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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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MASONIC MEMORIAL SERVICE

At the Park Theatre, Boston, March 8th, 1885.

An Eloquent Address Delivered by Rev. M. J. Savage.

After the exercises peculiar to Masonic Memorial Services, Rev. Minot J. Savage stepped to the centre of the stage, and delivered the following address:

An occasion like this brings us once again face to face with the world-wide, age-long mystery of death. From that time which we may picture by the imagination, when in the far-off ages the first mother or the first friend for the first time bent over and raised hot tears upon the first dead face, until to-day, this grave of ours has been asking these same questions: Why need woe? What is death? Do those who have died live again? If they live do they remember us? Do they love us as of old? Do they know how we sorrow for them? Are they aware of the burdens that press heavily upon our hearts—of the tears that fall from our eyes? If they are, do these sorrows of ours interfere with the perfect bliss in which we love to think they are dwelling? Or do they only look upon us as we look upon the passing sorrow of a little child, regarding its tears only as few drops upon the petals of a flower, which the first pleasant wind will carry to pass away, leaving them only fresher, brighter than before? Do these that we love when we say good-by to them, as we say for the last time, cease to exist, or have they only begun that which may truly be called life? I never feel so firmly persuaded of immortality as when I stand looking upon the face of one that we call dead, for I am compelled to think of what is here and of what was here only a few moments ago, and to ask, "Whither has it gone?" Only a little while ago these eyes looked love and tenderness; only a little while ago and that hand was capable of clasping its feeling of good-will and of tender care; only a little while ago and the still feet that will never walk by the way, were ready to run on errands of mercy and brotherly help—

ONLY A LITTLE WHILE AGO the pulse now still throbbled with emotion, and all the passions of life thrilled through every part of this now cold and silent frame. And yet all that these senses of ours can deal with is still here. The body may weigh as much; it may look the same; it may feel the same. And yet that which made the man, that which made the woman, that which made our friend, that which we loved, that which we loved us, is here no longer. Where is it, then? Has it ceased to be? I for one cannot believe it. It has passed beyond the reach of our present senses, but I do not believe that it has ceased to exist. And it is nothing in the way of argument against this faith to tell us that we cannot see these friends no more; that we can't see their hands no more; that we can't hear their voices no more. For we have learned the lesson of modern knowledge but poorly if we do not by this time understand that the mightiest forces of all the world are these invisible forces—forces which we cannot touch with our hands, forces which we cannot see with our eyes, forces which we cannot hear with our ears. Can you tell me why it is that the needle of the compass always turns toward the pole? Can you explain to me the law of gravitation? Can you unriddle for me the faithless mystery of the electric force? The mightiest things of

the universe are intangible, inaudible, invisible things. Is it, then, so surprising a mystery that we should not be able to follow our friends after they have gone out of sight, reach them still by means of our physical senses and know what kind of life they lead? No. The mystery of this world is not confined simply to this great fact of death. Read for me the mystery of any one of the commonest facts of the universe, and I will read for you the mystery of all. As Tennyson so forcibly and beautifully puts it, as he looks at a little flower that he has plucked from the crannied wall:

Flower of the crannied wall,
I pluck you out of the crannies.
I have you here, root and all in my hand,
Little flower, but if I could understand
What you are, root and all,
And all in all,
I should know what God and man is.

THIS MYSTERY OF DEATH, then, is only part of the universal mystery of life, and so far as any thing that modern science can say to the contrary, there is no reason why we should not clasp to our hearts the faith that these which we call dead are close about us. I do not know, friends, that they are. I trust, I hope, I believe. I bring you no revelation; I offer you no claimed demonstration, I only tell you the hopes, the trusts, that no man's knowledge can contradict, that spring out of the love and loveliness of the human heart. There is no reason why we should not believe that our dead, if we will, are living in some beautiful world that occupies substantially the same space with this. There may be a spiritual universe no more than a mile away. Our friends, for aught we know, may walk our streets and enjoy the beauty of our sunsets, our climates, our hills—may live on this same old planet, invisible, intangible and inaudible—yet real as are we. I believe, then, friends, that those we have lost are still alive. Nor do I believe that we can be in doubt concerning so large a part of this mystery, because God chooses to draw a veil, and forbids us to look beyond it or lift even a corner that we may see what is behind. If that life is something higher, something different from this—a magnificent advance upon it, and it is this, if it is anything—then in the nature of things we cannot know it until we have grown up into it by our own personal experiences. Let me take to-night my little boy upon my knee, and can I, with all the wisdom or eloquence of which any man might be master of, make him understand what it should be to become a man? Can I tell him what manhood means until he is a man? Is it strange, then, that we must wait until we have grown up into the fullness of the perfect state of the immortals before we should know

WHAT IMMORTALITY MAY MEAN?

and, friends, I do not believe that this other life is something poorer, something less than this. We are accustomed to talk of a shadowy, ghostly, perhaps ghastly, world. We have inherited from the ancients the belief that the dead become shades. You will remember that Homer puts into the mouth of Achilles words, saying that he would rather be a keeper of swine at the bidding of a cruel master here on earth than be the king of all the dead. For they believed that those who died went down into a veritable underground cavern beneath the earth and led there, away from the sight of the green fields, the flowing rivers, the beautiful trees and bright blue sky, a life unreal. But I believe those who have gone from us have taken a step higher—gone into a life more tangible, mightier, broader, deeper, truer than this. If there are any shades, then we are shades, and we press on to overtake the reality of which they have become a part. Such is my hope concerning all those whom we have loved and lost. What then, shall we do, friends? How shall we honor them? They need no service that we can any longer render. We can honor them best by being nobler than they were at their noblest; by imitating their virtues, and striving against the faults they possessed, if they were faulty in anything; by completing the work which they left unfinished; by seeing to it that we serve those that need service; that we help those that stand in need of help; that we lift up those bound down, and bind the broken, and stimulate, strengthen and comfort all those that in any way we can aid. And if to-night we were gifted with a sense of hearing fine enough so that they or any one of them might speak to us, what, think you, would be the dead one's message? Could not the silence of these lips awake into speech once more to-day with their sweet tones of old-time love, what last words, think you, would they say?

The speaker then read the following original poem:

THE DEAD ONE'S MESSAGE.
Could now the silence of these lips
Wake into speech once more to-day
With their sweet tones of old-time love,
What last words, think you, would they say?
"Weep for me tenderly; for I,
Were you here lying in my place,
Would press my warm lips on your face,
And rain the hot tears on your face."
"For is it not death's sting to know
That, however happy, still apart
Our pathways lead us, while the old,
Strong love still yearns within the heart?"
"And, when this body's laid away,
I'd have you my low earth-bed make
All fresh with grass, and sweet with flowers,
And sacred for the old-time's sake."
"But then, sweet friends, look up and on!
Let sunshine all the clouds break through;
And do not, for my sake, forget
What for the living you should do!"
"Let not the shadow of my loss
Darken the path the living tread;
But let the memories of my past
Still cheer and help though I am dead."

"These ears can bear four words no more,
However fondly you may speak
For my sake then, with words of love,
The living cheer, and help the weak."
"My heart, now still, no longer aches:
But weary thousands watch and wait
Through dreary nights and hopeless days;
Help them before their sad hearts break!"
"Your willing hands for me have wrought;
But now I need your help no more,
The service you would render me
Give those who suffer at your door."
"Cherish my memory in your heart!
But, lest it grow a selfish thing,
Make channels for a thousand streams,
Of which my love shall be the spring."
"So from the grave I still may speak;
Still help the sorrowing world to bless;
Still live, though dead, and swell the tide
Of human love and happiness."

AN ADDRESS

Delivered at the Funeral of N. H. Jorgensen, Chicago, Ill., March 17th, 1885,
By Geo. F. Westover.

(Reported for the Religio-Philosophical Journal.)

The death of this wonderful man has brought us face to face with some of the most mysterious problems of human life. With the blood of nobility in his veins, with the learning of a savant and the mind of a philosopher, addicted to no vice and never guilty of excess, he has died a pauper in the land of his adoption. The richness of his intellect was surpassed by the poverty of his purse. In the last few years of his life, he has had but the rags of charity to clothe his shrinking limbs; but, made holy by the magic of his virtues, they have now blossomed into immortal jewels and garments of perpetual beauty. In the plan of human society, success wins applause; failure is visited with reproach. In the prevalence of human selfishness, it matters not whether success be the reward of a too unscrupulous disregard of the wants and sorrows of others, or whether the want of success be owing to the fact that the man is of too grand and unselfish a nature to first provide for himself. Prosperity is the index of selfishness. It may be commendable, in the economy of life, for a man to have enough anxiety about his own wants, so that he will provide against penury and suffering; but if he be absolutely generous and totally unselfish, he will doubtless, as did the suffering hero who has gone, become at last a burden upon the charity of those whose greater selfishness enables them to have means with which to succor the distressed. Thus it is that a divine like charity may bring misery, laying the happiness of life a free sacrifice upon the altar of human love. Such was the character, such was the experience, of the remarkable man, to whom we now pay the last of human tributes.

Nicholas H. Jorgensen was born of wealthy parents, members of an old and proud family of the noble aristocracy of Denmark. When a young man, so rapid was his progress in learning, and so great a taste did he manifest for the study of languages and science, that he was sent to the University of Copenhagen, where he graduated with distinguished honors, and was immediately placed in a theological seminary, that he might be fitted for a priest in the Church of his fathers. His inquiring mind was not contented with passively receiving the tenets and dogmas of the Church from the lips of his gowned professor. His thoughts struggled for liberty, and he gratified his taste for research and his thirst for the study of languages. In his eager studies, he read the philosophies of the ancients, the speculations of Roman writers, the religious poetry and traditions of the imaginative Greeks and the modern works of the great philosophers of Germany and France—each in its native language. He mingled with the people. He studied the laws of his country. He saw where the superstitions of his church were a burden to his countrymen. His heart groaned at the selfishness and corruption of the clergy, at the ignorance and oppression of the masses. He severed himself from his seminary. He went out from his church, and denounced its fallacies and its corruptions. He became intensely anxious to devise some way to elevate the working classes—a problem which never afterwards gave him rest. He wrote odes upon the purity and the beauty of rural life. He devoted himself and his wealth to help the tillers of the soil. He wrote and published books on different branches of farming; on the chemistry of the soil and of plants. In the meantime, he had begun the study of the English language, that he might become familiar with the advanced thoughts of the great school of writers who have since given us the most learned and marvellous results of their researches in science, and their profound studies in philosophy. While his knowledge of English was still imperfect, he wearied of his fruitless efforts in Denmark, and, taking his fortune in gold, his rich personal trappings, his body servant and his rifle, he came to America.

In New York, he realized the radical difference of the laws from those of his native country, by discovering that his servant, who was bonded to him under the laws of Denmark, became a free man—loosened from the bonds. At first, he rebelled at losing his servant, but immediately saw the justice of the law, and said it was good. From one experiment to another he drifted, always with lessening fortune, until at last he purchased three hundred acres of land in Wisconsin, and at once set to work to use his lands for the benefit of the poor who surrounded him. He laid out gardens and parks, highways and roads interesting each other, builded bridges and houses and hamlets—all

that the poor people might be improved in their tastes by his example, and that he might furnish them with employment and with homes of comfort. The whole neighboring country knew his unbounded generosity. He never refused to buy anything a poor man or woman or child had for sale; and never refused to give to whomsoever asked, until his fortune was wasted, his lands were sold, his velvets and jewels were exhausted, and he found himself destitute. It was too late to receive aid from his native land. His parents had departed life, and his brother, though a distinguished man in the kingdom, had, by a radical life in politics, lost much of his fortune.

Fifteen years ago, Mr. Jorgensen came to Chicago, and then adopted, and ever since considered, it as his home. Here, for many years, and indeed as long as his wasting body could sustain the toll of business, he acted as a clerk and scribe in an office of lawyers. When growing feebleness made it impossible for him longer to do any service, he could but rely on those who knew and loved his many virtues. At last, he is here.

He was truly a wonderful man. As a scholar, he had few superiors. He could read eight languages, and he could read, write, speak, and even correct proof in Danish, German, French and English. He became almost faultless in his knowledge of English; spoke it with remarkable accuracy, and, in manuscript, never made an error in spelling, punctuation or construction of sentences. He was a student of sciences, and yet, in the days of his old age and feebleness, he devised schemes for mechanical powers that were at war with every principle of philosophy.

The load that overburdened the strange and unhappy life of this grand old sufferer was, as his history shows, his too unbounded sympathy for others in distress, his too absolute unselfishness. It was this which kept him in poverty, made him a victim for the arts of designing acquaintances, and brought him disappointment, grief and sorrow.

None but the rich can oppress; hence he was always on the side of the poor. He despised authority and tyranny; and, as governments are so often tyrannical, he despised almost all the forms of government. Had he lived in an age when human life was of little or no value, when ignorance and superstition governed the chief nations of earth, when to be accused was to be condemned, like the great Nazarene, he would doubtless have been put to death by the officers of law and order, for treason; though he might thereafter also have been canonized by the superstitions, as a saint, or worshiped as an individualized attribute of omnipotence.

He practiced all he preached. He advocated humbleness in dress and the utmost frugality in food, because no rich man, he would say, should wear clothes or eat food that a poor man could not afford to enjoy. Therefore, several years ago, when he had money to give to the needy, his raiment and his food were marvels of simplicity. Later in life, when clothed in rags, he went about this city for months and months with an order in his pocket, given him by a friend, for a suit of clothes to be selected as he pleased, which order he never used, and of which he doubtless died possessed.

In his character was much of the old spirit of the Danish nobility. He was bold and brave, but his heart was sweet and gentle. He was in anger at the sight of a wrong inflicted on the helpless, but in tears whenever he heard of suffering or distress. He grieved and grew prematurely old over the sorrows of others; he never recounted his own. He lived not for himself. His whitened hairs and bowed form and nerveless grasp left him no power to do great acts of kindness, but his soul was strong in laying out future work he still intended to do for the unfortunate, even to the last moments of his parting life. For himself he had but one thought—his work here and his greater work in the future life.

His faith in the immortality of souls, in a new life, in the blossoming forever and forever of every divine glory of the immortal spirit, was so wonderful and so real, that he was always surrounded by spirits of such heavenly wisdom and such unutterable beauty and sweetness, that we almost cease to marvel at the matchless virtues that were ever budding in his sinless heart, and which, we will hope and believe, will ever bloom in the countless ages of a world, where he will be among the true nobility, a king in the mansions of mercy, rich at last beyond conception with all that brings glory and peace and joy.

An Illustrious Trinity.

To the Editor of the Religio-Philosophical Journal:
Boston has been illuminated in a way possible only in Boston; by three stars of the first magnitude in the stellar realms of bosh! The illustrious Joseph Cook (the great American assertionist and exponent of infernalism in theology), who saw the spiritual slat-writing at the residence of Epes Sargent, and in an unguarded moment admitted the fact, but speedily recovered his equilibrium and denied it when the guns of orthodoxy were pointed at him, was the central figure of the illustrious trinity.
Congenially associated with him was the other equally brilliant and fearless assertionist, Mrs. Mary B. G. Eddy, formerly the spiritual medium of Dr. West, who now, leading a tribe of undogged goings, denounces Spiritualism and animal magnetism as diabolical falsehoods, and pledges her good

lings to keep away from all such sinful products of mortal mind, as she calls it.

