

# RELIGIO PHILOSOPHICAL JOURNAL



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 lectures and mediums; interesting incidents of spirit communion; and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

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## For the Religio-Philosophical Journal.

### A COMPARISON

#### Of the Methods of the Spirit-World and Roman Catholic Church.

BY THOS. HARDING.

"For this commission I forsook the sky—  
Nay! cease to kneel thy fellow servant, I;  
But know the truth of government divine  
And let those scruples be no longer thine."  
—Parnell's "Hermit."

The venerable inhabitants of the Spirit-world have left their "footprints on the sands of time," and my present task is to search for evidences of their mysterious presence and moulding power. In the far-off past, when the several doctrines and practices of the Church of Rome were established. By comparing what we know of the methods of spirit intelligences in their dealings with men and mundane things, and what we have perceived of a religious institution, we may be able to distinguish those features which have been of supermundane origin, from those which manifestly originated in expediency and the pride of man. I propose to seek for the good in a field where a vast amount of goodness exists, and when the dark side presents itself, to preserve silence, except where necessity calls for expostulation or duty demands a sacrifice.

The student of ecclesiastical lore should never forget that the English history of the Roman Church was written by its enemies. Never should we lose sight of the fact that the times of which such works as "Fox's Book of Martyrs" were written, were times of persecution. Oppression and persecution for opinion's sake were the prominent characteristics of those semi-barbarous days; even as recently as the days of "good" Queen Bess, we have read of Catholics and Protestants having been burned at the same stake. In this period of spiritual enlightenment we can afford to do justice.

It is generally admitted that

"There is a divinity that shapes our ends  
Rough hew them as we may,"

and that this is true of nations as well as of individuals. How much more certainly is it true of churches whose province it is to teach divine things. By close analysis we may be enabled to discover the original divine pencillings still visible in the picture, though partially lost under the red and yellow of expediency. But not alone does this divinity shape "ends," beginnings and terminations, but it is inextricably woven in with the warp and woof of life, individual and collective; be it our study to render its presence palpable.

It is admitted that it was spiritual wisdom and forethought which supplied a divine personage—real or ideal—as an object of contemplation for the masses, with a view to draw their minds off from self and animal gratification to the higher plane of sentiment, as the first step toward moral elevation. Holy books were inspired by wisdom of a high order. They taught, in the main, that a certain exalted individual voluntarily suffered death to appease an offended Deity and thus paid the penalty for the sins of the people (this naturally awakened their gratitude, a great point gained); that this personage left certain instructions for them to follow and a priesthood as shepherds over his flock. All this was very good for people whose understandings were not sufficiently mature to comprehend a principle. Now the Catholic Church, in order to attract the wayward and careless, erected an object, symbolical of the story to the eye, through which unenlightened minds could be led to its contemplation; thus emotions were awakened and the story realized. Here we find the church adopting the method of the Spirit-world, which was to teach through object lessons. It is a libellous charge that the Church

teaches or countenances idolatry or the worship of images. She simply adopts and elaborates a divine method and presents in her department the visible, the same object which the spirits present in theirs, the invisible.

From the incipency of sentiment up to the highest culture, the teaching of morality through symbols has worked well; every object in nature suggests to the thoughtful mind a spiritual principle, and the soul spreads a halo of glory around simple things. Consistency enters her protest against the pomp of Popes and Cardinals. The earthly grandeur of the dignitaries of Catholicism may typify a spiritual "glory which no man can approach unto," and yet we don't like it, it savors too much of the vainglory of the world; far more acceptable to our sense of propriety is the assembling of her children before her altars, without distinction of caste, of wealth, character or position, just as they stand before the Spirit-world and nature's law. It is hard to conceive how, in the midst of vanity and superciliousness, to be found amongst a large number, both of clergy and laity, that so palpable a propriety should have survived the ages, unless preserved by the interposition of angels. This method of the Catholic Church agrees with that of the Spirit-world and suggests a high source of inspiration.

While the different nations of the earth have their several languages or modes of thought conveyance, each generally incomprehensible to the other, the Spirit-world has but one, which conveys thought with superhuman lucidity to all alike. Each spirit drinks in the thought of the other without effort or consumption of time,—there are eternal ideas in an eternal now. Was it the sweet whisper of immortal truth which inspired the Roman Church to celebrate the sacrifice of her mass in a universal language? The sermon is preached in the tongue of the majority of the congregation, but her common services are in the Latin. The Australian in Austria, or the American in Italy, feels as if he were at home when he hears the well known sounds and sees the familiar sight. It may be solemnized in one hundred countries but it utters the same voice—as though souls were spoken to, and its sacrifices are for all. Surely this gives us the hint of a spiritual origin.

I knew a merchant once whose business so declined that he feared that worst of all calamities for his family, poverty, and in an hour of black despair he cut his throat with his razor. He was a good member of a Protestant church and when his brothers and sisters heard of it, they were shocked and horrified, so much so that they remained at home; but the Catholic "Sisters of Mercy" came; they sat at his bedside; they softened his pillow; they whispered consolation and cared for his wife and little ones. That man lives to-day—gratitude filled his heart and he and his family are good Catholics. But where were the sisters and brothers with whom he used "to go up to the house of God in company"? In their vacant hearts, let echo answer, "Where?" My readers, have you ever seen the angels of the Spirit-world by the bedside of the sick and suffering; those who once walked by your side on earth and whom long ago you mourned as dead? Have you seen their sympathetic eyes glistening in the rays of the midnight lamp? I have, and they were like those "Sisters of Mercy."

I never was a Catholic. I have no desire to become one. "Raised" a member of the Episcopal Church and my father a strenuous opponent of the "papists," as he called them, it is not likely that I would be too favorable to the Roman Church; but my Spiritualism requires that I shall do justice and tell the truth, and I will!

The RELIGIO-PHILOSOPHICAL JOURNAL is the organ of truth, and facts alone are suitable for its pages. When truth is shut out from it it will die; but not till then I trust.

The enlightened or holy spirits are ever found at the post of duty; theirs is not the "friendship of a prosperous day." If by our carelessness or inattention we drove them away yesterday, they are with us again to-day, and my observation has taught me that they come to do good. Look back a few years to the time when yellow fever almost desolated our Southern cities. Read the newspaper reports of the time. They tell how the Evangelical churches were unused and how their ministers had gone North to escape the pestilence. They tell how the Catholic priests, to a man, stood their ground, and that when one fell a victim to the destroyer, another stepped into his place, and the work of Catholicism went on. They even tell how the proprietress of a fashionable "bagnio" voluntarily turned her splendidly furnished house into a hospital, and how she and the other women nursed the sick without fee or reward. "Verily, I say unto you," this should be mentioned "as a memorial of her." And all this while the much vaunted Evangelicals were flying for their lives. Truly there "are last that shall be first and first that shall be last." The Spirit-world and the Catholic Church alike require that their servants shall stay at the post of duty.

No mortal is totally depraved, nor is any one perfectly good. No one deserves to be punished in an interminable hell, nor is any one entitled to a superlative heaven. Mercy is always in order. The old Catholic Church teaches that after dissolution there is a place or condition called purgatory where the spirit is fitted for its future home or company, and as Spiritualists we believe it. Our Spiritualism teaches that mercy and love, aid and

counsel, are to be found on the other side. Every man, be he Spiritualist, Protestant, or even Materialist, must acknowledge that the belief in but two extreme conditions is unreasonable and unjust, and as Spiritualists we know it is untrue. The similarity between the Catholic belief and the truth as we have discovered it, bear a striking resemblance; nay, the teaching of the spirit in every age regarding the future is virtually the same.

[Let me here digress to remark that blue lights are visible around me while I write; one at this moment was the largest I have ever seen, probably as large as a man's head. I frequently see these lights, but never before one so large as that just gone. Of course readers understand their significance.]

