting Indian church, is making a good impression among church people in Danbury, Conn.

Carlisle Cook Emerson through the worst parts of London, from the gin mills to the House of Commons, making him all the while, "Do you believe in a devil now?"

The London Lancet expresses the belief that the teeth of man are being evolved into brain matter, and that as he increases intellectually his masticators become unnecessary.

The supplying of sponges for the soft flesh of wealthy and high-fed New Yorkers has become quite a trade in itself. \$15 to \$20.

Recent Scottish statistics show that, although a drinking place is not allowed to be kept open on Sunday in Scotland, the convictions for drunkenness on Sunday numbered 2,496 last year.

Many physicians of small practices in London keep chemist shops, and, on certain hours each day see patients, prescribe, give advice and furnish medicine for the bagatelle of one shilling each patient.

Spiritualism. There are strong reasons why a man may conceal his knowledge of the facts of Spiritualism...

The Labor Problem. I noticed an article by Hudson Tuttle on "The Great Social Problem" in your issue of the 21st ult.

A New Departure. To the Editor of the Religio-Philosophical Journal: S. D. Bowker, a former pastor of the Baptist church...

A Dead Woman's Features Shining out Through those of a Dying Child. "H. E.," a Newark lady, writes to The Sun as follows...

Married. Since our last issue, Mr. Alfred Denton Oridge, associate editor of the Oregon Herald, and Miss Eda D. Durkee of Portland, have been united by the bonds of wedlock.



Letter from England.

Having dealt, in a previous communication you were good enough to insert, sir, with the condition of Spiritualism in our metropolis, let me redeem a promise then made to give you readers a bird's eye view of Spiritualism in other parts of the United Kingdom. At the present time we have a number of more or less healthy and active local societies in nearly all our centres of commerce and industry, the three most noticeable being those at Blackburn, Liverpool, and Newcastle-upon-Tyne. In the first named there is just upon the point of completion a newly erected hall, capable of seating upwards of one thousand persons. It has been built through the enterprise of a local Spiritualist, and will be utilized for all progressive and reformatory purposes. By the time these lines reach you it will have been formally opened, and our work will then stand, in Blackburn, upon a plane higher than ever before. There are a number of good and earnest men in the town, and when our cause was almost a by-word and a reproach in Blackburn, the present writer has faced angry and excited audiences, and borne not a little insult for the truth's sake. Now more prosperous days have come. May they long continue.

In Liverpool the cause has always been kept well to the fore, and is now in a more flourishing condition than has been the case for many years. Here, too, a large hall is in process of erection, the funds being raised by local efforts. Upwards of \$10,000 are being expended, and in the result there will be a beautifully appointed hall, and a large dwelling house, which latter will be utilized as offices, library, Children's Lyceum, science rooms, etc. The inauguration is expected to be sometime in June, and quite a gathering of the old and true workers is being arranged for.

In Newcastle quite a revival of the old time prosperity to the society is being experienced, and many past burdens and difficulties being removed, there is every probability of a great and useful future for our cause in the great coalfields of the north.

In our midland counties, Birmingham, Walsall, Leicester, Nottingham, and Belper are the important centres, and in each there is important work being done. In Birmingham the brunt of the work has for many years been borne by Mr. and Mrs. Groom, whose self-denying labors are beyond praise. Mrs. Groom is a good trance speaker, and an excellent clairvoyant of the J. Frank Baxter class, and frequently gives some twenty-odd descriptions from the platform, which are all, as a rule, recognized. Mrs. Groom is in a position that enables her to do a large voluntary work, which is creditable alike to her heart and head.

In Walsall there is a fairly good society, and meetings and sances are maintained with satisfactory results. Commercial depression, however, tells rather heavily there, and consequently the present public work is under some restriction.

In Leicester, famous for its almost unanimous condemnation of the compulsory vaccination law, there is an old established society, which for many years has kept the cause before the public. The writer, some thirteen years ago, held the first public meeting there for lectures, as he has done in many of the now famous centres of English work, and since that time there has been a steady advance in the extent of the work. But here, again, the prevailing commercial depression somewhat cramps the work.