As for herself, she is the saint of saints, the philosopher of philosophers, a veritable Buddha, in whom all past wisdom and holiness are combined and perfected by the transcendental Boston afflatus, who nevertheless with amazing grace and condescension permits a few disciples for the paltry sum of \$300 each, to receive from her the mystic secret, never known to any ancient or modern philosophers, priests or magicians; never known in Egypt or India, or in the Shemhamphorash—unknown by Mesmer or Blavatsky—the secret that conquers sin, pestilence and death, annihilating all evils.

When this mighty (\$300) secret is imparted which could be as easily given in five minutes as in one month, her order of nobility goes with it, and the recipient becomes an Eddified Christian Scientist. Wisely selected titles! to tell us what it is not—since she tramples on all science as delusion, and illustrates the loving meekness of Christianity by accusing a professional, rival of murdering her husband by thinking *ascetic* into his poor body.

If ever methodical insanity reared its head in society, and history shows that it has done so in former times, it is as apparent now in the ambitious raving and pretentious mystification of Mrs. Eddy, as it was in Joanna Southcott, who had as respectable followers as Mrs. Eddy has to-day in Boston. If Joanna could reappear as she was, no doubt Boston could give her a following.

As no one understands or appreciates, pretentious hollowness better than Joseph Cook, it was quite natural that when he gave his Monday lecture (March 16th) he should introduce Mrs. Eddy to his audience as an exponent of Christian science, forgetting even to ask if she was sound on the question of eternal hell-fire, and thus give the finishing touch to the charlatanerie, of which he is generally accused by the Boston press. His female colleague enlightened the audience by telling them that her Christian science "contradicted the senses"—that it had nothing to do with mind power (although called mind cure)—and that it reinstated God by conquering his opposite, which was done "by the working of the Divine mind, a superior energy, within me." From which we understand that God has found it necessary to incarnate himself in Mrs. Eddy to conquer the devil.

There is no doubt of the "superior energy," such as it is, but its record in the way of conquering the financial contents of her patron's pockets is more brilliant than its record in the conquest of disease, which has not yet equalled the performances of spiritual mediums.

The immaculate trinity of the rostrum was completed when the orthodox and sanctified Joseph introduced to his audience that pink of Christian purity and meek, unselfish refinement, St. Anthony Comstock, as one of his favorite heroes. The odor of this militant saint may not be acceptable to the nostrils of refined society, but is doubtless quite agreeable to Joseph Cook.

Never was there a better illustration of spiritual affinity than was shown by the mutual admiration which brought together three such beings as Joseph Cook, Mary Eddy and Anthony Comstock—"the plurius unum"—one in their egotism—one in their fearlessness of assertion—one in their predatory instincts—one in their disregard of science and philosophy—one in their championship of all that is eteete and offensive—one in their hostility to spiritual truth—one in their hostility to the progress of science—and one in their power to degrade Christianity by presenting themselves as its foremost exemplars.

Boston has a society devoted to Heredity, and it must have occurred to its members that if the omniscient Joseph and the divine Mary were to be brought still nearer together in the bonds of that love which they profess, this world would be unworthy even to know the superhuman consequences of so divine a family.

But as this conjunction has not yet occurred, Spiritualism may possibly live a few years longer.

Boston, March 21st.

Henry Slade's Condition.

To the Editor of the Religio-Philosophical Journal:
I have just come up from Staten Island where I have been during the last two weeks with Dr. Slade, at the house of Dr. S. E. Elliott, who kindly invited me to his quiet cottage near Sailors Snug Harbor. I am glad to inform you that Dr. Slade has so far recovered that we intend to return to the city next Monday, when the Doctor will resume his sittings. Since his attack over a month ago, he has required constant attention, consequently I have been unable to write, or at least to say anything definite, so strangely has he been handled. During all this time his guides have given directions in regard to the treatment, which I have followed with good results. When unable to speak through his lips, communications would be given by raps, or some signal agreed upon, when certain remedies were required. It was not paralysis, but continued nervous prostration, intensified by constant approaches to apopleptic conditions. We gave up these routes, but have taken them again, so there will be no change in address. Truly yours,
J. S. MANNING.
No. 11 East 13 St., New York, Mar. 19, 1885.

VISIONS.

Extraordinary Dreams that Proved to be More than Dreams.

Forewarnings of Danger—Sleep Thought Analyzed—Scriptural Dreams.

[The New York Graphic.] I know of several persons who have reached a great age who have always followed the habit of eating heartily before retiring. One special case is a near relative, now over 80, who has always not only eaten a hearty supper at 9 o'clock but, through all his life, has taken with his supper his pint of ale. I hope, in stating these facts, I am not giving bad advice, but I must be understood as giving the custom of a lifetime, not advising a newcomer to begin the practice.

A correspondent writes to me from Boston and recalls a singular case of a forewarning by a dream which occurred there in 1847, and of which we have some memory as having caused great excitement at the time. A drover, by the name of McMicken came to that city in the month of October in that year and went to the Eagle Hotel, a place much frequented by stockmen. His business was to purchase horses, and he had \$3,000 in a buckskin belt about his body. During the evening he was very much annoyed at being watched about the bar-room by a bad-looking, tiger-eyed man, whom he found on inquiring to be named McCurdy. That night, when he was shown to his room, No. 21, he was still troubled by McCurdy's face, and he found there was no way to fasten his door. However, he dragged heavy furniture against it, and went to bed, without taking off his clothes, and laid down with his open knife in his hand. Three times he awoke from sleep with the same dream, which was that he was being stabbed to death by McCurdy. The next night, though he said nothing about leaving, he went to another hotel, and late that night his room, No. 21, was given to Charles H. Jenkins, a planter, from Georgia. The next day McMicken read in the afternoon papers that a murder had been committed at the Eagle Hotel, and went there immediately, where he found that this Jenkins had been stabbed to death in 21, and a huge butcher-knife left sticking in his body. He told his story and his dreams, and McCurdy was arrested on Long Island. He was brought into the presence of McMicken and dropped to the floor in a fit, thinking him a ghost. When he recovered he confessed all. McCurdy was hanged on the 3rd of May, 1848.

THE PHILOSOPHY OF DREAMS.

As an experiment—if a strong light is held before a sleeper's eyes they are almost sure to awake, but it is almost certain that in that moment of time they will have some dream that will apply to the act such, for instance, as being enveloped in flames, or the burning of the house, or some calamity by fire.

Especially is the ear active in sleep, and a loud noise, though it may awaken, will in the moment that elapsed perhaps cause a vivid and lengthened dream, consuming what may seem hours or even days. A lady residing in Philadelphia just before the battle of Gettysburg, when Pennsylvania was invaded by the Confederates, dreamed that they had entered her own city, with terrible cannonading and crashing, captured her own house, and were putting her to death by the bayonet. They had stabbed her three times, and were firing a revolver at her, while she was screaming and struggling violently and woke up. Her husband had just arisen, and had that instant accidentally dropped a shovel on the stove, at which she had quietly awakened, without either screaming or struggling.

Extremes of heat and cold will produce dreams. I know of a case where a friend, by kicking off the covers, and getting his feet cold, went through a long dream about crossing the Hudson and being frozen in the ice. Dr. Gregory, the great English scientist, dreamed of walking up the crater of Mount Etna, with the burning earth under his feet, a sensation that arose from the fact of placing a bottle of hot water to them before retiring. He also relates a dream caused by his having a toothache, where the dentist, after tugging away for some time, at last pulls out the wrong tooth.

A MURDER REVEALED.

And now we have a remarkable story connected with the late murder of E. M. Stribling, by J. E. Gladden, at Markham, Fauquier county, Va. Mr. Stribling was a descendant of Chief Justice Marshall, and was well known, not only in his county, but through all Virginia. On the night of Friday, December 25th, Dr. Walter Bruce, now a resident of Meigsbury, Va., awoke from sleep feeling that there was some mysterious presence in the room. The doctor is no believer in "isms," but he got up and lit a lamp; but presently, getting over his disturbance, he went to bed and to sleep, in which he dreamed that his brother-in-law was engaged in a deadly conflict, and in which he had his throat cut in a horrible manner. He was removed to a store near by the scene, where he soon died. The doctor, though not a Spiritualist, determined to call on a medium in town, to whom he told the story, and who, going into a trance, told him that some terrible calamity had happened young Stribling. The next mail from Virginia announced the death of his brother-in-law in the exact manner of his dream. A sister of the murdered man, while this was occurring, was visiting some relatives in Kentucky, at the exact time was experiencing an exactly similar dream, which had a great effect on her. She had just finished relating it at the breakfast table when a telegram was handed her announcing its fulfillment precisely.

SCRIPTURAL DREAMS.

While the sacred Scripture in several places tells us of dreams, no attempt is made to explain the philosophy of them. It is related of Joseph that he realized the dreams of his boyhood, and became ruler over all Egypt, but the fact only is related, and no theory accounted for it. We are told that under the warning and inspiration of Jacob's dream the life of the infant Christ was saved. Job says, "In a dream, in a vision of the night, deep sleep falleth upon men in slumberings upon the bed, and then God openeth the ears of man that he may withdraw man from his purpose and hide pride from man."

We have the story gravely told in history that Frederick II., King of Prussia, on the night of August 10, 1767, dreamed that a star fell from heaven and so lighted up all the earth that he could not see to make his way through the dazzling effulgency. The dream was thought of sufficient importance by astrologers in that day to make a record of, and it was afterward found that Napoleon, who gave Prussia so much trouble, was born at that very hour a thousand miles away.

DREAMED HIS HAIR GRAY.

Mr. Charles H. Mantell, of San Francisco, writes to me of a most singular circumstance, the like of which, I think, I have no other instance. He says: "Up to the night of September 4, 1864, I never had a gray hair in my head. On that night I dreamed that I

was walking on the English Neighborhood Bridge, not far from where I lived when a boy. This bridge is one of the old-fashioned trestle kind, and is within ten miles of New York. It is really not more than twenty feet above the creek, according to my memory, but in my dream it looked a thousand feet down to the water. I was in about the center of it when I heard what I know to be the express train coming. There was no hope for me but to let myself down and hold on to the ties, letting the train pass over my head, but the train seemed to take an age to come. My hold weakened and my brain grew dizzy. I tried to climb back, but could not. I knew it was only a question of a few moments when I should be obliged to let go, and just then the train thundered on the bridge. The last that I remembered was when it was over my head, and I let go and lost consciousness, as I went down—down—down—and woke up gasping for breath and obliged to get out of bed to keep myself from smothering. In the morning, after sitting up the rest of the night, when I stood before the glass I found that my hair was gray, having turned from an absolute brown—I am only thirty—not a mere sprinkling of gray, but a positive gray, and has remained so ever since." It is the first instance in which I have ever known a dream to carry sufficient terror with it to affect the hair, though cases of its doing so in real life are well known. Byron says in "The Prisoner of Chillon:"

"His hair is blanched, but not with years,
Nor grew it white in a single night,
As men's have done from sudden fears."

There is no class of individuals who are more prone to pay attention to, and talk of, dreams than gamblers. They want to dream and interpret according to certain rules. Especially so were those of the olden time, who circulated through the West, or lived on the Mississippi. They believed in no gems but diamonds, and would wear any other, especially an opal. If they dreamed of diamonds they played heavy that day, but if of an opal no inducement could get them to make a venture. If a gambler dreams of a dead friend, the following evening no matter how lucky he may be going on, he will rise from his game exactly at midnight, walk about a little, take a little light lunch, perhaps a drink, and not sit down again for a quarter of an hour at least. This is an invariable thing whether they will admit it or not.

A REMARKABLE CASE.

A Mr. Herbert Marsh, of 336 Second Avenue, New York, tells us a strange story of a dream which we believe, and yet if it was a means of conveying certain information to him I cannot see why such means were taken. On the 10th of August of last year he dreamed that with difficulty he was pushing his way through dense crowds, when a man whose face he had never seen before came up to him and said: "I wish you would call at my house, I have some information for you that you will be glad to have," and then the man vanished in the crowd. When Mr. Marsh awoke he had a most vivid recollection of the man's face and dress, but he could not define what the crowd was or any thing in connection with him, nor was it a face he had ever before seen. On the 23rd of August he was going to Coney Island, and the crowd upon the boat was very great. He had forgotten all about his dream, but as he was pushing through it the man unmistakably of this dream came beside him. Mr. Marsh was startled, and kept sight of him until they got out of the crowd when Mr. Marsh spoke to him and related his dream. The gentleman laughed, said it was strange, but he could not see any bearing it could have upon him, as he was an entire stranger in New York, being a native of Manchester, England, and had just arrived from Lima, South America, where he had resided for years. The encounter, however, led to conversation, with the stranger said:

"My name is George Carhart. Will you give me yours?"
Mr. Marsh did so, and Mr. Carhart exclaimed: "Good God! can it be possible that you are the brother of William Vogler Marsh, whom I have been looking for?"

An explanation was brought about. Mr. Marsh had a younger brother of that name, whom he had lost all trace of for ten years, and this brother had wandered to Lima and there became the intimate friend of Mr. Carhart. William had died on the previous January, leaving a small property, and Carhart, expecting every day to go home by way of New York, had promised to find his brother Herbert, and give him the necessary information to take possession of what he had left. Mr. Marsh has just returned from Lima, Mr. Carhart having put him in possession of his brother's will, after recovering there about \$30,000.

Notes from Boston.

To the Editor of the Religio-Philosophical Journal:

Intense interest has existed among the spiritualistic, magnetic, clairvoyant and other healers, and in fact the whole community during the past week, owing to the attempt of a few members of the Massachusetts Medical Society seeking to have passed a severe restrictive law upon the practice of medicine and healing. The hearings before the committee of the legislature have been exhaustive and crowded. The Homeopathic and Eclectic have joined hands with the "Independent" and other practitioners to fight the movement, and although the chairman of the committee is a member of the Massachusetts Medical Society, and the whole committee, in fact, seemingly in sympathy therewith, yet such was the course of the petitioners, and so bold the front of the remonstrants, that the committee will, doubtless, report inexpedient to legislate.

The several spiritualistic societies are holding regular and well attended meetings, and in passing around through them, during my stay here, I find most of them on the alert to forward the cause in the way which seems best to them. Absent from the city so many years, I am surprised at the growth of the cause, and the public sympathy which attends it, as evidenced by the increased attention given to gatherings by the secular press.

Geo. Chalmers closes his course of lectures before the "Society of the Perfect Way," April 1st, instead of May, as intended. This is the result of a want of pecuniary encouragement.

The Horticultural Society have held fine meetings throughout the winter. Mrs. Lillie has given the society a decided impetus by her efforts. At present Mrs. Colby lectures for them.

The Children's Progressive Lyceum held in Paine Hall every Sunday, is growing rapidly and doing much good. I have attended several of its gatherings and found the large hall crowded. Its officers are wide awake and progressive. I am deeply indebted to its attentive secretary, Mr. Francis B. Woodbury, for many courtesies in the line of interest. He has been unflinching in efforts to render me assistance in investigations.

Mrs. Dyar delivered an excellent lecture before the Working Union of Progressive Spiritualists last Sunday. The Union is flourishing, as is also the Spiritualistic Phenomena Association.