How well we know that spirits ("saints and angels") are interested in our welfare; that their ears are open to our cries, and that they aid us in hours of tribulation and peril. We also know that they, commensurate with their goodness, wisdom and desire, can call upon still higher powers to aid them to help us, and that the Supreme is all in all. And yet what an outcry is raised against the Catholics because they call upon saints and angels in the words, "Pray for us." Again I ask, where did those old ecclesiasties of days go by? Learn all this wisdom about the Spirit-world, or how could they have discovered these facts, but through the Spiritualism of an early day? Relative truth may adapt itself to circumstances, but absolute truths are eternally the same. Spirit, *per se*, is a fluid, capable of filling every one's cup and must take the shape of the cup it fills; it intensifies the emotions of the religionist, enlightens the meditations of the philosopher, increases the discriminative ability of the scientist or the desires of the passionate, hence apparent contradictions; but spiritual facts are central and absolute. Ecclesiasties incorporated those spiritual truths into their system, and thus rendered it impervious to decay—strong enough in central truth to resist the damaging influences consequent upon human imperfections. It was Spiritualism, in fact, which "built the church upon a rock," and "the gates of hell could not prevail against it."

As this article has already grown to an unusual length I must hasten to a close. Transubstantiation, a prominent doctrine of this church, has a well known spiritual truth embodied; that mysterious quality or thing called "spirit," imbues matter with its distinctive character, and the sensitive (rendered so by faith and devotion) is supposed to appropriate the quality with the object. The miracle-working power of relics, charms, etc., which is believed in by the church, has a close relation to psychometry and magnetic healing. An object which had been saturated with the magnetism of a former possessor, gives out of that magnetism to a negative subject, without exhausting it. Thus the sick are healed at a distance from the healer, through magnetized objects which convey the will or power of the magnetizer.

The psychometrist can pass over illimitable fields, through time or space, or perhaps give a sketch of the history of an exploded planet, through the influence of an object held in the hand. All these classes of phenomena are governed by law, and if the church pronounces any of these effects miraculous, it is because she is ignorant of that law's existence. The fact is that transubstantiation, miracle-working relics, evil-frustrating charms, protective sacred hearts, blessed pictures and crosses, etc., are all closely related to, or in effects are governed by, those laws or principles which Spiritualism has brought to the front; but those old time whispers from the Spirit-world were imperfectly understood by the mediums through whom they came, or the ecclesiasties to whom they were transferred, and mistakes were unavoidable.

I infer, then, that the chasm between the animal-man of the past and the religio-philosopher of the present (whether within or without the church) had been bridged by a wise priesthood, inspired by the Spirit-world to adopt, however imperfectly, the methods of that world for a time; until in the more perfect light of immediate and general inspiration, mankind could stand morally without assistance from a priesthood at all. The time has come when that expediency which has ever been the Satan in the church's Eden, is being overruled and superseded by the wisdom of a higher world directly applied.

My attention was directed to the subject of the Spiritualism in the Roman Catholic Church by the following circumstance. I once saw a spirit in my room when alone at midnight. She appeared (as I believed and since have had reason to conclude) in her own proper person as she exists in spirit life, and not a materialization; in other words, she had not been changed in order to become visible to mortal eyes, but I had become divested, for the time of corporeal dullness, and rendered susceptible. I observed a circle or aura about four or five inches wide, standing out horizontally around her head, somewhat like the rings represented as surrounding the planet Saturn, and this aura or glory appeared precisely the same as those represented in Catholic pictures of saints; particularly that of St. Joseph. If, thought I, the original artist was enabled to so exactly represent this spiritual fact, he must have seen a spirit in propria persona, as I have, and this thought conducted me to the consideration of the general question of the Spiritualism in Catholicism.

There are other parallels than those mentioned between the methods of the Spirit-world and Catholic Church, which it might be

profitable to consider; but I leave the subject now, hoping that I have said enough to awaken interest in it, and start our Roman Catholic friends on the road to its investigation.

I am aware that a high inspiration and holy government is claimed for this church by its adherents, but when we can find that, all over the world, spirits are performing works hitherto regarded as miraculous, and conferring the gift of mediumship without reference to position, sacerdotal or secular, and that both the palace and the hovel are alike its temples, may we not conclude that while modern Spiritualism does not necessarily prove the church less good and holy, that it elevates all mankind to a level with the highest and holiest institutions of either the past or present; and our hope is that women and men everywhere will now avail themselves of the opportunities it affords, that they may become wiser on earth and the better fitted to enjoy the beatitudes of heaven.

Sturgis, Mich.

## EVOLUTION.

[Read before the Unity Ethical Club of Denver, Colorado.]

The question was asked by the leader at our last meeting "whether altruism, as taught by Herbert Spencer, was in conflict with the teachings of Jesus on the same subject, and if not, which was right." I have thought that it was important to answer that question a little more fully than any one seemed able to do on the spur of the moment.

Mr. Spencer says, "if the theory of pure altruism, implying that effort should be expended for the benefit of others, is defensible, it must be shown that it will produce good results when acted upon by all. Mark the consequences if all are purely altruistic. First, an impossible combination of moral attributes is implied. Each is supposed by the hypothesis to regard self so little and others so much that he willingly sacrifices his own pleasure to give pleasure to them. But, if this is a universal trait, and if action is universally congruous with it, we have to conceive each as being not only a sacrificer but also one who accepts sacrifices. While he is so unselfish as willingly to yield up the benefits for which he has labored, he is so selfish as willingly to let others yield up to him the benefits they have labored for. To make pure altruism possible for all, each must be at once extremely unegotistic and extremely egotistic. As a giver, he must have no thought for self; as a receiver, no thoughts for others. Evidently, this implies an inconceivable mental constitution. The sympathy, which is so solicitous for others as willingly to injure self in benefiting them, cannot at the same time be so regardless of others as to accept benefits which they injure themselves in giving." This then seems to be conclusive against extreme and universal altruism. But is extreme and universal altruism in the constitution of things a probability, or even a possibility? If they represent no condition of life that ever did or will exist, and one no more than a creation of abstract reasoning, they are not a safe or practical hypothesis to reason from. This question of altruism is a practical one. Mankind are born into this world ignorant—blank as to intelligence and largely selfish, and in the ordinary nature this will continue so. The physical in man develops first, the intellectual afterward, and the moral sentiment last of all. By the time the masses of mankind run the rounds of youthful follies and selfish desires and rise to the exercise of a small degree of altruism, their aim of life is up, and they are called hence—and one generation after another comes and goes the same round, and but little change, so that in the order of things "we have the poor always with us," and the ignorant and selfish pale, and if Jesus taught a rather extreme altruism, there was no danger in the direction of his aim. "In the very aim and dash" of his shots there was always some great fault of human nature.

As we know, he wrote very little or nothing, and doubtless, in the age in which he lived, his altruistic utterances seemed most startling, and it would not be unreasonable to suppose that when his sayings were finally reported, years afterwards, they were somewhat exaggerated; but a fair and reasonable interpretation of the whole tenor and spirit of his teachings does not justify the conclusion that he taught a pure and universal—or what Mr. Spencer terms "a self-destructive altruism." We have seen that many—indeed most of the pleasures of life are inherent in the individual, not capable of transference; but to assume that Jesus was not cognizant of this fact would be unreasonable. I believe a reasonable construction of all his utterances on this subject, when taken together are fairly summed up in the precept: "All things whatsoever you would that men should do to you, do ye even so to them." This rule of conduct implies reflection—in fact, as you may say, adjudication.