In Nottingham the work is neither so wide in extent nor useful to true Spiritualism, as in former years. Deaths and removals have taken away the older liberal workers, and their places are now filled, in part only, by a class of activity that can only be described as sectarian and Jesuan, and that, too, upon an almost fanatical plane, since liberal (or as designated) anti-christian speakers have been rigidly tabooed.

In Belper, things are very different—a broad catholicity of spirit and thought animates the Spiritualists of this pretty little township, and as they are provided with a meeting place by the generous liberality of Mr. W. P. Adhead, they manage to secure the best available talent for their platform, asking only truth and honesty. The brothers Adhead are, indeed, true types of the real Spiritualist. Just and honorable men, earnest and devoted to our truths, and with sympathetic feelings to the sick, the erring, and the distressed. I know personally of their kindness, and in many ways seen reason to esteem them as being Spiritualists in the truest sense. Would that we had more like them.

Manchester has several societies; but one really good one would do better work, and add more dignity to the cause. Here again a species of sectarianism obtains, the inevitable result being to retard our work. In Walton, Rochdale, Pendleton, Bury, Littleborough, Bacup and other places around Manchester, there are societies holding meetings, public and private, and each shedding light upon the problems of life, death and immortality.

Further north, in the county of Yorkshire, we have Leeds, Bradford, Halifax, Sowerby Bridge, Keighley, Bingley, Huddersfield, and one or two smaller places where good and excellent work is being done. A very useful organization, styled "The Yorkshire District Spiritualists Committee," exists in the county named, and by engaging a speaker to visit the towns embraced in the plan of operations minimize the cost of the work, and utilizes the time and talents of the speaker to the utmost advantage for all concerned. As some of the societies are not able to secure the services of our best speakers, by themselves, the above committee by so doing, and sending such speakers to these weak societies, does good to them and the cause at the same time. But Yorkshire has always been a celebrated county in the history of our cause, and Keighley, Halifax and Sowerby Bridge are places that were celebrated twenty years or more ago, while Wakefield, Gawthorpe and Ouse, though not so active now, as formerly, were one time centres of activity whose work has left an indelible impress upon the annals of British Spiritualism, by reason of the efforts made in regard to the establishment of children's progressive lyceums.

On our north-west coast the busy town and port of Barrow-in-Furness has done a large work, and has sustained an excellent society. At present, owing to "hard times," there is not so much public activity, but, privately, the friends are as active and devoted as ever.

Scotland is now exhibiting an amount of activity that is fair to equate to the best work done in other parts of our little island, for in the north-east coast, Glasgow, there is a very active and successful society in full bloom. In the west coast, Glasgow, there is a very active and successful society in full bloom. In the west coast, Glasgow, there is a very active and successful society in full bloom.

amplified for prosperity. The Sunday services are fully attended, the capacity of the hall being the only restriction upon the numbers; indeed many are refused admission for lack of room. The private receptions, circles, etc., by Bro. Wallis are crowded upon each occasion, and a unity, earnestness and sincerity of purpose knit all concerned into a truly fraternal union. Mr. Wallis's work has been a signal success, and he and his guides are alike to be congratulated thereon. As a man and a medium, he is all that can be desired.

In the far west of England we have societies in Plymouth and Exeter. In the former there is a numerous body of adherents, and regular meetings are held, addressed by France and normal speakers. For some time Mr. E. S. Clarke was the regular speaker, but he has now accepted the pulpit of the Unitarian Church in the neighboring town of Devonport. I have a very warm personal regard for friend Clarke, and though he has been taken to task for "deserting" Spiritualism, I cannot join in condemning a man who goes where his conscience urges him, and to the work he feels himself called to engage in. I recently occupied his pulpit, and received a cordial invitation from the Trustees of the church to do so again on my first available opportunity. The Plymouth Society is carrying on a good work, and is making an impression upon the spiritual density that prevails around it.

Exeter, an old cathedral and excessively conservative place, is heavily handicapped in its efforts by the above considerations; and by the additional fact that those hitherto attracted to our standard are more rich spiritually than otherwise. One good soul has borne nearly all the charges of the work, which has been no small tax upon him. Let us hope a better future will soon dawn. In Bath, and Bristol, our cause chiefly flourishes in private, but among a class that are cultured and thoughtful.