Lake Pleasant habitues will be pleased to learn that Mr. and Mrs. M. V. Lincoln, who made the Lake headquarter-rooms so agreeable, are located pleasantly on Beacon Street. Mr. Lincoln's health is fair. He entertained the Ladies Aid Meeting last Friday night, with some excellent psychometric readings. Mrs. Lincoln has just returned from a trip to Washington.

The "Fact" Convention was held in Paine Hall last week. It was notable from the pleasant greetings of many Spiritualists from a distance who availed themselves of pleasant weather and reduced fares to visit the city, and a great many of whom visited the new temple, built by the generosity of Mr. M. S. Ayer, which, by the way, is receiving the finishing touches and will soon be ready for the furnishing which it is expected will be provided by the different societies.

The Ladies Aid parlors are crowded every Friday evening to listen to the excellent entertainment provided. They find abundant means to dispense aid this severe winter and are heartily aided in their efforts by many not connected by spiritualistic sympathy. Boston, March 9th, 1885.

Liberalism in Boston.

To the Editor of the Religio-Philosophical Journal:

Boston has the reputation of being the most liberal city in the U. S., and one taking a survey of the field of religious thought will conclude that the reputation is deserved. It is significant that Boston is also the best educated and most cultured city of the country. In surveying the various phases of liberalism represented in Boston, we find that Unitarianism here is not so radical in its thought as the Unitarianism of the West. This may be due to the fact that other phases of liberalism are so numerous and so prosperous, that Unitarianism, which seems to be more a means than an end, retains its hold upon the elements more nearly akin to orthodox, while its members as they advance in liberality, pass out into the other schools of thought, instead of remaining and liberalizing Unitarianism. The Unitarian Church does not represent an ultimate phase of thought, but seems to be a schoolmaster to lead men to liberalism. For this reason, it will not be as strong where extreme liberalism is prosperous, as where there is more of the conservative element. Unitarianism appears to be losing ground in Boston; but its adherents claim that the loss is only apparent. The tide of population is setting strongly in the direction of the Back Bay district, and, of course, the churches in the abandoned portions of the city suffer.

It is claimed that the churches moving to the Back Bay district and those springing up in the suburbs more than compensate for the apparent loss of ground elsewhere. The Hollis St. Church has moved to the Back Bay, and is in charge of a popular pastor, with good prospects.

The Arlington St. Church was for a time in a rather critical condition, but under the labors of Brooke Herford it has regained its vitality. James Freeman Clarke has a prosperous society. The Church of Edward Everett Hale is in a fair condition, though needing the infusion of a little young blood into the pulpit, to give it the highest vitality. Minot J. Savage has a full congregation, and seems to be gaining strength yearly. Rufus Ellis of the First Church, H. W. Foote of King's Chapel, and Brooke Herford of the Arlington St. Church, represent the most conservative element of Boston Unitarianism, while Minot Savage is in the van of the liberals. The most liberal of the Unitarians, however, retain traces of the old theology. They seem to be reaching out for the new with one hand yet keeping a firm hold upon the old with the other. They have discarded the most obnoxious features of orthodox, but the forms which they retain savor of the past. That which is suggested by their forms is inconsistent with what is uttered in their sermons. They do not believe that God can be influenced by petitions, yet they offer up what they call a prayer. This is mere form, and their manner shows it. They deliver excellent prayers, as far as rhetoric is concerned, and one often feels like applauding; but their spiritual potency is about the same as that of an apostrophe to the law of gravitation. They lack earnestness. The speaker knows his prayer will not be answered, and he doubts whether it is heard even outside the walls of his church. Much Unitarianism is an attempt to put new wine into old bottles and the bottles already begin to leak.

One cannot jump half way down a precipice. Unitarians have jumped off the orthodox precipice, but many want to stop before they get to the bottom. Nothing would frighten some Unitarian ministers of this city so much as a plain, blunt statement of their belief and its logical consequences; laying aside all euphony, and showing that they practically hold the Bible in no higher estimation than other books, Jesus in no higher authority than other good men, and that they really repudiate all supernatural authority, and accept the reason of man as the highest criterion of truth and duty. But notwithstanding the lingering traces of orthodox, it is evident that the general movement of New England Unitarianism is forward, and the time will, no doubt, soon come when we shall hear Christianity spoken of as a divine religion, the Christian Scriptures as a Bible, and Jesus as one of the best moral teachers; when the anthropomorphism of the creative power will not be assumed by directing to it any personal petitions; when the noblest prayer will be the highest aspiration of the soul, expressed not through the giotis, but through deeds of loving kindness to our fellow men; when religion will mean right living instead of right dying; when its object will be not to please or propitiate a hypothetical being in the skies, but to aid humanity in its growth from imperfection to a condition of harmony with the universe; when we shall no longer make a man of God, but make Gods of men, realizing not the humanity of the Divine Being, but the Divinity of every human being. When this time comes, Unitarianism will have attained the result implied in its premises; but anything short of this is a failure to carry out its own propositions to their logical conclusion.

In a succeeding article the writer will review the condition and outlook of Spiritualism and other forms of liberalism in Boston. GRAFHO.

Mrs. Daniel Eply, of Logan County, Ky., is said to sleep two and three days and nights without waking, after which she remains awake for a like period. She is 80 years of age and bed-ridden.

Talmage wants Ingersoll arrested for blasphemy. Ingersoll might retaliate by having Talmage arrested for bringing contempt upon the Christian religion.

For the Religio-Philosophical Journal.

Spiritual Experiences.

BY B. R. ANDERSON.

Many times when upon the point of sending some very recent experiences in spirit phenomena to the JOURNAL, I have refrained, thinking them too much like the repetition of some "off-told tale." I send them at last believing that they possess peculiarities.

Early in the summer of 1882, the writer and his wife commenced a series of seances through table-tipping. To the writer this was an old story, but it was our intention to carry it out on a more systematic plan. We had lost faith in the mental phenomena, for the reason that too much of the mentality of the medium seemed to be interwoven with them.

In a very few days we had communion with such august personages as the devil, Jesus Christ, George Washington and Gen. Jackson; nor did we lack our quota of ancient spirits. But we had expected these sage visitants, and were not at all discouraged. We would simply say a kind word to each, and then ask him to retire.—We had all kinds of silly names spelled out, and often they gave us repulsive words as names.

Several weeks passed in this way, and we were becoming dis-couraged. We knew that we were entertaining none but pure thoughts, disciplining our minds for the seances, but they were utterly unreliable. Sometimes a friend who belonged to the "fraud advocates," would call in and with great sentiment tell us that we ought to trust "our dear friends when they came."

At last there came an evening when our little stand was jerked from us, as by the hand of a giant. When we regained it, it began to rock violently and kept this up for some minutes. We had not had such power manifested before. We were then informed that two powerful physical controls had come to protect us from fraud. Regular hours were now appointed for sitting—they gave us passwords and abridged our method of communicating. At length came the long, cold nights of the winter of '82 and '83. But, oh! how we looked forward to the seance time, which now was three times a week. In the winter a neighbor joined us; and I regret to say that, at last, our anxiety overcame our discretion. They often warned us "not to sit except by appointment with our controls." We knew this to be right, but the temptation was great. By the shortening of the alphabet and many signs for words we could move rapidly; but a fraud would come who could not give the pass, and he would not yield the control. The neighbor's wife was a clairvoyant, and I think she was remarkably sensitive. Under control she would describe spirits recognized by some of us, while another member could also see them some of the time. One night when we had unwisely sat out of time, we observed that in answer to every thing, there came simply one stamp of the table. At last our lady clairvoyant complained of an extremely unpleasant influence. She walked about the room and soon sat down, when her head fell heavily against the chair back and she seemed to be in a troubled sleep. On recovering she told us that she had passed through nameless horrors! Some fiend-like beings with red, fiery eyes, and dark animal faces, had seemed to seize her. She struggled with them, when our well known control approached and freed her from them. He then again in the most earnest language told her to inform us that if we continued to hold these irregular circles we would be broken up; but while we improved after this, still temptation was too great. In the middle of the winter, therefore, our neighbor ceased trying to hold circles at his home, and we were nearly closed. During this time, when our friends could come they would tell us that those beings who were annoying us, were called "demons" on the other side. They said that their faces were somewhat similar to those of the native African, though more of the evil appearance was manifested in them, their eyes being red and malicious in appearance; that they could not talk; that they came from a love of evil; that they could not say whether they had ever lived on earth; they were a mystery to the Spirit-world. These beings were seen by three clairvoyants who drew and compared pictures of them with striking similarity.

At length a lady medium from abroad came and held a session with us, and seemed completely to exorcise our "demons." But months past away even after this, and our control was our only communicant. He said to us when expressing our impatience, "Let well enough alone." We are now instructed by him to test him when he comes by a method so difficult and complicated, that no spirit can counterfeit it.

We now sit for spirit communion, Sunday evening at precisely 7:30, and nothing can tempt us to change our order in the least. The correctness of our communication is now established in our minds beyond a doubt. We have sometimes been told correctly of doings in other States which concerned us. We almost know now beyond a doubt that at half past seven every Sunday evening, a band of loving friends form a circle about us, throw out barriers to protect us, and then we open communion with them. They give us the closing signal at the proper time. When change is made from one to another, our control gives us the name of him who is coming. Thus have we, wife and I, a little heaven of our own; an open avenue from earth to heaven.

They ask us to submit to them only as to time and method of our sessions. As to what they teach, they say, "Reason upon it, and retain your individuality." In conclusion, let me say that we have become perfectly resigned to hold our circles just when directed. All desire to hold them oftener has vanished. No earthly gift could buy our little weekly joy.

Concordia, Kansas.

Telepathy—Professional Ignorance.

To the Editor of the Religio-Philosophical Journal:

In your issue of the 7th is an article on Telepathy copied from the *Detroit Free Press*, in which "facts from living witnesses, well known, who stand far above the dogmas of superstition, and whose education gives them the right to instruct others from their experience," are given. Dr. T. A. McGraw of this city is one of these witnesses, spoken of as "one of the most distinguished surgeon-physicians of Michigan," and his fact is of a young lady who, on her sick bed, could hear every whisper in the house, and who saw her uncle and aunt get off the cars, who were not expected, but soon reached the house. The learned doctor calls this "an unnatural exaltation of nervous sensibility and clairvoyant power," and does "not believe that such phenomena can occur in perfectly healthy persons." Such phenomena have occurred with persons healthy enough in body and mind to pursue successfully the full labors of life, and not to dream of needing medical help—perfectly healthy persons if

there are any such in this city and elsewhere. Mr. Cartwright, for instance, an old resident here, a magnetic and clairvoyant physician with a good practice among our best people, has like experiences. How slow this "distinguished surgeon physician" is to find out what is going on! He must learn before he can instruct, unless he prefers to play the poor part of "a blind leader of the blind."

In the same article the "mother's foreknowledge" of Mrs. Eliza Leggett of this city is narrated, and we are carefully told it is "not the vague manifestations of the Spiritualists." Years ago Mrs. Leggett told me this story, more fully than it is given in this narration, and I was led by her to believe that she felt that her beloved son Percy had closed his life on earth, just as a Spiritualist would feel—not a "vague" sense, but a deep assurance.

It is not worth while to hold up learned doctors as fit teachers of matters they know little about, and of which they have no clear conception. It is well to give mind-reading due credit, but it is not wise or well to make Spiritualism all vague and meaningless. A few years ago even mind-reading did not get any respectful recognition where it is now recognized and used as a club to smite down Spiritualism. We can work and wait, for, in due time, the club will be used as a staff to help on in the path where these halting wayfarers will be gladly seeking the beautiful and natural facts of spirit-presence. Detroit, Mich. G. B. STREBBINS.

For the Religio-Philosophical Journal.

The Python Steadily Closing its Coils to Crush Out Spiritualism.

BY D. P. KAYNER, M. D.

The inquisitors are preparing new instruments wherewith to torture and destroy those whom, Giteau like, they have decided to "remove," devising new schemes whereby to gain a supremacy over the courts of law and control in the hands of a bigoted class powers too dangerous to be wielded without limit even by a State.

The legislative act creating the "Board of Health" placed in the hands of a class—the medical—extra-judicial powers, which in an adjoining State an unbought judge has decided to be unconstitutional, but in this State it is still vested with those powers which, according to the letter of the law as it stands engrossed, the courts cannot question or annul.

But these extraordinary powers are not enough to satisfy the demands of this aggressive class. They cannot invade sufficiently the sanctity of home or the private rights of citizens by their damning code, without adding another clause, which will enable them to wind another coil of the Python around their already mangled victim, to crush out the last remnant of manhood or womanhood from those they would destroy by blazoning to the world they were insane.

Will the people of the State of Illinois submit to such an outrage of the "bill of rights"? Will they permit legislation for so foul a purpose to become a law? If such a law is permitted to stain the pages of our statute books, who can tell where the blow will strike next, or where to look for safety?

We must be up and doing before the evil is upon us. Immediate protests must be drawn and signatures obtained and forwarded to our legislators to prevent the consummation of this monstrous iniquity. Not a day, not an hour should be lost. Doctor-craft and priest-craft are now combining to roll us backward 4,000 years, where they can again, without question, control mankind. Our own safety and the safety of our families and friends depends on successfully defeating this deepest laid scheme of the plotting villains. It is simply life, with the enjoyment of inherent rights, or worse than death—the Bastille of the bigots. There is no half-way in this matter; it is either liberty and the pursuit of happiness untrammelled, or imprisonment at the mercy of merciless bigots for daring to question the correctness of their false systems, and to exercise the heaven-born rights of freemen.

Some may think I am an alarmist, but those who have been constant readers of the RELIGIO-PHILOSOPHICAL JOURNAL for the past fifteen years and remember my contributions to its columns, will see that a prophetic eye has seen these constantly encircling coils of this great Python gradually winding around and tightening its folds to crush out Spiritualism. It is now about to strike the heart, and its power must be broken, and broken at once. Its arrogant demands must be met and repulsed, its further encroachments must be prevented and the slimy reptile of primordial ignorance and medieval barbarism must be taught that it will not be permitted to invade any farther the domain of private rights.

Just now, when the English people are finding out that the Hospitals for the Insane are used as prisons for personal or private purposes, can it be possible for the people of this or any other State to sanction the enactment of a law so utterly opposed to all the principles of republican civilization? Let the petitions be drawn and circulated without delay.

St. Charles, Ill.

With the thermometer 53 degrees below zero, writes a correspondent from Manitoba, the air is so wonderfully clear and dry that it does not seem half so cold as it really is, but the effects are reliable proofs of the temperature. It is a very common sight to see people partly frozen, but unless they see themselves in a glass or are told of the fact they are not aware of being frozen. Occasionally the part frozen will snap off, and kittens and ponies' ears often break off. Mustard water poured from a boiler into a pail and taken at once to the stable will frequently be coated with ice, which must be broken before the cattle can drink.

Three hundred wooden images of saints, stolen from churches by Mexicans, were among the fuel purchases reported recently by a Mexican railway manager. He bought them for 50 cents apiece.

Horsford's Acid Phosphate.

A VALUABLE REMEDY FOR GRAVEL. Dr. T. H. NEWLAND, JR., St. Louis, Mo., says: "I have used it in diseases of the urinary organs, such as gravel, and particularly spermatorrhea, with very good results, and think it a very valuable remedy in those diseases."