It is, as to say, "reasonably now, on your best judgment, all the things considered, what, under like circumstances, would you have another do to you? and that do you to him?" Nothing could be more practical as a rule of life. It is, indeed, a golden rule. We have now waded through nearly a hundred printed pages of Spencer's writings on this subject, and yet, in it all, there is not so much of poetical utility—so much that a man can take and carry right along with him as a torch light to his feet and a guide to his life, as in these, less than twenty, words of Jesus. However, leaving out of view reference to the impelling power to action, and

the question of intention or motive, I should say that with the old maxim, "Charity begins at home, but should not end there," Jesus and Spencer are practically in accord.

Jesus promulgated, as we know, two great commandments, which embodied, as he declared, the spirit and substance of the whole moral law, and the whole duty of man. They are substantially; Love God, for he is your father; Love man, for he is your brother. If the ethical writings of Spencer were formulated into commands, they also would be two, namely: "Study profoundly and well, your environment, to the end that you may live a well rounded and happy life." This is the first and great commandment, and the second is like unto it: "Study well the social compact, of which you are a member, to the end that you may practice just so much, and no more altruism, as will secure your own best interest." It will be observed that the imperative word in the two commands of Jesus is love, and the imperative words in the commands of Spencer are know, know ye. The commands of one are addressed to the emotional and of the other to the intellectual nature of man.

Man is a microcosm, a miniature universe, and more clearly is he a duality. On one side he is emotional, and furnishes the basis of religion. On the other side he is intellectual, and furnishes the ground of science. And now a system of ethics which does not appeal to man's whole nature, to him as an emotional, as well as an intellectual being, is faulty, and will fail. It may be seen that Spencer, in all his ethical writings ignores the word love, never using it to express any idea having an existence in his philosophy. He even substitutes for the word benevolence that of altruism, and in all his writings throughout, he assumes that the real savior of mankind is to be knowledge alone. We all know that there is a sentiment in the soul of man, which, time out of mind, the civilized world has known as love. It is the highest sentiment—the greatest power among men. With the word love stricken from the vocabulary there would be a volume of sentiment incapable of expression—not capable of being communicated. What, if anything, does the omission of this word from Spencer's vocabulary in his ethical writings, mean? It possibly signifies that there is nothing in his philosophy that this word love would represent or express. The word love would not much better define the idea of scientific altruism, as elaborated by Spencer, than would the word hate. When a man shrewdly calculates just how much he had better do for another in order to secure his own best interest, and decides to do that and no more, that can scarcely be called love. It may be called altruism.

Lord Bacon says, "An ant is a shrewd thing in a garden—for itself," and doubtless Spencer's ideal society, on strictly a scientific basis—as evolved by physical necessity, and as revised and balanced by various intellectual faculties, would be a most shrewd and cunning community in this world of ours, but it would be sure to miss its aim. You could just as well cultivate flowers in a dark and cold cellar, without a ray of sunlight, as to produce well-rounded lives, sweet tempered men and women, under such conditions. Spencer's ideal man, as compared to the ideal man of Jesus, would be only as a charcoal sketch compared to the exquisite and lifelike painting of Michael Angelo. And the success of his idea would be the death-knell to all heroism, and to all that is beautiful and uplifting in human society.

The death-cold and selfish idea at the core of this philosophy is a shock to the moral sense of the age, and its triumph would be the overthrow of all that evolution and civilization together have ever accomplished. "Any system of religion," said Thomas Paine, "which shocks the mind of a child cannot be a true system." What, then, shall we say of a philosophy of life which has no place in it for the word love? It is "the play of Hamlet" with the character of Hamlet omitted. The mistake in this matter originates in placing the material universe in front; in trying to evolve spiritual out of material things, whereas spiritual things, thought and mind, presuppose material things and explain them, but one not explained by them. Here is the idea of Hegel and Emerson, and all the world's great moral philosophers, and I believe it is the true one. Evolving mind or thought out of matter, or high out of lower things, is reversing the order of the universe. Evolution marks and defines well enough the course that creative power has pursued, but is not itself that power. Evolution is a truth, but it is not the greatest truth. Evolution is well, but when it is made the Alpha and Omega—when it comes like a blinding storm, so we can see nothing else, I for one, am ready to call a halt. I will not bow down to it. I have respect for the first commandment, "Thou shalt have no other Gods before me." What the world needs, and what the world will some time have, is a spiritualized science; a philosophy which embraces in one both science and religion; a philosophy which addresses itself to all sides of man: in the nature of man the emotional and intellectual are united, and what God has joined together let no man put asunder." But Spencer, whatever he may hold in theory, poeticaly does this:

"There is a divinity that shapes our ends,  
But in this book on ethics, Spencer constantly fails to recognize that deeper something which makes us 'wiser than we know,' which converts men's blunders into blessings, and which constantly conducts men and nations to ends at which they never aimed."  
D. D. RALPH.



## Experience the Best of Teachers.

*Orthodox Theology—Science with Mrs. Hollis—A Death Predicted—Miss Rhind's Prophecy.*

To the Editor of the Religio-Philosophical Journal:

The following narrative of a few of my personal experiences, is presented more for the household of faith, than for unbelievers in the truths of Spiritualism.

Standing on the verge of three score years and ten, awaiting the inevitable change that will usher me into that country from whence weary travelers can, and do return to these mortal shores, and hold communion with friends still on earth, I desire to add my testimony to this glorious fact. During my life, I have, in a number of instances, known of persons, who, although holding views directly contrary to the orthodox theology, have, after passing from the form, been grossly misrepresented—statements being made, that while languishing on beds of sickness and "death," they had recanted, made confession, and received pardon, and were thereby prepared to go away off and enter the New Jerusalem, and with harp in hand, sing and play the song of Moses and the Lamb through all eternity. As for myself, I have no wish to be condemned to such an inactive, monotonous existence.

So I rejoice with exceeding joy, that the philosophy of Spiritualism has revealed a just, reasonable and natural way, in the grand life beyond the tomb. As spiritual teachings fix our status in the world to come, in accordance with the life acts while in the mortal body, I therefore reject the theory of death-bed repentance, as a delusion and a snare, maintaining that the doctrine of a vicarious atonement is pernicious in its effects, and that those who rely upon it for final salvation, are moral cowards.

Jesus of Nazareth was a grand reformer of his day and time; the most spiritualized individual we have any account of, and for that reason, stands in sublimity at the head of the mediæval list, in producing such signs and wonders as he wrought on the plains of Palestine. Spirit has all power over matter; and Jesus, so purely spiritual, was enabled by that wonderful attribute, to produce the phenomena accredited to him. His example is worthy of all imitation.

The Infinite Creator has ordained and established natural laws for the government of the universe he has created; therefore we must square our actions in accordance with these laws or suffer the consequences of attempted violation.

Continued observance of the laws of being will result in sound health and longevity of life here; thereby better preparing the spiritual man to enter upon the race of progressive unfoldment in the spheres beyond; for no one in the mortal is pure enough to ascend on first entering the Spirit-world, to the association at once with purified angels; and none so degraded, but that they will come under the law of progression, through repentance and atonement for evil deeds transacted while dwelling in the physical form.

Since the glorious fact of spirit-communion dawned upon my consciousness, I have come in contact with many spirits, and encountered wonderful experiences; but shall only allude to a few which come from arisen members of my immediate family.

I will premise my narrative by stating that my mother passed from the outer life before I had quite reached the age of three years. I have not the faintest recollection of her countenance, nor have we a picture of it. Yet always have I held the name of mother sacred; esteeming it the sweetest word in the language. I have often wondered, if, when I enter the spirit realm, I shall know the dear parent, or she recognize the son that she left on earth, as the separation has been so lengthened!