In the principality of Wales, Cardiff is at this time the only point where any real activity is disclosed, and for some years past there has not been much done of a public nature; yet in past times there was a large amount of effective work done. It was here that Messrs. Spriggs and Sadler were developed, and the services of these two most able mediums have become historical in their importance. Miss Samuels, a speaking medium of remarkable gifts, was also developed there, and what with public meetings and private circles, Cardiff has a record to be proud of.

Roughly then, sir, the foregoing presents a bird's eye view of our cause here at this time, and your readers may justly ask what fair and sober-minded conclusion ought to be arrived at regarding the true status of our cause and work in Great Britain? In reply I must crave the patience of my questioners until a subsequent occasion when, instead of dealing with such an important matter at the far end of a letter, I can devote to it the amount of time and space so important a topic justly requires.

But, in closing, let me add a few words of a personal character, which, let me trust, may find a pleasant welcome from old-time friends on your side, sir, and not be without interest to others whom I may meet hereafter. For the past ten months my health has been subject to a series of failures that have from their recurrence somewhat seriously affected it, and acting upon the advice of good and tried friends in, and out of the form, I am arranging to take an extended tour nearly round the world. I purpose, accompanied by my good wife and our only daughter, spending some two years or more, in the United States, which we shall reach this summer in time to visit Lake Pleasant, and after that I desire to obtain engagements at such places, and for such times as opportunity may afford. Probably my first year will be spent East, my second West, and my third on the Pacific Slope, whence we shall depart for Australia, New Zealand, the Cape, etc. I feel sure that the earnest championship of the facts and the principles of right, justice and truth that pertain to the philosophy of Spiritualism by my guides, will win for them in your great country that same esteem that has been theirs for the past sixteen years in all sections of our country here. I shall, in due course, hope to visit Chicago, and let me trust, meet the editor of the JOURNAL, and many whose names are but at present known to me. Should this intimation inspire any one to write me, annexed is my permanent address. In the mean time I remain in fraternal bonds a fellow-worker for truth and right. J. J. MORSE. 16, Dunkeld St., West Derby Rd., Liverpool. Feb. 27, 1885.

Sensible Advice to Bostonians.

The Boston Herald, referring to Prof. William Everett's recent address delivered before the New York Free Trade Club, says: "Every true Massachusetts man has the making of a mungwump in him. He took in independence with his mother's milk and his father's admonitions." Whatever may be said of "every true Massachusetts man," it is certain that the majority of the people born and bred in this State are just like those of other States, governed in their beliefs and actions by tradition and custom. Every "true" New York man or Iowa or Kansas man has as much independence probably as a "true" Massachusetts man." We may here remark that, if leading Boston papers and speakers would discuss events and topics of national interest more from a national point of view, and not as though Massachusetts were the United States, and Boston the capital of the Union, they would show more breadth and liberality than they now evince, and their influence would serve to counteract the impression which has obtained in the Middle and Western States, that Boston is provincial, exclusive, and conceited,—an impression which is certainly not true in regard to the mass of the people of this city.—The Index, Boston.

Lulu Hurst and Muscular Force.

To the Editor of the Religio-Philosophical Journal: Prof. S. Newcomb thinks he proves that Miss Hurst acquires her feats by muscular force, because she pressed the scale beam up forty pounds in one of them. That at the best is a hasty inference, because the same effect would follow if it were any fluid or spiritualistic force other than her own operating in and through her. Is it the exertion of the gun which makes it recoil at the discharge of its explosive contents? It is not possible in accordance with the known laws of physics for any force to be projected without a base or background against which it recoils. Action and reaction are equal. Gas or water cannot escape from a pipe unless its retroactive and propulsive forces are equal. If a subtle unmaterial force of any kind, whatever, acting according to any known laws, were to operate in a projected form, it would be equal to any other force.

Arrogant M. D.'s and Gen. Grant.