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

CHICAGO, ILL., Saturday, March 28, 1885.

Ancient and Modern Spiritualism and Psychical Research.

Before us lies an English work: "The Occult Sciences, Sketches of Traditions and Superstitions of Past Times, and the Marvels of the Present Day," which contains the joint researches of Messrs. Smedley, Taylor and Thompson, clergymen and LL. D.'s of eminence, and of Eilhu Rieh as editor. This erudite volume is written in good spirit and with broad views and, without any such intent, shows clearly the difference between the old and the new method of studying the occult phenomena and the long prevalent beliefs of which it treats, such as fairies, elves, oracles, witchcraft, necromancy, mesmerism, dreams, visions and apparitions.

In old times all these were believed in, but there was a weird glamour thrown around them all. They were not in the order of nature, but supernatural and miraculous, mysteries to be feared and only to be sought for in dire need and by fearful incantations and frightful magic spells.

The modes of investigating mesmerism were the first which might be called scientific, in the modern sense. Unfortunately Mesmer himself assumed something of the mysterious manner of the old soothsayers, but the scholarly investigators of his claims, although evidently prejudiced against them, sought to learn whether or not they could be real and in accord with natural laws. Before that time, although occasionally a thoughtful philosopher might have more rational views, the prevalent feeling, among high and low alike, was that all occult or psychic phenomena were only revealed by lurid gleams of such light as it was dire peril for mortals to see, and only possible as miraculous and supernatural marvels.

Of apparitions the book before us has a chapter from which is the following:

Whoever applies himself to this subject must feel that the time has gone by when the affection of treating it in a half-serious, half-burlesque manner will satisfy the inquiring mind. The appearance of "ghosts," as a part of departed souls are generally called, has been credited to all ages and nations. These mysterious visitations have kept alive in the minds of the common people a belief in the reality of life after death. It is true that the credulous have often been imposed upon, both by interested partisans of certain religious systems, and by their own ignorance, but no amount of error mingled with the truth can debase the latter. Out of a certain number of alleged facts, if only one be found genuine, it is sufficient to justify the popular faith. As the historian of magic observes, after affirming that a spiritual communion exists between man and man, and therefore, also between man and superior (spiritual) beings, "all the prophecies of common sense explanations will certainly strive in vain, and will never succeed in the attempt to entirely eradicate the presentiments, sensations and convictions of firmly founded faith or superstition, or both, or bar so securely all studies and cloisters, that ghosts and apparitions shall not still, as before, take up their abode there." Light on these subjects as on all others, depends on the impartial allocation of known facts.

Here is a statement of the appearance of apparitions: "In all ages and countries," which materialistic skeptics would do well to heed, and a frank acknowledgment of the good which has been wrought, in "keeping alive a fervid faith in a life after death." The "ghost" of olden time came as a supernatural visitant from some awful realm; its presence a dreadful miracle, but the spirit-friend to day, let him come as a visible apparition or manifest himself as he may, comes naturally, not by any miracle but in accord and obedience to spiritual law.

Spiritualism banishes all ghosts, hobgoblins, scorpions and superstition, and gives us the real presence of people from the life beyond, as natural and pleasant as our intercourse with each other here—far more pleasant, indeed, because a rare and golden privilege which we can hardly expect to earn daily. The range of thought and investigation which it opens will also bring mesmerism, magnetic healing, clairvoyance, psychometry or mind-reading, trance, and all psychic phenomena into the realm of man's inferior faculties and powers, helped sometimes by unseen intelligences, and they will cease to be regarded as diseased or abnormal. We would emphasize this great fact in the

minds of all thinking men and women.—Spiritualism would bury in the dead past all miracles, superstition and weird magic, and all ghosts and goblins, and open the grand study of man, here and hereafter, as a spiritual and immortal being of wonderful and far-reaching powers and infinite relations.

Sectarian bigots charge us with credulous and impious superstition; certain scientists, wise in their own conceit, but ignorant and impudent in their treatment of our methods and spirit, remind us to the pitying contempt of what they call "modern thought," as dabblers in some poor survivals of savage ignorance. We repudiate these false charges. A bigot is a bigot, let him wear either the robe of the priest or the cap and gown of the scholar, or make creed or crucible his finality.

While repudiating these false accusations, which are sure, in due time, to react with crushing force on those who make them, we again emphasize the great fact that the higher aspects of modern Spiritualism are marking clear and deep, as never before, the line between superstition and miracle and the natural study of spirit-phenomena and of all psychic facts and laws. Shakespeare gave the dreadful fear of ghosts in his day, when he made Hamlet exclaim at sight of his father's apparition:

"Angels and ministers of grace defend us!" "And in that same great play it is said: "It is the very witching hour of night when churchyards yawn and hell itself breathes out Contingion to the world!"

In place of this superstitious dread Edwin Arnold gives us the spiritual peace, the sweet and sacred feeling of the lover and husband who would be alone with the lifeless body of his wife that she might come to him in spirit. This is "modern thought" in its highest aspect, and this thought is to conquer and live and last.

"The Occult Sciences," etc., has many interesting narrations of incidents in the past which are like modern experiences, but which are now better understood, and so more useful than these. It tells of magnetism as daily practiced in old Egyptian temples, and a single extract from Baxter's "Certainty of the World of Spirits," must suffice. From its records of old-time experience of that kind, Baxter says:

A gentleman, formerly seemingly pious, of late hath fallen into the sin of drunkenness, and when he hath slept himself sober something knocks on his bed's head, as if one knocked on a waincoat; when they move the bed it follows him, besides loud noises elsewhere that all hear. It seemeth me to think what kind of spirit this is, that hath such a care for this good man's soul (which makes me hope he may recover); is it the soul of some dead friend that yet retaineth love for him? Is it his guardian angel? Do good spirits dwell so near us? God keepeth yet such things from us in the dark.

Light gleams through "the dark" to-day, and hidden things are being revealed. Let intuition and reason and conscience have free and healthful scope, and the light will grow more pure and clear.

Significance and Use of Spirit Phenomena.

How much a fact is worth depends on the use we make of it in our thought and life. It may be worthless or of great value. Millions of heedless clowns, and hundreds of titled nobles and princes as thoughtless, had seen apples fall, and their minds never took note of anything beyond the bare and common fact. Newton saw an apple fall, and questioned the fact, asked why it fell, and his thoughts ranged far and wide, caught the relations of that apple to the earth and sky, studied the great problems thus opened before him, and so discovered the law of gravitation. The use to which he applied his fact, made the difference between the clown and the great philosopher. For centuries sleepers had dozed by warm fire sides at night after a wearisome day's work, and watched the lid of the boiling tea kettle as the pent-up steam shook and lifted it. Women, as dull as their husbands, had seen the same thing oftener and had answered, if ever asked why it was, "Boiling water always does so." But Watt saw the lid of the tea-kettle lifted, asked what it meant, ranged out into a wide dynamic study, caught and harnessed the steam and gave us the great wonder-worker of our day, the steam engine.

As in natural philosophy and mechanism, so it is in natural scenery. A dull man goes out in the forest in the morning and sees trees and sky without thought; in the poetic mind, that sight glows with beauty and stirs the soul to high rapture. How full of meaning is this great world to the thinker! Dull and profitless is it to all who do not think, or whose narrow thought is shallow or vulgar.

What are spiritual phenomena worth? Nothing or much, as we use them. To the thoughtless wonder-seeker they are like a new top or rattle, or a more marvellous jumping Jack to a child; to the spiritual thinker "they open on the one hand the great questions of physiological psychology, and on the other the profound questions of transcendental theology; they link the two worlds together in the bonds of a sweet and sacred fellowship, which is also scientific, and so banish all hobgoblins, all ghosts, all superstitions, and all senseless religious fanaticisms from the world."

Useful, beautiful, of greatest value are the facts of spirit-presence and power—"phenomenal Spiritualism" as they are often called. Is the lifting of a table trivial, if it lift some soul out of dark shadows up into heavenly light? Is the despised rap too paltry for spirits, if it feed the hunger of the heart by opening our souls to a sense of the real presence of the dear departed? Is the proof positive of man's continuous personal existence, and of his power to return to us of small moment?

Noble and great are these phenomena, if nobly used. Let them never be sought as mere wonders, never witnessed without respectful attention and deep reflection. Let their high significance fill the soul, and tell

us of man's infinite relations, of the life within us, and of that continued and enlarged existence beyond the passover which we call death. So will they help us to an inspiring and practical Philosophy of Life, for our daily help and guidance.

The Conversion of a Bishop to Spiritualism.

Bishop Don José Marius Gonzales Ellsando, on Sunday, November 16th, gave a remarkable sermon in the Protestant Cathedral in the City of Mexico. It was published in the La Revue Spirite of February 15th. He is an enthusiastic believer in Spiritualism, and sees in it the salvation of the world. To him it is the perfection and ripened fruitage of Christianity. Signor Damiani furnishes an excellent translation to the Medium and Daybreak, from which we quote. The Bishop may be called, indeed, a Protestant, and it is feared he will not gain the mighty following he anticipates. He says:

It is now a long time since, in all parts of the world voices from heaven have been heard, coming to tell humanity of the grand problem of its destinies, and encouraging it to march toward new horizons, looking in the distance as the aurora of hope. This new revelation resolves in a manner conformable to reason and to religious faith, the formidable problem of Life, and what is more remarkable still, this new revelation is not a mere system of doctrine, philosophy or religion, but constitutes an established correspondence in a permanent form between us and the Spirit-world, in order to hasten for humanity the advent of a better condition, by a regenerative evolution of every individual composing it. Though there is nothing new under the sun, it cannot be contested that the phenomena, which have taken place in the most remote past, have become new, when, after having disappeared in the decay of existing civilizations, these same phenomena reappear again. . . . Indeed, spiritual communion is so old, that no people, whose civilization is lost in the night of ages, can flatter themselves as having been the first recipients of it.

The Bishop sees in Spiritualism the fulfillment of the prophecy of Christ made to the Church: "I have many things to say unto you, but ye cannot bear them now. But I shall send you the spirit of truth, that will explain them to you." He continues: "It is not, then, a new gospel that the voices from heaven come to preach to us; they only come to give us a new interpretation of that gospel, which is not made by men, but by the Spirit of the Universe. One of the characteristics of the New Revelation is, that it appeals to reason and not to blind faith."

To the coming age of truth as revealed by Spiritualism he gives the name, "The Kingdom of God." He says it will have no dogmas, no caste, no privileged dispensers of divine mercy, no priests, no set prayers in determined places. It will have devotion to principles, truth, knowledge, and all services of a religious character shall be for love.

In concluding this remarkable discourse, the Bishop becomes eloquent as a prophet of old:

"Spiritualists, my brethren, profess this blessed belief, this faith which is the one true salvation, and which is destined to work prodigies. Let us be united as one man and let us go to work. Without leaving Mexico, it is by millions we can count each other. Let us learn to know each other, since we are brothers, and by frequent meetings, let us be enabled promptly to realize the ideal which is pointed to us by this New Revelation of the Kingdom of God."

If Spiritualism has the strong hold in Mexico maintained by the Bishop, it must become an important factor in shaping the course of thought of that nation, and a brilliant future dawns before it.

Spiritual Phenomena Illustrated by Chromo-Lithography.

Light, of London, England, deserves great credit for the enterprise it has manifested in presenting to each of its readers a supplement illustrating remarkable phenomena in Spiritualism by chromo-lithography. The work has been accomplished in an admirable manner, and consists of four plates, reproductions of original pencil sketches, water color, and crayon drawings, prepared immediately after the sances, and the originals are, as nearly as possible, faithful representations of the visible objects, etc., which were witnessed in the presence of physical mediums. Plate I. represents nine views of spirit lights. The brighter lights were invariably co-existent with a clear sky, easterly or north-easterly winds, a cold room, and, as a rule, a limited number of persons present. Light says: "From these appearances and from the fact that the light is seen to proceed directly from over the medium's head, it seems that the substance composing the disc is—living matter abstracted by occult means from the person. How and through what laws living, i. e., organic matter, can be made to radiate light, is a question I must leave to others of greater physiological and physical knowledge than myself to decide." Plate II. represents a spirit hand enveloped in drapery. Plate III. exhibits two spirit hands, one large, and holding a slate, and the other quite small and resting on one end of the slate. They appear as if emerging from a curtain. Plate IV. presents the head and shoulders of a materialized form.

Personal Explanation.

The editor is almost daily in receipt of letters from friends expressing a feeling of injury at what seems either negligence or slight on his part, in not personally writing them. That those he so highly prizes should thus feel is a source of deep regret to him, and he takes this method of assuring friends it is beyond the limits of the possible for him to find time to write letters other than those absolutely necessary and in some way relating to public and business matters. No man holds his friends dearer than does the editor of the JOURNAL, and no one can be more glad to hear from them, and he hopes in the distant future to find time to reciprocate their attentions. In the meantime, however, he begs they will accept his explanation and continue their correspondence.

A Special Request.

To our friends who send us reports of sances or of any notable spiritual experiences, we are always thankful and trust that such reports may help us still more abundantly in the future. We have to make, to one and all, a special request, which may have been made before, but is important enough to be repeated.

In all reports of sances or of any mediumistic experiences, please be clear and exact in stating the conditions and circumstances, and use like care in reports of trances, healing, mesmeric influence, or any psychical phenomena.

Give, for instance, the number of men and women present, how the room is secured and situated, and approached, whether light or dark, whether the medium holds the hands of any person or persons, or what the medium's position is, whether with or without a cabinet, etc. With all needed thought and care make the report such that any candid truth-seeker, however critical and thorough, must be reasonably satisfied.

In cases where we know our correspondents we might be personally satisfied with less accuracy, but it is not for ourselves, but for our readers, that we want such facts, and many of these readers are careful and clear-headed persons, who want full and clear statements of these matters. Some of them are not Spiritualists, but are ready to be if satisfied the truth is with us, and such satisfaction they will never reach by loose-jointed stories about alleged marvels.

We have many facts in our columns told in such way as to carry a weight of conviction, and if not so told they are valueless. Spiritualist literature is full of such reliable narrations, yet thousands of remarkable occurrences, most valuable historic material, are lost. This should not be.

Let our friends also bear in mind that we welcome, not only good reports of facts of spirit-presence and power, but also of clairvoyance, magnetism, psychometry, or whatever pertains to the spiritual powers of our own inner lives. To get the best light from the Spirit-world above we need to know more of "the spirit within a man which giveth him understanding."

A Merry Ghost.

The inhabitants of Sandy Point, Iowa, are terribly excited over the appearance of a ghost in a haunted house. The house has been unoccupied for some time, and the ghost is said to make nightly visits. The alleged spirit is said to make his appearance in the centre of the dining-room arrayed in black, and, after a short stay, to ascend upward through the ceiling overhead. One of the villagers attempted to strike it across the hips with a cane, but the stick came in contact with nothing, and the spirit laughed and asked him if he thought it possible to harm him. This narrative is told by the Postmaster at Sandy Point and by all the citizens residing in the vicinity.

GENERAL ITEMS.

A new Spiritualist Society has been organized in Davenport, Iowa.

Mr. and Mrs. E. F. Hallock of Colorado, spent last week in Chicago.