Breared amid the mysterious teachings and darkness of orthodox Christianity, I had been educated to believe that my mother had gone far away, and could by no possibility return to earth again. Connecting that teaching with the assertion, that the human race was to be separated at a great Judgment day—a very small portion denominated sheep, passing on the right hand to an eternal Heaven of bliss, while the vast majority, termed goats, on the left side, would descend to an endless hell—I had nearly concluded, that the probability of meeting a mother was small indeed.

To me, the future was enveloped in gloom and sadness. I commenced to murmur and take exception at a God who could establish such a barbarous, unnatural, inhuman, and unjust code of laws, for the final destiny of his children that he had ushered into existence, without their knowledge and consent, to suffer here on earth for a few years, thereafter the larger portion condemned to endure the tortures of an endless fire through all eternity.

While thus laboring under these false ideas, the light from heaven burst upon my darkened vision through the phenomena of Spiritualism, and after patient investigation, I became inducted into the sublime philosophy inculcated therein; my whole nature, in all its thoughts and aspirations, experienced a change, and I could then, with feelings of love and gratitude, behold the common Father of All as the just, wise, and beneficent Architect of the Universe.

For several years I had met many loving kindred—seen them, conversed with them, and clasped hands with them frequently. Finally, I became anxious for an interview with my mother; so I inquired of a spirit friend, why among the number visiting me, my mother did not appear? Then the controlling spirit replied that she was standing at my side that moment; but she had been gone so long, and had ascended so high in the spheres, it was with great difficulty she could come within the earth's atmosphere, and materialize so as to manifest herself to me. I was assured that she was acquiring the way, under the law of spirit return; and if I would exercise patience, she would soon make her presence apparent.

In about six weeks time, in one of Mrs. Mary Hollis' séances for independent voices, the medium's control, James Nolan, announced that my mother was present, and desired to communicate—which she did, in a clear, distinct, natural tone of voice, saluting me by my given name, bestowing her blessings, and then informing me of those of her family that were in spirit life, and of those still abiding in the mortal—mentioning an incident then occurring to a part of the family, in a far distant State, of which I was then wholly ignorant, but afterwards had the truth of the matter confirmed. That interview elevated me nearer to God and heaven.

I had an only sister, who had passed to spirit-life about a year previous, who was also present in this audience-chamber of the immortals. She had left a husband and daughter on earth. All the family were Presbyterians, believers in the Calvinistic creed. The husband was so prejudiced against Spir-

itualism, that for the three weeks I passed with my niece and her father (who lived with her), he refused to speak to me.

After my return from that visit, my niece wrote me several letters concerning some strange eccentricities that her father had exhibited. She expressed great grief over the matter. As she had not an acquaintance in this city I never mentioned her troubles to any one, nor did I name them to her spirit-mother. At another séance held by Mrs. Hollis, my sister, with much earnestness, stated to me that her daughter was in trouble, and that it distressed her very much to have her thus suffer.

I remarked, "Sister, I suppose you are aware of the cause of your daughter's troubles?"

She replied: "Yes! and we have concluded to bring Mr. R— over to our side of life!" This was said in the month of July.

My mother then came, reiterating all that my sister had declared, and making general remarks. I inquired of my mother and sister if they could inform me as to the time the taking away of Mr. R— would occur? The reply came: "In the autumn during the falling of the leaves!"

I immediately communicated to my niece, the statement I had received from her mother and grandmother, enjoining complete secrecy as to the matter, particularly in the case of her father. I wrote the letter in July, which my niece has still in her possession. Mr. R— during all his life, had been a remarkably healthy and vigorous man—had never experienced a day's sickness, I think. About the first of the following November, I received a letter from my niece, conveying the intelligence that her father had been smitten with paralysis on the 22nd day of October, and had passed away on the 27th inst.—the event thus occurring at the fullness of "the falling of the leaves." Mr. R— was paralyzed from the crown of his head to the sole of his feet, and outwardly appeared wholly unconscious all the time.

The day after receiving the information from my niece of her father's departure from the mortal, I sought to hear from him by attending a séance. In a few minutes, Mr. Nolan, the controlling spirit, announced the approach of my sister, leading my brother-in-law by the hand, who saluted me in as natural tone of voice as he exercised when inhabiting an earthly form. So apparent was this, that several persons in the circle expressed their astonishment at the marvel.

Mr. R— remarked that he had been taken entirely by surprise, that up to the day previous to the one on which he became paralyzed, he had enjoyed his usual health and spirits. He also stated, that from the time he was stricken down to the moment of passing over, he was perfectly conscious of all transpiring around; that often he needed water, and was very desirous of conversing with his daughter, but his tongue being paralyzed, he could not accomplish the wish.

He declared that the ordeal was a terrible one to pass through, and he was rejoiced that it was over, and that he was with the family, and was happy. He further remarked to me, you always insisted that Spiritualism was true, that our friends could return to earth and manifest themselves! Now, I know it is a truth. There are a dozen living witnesses residing in this city, persons of intelligence and integrity, who heard the conversation occurring in July between myself and my spirit mother and sister, and were aware of the letter which I wrote immediately to my niece (which is still in her possession), informing her as to the predictions concerning her father, which have been stated above.

I am aware that many people will sneer at these statements, pronouncing them all delusion; while at the same time, they profess to believe the stories that Jonah lived for three days and nights in the stomach of a fish, without undergoing digestion, and that Joshua caused the sun to stand still for a whole day—accepting these absurdities, because they have been taught it is part of the infallible Word of God; and denounce me as an infidel because of my rejection of such unreasonable nonsense.

Another class of persons excite my deepest pity; they are those that have seen and conversed with their loved spirit ones, as I sat by their side, declaring it was their dear arisen relatives and friends, and that communion with denizens of the higher life was an established fact; and yet, when they mingle again with church people, and are obliged to confront Mrs. Grundy, they ignobly disown that which they had acknowledged to be a glorious truth.

One more personal episode in my spiritual experience, proving the watchful care exercised over us by spirit friends, and that they are familiar with all transpiring in our lives.

Five years ago, I passed a few weeks upon the Atlantic seaboard. As I returned home, I visited Lake Pleasant camp meeting for a few days. I had then never seen a medium for symbols; so I called upon Miss Jennie Rhind, whom I had never met before, nor did I then announce my name, nor present any remark by which it would appear.

After she had given a few lines of doggerel rhyming, which I could not comprehend, I was about leaving, when suddenly the controls seemed to change. She passed into a trance state, remarking that I had then a child in the grip of a lion's paw, with the jaws of death; so I had better hasten home. I had at that date a daughter visiting some friends living in Indiana, from whom I had not heard for some six weeks. Although she had always enjoyed remarkably good health, I felt uneasiness, though not to any great extent, not placing implicit confidence in the communication. Ten days afterwards I reached home.

During my absence, my mail matter had been deposited at my office, and I did not seek it until the second day after my arrival, in the afternoon. In the interval, seated in a chair I became unusually drowsy, and soon passed into a state of dreams or visions, in which I seemed to see six letters fall into my lap—one of them bearing an address written with purple ink. Becoming aroused, I felt refreshed, and immediately started for my letters, finding six of them. One addressed in purple ink, contained the sad intelligence of my child having passed away on the very day that I had the sitting with Miss Rhind at Lake Pleasant! I have encountered persons who never receive anything of a satisfactory nature from the Spirit-world—the most of them seeming not to merit such attention. Spirits are not inclined to thrust themselves upon those who regard such intercourse as a delusion, or all fraud, and soundly berate the mediums, when, from idle curiosity, they visit them.

There is another class of men and women, a little more sincere and honest than the first named, who receive only that to which they are entitled. If such will investigate with patience and earnestness, they will doubtless in time, have indubitable evidence of spirit power to communicate with them.

There are many perfectly reliable mediums in the country; but there are dishonest

ones also, and a large number of pretenders and perambulating tramps and frauds, of whom we should beware; we must "try the spirits." Spiritualism is a sublime truth, and as such underlies and overtops all other subjects that can engage the human mind. Washington, D. C. JOHN EDWARDS.