Gen. Grant is suffering from a cancer, and is very ill. Certain doctors of the old school are treating him. Dr. North Adams, an intimate friend, sends to North Adams, Mass., for W. K. Brown, a cancer specialist, who had cured the father of S. B. Kilkins of a malignant cancer in the mouth. Fred Grant joined Senator Chaffee in asking Mr. Brown to come to New York and see his father, but they did not consult the high and mighty doctors who had him in charge.

Mr. Brown came, called on Fred Grant, and was given a letter of introduction to Dr. Douglass, who refused to have him see Gen. Grant, but wrote a note to Dr. Baker enclosing the family note to him.

Mr. Brown had a cool reception from Baker, who refused to allow any treatment of the sick and suffering patient, unless he could know what remedies were used. The specialist did not wish to make known his remedies, but said he would if he failed to cure, that he did not come as an intruder, but at the wish of the family. Dr. Baker finally agreed to leave a note at Gen. Grant's house by which Brown would be admitted to see him at half past two in the afternoon, but on calling at that hour, Fred Grant met him at the door and said no such note had been sent, but the doctors had been in council. A "regular," of course, has a right to break his promise to a "quack." On the 12th instant, Mr. Brown said that unless sent for he should leave for home the next day, and also said to the special correspondent of The Detroit Post.

"From what I am told by Gen. Grant's physicians I am positive the case is curable. My father's case was a much worse one. He had a cancer in the roof of the mouth which had been operated upon time and time again, but finally yielded to twenty-one months' treatment. Every man's life, whether he is a beggar or a king, is worth fighting for. I am told that so far no remedy of any kind has been applied in Gen. Grant's case, the effort being only to make him comfortable and let him die as easily as possible. If he were a poor man they would go to work to cure him by some process or other. There is no reason why they should delay because the patient is Gen. Grant."

The doctors would not talk with the correspondents, save that one of them condescended to say that he thought they would not allow any outside interference in the case.

If the Grant family allow these doctors to rule, of course they will not, but the question is, whether, in such cases, the family have any rights which the doctors are bound to respect. In President Garfield's case the family were overruled and the poor man was tortured for months by stupid surgeons probing for a bullet that they did not come within a foot of. In this case Gen. Grant is pined with cocaine to relieve pain, and a man who has cured a worse case of cancer is snubbed and insulted and the family are again over-ruled—the suffering patient in fearful agony meanwhile.

It is the old story of professional arrogance and assumption. The people must declare their independence of these overbearing and privileged characters, and the physician must win respect by his real merits and his just regard to the feelings and rights of others.

Doctors, animated by this same spirit of selfish arrogance, are besieging the legislatures of Michigan, Wisconsin, Massachusetts and other States asking for a more stringent "bill to preserve the public health"—that is, to preserve their monopoly to cure or kill. The doctors, the interested parties, wanting all the fees, ask for such a bill; the request did not start from the people, and is not urged by them. GILES B. STEBBINS.

How Doctors Disagree.

The doctor who was sent for by Mr. Elkins in the belief that he could give valuable advice in regard to the treatment of Gen. Grant has returned to his home without being permitted to see the distinguished patient or offer any suggestions as to his cure. The physicians in charge of the case would have nothing to do with him. Yet, in the opinion of so intelligent a man as Mr. Elkins, this doctor is a specialist of remarkable skill and success in the treatment of cancers. Already some people express the belief that a grave mistake has been made in not permitting the specialist summoned by Mr. Elkins to take charge of Gen. Grant's case, while others applaud the determination of Dr. Douglass not to permit the alleged expert from North Adams even to see the patient. It is always the case nowadays that the illness of a distinguished man is certain to cause disagreements between the doctors and a vast amount of controversy among people who cannot claim to know anything whatever about the matter.

Lord Beaconsfield's last illness was the occasion of a bitter conflict between physicians of opposing schools, and every Englishman felt called upon to take one side or the other, even though conscious in his own mind that he knew nothing about the matters in dispute. So during Garfield's illness there was a constant jangle between physicians of the same school as to the proper mode of treatment, and the matter was taken up and debated throughout the country as though it were a political issue, to be decided according to the opinion of the majority. Yet the people were hardly to be ridiculed for their conflicting opinions, since each view had some doctor to support it, and the physicians were as deeply involved in the controversy as the multitude. The customary difference of opinion is being rapidly developed in Gen. Grant's case. No sooner did the physicians announce that the cancer was the result of excess in smoking than similar cases were reported in all parts of the country. But now comes an English medical journal of the highest authority declaring that the trouble could not proceed from such a cause, and that the danger of a cancer resulting from excessive smoking is infinitesimal. Who shall decide when doctors disagree?