Mr. J. B. Siskman, an old correspondent and subscriber, writes: "I deem the RELIGIO-PHILOSOPHICAL JOURNAL the best paper in America."

Mr. W. Mason, who contributed an incident of his ancestor, Mrs. Fell, in issue of the JOURNAL, Dec. 13th, 1884, will confer a favor by sending his address to this office.

Mrs. Belle F. Hamilton is now located at 305 Court Street, Cincinnati. Mrs. H. is highly commended as a medium by several correspondents.

We have received a pamphlet containing the "vote of the State of Illinois at the late election, held November 4th, 1884." It is valuable for reference.

Dr. E. L. Lyon, of Boston, will lecture before the People's Society of Spiritualists in Martine's Hall, Ada St., near Madison, next Sunday at 3 o'clock P. M.

Warren Sumner Barlow, the poet, has in press a new work, "Immortality Inherent in Nature." It will come forth in fine heavy paper, bound in cloth, with a very nice, ornamental cover. It will be for sale at this office.

The JOURNAL is in receipt of a very fine cabinet photograph of Dr. J. R. Buchanan; it gives a profile view of the veteran and for sharpness of outline and finish, can hardly be excelled. Duplicates will be sent from the JOURNAL office on receipt of 50 cents.

Mrs. Emma H. Britten has lectured the last two Sundays at Republican Hall, New York, having recovered from her illness. She will deliver an anniversary address in New York, on Sunday the 29th, and another in Boston on the 31st.

Dr. Geo. B. Nichols, formerly of this city, is having a profitable practice in his profession, at his home in Barre, Vt. Mrs. Nichols, who is an excellent medium, gives sittings to special friends, and in a quiet way is doing a good work for the cause.

"Mind Reading and Beyond," by William Hovey, is a new work just issued by Lee and Shepard of Boston. It is an admirable condensation of the various reports of the London (Eng.) Society for Psychical Research, and as such it will prove of great value to the inquiring mind. It has several diagrams illustrating experiments made with reference to thought-transference. Price \$1.25. For sale at this office.

We have received from Wm. B. Reed, Chambersburg, Penn., a catalogue of new, rare and beautiful roses, hardy shrubs, grape vines and small fruits grown and for sale by him.

Chas. H. Kerr is preparing for the press, and expects to issue about May first, a volume of poems selected from those published in Unity, between Dec., 1879 and the present date. It will include poems from popular and well known authors. The price after publication will be \$1.25; to those ordering in advance, \$1. All orders to be sent direct to Chas. H. Kerr, 135; Wabash Ave., Chicago.

Harrison Hahn of Wind Gap, Pa., has a two-year-old daughter whose ears are bent forward and grown fast to the face. The girl was deformed when born. Both ears are without orifice, but deafness is prevented by the girl hearing every sound, no matter how light, through her nose and mouth.

"Chinese Gordon: The Uncrowned King," is the title of a handsome ribbon-tied book, by Laura C. Holloway, just issued. It is the compilation from Gordon's private letters, of his sentiments regarding life, duty, religion and responsibilities, and can but prove timely and interesting. A portrait of Gordon, in mourning border, adorns the cover. Price 25 cents.

Prof. Alexander Wilder says that "in the little State of New Jersey it was contemplated to create a State Board of seven Old School men and two Homeopaths, with absolute power to determine who might and who might not practice medicine. A stalwart opposition was aroused, and the plotters seem to have thus far held back their bill. It may be too early yet to boast; but the signs in the horizon are wholesome."

The admirers of C. M. Von Weber, the great composer, are planning a monument in honor of his memory, to be erected at his native place, Eutin, on the centenary of his birth, December 18th, 1886. The most eminent composers in Europe will give their support, and the committee trusts those of this country, as well as all lovers of music, will contribute, if they feel so disposed. All contributions from Americans should be sent to Dr. F. Ziegfeld, Central Music Hall, Chicago.

The Woman's Journal, Boston, Mass., is the leading weekly paper east of the Rocky Mountains devoted to Woman Suffrage, and to work, wages and education of women. It is an eight-page weekly, edited by Lucy Stone, Henry B. Blackwell and Alice Stone Blackwell, with Mrs. Julia Ward Howe, Mary A. Livermore, and others, as occasional contributors. It reports the progress of the work every where. Besides the special subjects of which it treats, it has always a story, and children's column, and poetry. Specimen copies sent free.

J. W. Mahoney, a resident of Birmingham, Eng., proposes to visit this country. He will be in Philadelphia in April. From that place he intends to go to Liberal, Barton Co., Mo., and will answer calls to lecture on free-thought subjects, or recite, on his way thither. He is anxious to meet any of the leading opponents of Spiritualism in debate. He visits Liberal for the purpose of investigating its claims as a favorable locality for emigrants to settle, who are not bound down by the shackles of orthodoxy.

The editor's thanks are due to friends in all quarters of the world for marked copies of newspapers and clippings of news and comment on matters within the JOURNAL'S scope of work. Were it possible the editor would gladly express his personal obligations to these steadfast friends by personal letter; but he hopes they will accept this acknowledgment and continue their favors. Many items are of great value, even when not used in the JOURNAL, hence senders need not think their work useless if they fail to see evidence of it in the paper.

Light of London says: "As Spiritualists we need not trouble ourselves in the least about Roman Catholics. They are necessarily Spiritualists. Their literature is full of miraculous manifestations. It is only when their faith falls, and they are in danger of lapsing into materialism, that they need new evidences of spirit existence. Our mission is to Protestants and Infidels. It is to prove to all who doubt or deny a future life that it is a demonstrable fact, an unquestionable certainty, an absolute reality."

"Letter carriers here," says a Salt Lake City dispatch to the Alta California, "are having a unique experience. On account of the late polygamy arrests here all the Mormons have been severely warned against talking to strangers, giving their names or residence. The carriers in their rounds knock at doors, and a scurrying ensues inside. A child answers the door. It is asked who lives there, and it often refuses to tell. It does not know the names of the neighbors or where its father or mother is to be found. The uniform is a sign of the enemy, and no information is to be had."

The Mormon church organ of Salt Lake City, Utah, breaks silence for the first time on the rumor of the coming abrogation of polygamy at the spring conference. It argues against but does not absolutely deny it, and admits that a portion of the church favors the step. It closes a long editorial saying: "But, coming back to the starting point, all anticipations and predictions regarding the reception of revelations to the church are necessarily premature. The faithful who seek to know and do the will of God will not be shaken of purpose, neither will they abandon their religious principles in whole or in part under any kind of pressure whatever. They would hold to their integrity in the full expectation of sooner or later beholding the salvation of God."

Mall matter for Mr. J. W. Mahoney of Eng- land may be sent in care of the JOURNAL.

We thank Mr. Geo. H. Brooks, the lecturer, for his cabinet photograph, which is excellent. We add this to our collection.

Dr. S. J. Dickson has returned to the city after an extended absence. Former patients and those desiring his services as a healer are anxious for him to remain, but he has not yet decided to do so.

Mrs. H. N. Read, late of New York City, has located in Chicago where her son is in business. Mrs. R. offers her services as a medium as will be seen by her card in the advertising columns.

The officers of the Lookout Mountain Camp Meeting Association of Spiritualists have issued a call for a three days' Convention at New Orleans, La., beginning April 18th, 1885; the object being for a reunion and mutual elevation. Public mediums and lecturers and all those interested in the cause, are cordially invited.

Hundreds who knew and respected N. H. Jorgensen will read Mr. Westover's eloquent tribute published on the first page, and drop tears over the good man's memory. No word of ours can add strength to the warm words of the orator who knew the deceased intimately and spoke the language of an overflowing heart.

In our advertising columns a card from the "Seybert Commission" may be found inviting correspondence with mediums for independent slate-writing. This phase of mediumship has been commended by Epes Sargent and many others, as one of the most reliable and satisfactory for the purposes of scientific experimentation. We hope the request of the Commission will result in its receiving many responses, and in the end a good array of satisfactory evidence in sustentation of this phenomenon.

It is estimated that there are 200,000,000 Mohammedans in the world, of whom 6,000,000 are in Southeastern Europe and 20,000,000 in Asiatic Turkey, 7,500,000 in Persia, 25,000,000 in Arabia and Central Asia, and 30,000,000 in Hindostan. Considerably more than half of them are in Asia, and the remainder in Africa, except the 6,000,000 in European Turkey. It is also stated that Islam is rapidly converting the followers of Brahminism. This is the force which threatens England should the Mahdi succeed in impressing it with the belief that he is the true prophet.

It is now commonly understood that the April conference of the Mormons will be held in Logan, the Northern Capital of Zion, where the temple was dedicated last May which gave such an impetus to polygamy. It is confidently stated by many that at this conference there will be a proclamation made suspending the operation of the "Divine law" of polygamy and directing the people to quit entering into it. Bishop Clawson and ex-Mayor Little have just returned from Arizona, where it is understood they went quietly to let the brethren there know what was up. In consideration for this action the Mormons will expect a general amnesty for the past and will, it is rumored, give personal guarantees of good faith.

Two more stories by the author of Old Lady Mary, who is known to be Mrs. Olyphant, are adding to the literature of "The Seen and the Unseen," as these tales which give glimpses into a happy future state are called, apparently by common consent. The new book published by Roberts Brothers contains The Open Door and The Portrait. Mrs. Olyphant begins her spiritual stories in a realistic way enough and gradually leads the unsuspecting reader to view heavenly things without any shock or sense of the unreal. Certainly she displays a very extraordinary deftness—shall we say power?—in her portrayal of spiritual things linked to earthly things. Hardly less pleasure or comfort will readers find in this book than in A Little Pilgrim, that story which had so great an audience.

Mr. Charles E. Taylor, a widely read gentleman of brilliant talents, a resident of the Island of St. Thomas, will graduate next week from the Bennett Medical College of this city. He has been a student of animal magnetism and mesmerism for years, having studied under the most celebrated teachers in France and applied his knowledge and powers with great success in St. Thomas. As a healer his fame has spread far beyond the limits of his adopted island home. He is completing his medical course in the United States so that with a diploma he may be the better able to cope with the medical bigotry and proscriptions laws prevailing under Danish rule in St. Thomas. The JOURNAL hopes to lay before its readers a more complete account of Mr. Taylor's experiences in healing and of his persecution in consequence, as well as some remarkable telepathic phenomena.

Dr. Charles Gilbert Davis recently read a paper on "Mesmerism" before the Chicago Medical Society, in which he gave his views on hypnotism. At the conclusion of his experiments, an animated discussion ensued in which some rather warm words passed between him and Dr. W. E. Clarke. After speaking sarcastically of what he had seen, Dr. Clarke said: "As a scientific fact this exhibition is worth that," and he snapped his fingers contemptuously. Dr. Davis grew indignant at this, saying: "I claim that hypnotism contains the germs of scientific truth, and any one who says that there is nothing in it, only acknowledges that he is ignorant of the subject, and has not studied the literature on it. I am not afraid to stand before the

world and investigate any thing that I may find anywhere on this earth. I do not claim to account for the hypnotic phenomena, but I do say it is a science—pure science." Dr. Clarke certainly can not be well informed, for otherwise he would not have dismissed with a contemptuous snap of the finger a subject of such deep interest as hypnotism.

Easter Cards.

The art of card publishing and coloring has reached great perfection in this country, and L. Prang & Co., Boston and New York, are the leading fine art publishers. We are indebted to them for a package of their Easter cards, which, in variety and style, can not be excelled. They vary in size from a large prize card, heavily fringed, to the daintiest one, and each and all are beautiful. It is truly wonderful to see the beautiful colors and life-like tints, so perfect that one would almost think them hand painted. The use of cards at all seasons of the year has become universal and these publishers are equal to any and all demands. Old and young can be pleased, and as Easter time approaches they should remember that none excel those issued by L. Prang & Co.

We have received from Jansen, McClurg & Co., Chicago, "Mind-Reading and Beyond," by W. Hovey. Price, \$1.25.

General News.

The resignations of a number of post-office inspectors have been called for by Postmaster General Vilas. There are fifteen applicants for a post office in South Carolina paying \$12 per year. An Anglo-Russian company, with abattoirs in Liban, has entered the London market to furnish fresh meat in competition with Australia and the United States. Queen Victoria refuses to permit the appointment of Valentine Baker to a position on the staff of Lord Wolseley. Cyrus W. Field was refused by a London court a suit against James Gordon Bennet for libel for the reason that both are aliens. A. J. Auxier was forwarded his resignation as United States marshal for Kentucky and left the office in charge of a deputy. The attendants at Rev. Thomas K. Beecher's church in Elmira, New York, have for weeks been missing money and wearing apparel. When the thefts became intolerable, a detective was employed. The result was the capture of a son of a prominent citizen in the act of picking a lady's pocket. His booty is estimated at thousands of dollars. The idle coal-miners in the Pittsburgh district number ten thousand, and several factories are closed for lack of fuel. A fire in Boston destroyed the Continental sugar refinery, with a large amount of product, the loss being \$100,000. General Haich has sent troops to intercept five hundred Oklahoma raiders now preparing to cross the borders at Coffeyville, Kansas. The grand jury at New York is considering charges that excise officials have been systematically victimizing liquor-dealers. A gas explosion in the capitol of New Jersey, resulted in the destruction of the geological museum and the office of the quartermaster general. The firemen saved the battle-flags, but the word and saddle of Phil Kearney burned. The loss is estimated at \$100,000. A bed of salt seventy-eight feet thick is said to have been reached at East Aurora, New York, at a depth of 1,350 feet. Evidence obtained by the secret-service office at Chicago, in arresting two counterfeiters led to the capture of a third member of the gang in Covington, Kentucky. George K. Gaborn, the leader, claims that he has an income of \$5,000 per year from patents on his inventions. Prof. Swing spoke last Sunday at the Central Church, taking as his subject "Doubt and Piety." Twenty-five millions of acres of land in this country are held by a few individuals who are alien to birth and who rarely visit this country. Crime has become so infrequent in the Parish of Cameron, in the southwestern corner of Louisiana, that the parish jail is used as a corn-crib. A skating rink at Girardville, Pa., was blown up with dynamite by some local moralist recently. The rink was filled with people, but no one was hurt. It appears that the President has no intention of doing away with the hot-houses and conservatories at the Executive Mansion or of dismissing the Marine Band, as has been reported. The contest for the post of doorkeeper of the House of Representatives has already begun. Bookkeeper Wintersmith and ex-doorkeeper Field are the most prominent candidates for the place. B. K. Bruce seems likely to be dismissed by the new Administration from his place as Register of the Treasury. A white man will probably be nominated as his successor, and Bruce may be given some less important post. Spanish newspapers are urging the government to send a squadron to Tangiers to bombard the city unless redress is obtained for the Albucares incident. The redress demanded includes the cession of the mainland opposite Albucares.

America's Pride.

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

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

After leaving Falls View, the Michigan Central train sweeps along the edge of the mighty channel, some two or three miles, to Suspension Bridge, giving constant and ever-changing views of the cataract and the surging, boiling river as it madly rushes and rages between the perpendicular walls of stone, three hundred feet high, that form the great canyon of Niagara. The stream is crossed on the new Cantliver Bridge, which, stretching over the roaring flood from precipice to precipice, seemingly resting on air alone, is a marvel of engineering skill and daring. It is a dizzy height above the seething waters, and seems a pathway only for winged creatures, but the train rushes over it as though it were a highway cut in solid stone. From the bridge there is a magnificent view of the Falls, the Rapids and the Suspension Foot-Bridge, the latter being the lowest below the eye takes in the Lower Rapids and the awful Whirlpools where Captain Webb's body was found and where his widow has taken up her residence as a faithful sentinel beside his watery tomb.—The Spectator, St. Louis, Mo.