## Stories of the Haunted Houses of England.

*Apparitions Whose Reality is Attested by Witnesses.*

[From Dr. Moore's "Haunted Houses and Legends."]

In 1680 there lived at Lumley, in the county of Durham, a widower named Walker, who was a man in good circumstances. Anne Walker, a relative of his, kept his house, to the great scandal of the neighborhood, and, as it proved, with too good cause. A few weeks before this young woman expected to become a mother Walker placed her with her aunt, and promised to provide both for her and for her child. One evening about the end of November this man, in company with Mark Sharp, an acquaintance of his, came to her aunt's door and told the girl that they had made arrangements for placing her in a quarter where she could remain in safety till her confinement was over. They would not say where it was, but, as in most respects, Walker bore a most excellent character, he was allowed to take the young woman away with him, and he professed to have sent her away with his acquaintance, Sharp, into Lancashire. Fourteen days after, one Greame, a fuller, who lived about six miles from Lumley, had been engaged till past midnight in his mill, and on coming down stairs to go home, in the middle of the ground floor he saw a woman, with disheveled hair, covered with blood, and having five large wounds on her head. Greame, on recovering a little from his first terror, demanded what the specter wanted. "I am the spirit of Anne Walker," said the apparition, and then proceeded to narrate the circumstances already told concerning her taking away from the home of her aunt. "When I was sent away with Mark Sharp, he slew me on such a moor, naming one that Greame knew, 'with a collier's pick, threw my body into a coal-pit and hid the pick under a bank; his shoes and stockings, which were covered with blood, he left in a stream.' The apparition proceeded to tell Greame that he must give information of this to the nearest justice of the peace, and that till this was done he must expect to be continually haunted.

"Greame went home very sad; he dared not bring such an accusation against a man of so unimpeachable a character as Walker, and yet he was little dared to incur the anger of the spirit that had appeared to him. So, as all weak minds do, he went on procrastinating, only he took care to leave his mill early, and while it never to be alone. Notwithstanding this precaution on his part, one night, just as it began to be dark, the apparition met him again, in a more terrible shape, and with every circumstance of indignation. Yet he did not even then fulfill its injunction, till, on St. Thomas' eve, as he was walking in his garden, just after sunset, it threatened him so effectually that in the morning he went to a magistrate and revealed the whole thing. The place was examined, the body and the pick-ax found, and a warrant issued against Walker and Sharp. They were, however, admitted to bail, but in August of the following year, their trial came on before Judge Davenport, at Durham. Meanwhile the circumstances were known over the North of England, and the greatest interest excited by the case. Against Sharp the fact was strong that his shoes and stockings covered with blood were found in the place where the murder had been committed; but against Walker, except the accounts received from the ghost, there was not a shadow of evidence. Nevertheless, the judge summed up strongly against the prisoners, the jury found them guilty, and the judge pronounced sentence on them that night, a thing that was unknown before in Durham, either before or after. The prisoners were executed, and both died professing their innocence to the last. The judge was much agitated during the trial, and it was believed that the specter had appeared also to him, as if to supply the want of legal evidence."

## AN OBLIGING SPIRIT.

In his miscellaneous, Aubrey cites the singular narrative of Capt. Henry Bell, originally in the preface to the translation of Luther's Table-talk. Capt. Bell begins by declaring that whilst employed beyond the seas in various state affairs for King Charles II. and his successor, James II., he had heard much lamentation made over the great destruction, by burning and otherwise, of Martin Luther's Discourses. This work, which was supposed to have largely promoted the Reformation, was condemned by Pope Gregory XIII., and placed under the ban of the empire by Rudolph III. This latter monarch ordered that all printed copies of the work should be burned, and that any person retaining a copy would be liable to the punishment of death. In consequence of this rigorous edict, and the stringency with which it was enforced, in a little while no copies were obtainable. A certain Caspar von Sparr, however, according to Capt. Bell's account, accidentally discovered a copy. In 1636, which had escaped the wholesale destruction the work had suffered. As the prosecution of Protestants still continued, this gentleman was afraid to retain possession of the interdicted book, and yet unwilling to destroy it, thought of Capt. Bell. Knowing that he was thoroughly acquainted with German, he forwarded him the wonderfully preserved work, earnestly impressing upon him the utility of translating it into English. Capt. Bell did not appear to be in any great haste to comply with this request, but, nevertheless, took the work in hand, and many times began to translate the same as he remarks, "but always I was hindered therein, being called upon about other business, inasmuch that by no possible means, I could remain by that work." About six weeks after he had received the book from Germany, "It fell out," to cite his own words, "that being in bed, one night between twelve and one o'clock, my wife being asleep, but myself yet awake, there appeared unto me an ancient man, standing at my bedside, arrayed in white, having a long and broad white beard hanging down to his girdle, who, taking me by the right ear, spoke these words following unto me: 'Sirrah, will not you take time to translate that book, which is sent unto you out of Germany? I will provide for you both place and time to do it. And then he vanished out of my sight. Whereupon, being much affrighted,' Capt. Bell continues, "I fell into an extreme sweat, inasmuch that, my wife awaking, she asked me what I ailed. I told her what I had seen and heard, but I never did heed or regard visions or dreams, and so the same fell soon out of my mind. Then about a fortnight after I had seen the vision, on a Sunday, I went to Whitehall to hear the sermon, after which ended I returned to my lodging, which

was then in King Street, Westminster, and sitting down to dinner with my wife two messengers were sent from the Council Board to carry me to the keeper of the Gate house at Westminster, there to be safely kept until further orders from the Lords of the Council." This was done without any cause being shown. But his real offense, according to Aubrey, was that he had much importuned the Lord Treasurer for considerable arrears which were due to him, and which that official, not being willing to discharge, clapped him up into prison. Be the cause what it may, Bell was detained in close confinement for ten years, five of which, he states, he spent in translating the work of Luther above referred to. As he quaintly remarks, "I found the words very true which the old man in the vision said unto me, 'I will shortly provide you both place and time to translate.'"

## A MOTHER'S LOVE.

In April, 1876, the following very curious account of an apparition that appeared to three children at once was communicated to the Psychological Society by Mr. Hensleigh Wedgwood:

"In the early part of the last century a member of the Society of Friends, living at Settle in Craven, had to take a journey to the borders of Scotland. This lady left her family, consisting of a little boy and two little girls, in charge of a relative, who, in lieu of sending frequent letters (in those days, the mode of communication was slow and costly between places widely remote), engaged to keep a journal, to be transmitted to the mother at any convenient opportunity, of all that concerned the little ones, who were aged respectively seven, six and four. After an absence of about three weeks, and when on her homeward journey, the Quakeress was seized with illness and died at Cockermouth, even before her husband at Settle could hear by post that she was sick. The season was winter, when in the mountainous borderland between the counties the conveyance of letters by postmen on foot was an especially lengthened and difficult process. The friends at whose house the event occurred, seeing the hopeless nature of the attack, made notes of every circumstance attending the last hours of the dying wife and mother, for the satisfaction of her family, so that the accuracy of the several statements as to time, as well as facts, was beyond the doubtfulness of mere memory, or even of any unconscious effort to bring them into agreement with each other. One morning, between seven and eight o'clock, on the relation at Settle going into the sleeping-room of the three children, she found them sitting up in bed in great excitement and delight, crying out, 'Mamma has been here,' and the little one said, 'She called: Come, Esther.' Nothing could make them doubt the fact, intensely visible as it had been to them, and it was carefully noted down to entertain the mother on her speedily expected return to her home. That same morning, as she lay dying on her bed at Cockermouth, to those who were watching her tenderly and listening for her latest breath, she said: 'I should be ready to go if I could but see my children.' She then closed her eyes, they thought to open them no more; but after ten minutes of perfect stillness she looked up brightly and said: 'I am ready now; I have been with my children,' and then at once peacefully passed away. When the notes taken at the two places were compared, the day, the hour and minute were the same."