There may be such a thing as a science of medicine, but it is evident the people generally are not so convinced. Take two men of high intelligence and accustomed to forming reasonable and careful views on all subjects, and one will have firm faith in methods of cure that to the other seem arrant quackery. The fact is, that people generally employ doctors and take medicine entirely as a matter of trust and confidence, and if there is any science in the treatment they know nothing whatever about it. Nor is there any lack of evidence that with many doctors the practice itself is quite as much a matter of faith as of science. With most people medicine is purely a matter of faith, and hence the conflict of views whenever a case comes up that attracts general attention. And of such times the doctors often furnish evidence that they are not much wiser than the people.—Chicago Tribune.

Little girls in India wear gold rings in

General News.

The federal court at Boston has decided the stockholders in the defunct Pacific National bank must pay the second assessment of 100 per cent. levied by Comptroller Knox. This makes a net loss of \$2,000,000 to the owners of the concern. The czar has assured Emperor William that the peace of Europe has not been threatened by the Afghan question. John Lipp, assistant postmaster at Lincoln, Illinois, having been run down by detectives, confessed having rifled registered letters, and restored \$600 thus obtained. Richard Woodward, a London banker, is soon to marry Miss Kate Hastings, of New York, a daughter of the deceased journalist. England is collecting in the Thames an enormous fleet of transports, and temporary buildings have been added to the arsenal at Woolwich. John F. Whitaker, an old resident of St. Paul, killed himself, leaving a large family of children. A party of twenty-four Chinese have arrived at New York, bound to British Columbia, and will not be allowed to land on either coast. It has been decided by the English War Office to build a military hospital at Port Said, the entrance of the Suez Canal. Dr. Friedrich Theodor Frerichs, the eminent physician, is dead. He was born at Aurich, Hanover, March 24, 1819. The reports of further encroachments by the Russians on the Afghan frontier are indignantly denied by St. Petersburg officials. The Parnellite members of the corporation of Dublin decided to oppose the adoption of any address to the Prince of Wales, though disclaiming any wish to show disrespect. The Grand Trunk Railroad near Stratford, Ont., is blocked by the wreck of a heavy freight train, caused by a broken rail. Eleven cars were derailed. No persons were injured. Zebehr Pasha, the noted Egyptian statesman and general, has been arrested and taken aboard the British man-of-war Iris, because he has been in continual correspondence with El Mehdid. He will be kept prisoner in Cyprus. The last section of Canadian voyagers sent to the relief of the British in Egypt is en route from Korti to Cairo, and will speedily sail for England. The government refuses to accede to their offer of continuous service for double pay. Mr. Davies caused a sensation in the Ottawa, Ont., Parliament by reading an old manifesto, signed by several men who are now members of the government, in which they favor the annexation of Canada to the United States. The determination of the people of San Salvador, Nicaragua and Costa Rica to resist incorporation into one republic under the domination of President Barrios, of Guatemala, continues steadfast, and the fall of Barrios is considered certain. The United States has 13,501,206 milch cows. Ireland is to have another electric railway extending from Bessbrook to Newry. A hay crop of two and a half tons to the acre will carry off 450 pounds of mineral matter. The Missouri Legislature has passed a law requiring the display of a placard on the plates on tables where imitation butter is used stating that oleomargarine, butterine, or suene, as the case may be, is furnished at those tables. The Legislature of Colorado is considering a bill which provides that all restaurants, hotels, and boarding-houses where these commodities are used there shall be displayed in the

living-rooms a sign stating that the butter or pound used here is butterine, oleomargarine, etc.

Mind in Nature. The first number of this new magazine is before us, and in all that goes to make a pleasing appearance it is a success. The publisher, evidently has fine esthetic taste. It will be largely devoted to psychical questions. Mention of the contents of this number must be deferred another week.