Magnetic Soap. Did you ever try this wonderful soap? You would try it if you had any idea of its effects on dirt. One trial is, according to directions, will convince you of its merits. If your grocer does not keep it, he can get it for you; give him no rest till he does.

Minneapolis, Minnesota.

In reply to inquiries regarding the realty market, Mr. Wolcott, of Farnsworth & Wolcott, said: "There is a decided improvement in the general feeling; owners usually hold firm for their prices, and in some cases they have advanced prices. Would be purchasers, who have been waiting for months to purchase property at greatly reduced rates, are still waiting, and liable to wait. The inquiry for property is increasing, and sales are being made. Last week a party called on us for seven lots in East Side addition, and offered \$550 per lot, spot cash; the owners decided to sell for less than \$325 per lot. The same lots were purchased less than two years ago for \$300 to \$325 per lot. There have been several sales recently in Washington Yard addition at about \$100 per front foot. We are having a large number of inquiries for property in Prospect Park and Meeker Island Land & Power Co.'s additions. Within the past four or five weeks we have sold to B. D. Sprague \$140,000 worth of Prospect Park property. Mr. S. is to build houses there during 1885, aggregating over \$40,000 in value. There will be a good class of residences costing \$2,000 to \$6,000 each. To another \$21,000 of this property has been sold; to another \$13,500, and several other smaller lots of \$500 to \$5,000 each. We have also sold in Meeker Island Land & Power Co.'s addition, \$28,000 to Mr. Powers. We have been negotiating with a manufacturing concern for some time, that will employ 250 to 400 men, with a view of their locating on the railway track in this addition. They have recently advised us that they will, without doubt, locate there. We are having many inquiries for business property, a large portion of them being from Eastern parties seeking good investments here. There is also a good deal of inquiry for farms, and we confidently look for a brisk trade for this season in Minneapolis property, and farms and wild lands in Minnesota and Dakota."—Mississippi Valley Lumberman.

Notice to Subscribers.

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

Purify your blood, tone up the system, and regulate the digestive organs by taking Hood's Sarsaparilla. Sold by all druggists.

Business Notices.

HUDSON TUTTLE lectures on subjects pertaining to the reform and the science of Spiritualism. Address: general, Telegraphic address, Ceylon, O. P. O. address, Berlin Heights, Ohio.

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

Ayer's Cherry Pectoral possesses far-reaching and powerful healing qualities which its persistent use will demonstrate in any case of colds, coughs, throat or lung troubles, while its soothing and restorative effects are realized at once.

Passed to Spirit-Life.

Passed to spirit-life from her home in Gmro, Wis., Elizabeth Chalmers, wife of John Chalmers, on March 4th, in her 55th year of age.

She was a spiritualist for thirty years, a true friend, a kind companion and a devoted mother. Prof. Wm. H. Lockwood gave the funeral address on the 7th inst. to a large concourse of relatives and friends. "We are the House of the Living Dead," "The Gates of the Beyond," and "Something Small to Think of"—was furnished by the writer and family.

Mrs. Almira Whitcomb, after a short illness, passed to spirit-life Saturday the 7th inst., aged 79 years, 11 months and 29 days, at Le Roy, Minn.

She was a native of Vermont, her husband also, who passed to spirit-life two years ago. They were staunch spiritualists, and maintained through life a good moral character. They were respected by all who knew them. Their doors were always open to mediums and spiritualists. They were constant readers of the RELIGIO-PHILOSOPHICAL JOURNAL for many years.

WHEREAS announcement is made of the sudden death of MR. JAMES S. CREEK, an honored member of New York business circles, and of the Spiritualists Progressive Union; be it Resolved, That the Union hereby desires to express its respect to his memory, and to send a few numbers, and as a general gentleman of dignity and trust.

Resolved, That in this dispensation we recognize no special act of providence, but the operation of a natural law, to which all are subject, sometime and somewhere, in the order of human progress and divine preservation.

Resolved, That in his departure we unite our sympathies with those of his relatives and friends, with the firm conviction that his own strong faith in the truth of a demonstrated immortality is now become a blessed reality.

Resolved, That these resolutions be entered for publication in the RELIGIO-PHILOSOPHICAL JOURNAL and the Banner of Light, and included in the records of the Spiritualists Progressive Union.

GEORGE E. GARDEN, Secretary. J. F. SNIPES, President.

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Brands advertised as absolutely pure CONTAIN AMMONIA.

THE TEST: Place a can top down on a hot stove until heated, then invert it. Ammonia gas will not be required to detect the presence of ammonia.



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Dr. Price's Special Flavoring Extracts. The strongest, most delicious and natural flavor known, and Dr. Price's Lupulin Yeast Gems For Light, Healthy Bread, The Best Dry Hop Yeast in the World.

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A popular journal of information regarding mind and body, with special reference to health and disease. It furnishes the most striking discoveries in telepathy and all branches of psychical research. Among the special contributors are some of the most eminent physiologists, psychologists and theologians. Only one dollar per year. Sample copies, 10 cents. Published monthly by the

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TO MEDIUMS

FOR INDEPENDENT SLATE-WRITING.

The Seybert Commission for Investigating Modern Spiritualism of the University of Pennsylvania, hereby requests

All Mediums for Independent Slate-Writing, and no others at present, who are willing to submit their manifestations to the examination of this Commission, to communicate with the undersigned, stating terms, etc.

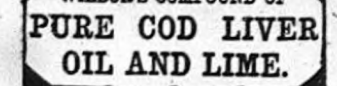
HORACE HOWARD FURNESS, Acting Chairman. Philadelphia, Pa.

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Last year it ripened thoroughly by September 20th, and has been carefully cured by heat and smoke in a house especially built for the purpose.

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MEDIUMSHIP. CHAPTER OF EXPERIENCES. BY MRS. EMMA E. KEES.

This Pamphlet of 56 pages is a condensed statement of the facts of Mediumship illustrated by the Author's own experiences. It explains a clear, brilliant, and practical explanation of the Christian in connection with spiritual laws and the Spiritual Philosophy. It is valuable to all, and especially to the Christian who would know the true philosophy of a "change of heart." It ought to be largely circulated as a tract by Spiritualists.

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

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By sending \$2 to the NATIONAL PUBLISHING CO., 29 EXCHANGE PLACE, NEW YORK, will receive a superb and handsomely bound Music Folio, containing 250 full quartet size pieces of choice instrumental and Operatic Music, Songs, Dances, Ac., and will also receive each month, by mail, for one year, Acappella of the Elegant and New Popular Sheet Music as published by them.

THE 37th ANNIVERSARY.

The thirty-seventh anniversary of Modern Spiritualism will be celebrated on Sunday, March 29th, at 7:30 P. M., under the auspices of the American Spiritualist Alliance, at the Chicago City Rooms, No. 1219 Broadway, New York. Eminent speakers, musical and dramatic talent, and well known mediums will take part. Admission free. All invited to participate. J. F. JEANENT, Secretary. NELSON CROSS, President.

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25 elegant pieces of Imported Silks and Satins suitable for Quilt work, no two alike, cut from our samples, worth from \$5.00 to \$10.00 per yard, sent postpaid on receipt of 50 cents. SAMPLE FREE.

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Prof. A. J. Swartz, Editor and Publisher, 425 Madison St., Chicago. A Scientific, Progressive, Monthly Magazine, Special Interest to the Reformers and the Adepted. Upon its editorial staff are the most distinguished authors on the Mind, on Science, and on Psychic Laws, as also upon the highest methods of Healing. We care through Truth, Justice and Love. Per year, \$1; 6 months, 50c. Single copies 10c.

CELEBRATION OF THE 37TH ANNIVERSARY.

The Church of the New Spiritual Dispensation of Brooklyn, N. Y., will celebrate the 37th Anniversary of Modern Spiritualism in its church, on Tuesday, March 31st, at 7:30 P. M. The afternoon meeting will be devoted to mediums and their phenomena, and many reliable mediums have been invited to take part. All addresses will be given by Mrs. J. T. Little, Mrs. Nellie J. T. Brigham, Mrs. T. H. Strayer, Walter Howell and Hon. A. B. Bailey. The ladies will serve supper to all who may attend, at a very moderate price. No admission, 15 cents, or tickets in both meetings, 25 cents.

MRS. A. S. SLOCOM, MRS. M. E. BRUNDAKE, Com. of Arrangements. MRS. J. A. JAYNE.

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IN MODERN SPIRITUALISM. BY A. LEAH TIDDELL—(of the Fox Family).

This intensely interesting work, so full of experiences and incidents connected with the progress of Spiritualism (by one of the far-famed Fox sisters), will meet a wide-spread favor, and undoubtedly attain a very large circulation. The author says: It is not that the history of Spiritualism in this century and country has been so wide-spread and again been written that I deem it a duty to give this history to the world; but it happens that policy has been—both in vivid pictures and in its own history, and in its own material—the great and the data necessary for the task of giving a correct account of the intelligence of the movement known as modern Spiritualism.

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Addressed to the working classes, and written through the mediumship of Mrs. Yeacum Smith. These lectures or messages (a pamphlet of 68 pages) have been dictated by a hand of great power, and are of the most elevated and instructive nature. They are of the most elevated and instructive nature. They are of the most elevated and instructive nature.

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Voices from the People, AND INFORMATION ON VARIOUS SUBJECTS.

The Angels' Message to Mortals.

BY MRS. L. M. OWENS.

"Come—Oh! Will, We Have Missed You." Oh! loved ones we are waiting on the "golden shore," We're waiting for the coming of the loved of yore; We're waiting for you long, and we're waiting for you still,

That the mission of your earth life, you may nobly yet fulfill. Then can we hail you gladly and about you "welcome home," To mansions in the heavens prepared by work well done,

And you will be delighted to find "love's labor won." Then let me ask you kindly, are you ready now To meet the deeds committed in your life below? Has your time been to the higher needs of men; In cultivating flowers instead of weeds within?

Or has your life been wasted in idle thoughts and vain? If so, be up and doing, and work with might and main To help redeem whatever there is yet left to gain.

Go bravely forth and battle for the good of all, In every land and by-way, in every hour and hall. Give bread unto the hungry and clothe the needy poor, Kind words unto the children who gather around your door.

Give loving, truthful, germ-thoughts unto the listening one, None can estimate how much of good can thus be done. To fit the soul to dwell in light more radiant than the sun.

Now loved ones we are waiting as we come to you To see you undertaking the work for you to do! Then will we smile upon it and breathe a blessing down And wait the fitting moment to present the golden crown,

Or better, wreaths of flowers, emblems of love and truth For all the tolling faithful, the aged and the youth; We wait to bid you welcome from marches dark with ruth.

Yet do not think us idle while we wait for you, We gain our heaven here by the good we strive to do. There's labor for the spirit, as well as mortals here, As we journey on together from low to higher sphere.

Our work is loving ministry, which wears not the suit Of our spirits higher and nearer to the goal Of happy soul existence beyond grief's sad control.

Oh loved ones, we are waiting on the golden shore, Ever waiting for the coming of the loved of yore, And when your mission's ended to mortals here below How gladly will we hasten our welcome to bestow,

And guide your fragile bark o'er the sparkling waters bright To the home of the immortals where all is peace and light. For those who've labored faithfully in the cause of right.

CLAIRVOYANCE. The Rev. Dr. Newman Describes How It Saved His Life. It touches upon the unknown powers of the human brain. My health failed, and kept steadily failing, until at last I was sick unto death. Medical men of high repute were called in consultation, and then others and others, until a small regiment of doctors had diagnosed my case and filled my bed with drugs.

It was on the morning of the 10th of March, 1884, that I was seized with a severe cold, which gradually increased to a dangerous fever. My condition was such that my death was a matter of time.

The Grandeur of Humanity.

The following is an extract from an address delivered by Francis E. Abbot before the Liberal Union Club of Boston:

The worship of humanity! I can understand such terms as the dignity, the grandeur of humanity, but its worship, never. What is humanity but the aggregate of human beings, of which I am one, and as each knows his own weakness and dependence, how is it possible to worship one's self without degradation instead of exaltation? To deny the divine spirit because we cannot see it satisfies some minds, but with equal reason might we deny the existence of electricity because no one ever saw it, or even knows what it is.

I want to hear Ingersoll recently, and did not regret the absence of my children. Wit and palpable hits and justifiable ridicule of foolish dogmas and eloquent passages abounded, but flippancy and ad captandam appeals and the piled up, artificial rhetoric of the orator made the whole performance depressing.

A New Healer and Clairvoyant. In your valuable paper we find many accounts of test and healing mediums throughout the country. Thinking it might be interesting to your readers to become acquainted with one more, we would introduce to them Hezekiah Milkins of Wyandotte, Mich., with whom we have been personally acquainted since 1866 and know whereof we speak. He is an excellent clairvoyant, and is also clairaudient, and diagnoses disease, and has good magnetic healing power.

We know also of cases of marked success in his healing the sick. At our home in Wyandotte, Dec. 2nd, 1871, Mr. Ephraim Randolph and wife were visiting us from Johnson's Creek, Niagara Co., N. Y., and Mr. Milkins and wife were invited to spend the evening.

CLAIRVOYANCE. A New York Herald reporter, in an interview with Herr Sonnenthal, the Vienna actor, the latter is represented as saying with reference to his "lucky star": "Ah, yes. You do not understand me. I will explain. I predict that I shall astonish you. For twelve years past I have been followed almost daily by a woman. Not a very extraordinary thing that, you will say. Yes, but you will alter your mind when I tell you that I have never spoken one syllable to this woman nor she to me; that never has the slightest communication of any kind passed between us."

Spiritualism in High Places. A new and numerous member of the royal family has honored him with their visits. The late Duke of Albany was so much impressed with what he saw at a séance, that he went to the trouble of having a special double state made, framed in oak, with elaborate brass mountings, and fitted with a patent Bramah lock. Armed with this, he presented himself one morning at the medium's apartments, and a small piece of pencil having been dropped between the slates, they were duly locked (the key being attached to the Duke's watch chain), and under these conditions—conditions which would appear to preclude all possibility of fraud—the pencil was soon heard rattling over the surface of the slates, and when the key was applied to the lock, and the sides opened, there was a long message.

The Spirit of a Sister Returns and Gives a Message. Thirty years ago I lost my oldest sister, whom I called Lib, after an illness of only three weeks. At the time I could not be reconciled to her death, as she was a very devoted Methodist, and I was trying to be, too, but when I would read my Bible, which I did every morning, I would find so many contradictions in it that I would get discouraged.

Misquoting Texts. The above heading is a quotation from your JOURNAL, with comments thereon. If the Bible was not misquoted, where would the Christian theology be? At church the other day while awaiting service (I always go early), I picked up Barnes's commentary, opening it at the 3rd chapter, 16th verse of Matthew. He assumes that the spirit of God came down in the shape of a dove, and gives a long dissertation on that feature of the text, when the text says so nothing. My old catechism has this: "Who wrestled with God? Jacob."