## Liberalism in Boston.

No. II.

To the Editor of the Religio-Philosophical Journal:

Materialism and agnosticism, as distinctive phases of liberal thought, are well represented in Boston. The Boston Investigator is the organ of a large class who hold materialistic views, and it devotes its columns mainly to the exposition of the errors of Christianity. The Index, a journal of more scholarly pretensions, devotes little space to destructive work, but aims to conserve and construct; building upon the foundation of science, a structure of ethical thought adequate to the needs of those who have abandoned the old theology. The Investigator is supported by the more iconoclastic element of the liberal movement, while the Index numbers among its readers and writers, many who yet retain the religious ideas, holding that religion needs reformation, not destruction.

There are here several organized bodies for the exposition of liberal ideas. At Parker Memorial Hall, James K. Appleby holds Sunday services. This society was founded by Theodore Parker, but since his death it has lacked the vitality infused into it by that earnest and thoughtful worker. On Sunday afternoons the Parker Memorial Science class meets in the same building. This class was organized some years ago, and has gone through a process of evolution to reach its present condition. Its exercises now consist of a lecture or paper by prominent men or competent members, followed by discussion lasting from three quarters of an hour to an hour. The meetings are interesting and instructive, and are attended mainly by adults. There are about one hundred members, though only a part of them are present at any one meeting.

At Paine Hall, the Boston Liberal Club holds meetings on Sunday mornings, where topics of interest to its members are discussed. The Ingersoll Secular Society meets in the same building on Sunday afternoons. This society was organized in October last. Its meetings on the third Sunday of each month are addressed by representative Free Thinkers. Literary and musical entertainments are given on the second Sunday of the month.

The Liberal Union Club was organized a year ago. Its president is F. E. Abbot. Its members, business and professional men, number about 140. It holds monthly meetings at Young's hotel. The meetings take the form of a social reunion, dinner, a prepared address, followed by discussion on leading questions of the day. Among those who have addressed the Club during the past year are Prof. Sumner, of Yale, Gen. F. A. Walker, Dr. W. T. Harris, of Concord, Chas. F. Adams, Jr., Fred M. Holland, Col. T. W. Higginson, Wm. Lloyd Garrison, Jr., and Prof. E. S. Morse. This club is rather exclusive, constituting a sort of intellectual aristocracy, and is not likely to become very popular. For items respecting this club, the writer is indebted to Mr. B. F. Underwood, a former Vice-President, editor of the Index.

The spirit of exclusiveness or intellectual aristocracy manifested in this club is, however, only a special instance of that aristocracy for which Boston is noted. Borton has not yet arrived at the condition of India in respect to Caste, but she is in a fair way to attain it. People in the West can know nothing of this, unless they have experienced it here. This may be inevitable in a locality long settled, until people are educated differently than they are to-day. When we cease to judge a man from the merits or demerits of his ancestors, or from the length of his

traceable pedigree, and let his worth be rated from his own attainments, we shall be in a fair way to escape this evil.

We find in Boston, as elsewhere, various phases of the materialistic or agnostic school of thought. We find those who have no solid attainments in modern science; who know little or nothing of the works of those great leaders of scientific thought, Darwin, Spencer, Huxley, Tyndall, Haeckel, but use their names to conjure with, as the magician uses his formulae. They assume the armor of science without having proved it, and go valiantly forth to slay the Phillistine of Orthodoxy. They prate of protoplasm, and wield weighty words from the dictionary of science, without so much as knowing their meaning. They discourse volubly of the potencies of matter, and show to their satisfaction how a lump of mud, suddenly animated by a desire for progress, proceeds by natural selection to evolve itself into a man—and they succeed in showing that whether man came from a lump of mud or not, that element often constitutes a large proportion of the substance of his brain.

This gross materialism is repulsive to those of finer sensibilities. Recognizing as we must the office of matter in the economy of the universe; conceding much that is claimed for material conditions in the evolution of intelligence, we yet shrink back in disgust from this gross and forbidding presentation of the subject, and deplore the injury done to true science and pure liberalism by these incapable workmen.

Another class of liberals who are retarding the progress of the human mind toward the highest truth, is that class which devotes all its efforts to destructive work, and in that work employs unworthy methods. There are liberals who seem to have no conception of the work of the true reformer. They consider that to reform means the same thing as to destroy. With no object but to destroy, they spend their strength in clubbing Moses and the prophets; shooting the arrows of ridicule at the old theology; and amid the debris and dust of fallen ruins, they hope to find the Goddess of Liberty sitting serene, wrapped in the robe of truth. They get impatient with the slow hatching of the chick, and with the hammer of iconoclasm, they break the shell, only to find that they have killed the bird. They cannot wait for the natural growth of the grain of wheat, but must pulverize it to hasten the process. They do not realize that to induce a man to change his position you must lead him from his present ground, not blow it from under him. They repel honest seekers after truth by continually wounding their feelings, ruthlessly attacking all the sentiments held sacred and dear from childhood's days. The true work of liberalism is hindered by these barbarian warriors, who swoop down upon the temple of faith and with club and spear shatter the idols of the honest worshiper. Other classes of liberals are honestly and earnestly striving to lead men to higher and broader truth. They realize that every condition of the human mind demands a form of faith consistent with its powers of comprehension. They see that to destroy one's present faith before his mind is capable of comprehending a higher form, is to open the door to all forms of immorality and evil. If one is freed from the old restraints before he is capable of appreciating the higher motives to conduct, his moral kingdom is in a state of anarchy, and open to all the attacks of evil. So they direct their efforts to the education of their fellows, trusting to natural development of the intellect for higher views of life and duty. It is self-evident that of the various phases of liberalism represented in Boston, this latter class is the most beneficial to society. We will never have truth by simply destroying error; but build up truth, and error will die a natural death. GRAPHO.

## The New Cell Theory.

Such was the cell of thirteen years ago—"a structureless mass of protoplasm" which increased in size by nutrition, and in numbers by division. Such is the cell of most of the text-books of to-day. But the cell of science is a very different affair. Instead of being structureless, it is found to possess an intricate structure, while its division is far from being the simple process above indicated. The new cell-theory is, in fact, but five or six years old in its developed form, and it is as yet settled only in its main features. Its minor details need much further elucidation.

These new discoveries, which we shall briefly describe, are largely due to the increased power and clearness of definition of the microscope, and still more to new and improved methods of preparing organic sections for investigation, by the employment of stains, preserving agents, and other useful appliances. It is not every microscopist that is able to see the minute details of cell-structure lately announced. The careful preparation of material and exceedingly delicate manipulation required need years of practice, and the discoveries referred to are due to the first microscopists of the age, though the methods are now so simplified that any skilled observer, with a good instrument and proper care, may hope to successfully employ them.—From "Structure and Division of the Organic Cell," by Charles Morris, in Popular Science Monthly for April.

## Truth and Dogma.

[In Europe on the death of the king, the streets resound with the cry, "The king is dead! Long live the king!" The theory being that the king, as God's representative, never dies.]

An outworn Dogma died. Around its bed its votaries wept as if all truth were dead. But heaven-born Truth is an immortal thing; Hark! how its fleeces make the welkin ring. Shouting "The King is dead! LONG LIVE THE KING!" Hartford, Conn. J. H.

The Sudan country is supposed to contain from 50,000,000 to 75,000,000 people. Most of them are Mohammedans. Some of the tribes are quite civilized and industrious. Among others human sacrifices are still offered. The slave trade is extensive. Honey made by wild bees is an important article of commerce.