Dr. J. K. Bailey spoke at Baltimore, Md., Sunday, March 1st. He spent a portion of "Inauguration Week," at Washington, D. C., and enjoyed a pleasant visit with the veteran lecturer, Thos. Gales Forster and his excellent companion. The Doctor informs us that he is domiciled at Scranton, Pa., where he may continue to be addressed, P. O. Box 123.

On Thursday evening, March 19th, Mr. William Jackson Armstrong, the well-known journalist, will lecture for the Star Course at Central Music Hall. Mr. Armstrong was for some time Inspector of United States Consulates in Europe, and has spent many years in travel. His position under our government gave him very favorable opportunities to study the habits and customs of all the great nations of the Continent. Many excellent articles from his pen have appeared in the leading periodicals. His subject will be "The Nihilists," and is the same lecture that he delivered in the National Capital at the earnest solicitation of one hundred members of the Senate and House of Representatives.

The British army now has a field kitchen which does its work while on the march.

Cuticura. A POSITIVE CURE for every form of SKIN and BLOOD DISEASE FROM PIMPLES to SCROFULA. ECZEMA, or Salt Rheum, with its agonizing itching and burning, instantly relieved by a warm bath with CUTICURA SOAP and a single application of CUTICURA, the great Skin Cure. This repeated daily, with two or three doses of CUTICURA RESOLVENT, the New Blood Purifier, to keep the blood cool, the perspiration pure and untrilting, the bowels open, the liver and kidneys active, will speedily cure Eczema, Tetter, Ringworm, Psoriasis, Lichen, Pruritus, Scall Head, Dandruff, and every species of Itching, Scaly, and Pimply Humors of the Skin and Scalp, with Loss of Hair, when the best physicians and all known remedial fail. CUTICURA REMEDIES are absolutely pure and the only infallible Blood Purifiers and Skin Beautifiers free from poisonous ingredients. Sold everywhere. Price, Cuticura, 50 cents Soap, 25 cents Resolvent, \$1. Prepared by POTTER DRUG AND CHEMICAL CO., BOSTON, MASS. Send for "How to Cure Skin Disease."

Pure-White, always Uniform-Reliable. MAGNETIC SOAP, MILWAUKEE, WIS. GUARANTEED NOT TO INJURE THE FINEST FABRIC. BE WARE OF IMITATIONS. UNDISPUTED FACTS. 1st—Washing clothes in the usual manner is decidedly hard work. There is an easier way. 2d—The labor never can be made less until a new method is adopted. Are you willing to learn a better way? 3d—More clothes are torn to pieces on the washboard than are worn out on the person. Try our better plan. DIRECTIONS FOR USING. Take one bar, cut into thin shavings, boil in one gallon of water till thoroughly dissolved, pour this solution into six gallons of HOT water; put in as many clothes as the solution will cover; let them remain for twenty minutes. Take the pieces much soiled and rub in the hands; you will find your clothes will be as clean as if you spent hours with the ordinary resined Soap in the usual way. After washing, thoroughly rinse. When one lot of clothes is removed, replace with another. Each bar will do the washing for a family of 12 persons. IT IS ENTIRELY UNNECESSARY TO BOIL THE CLOTHES WHEN USING MAGNETIC SOAP. Persons who are obliged to use hard or alkali water for laundry purposes will be delighted with MAGNETIC. It will work perfectly in any clean water. ELEGANT Rose Vine FREE! Panel Picture. Consumers will receive with each 12 bars of Magnetic Soap an elegant Panel Picture, size 14x24 inches, lithographed on cloth backed paper, in 14 different colors, representing a Rose Vine in full bloom. The panel is a work of art, and worthy to adorn any lady's parlor. If YOUR GROCER does not keep the soap, order it for you of the Manufacturers, or of ANY WHOLESALE GROCER in Wisconsin, Michigan, Indiana, Illinois, Ohio, Western Pennsylvania, Western New York, Iowa, Minnesota, Dakota, Nebraska, Kansas or Missouri, and the Soap is rapidly being introduced in other sections. It has been on the market for the past several years with constantly increasing demand. CAPACITY OF FACTORY TWELVE MILLION BARS.