Letter from G. H. Brooks.

My labors closed for the society in Cincinnati the last Sunday in February. I know of no other Society among Spiritualists, that has the welfare of the cause at heart, more than the one in Cincinnati. There are many friends there who are deeply interested in your paper, and when times brighten, I think you will have added to your already long list a number of new members in Cincinnati. The Society in Cincinnati has had many obstacles to overcome, and some still remain, but they are growing beautifully less. Mr. Hays makes a very efficient President, possessing fine executive ability.

Bowing the Head. What may be regarded as a test case—one in which the towns of the State are interested—is now on trial at Framingham, and the result bids fair to re-establish or perhaps forever abolish the old New England custom of requiring the children of the public schools to bow the head in the devotional services, or that portion of them in which the Lord's Prayer is repeated in concert by the school.

A Mad Man. In reply to Geo. F. A. Illidge who ventilated his ignorance of spiritual phenomena quite recently through your paper, allow me to say, that at the séance referred to, this gentlemanly fellow crowded himself into my house without invitation and without price.

A Ghostly Mystery Explained. A young lady at Athens, Ga., some time since retired to bed without blowing out the lamp, when her eyes caught sight of a man's profile on the wall, hideous and menacing.

The Spirit of a Sister Returns and Gives a Message. Thirty years ago I lost my oldest sister, whom I called Lib, after an illness of only three weeks. At the time I could not be reconciled to her death, as she was a very devoted Methodist, and I was trying to be, too, but when I would read my Bible, which I did every morning, I would find so many contradictions in it that I would get discouraged.

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In Justice to Both.

The kindly criticism of my article on the outcome of women working, by Prof. Alexander Wilder, gives still wider exposure for thought on this very important subject. I should feel grieved if my article led to the impression that I am opposed to the widest possible outlet for woman's capabilities in any direction. I would oppose to the right of a woman legal or other obstruction to any human being's right to all that his best interest require.

Not one more than myself could have been impressed with the contemptible injustice of the Black laws intended to exclude the colored race from a chance to earn a living in competition with their white brethren; nor will any man go to greater lengths in any honorable direction to abolish the cursed traffic in liquor, than I will myself.

The girl who is pressed into shop and factory at an early age is deprived of all but the meager rudiments of school training; long hours of labor precede the possibility of acquiring knowledge of household work, while mixed association with inseparable demoralizing companionship is viciously harmful in the extreme.

A New Orleans paper concludes its report of a cyclone which passed over Natchitoches Parish last Wednesday with the following: "A negro, it is reported, was standing several hundred yards from the river bank, when the cyclone lifted him off his feet, and he shot through the air, like a bullet out of a gun, in the direction of the river. Fortunately a large tree stood on the brink of the river, and he was huried along he caught one of the branches and was saved."

W. H. Crocker writes: I am greatly pleased with the contents of your instructive paper, and greet its arrival in my home with pleasure. I find much that helps to unravel subjects that have long been hidden from the human mind, as well as giving encouragement to honest mediocrity.

F. Heimsen writes: I heartily endorse your last month's rights being direct to the mark of truth, and an earnest and bold in your endeavor to place the maxims and principles of honest Spiritualism upon a square level.

Notes and Extracts on Miscellaneous Subjects.

The Tichborne claimant is exhibiting himself to small audiences in England to earn a living. According to Richard A. Proctor a hand at what can be made up in £35,013,559,500 years.

One of the Washington restaurants has among its waiters an ex-Lieutenant Governor of North Carolina. The latest invention of a New York genius is a steam sleigh, with which, he claims, the north pole can be reached.

The towns boasting of having female brass bands are becoming quite numerous, Carbonade, Ill., being the last to enter the list. Fashion's latest freak in Paris is a fancy ball in which each lady is dressed as a flower—violets, lilies, roses, bluebells, and marigolds.

On less than 2 per cent of the area of the cotton states is grown three-fourths of all the cotton manufactured in Europe and the United States. In Germany last year twenty-three cigarette factories turned out 187,000,000 cigarettes, and the output of the French cigarette factories, was 600,000,000.

George Riddell, of Carroll County, Missouri, is said to be the father of twenty-two daughters, including five sets of twins. They are all living at home. A perfect skeleton, to which was attached a ball and chain, was lately unearthed twenty-five feet below the surface of the earth, near Savannah, Ga.

The Chief of Police in Atlanta, Ga., is in the habit of disguising himself as a "masher" and mingling with his patrolmen on an "equal footing." The first complete translation of the Babylonian Talmud into German or any other language is announced to appear shortly at Innsbruck in about thirty-six parts quarto.

According to the Gainsboro (Ga.) Herald a calf in that town has an ear about the size of a silver dollar growing out of each eye. The animal is about fifteen months old, and can see a little. Several type-setting machines are seeking recognition in the hands of sanguine inventors. One man says his machine can do the work of ten compositors and reduce the cost of composition 80 per cent.

A Seneca Falls undertaker has copyrighted an "undertaker's burial contract," by which he agrees, in consideration of the sum of \$2, to furnish a person dying within one year from date of contract with a \$75 funeral. Emperor Dom Pedro, of Brazil, has sanctioned a method of vaccination against yellow fever, and 600 persons have been vaccinated at Rio de Janeiro by Dr. Domingos Freire, to whose investigations the idea is due.

According to a Boston paper a clergyman in Washington County, Me., holds Sunday-school in his skating rink every Sunday afternoon. The scholars who attend the school are allowed the use of the rink one-half day gratis. The story is being extensively circulated that an elder in the Presbyterian Church of Barrettsburg, who is a great domino player, was leading in prayer, and instead of finishing with the usual amen, closed by saying "domino."

"West Virginia," says a Wheeling paper, sports a lawyer who sued a dead man, got judgment, issued an execution, advertised his property, sold it, got the money, and spent the money for whisky before the court was obliged of his debt. Havana, Ohio, comes to the front with a one-legged, one-eyed professional whose principal feat of support his one limb is described as a simply wonderful while his exhibitions of extraordinary strength of arms and body is no less so.

An entry in Washington's diary, dated February, 1768, shows the great number of visitors he entertained at that time. "Would any person believe," he says, "that with 101 cows actually reported at a late enumeration of my cattle I should still be obliged to buy butter?"

It has always been the belief of Mrs. Burton, wife of the well-known traveler, that since England took the Koh-i-noor diamond, proverbial for the ill-luck it brings, nothing but disaster has attended all concerning British India. Recent events will more than ever sustain her.

In grounds adjacent to the Colonnade Palace, Rome, there was recently found a fine bronze Hercules more than six feet high, and in an almost perfect state of preservation. It is believed to have belonged either to the Baths of Constantine or to Hadrian's Temple of the Sun, which stood near each other on the Quirinal.

Some of the Japanese almost worship cats. A feline funeral in great style is reported by a correspondent. The coffin of the defunct pussy was covered with a white silk pall, and a body of chanting priests followed the cortege to the grave. In due course of time the monument was erected on which were inscribed the many virtues of the cat.

Some people are born exceedingly lucky, as is shown in the case of a man from Hartford, Conn., who about five years ago, with a few hundred dollars, went to Kansas City and bought a small strip of land which afterward proved to be a sand bed. He bought a horse and cart and hired some shovellers; to-day his fortune is over a quarter of a million dollars.

Timber rafts on the Rhine are a noticeable characteristic of that historic river. A single raft has often eight or ten small houses on it, and from 400 to 500 workmen, rowers and pilots. The vast pile is steered by means of immense oars, and is so constructed as to twist like a huge snake in the narrow channels. The sale of a raft at the end of the voyage often realizes about \$150,000.

In lieu of a society for the prevention of cruelty to animals in Dakota the annexed provision is carefully adhered to: "When animals are left hitched in the open air during cold weather or in the night time they shall be taken care of by an officer, and the charges therefor shall be a lien upon the animal, and upon conviction any person so leaving them shall pay a fine not to exceed \$25."

A New Orleans paper concludes its report of a cyclone which passed over Natchitoches Parish last Wednesday with the following: "A negro, it is reported, was standing several hundred yards from the river bank, when the cyclone lifted him off his feet, and he shot through the air, like a bullet out of a gun, in the direction of the river. Fortunately a large tree stood on the brink of the river, and he was hurried along he caught one of the branches and was saved."

The president of the London Royal Microscopical Society recently described the action of some new and horrible monster, 1-1/2,000th of an inch long by 1-19,500th of an inch broad, with six long flagella-like whiplashes, begotten in decomposed codfish, as "a new kind of thing" when they pounce upon their prey. Their mode of life is "like the rhythmic movement of a peal of bells," and no sight accessible to the human eye can be more fascinating or more beautiful than this.

The Alleged Syrio-Chaldean Writings.

Prof. Monier Williams's Quotations from the Religio-Philosophical Journal—Rev. Samuel Johnson a Believer in Psychometry.

BY WM. EMMETTE COLEMAN.

Permit me to refute the various unfounded insinuations and misstatements relative to my knowledge of Semitic philology contained in Mrs. E. B. Duffey's remarkable contribution to the science of Assyro-Babylonian linguistics in the JOURNAL of February 14th. In reply to the statement that my knowledge of Assyrian archæology, etc., was derived from encyclopædia, I would state that not a line of my article on Mrs. Reynolds's Syrio-Chaldean writing was derived from an encyclopædia. Whenever necessary I do consult encyclopædia, and sometimes find them very useful; but in this case I had no need to look into any of them. I wrote the article the same day that I received the JOURNAL containing the one I criticised, and its subject-matter merely consisted of philological minutæ with which I am perfectly familiar, through study and application. For over twenty-five years I have been studying comparative philology; and Assyriology I have studied for over a dozen years. During the last year I have carefully studied the origin, history and characteristics of all the alphabets of the world, as found in Isaac Taylor's most excellent and thorough work on "The Alphabet." A number of the facts I mentioned in my article cannot, I am sure, be found in the encyclopædia. Mrs. Duffey ought to be sure of her facts before making insinuations against those more familiar than herself with the subjects under discussion. Acknowledging the receipt of several historic-philological articles which I had sent him, Prof. A. H. Sayce, one of the leading Assyriologists and comparative philologists in the world, writes me from Queen's College, Oxford, May 6, 1884, as follows: "Your interesting and lucid articles display a prodigious amount of well-matured and accurate learning." Due regard for truth compels the assertion, that Prof. Sayce would be forced, in truth, to describe Mrs. Duffey's remarks on "Syrio-Chaldean" in terms of the opposite of this, as confusion and inaccuracy are their predominant characteristics. I have sent copies of my first article on the Syrio-Chaldean writings to Prof. Sayce and other philologists, and I shall probably send them copies of this article also.

Mrs. Duffey says, because I had never heard of the Syrio-Chaldean language, ergo, in my opinion, there never was such language. The lady has no valid grounds for such unjust aspersions, and rigid conscientiousness should preclude the use of such untruthful imputations. What warrant had the erudite Mrs. D. to assert that I am not personally cognizant of a fact, I consider it as prima facie evidence that the fact does not exist? The few facts of which I have acquired a knowledge, by study and research, are as nothing in comparison with the myriads of facts of which I am in ignorance; and I am always glad to have my errors corrected, as truth is what I am seeking to obtain. But I do not relish the attempted correction of truthful and accurate statements of mine sometimes made by those wholly incompetent for the task taken upon themselves,—persons generally destitute of any accurate knowledge upon the points upon which they rush into print. I said, "No such language as Syrio-Chaldean is known to science," and I repeat it. Mrs. Duffey now tells me that by Syrio-Chaldean she means the primitive Assyro-Babylonian language regarded by some as the parent of the entire Semitic family of tongues. I hazard the assertion, that no competent philologist in the world ever called the Assyro-Babylonian language the Syrio-Chaldean. It is a misnomer, and the offspring of ignorance. Assyrio-Chaldean would be an appropriate name for the language, but not Syrio-Chaldean. Syria and Assyria were two different countries. One was in Asia Minor; the other, in Mesopotamia. Had Mrs. Duffey, in her original article, used the term Assyro-Chaldean language, there would have been no misunderstanding as to her meaning, and much of my criticism would never have been written. The use of an inaccurate and misleading term inevitably led to confusion. To charge me with ignorance of the Assyro-Babylonian language, as does Mrs. D., is simply amusing. In view of the following facts, I have dozens of works in my library treating of and containing translations of this language; also works containing numerous original texts, glossaries, syllabaries, etc. Various times during the last ten years I have referred to and quoted from this language in my public writings and speeches; and in the very article on Mrs. Reynolds's writings, now criticised by Mrs. Duffey, I refer to and describe this language over and over again. Such reckless misrepresentation merits fitting rebuke. Writers for the press should learn to be accurate, and not make absurdly false charges against others.

When my lady-critic tells us that the Assyro-Babylonian, or the falsely-called Syrio-Chaldean, is "evidently a connecting link between Phœnician on one hand, and Arabic, Hebrew, and Chaldean on the other," we at once perceive how deficient is her knowledge of Semitic philology. Here is "confusion worse confounded." Of the three families or classes of Semitic tongues, the Hebrew and Phœnician belong to one, the Arabic to another, and the Chaldean to another. Hebrew and Phœnician are practically the same language, widely different from Arabic, and also variant from Chaldean. To place the Hebrew with Arabic and Chaldean, as constituting a class distinct from the Phœnician, is lamentable philologic ignorance. It is possible that the Assyro-Babylonian may be a connecting link between (1) Hebrew-Phœnician, (2) Arabic, and (3) Chaldean, though this is far from being demonstrated; but to state it as a connecting link in the manner mentioned by Mrs. D. is absurdly unscientific. If persons will print such unscientific statements, they cannot reasonably complain if the plain, simple truth is told concerning them. Of a similarly ludicrous nature is the lady's assertion, that Chaldean was the language of the Hebrews seemingly from almost the earliest period in their history. Where Mrs. D. could possibly have picked up this totally unfounded idea is a puzzle. It must be original with her. Chaldean was never spoken by the Hebrews till after their return to the Holy Land from the Babylonian Captivity in the sixth century B. C. Previous to that their language was the Hebrew, which though an allied tongue differed considerably from Chaldean; and all their sacred literature before and after the Captivity, a few late chapters excepted, was written in Hebrew, not Chaldean.

Mrs. Duffey now tells us that the writings of Mrs. Reynolds are in the Assyro-Babylonian language. In her former article she said that they were Syrio-Chaldean, one of the dearest of languages, having been spoken

6,000 to 8,000 years ago, and was contemporaneous with the picture writings of Assyria, though not identical with them; and that the writings of Mrs. Reynolds were of a hieroglyphical character. A direct contradiction is involved in the two statements. The picture writings (sic) of Assyria, 4,000 to 6,000 years ago (it should be Babylonian more properly, Assyria proper being of more modern date,—an offshoot from Babylonian) were representations of the Assyro-Babylonian language, and the only manner of writing that language then known. In her first article Mrs. D. says the Reynolds Syrio-Chaldean language was contemporaneous with the Egyptian and Assyrian writings, but not identical with them. If so, it could not be the Assyro-Babylonian language. But now she tells us it is the Assyro-Babylonian language. It is impossible for both of these statements to be true. Taking her at her word in her first article, that the Reynolds writings were not Assyrian, of course (made no allusion to their being perhaps Assyro-Babylonian; and for not so stating, Mrs. D. actually charges me with ignorance of the existence of the Assyro-Babylonian tongue.