To lock the door of a house in Norway and remain inside is deemed absurd. At theatres and other public places wraps are left outside without being checked or even watched by an attendant, and the people are said to be so honest that none are ever lost or stolen.

## Horsford's Acid Phosphate.

ONE OF THE BEST TONICS.

Dr. A. ATKINSON, Prof. Materia Medica and Dermatology in College of Physicians and Surgeons, Baltimore, Md., says: "It makes a pleasant drink, and is one of our best tonics in the shape of the phosphates in soluble form."



## Woman and the Household.

BY HESTER M. POOLE.  
(28 Greenwich Avenue, New York City.)

## GOD PITY US ALL.

God pity us all as we jostle each other—  
God pardon us all for the triumph we feel  
When a fellow goes down 'neath his load on the  
beater.

Pierced to the heart, words are keener than steel,  
And mightier far for woe or for weal.  
Were it not well in this brief little journey,  
On over the isthmus, down into the tide,  
To give him a fish instead of a serpent,  
— Ere folding the hands to be and abide  
Forever and am in dust at his side?

Look at the roses saluting each other;  
Look at the herds all at peace o'er the plain—  
Man, and man only, makes war on his brother,  
And laughs in his heart at his peril and pain.  
Shamed by the beasts that go down on the plain.  
—Anon.

Mrs. Louisa Reed Stowell, the only lady instructed in the University of Michigan, and the author of several treatises on microscopical subjects, has just been elected a member of the Royal Microscopical Society of London, being the third lady ever elected.

Dr. Lena V. Ingraham is giving a course of lectures to the employees of Jordan, Marsh & Co., on subjects connected with their health and comfort. Five hundred women and girls listened to her half-hour talk one Friday afternoon. Similar lectures are being planned in other cities.

Susan Warner of Highland Falls, passed away last week, at the age of sixty-six. She will be remembered as the author of "Queechy," "The Wide, Wide World," etc., once very popular novels. They were religious and sentimental in tone, and not very true to life.

Mrs. Joanna Tower Miner passed away in Buffalo, lately, at the age of one hundred and one years. Mrs. Miner was a strong, robust woman. Until a week ago she seemed to be unusually well. Her husband died nearly half a century ago. On her hundredth birthday, the 24th of last September, she was given a reception at her son's home, and many townspeople called upon her to pay their respects and extend congratulations.

An exchange says that: "An African king was lately thrashed by his loyal subjects because he signed a treaty for annexing territory to Germany. This was in the Cameroon, West Africa region. And yet hard by a treaty, placing eight rivers and adjacent territories under the protection of Great Britain, had been signed by the King of Opobo (Ja Ja) and all neighboring chiefs. The son and heir of King Ja Ja had been sent to a Liverpool school to be educated. Ja Ja speaks English fluently, and encourages trade. His Prime Minister is a woman named Emma Johnson, who emigrated to Liberia from Kentucky, and, being possessed of the rudiments of education and a marvellous flow of speech, has become a powerful personage."

Efforts to help fallen women have lately been meeting with much success. Twenty-seventh street, between Sixth and Seventh avenues, has been much improved in the last two years. This change has been brought about largely by Miss Strachan, who founded the Falth Home for Fallen Women, at No. 103 West Twenty-seventh street. The Home was opened on Monday, March 18th, 1883, and its second anniversary was celebrated lately, afternoon and evening, by meetings at which many influential women of the city were present. A report of the work of the Home was read, which shows that there have been five hundred and ninety-two inmates, of whom forty-seven have returned to house-keeping, two hundred and thirty-two have gone back to their friends, one hundred and ninety-eight are in service, twenty-three are in stores, nine have been dismissed, and fifty-two still remain in the Home. Of the remaining thirty-one some have been sent to the hospitals, and the others have gone away to look for work and failed to report. At the meetings which have been held daily in the parlors of the Home a number of drunkards, gamblers, burglars and loafers have been led to give up their evil ways. Many of the inmates find their way to the Home from the police courts, the justices sending them there in preference to imposing a term of imprisonment on the Island. Is it not about time that some one took up the work of fallen men? There can be no fallen women without them. Does one class need reforming more than another?

We have the authority of the *Mail and Express* for the story that "The most beautiful photographs taken in this city are by a young lady. She is the daughter of a prominent banker, and her photographs only circulate privately but they excite admiration wherever they are seen. She belongs to a knot of young women who are studying art, and for their own benefit. They pose for one another. The peculiarity of these photographs is the use made of shadows and the softness of the lines. The professional photographer gets a glare of light and brings every thing to a sharp focus. This young woman keeps her subjects in shadow and her instrument just a little out of focus."

"Another accomplished photographer is a well known woman of fashion, who has a superb collection of views taken by herself. Mr. Frederick Constable, of the firm of Arnold & Constable, last year took five hundred negatives in and about New York. Since the modern discoveries in photography, which render it light, clean, easy employment, his wife has become as much interested in photography as he is, and accompanies him in his photographic tours."

It is reported that the buildings for the new college for women at Bryn Mawr, Penn., are nearly completed, and the college will be opened next September. The Philadelphia *Press* furnishes the following facts concerning it: "The college was founded by Dr. Joseph W. Taylor of Burlington, N. J., who gave one million of dollars toward it, in buildings and money. The purpose of the institution, is to offer to women all the advantages of a college education, and to fit them of them as desire it to be teachers of the higher branches. The idea is to give in the preparatory schools all the training and drill necessary to educate the pupil to the point where she may be competent to pass the matriculation examination, which will be of the accepted college standard. Unlike Vassar, there will be no preparatory school attached to the Bryn Mawr College. The course of studies is to be similar to that pursued at the Johns Hopkins University, the studies being classified into groups and made to a great extent elective. Particular attention will be paid to the physical training of the pupils, and the gymnasium, which is the largest one for women in the country, will be furnished and conducted on the plan carried out by Professor George Sargent at Harvard. It will be under the charge of Miss Carolyn C. Ladd."

## MISS HILL IN LONDON.

The following is an account of a remarkable work now being done in England: "The remarkable work which is being done by Miss Octavia Hill and under her direction among the slums of a part of London, has attracted attention on this side of the water. In early life Miss Hill was a worker with Rev. Frederic Denison Maurice, whose theological writings have made so strong a mark on the times. At the age of twenty-five, she took in hand the dwellings of the poor, having Mr. Ruskin among her earliest supporters. He it was who, in 1864-5, provided the £3,000 to purchase the two neglected courts, known by the curiously satiric names of Paradise and Freshwater; he assured her that if the money was sunk he would never regret the giving, impressing upon her, nevertheless, that a workman ought to be able to pay for his own home. It has paid, it has spread, and now Miss Hill can have all the money and all the houses she wants; the extension of her work is only limited by the number of trained workers. Miss Hill's scheme included the idea of working from as many center points, as possible, instead of expending the same labor in one locality, on the principle that if the germ theory of disease is true, the germ theory of cure is also true. She established cleanliness, order and frugality in two or three houses in a neighborhood, and then went to another. Purchasing with the aid of her friends—for she is not rich—a house or two where the stairways were choked with dirt and every corner reeking with refuse, where the windows were broken and the plastering broken away, she went on to purify this one spot into a decent and healthy home, or into several homes, making herself by no means what some would call 'an angel,' but a hard-working, prosaic woman, exacting rent as scrupulously as any landlord, and allowing nobody to pose and whine in helplessness. Often obliged to go about in noisome places and among ferocious women in the night, her courage was equal to it."

The Little State of Rhode Island has passed a law which its citizens are allowed to vote on the Sixteenth Amendment. The large territory of Dakota has gone further than that. A bill has passed both Houses giving women the right to vote on all questions. At the same time, before the public is placed.