Another important fact: The writings of Assyro-Babylonian 6,000 years ago were either picture-symbols or cuneiform; they were not alphabetic, as is the alleged Syrio-Chaldean of Mrs. Reynolds. No alphabetic form of Assyro-Babylonian is known to science older than the eighth century B. C. From remote antiquity down to the latest periods in their national history, Babylonian and Assyrian writings were cuneiform; but from the eighth century B. C., the Phœnician alphabet seems to have been used in Assyria to some extent, especially for commercial purposes, in conjunction with the cuneiform; and at a little later period Aramean modifications of the Phœnician alphabet were used in Babylon and Assyria (Taylor's "The Alphabet," pp. 217-219, 252-256; Clarke's "Semitic Alphabet," p. 13, and tables v, vi, xi). Instead of being 6,000 to 8,000 years old, we find that the writings of Mrs. Reynolds, if they are really alphabetic Assyro-Babylonian, are (probably corrupt) representations of characters only a little over 2,000 years old; and that though this writing was contemporaneous with Egyptian hieroglyphics and Assyrian cuneiform, it was so only during the latest periods of their activity, and not 6,000 or 8,000 years ago, as Mrs. Duffey's original article very misleadingly implied if it did not positively assert. As regards the language of these writings being one of the dearest of languages, Hebrew ceased its existence as a vernacular, or spoken tongue, prior to the death of the Assyro-Babylonian. The Hebrew vernacular perished during the Babylonian captivity of the Israelites in the 6th century B. C., just about the time when the so-called Syrio-Chaldean writing of Mrs. Reynolds was probably coming into general use in Babylonia. Phœnician, Etruscan, Median, Zend, Egyptian, Hittite, and many other ancient tongues are as much, and in some cases even more, entitled to be called the "dearest of languages," than the Assyrian.

Still more confusion exists. Prof. Nelke says that any books in America printed in the characters written by Mrs. Reynolds are locked up in private libraries and all such are purchasable only in Europe. According to Mrs. Duffey these characters are an alphabetic form of Assyro-Babylonian, resembling Phœnician and Hebrew. It is safe to say that there is not anywhere in the world a book printed in an alphabetic Assyrian or Babylonian. Such a book would be a wonderful philologic find, of great value. Nearly the whole of the immense collection of Assyrian and Babylonian literature extant is written in cuneiform. A few scattering inscriptions, principally on the margins of legal records at Nineveh, are all that has yet been discovered of alphabetic Assyro-Babylonian. Prof. Nelke then must refer to a different language and character than does Mrs. Duffey. It is very difficult to tell with certainty to what language either of them refer, as their remarks there are not applicable, in their entirety, to any language known to philologic science. So far as facts are involved, an inextricable confusion exists in the statements of both. I have works containing every known variety of Semitic alphabets, showing all the variations that have been discovered in every letter, in all the various forms in every country, from the oldest Sileam and Moabite inscriptions to the alphabets of the present day,—the variations in some of the letters being in some cases over 200; and if Mrs. Duffey or Mrs. Reynolds will favor me with a specimen of the mysterious writing I think I will be enabled to correctly classify it, if it corresponds to any known Semitic writing. Certain it is, it is impossible to tell what it is from the conflicting statements of Prof. N. and Mrs. D.

Mrs. D. justifies her use of the term "hieroglyphic" in describing Mrs. R.'s writings, by stating that it bears an easily traceable resemblance to the hieroglyphic symbols, being a pen adaptation of them, "a characteristic of primitive writings which Mr. Coleman seems not to be aware of." I repeat, it is a misnomer to call an alphabetic writing "hieroglyphic." In the very article of mine which Mrs. D. criticises I distinctly state that the Phœnician alphabet, the parent, most probably, of all the other alphabets of the world, was derived from the hieratic forms of the Egyptian hieroglyphics, and that the English A B C's are modifications of Egyptian hieroglyphics. I also stated that the Assyrian cuneiform characters were modifications of Akkadian picture-symbols or hieroglyphics. Strictly speaking, they were not "pen adaptations" of them; but let that pass. As I have a familiar acquaintance with the hieratic hieroglyphs supposed to be the parent forms of the Phœnician alphabet (see Taylor's "Alphabet," p. 99; Clarke's "Semitic Alphabet," table II), it is seen how uncalled for and absurd is Mrs. D.'s ascription to me of ignorance of the resemblances between the primitive alphabets and the hieroglyphs of which they are "pen adaptations" (?). It would be as correct to call the modern English letters hieroglyphics as to thus designate the alphabetic Assyro-Babylonian, whether of the primitive Phœnician or the Aramean type; though, of course, the latter resembles the hieroglyphic originals more closely than the more modified English.

The resultant of the discussion is this: It is absolutely impossible for any one to determine with any certainty in what language or in what characters the Reynolds writings are produced.

QUOTATION FROM THE RELIGIO-PHILOSOPHICAL JOURNAL IN PROF. MONIER WILLIAMS'S RECENT WORK ON INDIA. Shortly after their publication I sent copies of the JOURNALS containing my articles on Krishna and Christ, etc., to Monier Williams, Professor of Sanskrit in Oxford University, England, and one of the best English Sanskritists. In a very excellent work since published by him, on "Religious Thought and Life in India" (Part I. p. 256), I find a long quotation from an article in one of the JOURNALS sent him. At the termination of a chap-

ter on "Demon-worship and Spirit-worship," in which is described the methods employed in India to exorcise evil spirits and counteract their noxious influences, a belief in the existence of which is widely prevalent in that country, Prof. Williams adds the following: "I also add a statement of one part of the creed of American Spiritualists in the present day (written by Rev. C. Ware, and quoted in the RELIGIO-PHILOSOPHICAL JOURNAL), as offering many curious analogies to ideas current in India for centuries before 'Spiritualism' was ever heard of in Europe or America." Following this is the quotation from Mr. Ware in which he asserts the existence of myriads of earth-bound spirits in our planet's atmosphere, criminal and vicious, who are constantly exerting their baleful influence upon the inhabitants of earth. Very naturally the Professor supposed Mr. Ware to be an American voicing the views of American Spiritualists, as the JOURNAL is an American paper; but in fact Mr. Ware is a well-known English clergyman of spiritualistic proclivities, whose remarks on evil spirits were copied by the JOURNAL, I think, from an English spiritual paper. It is true that similar ideas are held by a portion of the American Spiritualists; but, as the readers of the JOURNAL know, I have for years been combating all such crude theories of spirit obsession, and of the diabolical infestation of mankind, as illusive, unreal and largely absurd; and it is well known that, like myself, many of the best and wisest of the inspirational teachers and writers in the ranks of American Spiritualism, such as A. J. Davis, Maria M. King, and Elizabeth L. Watson, emphatically affirm that evil spirits do not in any manner influence mankind on earth harmfully or injuriously. In my judgment, and in that of many of the sounder thinkers in Spiritualism, Mr. Ware's theories on this subject are wholly untrue and a revival of ancient exploded superstitions.

REV. SAMUEL JOHNSON AND PSYCHOMETRY.

Rev. Samuel Johnson, recently deceased, was one of the ablest and most scholarly of the Free Religious school of thought. Graduating from the Unitarian school in theology he developed into a non-Christian Transcendental Pantheist. His three bulky volumes on "Oriental Religions and their Relations to Universal Religion," devoted to the religions of India, China and Persia respectively, will long endure, as a monumental record of his extensive scholarship, patient industry, and profound insight into the modes of evolution and predominant characteristics of the ancient cults of the Orient. In the third or posthumous volume of the series, just issued, "Persia," in my opinion the best and most valuable of the three, the following pregnant paragraph is found on pages 9 and 10; and thinking it might be of interest to spiritual thinkers, as evidences of Mr. Johnson's acceptance of the truths of nature underlying what is often called psychometry in America and Europe, I have copied it for insertion in the JOURNAL.

"The word, shaped by the organs of articulation in the air, represents the speaker, and somehow impresses the remotest orb with his likeness. Am not I myself here on this sheet of paper, in my handwriting, every word penned an autograph—nay, photograph, made by the invisible sun of spiritual reflection? Do we not fling off impalpable aromas all the time so that, as the hound scents his master, the nerves of finer organism find us out by means of them, even when we have ourselves gone a thousand miles away? Do not people construct our traits and habits and beliefs out of a lock of our hair, or a few strokes of a pencil, down to minutest shades of character, as Cuvier built up a mastodon out of a few bones? Every atom of blood, brain, nerve that is in us—every stir of limb or feature—represents us. What is psychology, when the motion of your little finger betrays every secret of your inward behavior to the wise?"

Presidio of San Francisco, Cal.

Michigan State Association of Spiritualists—Resolutions Passed at Grand Rapids.

At the late annual meeting the Committee on Resolutions reported as follows, all of which was accepted and passed unanimously:

Resolved, That, believing alcoholic liquors, tobacco and opiates hurtful to body and soul, and their common use full of evil and degradation, we declare ourselves opposed to ardent spirits as a beverage, and to the common use of tobacco and opiates.

Resolved, That since the sins of parents affect their children, even to remote generations, we are under especial and sacred obligations to guard well our physical and spiritual life, that we do not fall into bad or injurious practices; that we hold ourselves under perfect control and use all the means in our power for our own development.

Resolved, That since crime is largely the outgrowth of wrong conditions in communities and families, and in the birth and training of children, for which the criminal is not personally responsible, our penal institutions should be conducted more on educational and reform principles, and capital punishment should never be allowed.

WHEREAS, Justice demands equal rights and responsibilities for all, as for the common good, therefore

Resolved, That we favor woman suffrage as just and beneficial to humanity.

Resolved, That we advocate the taxation of church property, because its exemption grants favors and privileges not in accord with justice or with entire liberty of conscience.

And also the following:

Resolved, That we appreciate the importance, and commend the organization of societies for physical research, as helps to a better knowledge of man's physical faculties and powers, and of the laws of spirit influence and intercourse.

Resolved, That we oppose all laws to regulate medical practice, professedly framed to shield the people from quackery, but really devised by a portion of the medical fraternity and intended to give the monopoly to cure or kill to those who have disposed of their scientific way, as unjust, tyrannical and unconstitutional interference with sound and inalienable personal rights.

Resolved, That no body of men or board of examiners have any right to dictate who the people shall employ and pay as physicians or healers of diseases; that if any such board or boards are appointed, they certainly should be made up of persons of the allopathic, homœopathic, electric and clairvoyant and magnetic schools, each of which are favored by large portions of the people.

Resolved, That we greatly regret the action of our State Legislature in favor of legalising capital punishment, as a backward step toward the old and revengeful spirit of "an eye for an eye and a tooth for a tooth," a spirit which punishes but does not reform the criminals, and as not called for by any danger to society or increase of crime growing out of our present laws.

Resolved, That Spiritualism has come to stay. To make it a blessing to humanity, as intended by the Spirit-world, we recommend its advocates, friends and investigators to organize neighborhood councils or circles of ten persons or less, with the wisest, best member as leader, to meet periodically to discuss the subjects germane to Spiritualism; and to send delegates to the next and succeeding conventions of this body, prepared to give their views and best convictions upon the following subjects:

- 1. To what extent and how shall we give our time, money and services to this cause.
2. Is it our duty as a proper means of growth to discuss principles rather than personalities, both in our private as well as public circles?
3. Are aspiration and prayer proper aids to spirit growth and communion, and should they be encouraged?
4. Are there lying, deceitful and selfish mediums and spirits, and if so, how shall we treat and reform them?
5. What are the proper relations of the sexes—their duties, privileges and obligations?
6. Medical and professional clairvoyance, magnetism and mesmerism. How to be regarded, protected and developed.
7. Our public speakers. How shall they be sustained?
8. Woman suffrage and the temperance question. What shall we do with them?
9. Rights of labor and capital. Their relations, and especially how the laborer shall secure his just reward?
10. Domestic, public and legislative education. How best developed, sustained and applied.

Resolved, That so far as practical and consistent with the business of future conventions we recommend that one or two of the foregoing topics be taken up, discussed and considered at each session, and that the subjects for such discussion be selected and announced for such session in advance.

Resolved, That so soon and so fast as results justify, we recommend the combining and organizing of these neighborhood circles into larger ones.

Resolved, That we appreciate the importance and commend the organization of societies for physical research as helps to a better knowledge of man's psychological faculties and powers, and of the laws of spirit influence and intercourse.

Resolved, That we cordially commend The New Era, the new paper of this city, to the patronage and support of our friends and of the Association.

A French woman, who has been only a short time in Macon, Ga., is creating a great sensation, especially among the negroes, by drawing teeth in public, free of cost, and then selling nostrums for all sorts of ills. She drives to her stand in Third Street, every afternoon, preceded by a brass band. Fully 3,000 people gathered about her one day, for dentistry or other treatment. The negroes believe that her cures are miraculous. Some deem her an angel; others think that she is

in league with the devil. One of her patients was a colored woman who was so helpless that she had to be lifted into the doctor's carriage. She was anointed and rubbed a little, and immediately jumped up on her feet, and walked off, followed by a throng of chattering people.

Disrespect for Hades.

Rev. Mr. Shedd, an orthodox D. D. of high standing, whose divinity has been doctored after the old school brimstone fashion, contributes a late article to the North American Review—a theological plea for eternal punishment. The secular newspapers treat it with small respect; the New York Sun calls it a fossil specimen, and it seems plain that the old fear of eternal fires is dying away. The Christian Register treats it and the whole question, in the following rational manner:

We have watched with interest to see the effect on the public mind of Rev. Dr. Shedd's defense of "Endless Punishment." A few orthodox papers freely commend this effort of their champion. To those of them who have felt the waning influence of this doctrine, such a defence seems needless. Thus, the Golden Rule, in an editorial echo of Dr. Shedd's article, says, "If ever there was a time when such inexorable logic as is here used was needed, it is the present." Our ability to agree with our neighbor will depend entirely upon the sense in which that word "needed" must be taken. If we are to understand by it that the doctrine which Dr. Shedd so vainly defends is gradually losing its hold upon orthodox, and some "inexorable logic" is needed for its recuperation, we find much reason to assent to the Golden Rule's statement. But, if it is meant that there is any other need in all the range of human necessities for Dr. Shedd's everlasting hell, we must beg leave to differ. Humanity does not need it. God does not need it. And, if God and humanity can get along without it, Dr. Shedd, we should hope, might be persuaded to find some other field for the exercise of his inexorable imagination.

Though we utterly repudiate Dr. Shedd's hell as a solid arraignment of the divine justice, let it not be inferred, as is too often done, that we do not believe in future retribution. On the contrary, we hold that future retribution is as necessary to vindicate the moral order of the world as future happiness. But this future retribution we consider not as an arbitrary infliction or penalty, but simply as an inevitable moral consequence of evil motive and action. Men enter the next life, we hold, with precisely the character that they have fashioned here. This fact furnishes one of the strongest motives for the development of character, as it should also remind us of the terrible consequences, here and hereafter, which may follow moral deterioration. To believe in a future retribution which is corrective and reformatory is one thing; to believe in endless punishment which is neither corrective nor reformatory is vastly different. The first view honors the moral law of the universe; the second contradicts justice, and proclaims the eternal cruelty of God.

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