A REMONSTRANCE. One of the greatest arguments in favor of Woman's Suffrage, has lately been issued. It is in the form of a remonstrance against suffrage, by a number of women of wealth and position. They want no new rights or responsibilities. Living in luxury and fashion, breathing an atmosphere of conservatism, in which alone these thrive, they are protected from every source of misery which presses upon their more unfortunate sisters. It is easy for such to give in charity, to hold fairs and preside at booths, clad in attire fit for princesses. They are not unkind as the world goes, they are often moved by tales of distress and give to the poor generously, heartily and with touching sympathy. The thing is they do not get at the causes of misery. Enjoying the richest fruits of civilization, they are as ignorant of the stress of circumstances, the anxieties and fears, the temptations and needs, of the woman who struggles along for subsistence, who lives "from hand to mouth," not knowing what the next day may bring forth, as though each lived on a different planet. They have their own griefs. Husband and son may "look too long upon the wine-cup when it is red," but they are brought home in a carriage and cared for by trained attendants. If there is no happiness at home, there is distraction abroad.

Even at the worst, they miss the sharpest sting of sorrow—want. They never go to sleep without prospect of shelter and food to-morrow. They never eat the bread of bitterness and sorrow, earned by the labor of delicate hands. It is in human nature for such to place themselves in the position of women with the same needs, the same capacities for enjoyment and sorrow, yet without means of gratifying them?

Such remonstrances only act in opposition to the desire of the signers. They cannot, in this manner, restrict larger avenues of labor, or prevent better remuneration and more just laws.

Besides this, there is a grander argument than that of an appeal to sympathy. Who has a right to protection and privilege, yet give no return? Is not God's universe founded on the law of justice or compensation? Shall I receive every thing from society and give back nothing? A dole of alms is no return for that condition in which the fortunate thrive. The thrifty and good sense which insures competence, renders it incumbent on their possessors to bring about that state of education, morals and public sentiment, which provides work and comfort for all.

It is a tremendous problem we face; one which has never been solved. It cannot be done by men alone; they have failed, even in the later light of eighteen Christian centuries. Selfishness springs up and bears its fruit, where wisdom puts forth only a few sickly shoots. May the love and intention of the woman's side of humanity furnish the proper conditions of a new and healthy growth.

## Magazines for April not Before Mentioned.

THE ECLECTIC. (E. R. Pelton, New York.) The *Eclectic* for April contains a varied and attractive list of contents. A Word More About America, by Matthew Arnold, will be read with great interest. Frederic Harrison gives a Review of the Year, and Henry Irving has something pleasant to say on The American Audience. The English essayist, John Morley, is represented by a masterly paper on George Eliot. Other good articles of special note are Stimulants and Narcotics by Percy Greg; Automatic Writing by Frederick W. H. Myers; and Scientific versus Boccio Vivisection by James Cotter Morison. There are also short stories, poems, and a number of choice and well assorted papers on popular subjects.

THE HOMILETIC REVIEW. (Funk & Wagnalls, New York.) The leading paper of this issue, The Poetical Imagery of the Book of Revelations, is by Dr. Ludlow; Prof. Fisher treats of The Modern Sermon; Dr. Schaaf's Reminiscences of Neander grow in interest; Dr. J. T. Dursey has an article on Ministerial Education, and Dr. S. T. Spear discusses the question Ought Prohibition to be Made a Political Question. There are also seven sermons from noted divines. The Editorial section is full of matter relating to sermons, preaching, etc.

ST. LOUIS ILLUSTRATED MAGAZINE. (Magazine Co., St. Louis, Mo.) This number contains the usual amount of good reading matter and has a Fashion Department with plates of the latest styles.

CHAUTAUQUA YOUNG FOLKS'. (D. Lothrop & Co., Boston.) A monthly journal for reading clubs, schools and homes. It is entertaining, educational and practical.

ST. NICHOLAS. (The Century Co., New York.) This number opens with a frontispiece by W. St. John Harper, of The Gilded Boy, a story of a Florentine pageant in 1492. We find that the romance of history forms a prominent feature of this number. In the *Historic Girls* series E. S. Brooks tells the story of the girlhood of Zenobia of Palmyra, as based on information recently brought to light by Eastern scholars. A sketch of Bach, forms the first of a series of great biographies by Agatha Toulis, of the great musicians from Bach to Wagner. Lieut. Schwatka tells in Children of the Cold, of some of the popular games of the Eskimo; while Charles Barnard, in The Boys' Club, relates some amusing incidents. A Ready for Business paper discusses the chances for young men in the field of practical chemistry; and E. F. Roe, in Driven Back to Eden, contributes some timely advice to young tillers of the soil. Among the Law-makers contains an amusing chapter on the pranks of the Senate pages, appropriate to the month ushered in by April Fool's Day; and J. F. Trowbridge's serial, His One Fault, adds much interest. Among other features a few are: Easter Morning; The Conscientious Cat; poems by Celia Thaxter and Margaret Johnson; and another, called, Who's Afraid in the Dark? with a full-page picture by R. B. Birch.

THE PHRENOLOGICAL JOURNAL. (Fowler & Wells Co., New York.) The opening article will interest most readers as it is upon the subject of Elizabeth Tudor and Catherine De Medici; Shaking Hands and a Mountain Prejudice; El Mahdi; The Christian Religion; Mark Hopkins; The Currency Question; and the Education of the Future are good, and with short articles, poems and notes make up an interesting number.

## BOOK REVIEWS.

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

IMMORTALITY INHERENT IN NATURE. By Warren Sumner Barlow, Pp. 40, 12 mo. cloth. Price, 60 cents, postage free. For sale, wholesale and retail, by the Religio-Philosophical Journal office.

This is an exquisitely printed and bound volume containing a fine steel engraving of the author, and some of his best work as a poet of the new dispensation of thought. In the beginning the author says:

"To those who doubt immortal life,  
And feed upon the husks of fate;  
Who dare not trust their fondest hopes,  
These lines in love we dedicate."

The book is divided into five cantos: "God is all in all," "The Source of Thought Eternal," "Effects are Eternal," "Foreordination in Harmony with Free Agency," "Design versus Chance," "Hope of the Soul." From the varied pages we copy a few lines taken almost at random:

"Design hath bridged from shore to shore  
The dark veiled chasm of despair,  
On which immortal life hath reared  
Her temple so divinely fair."

"As this our sun gave birth to worlds,  
From which our system was set free,  
All fashioned from his elements  
Eternal in their entity;

So hath the central Source of thought,  
From all attributes divine,  
Bequeathed immortal life to man,  
To crown with glory all design."

This will give the reader a taste of Mr. Barlow's poetry and the great popularity of his previous volume, "The Voice," shows that his rich vein of philosophy is appreciated by the liberal public.

ROMER, King of Norway, and other Dramas. By Adalfr Wælder. Sacramento, Cal.: Press of Lewis & Johnston. Price, \$1.50.

The author says in his Preface: These works are placed in book form, in order that the people of a future age may have the opportunity to open their mouths with wonder, at the utterances of a very ordinary dead man; and that commentators in that day may have a method of making a living. The plays are written for the few in this age who are too great for prejudice; and for the people of an age in the future, when the past is not envied.

## New Music Received.

MOTHER'S LAST REQUEST. By Maude Beverley. Price 40 cents.

"STAND BY YOUR MOTHER JACK." By Geo. Arlington. Price 40 cents.

Boston: Chas. D. Blake & Co.

Mr. D. Edison Smith, Santa Ana, California, has sent us a pamphlet entitled: "The Santa Ana Valley of Southern California, its Resources, Climate, Growth and Future." It is published by the Santa Ana Valley Immigration Association and will be found interesting to those who contemplate going West.

We have received from the Century Co., New York, accompanying the *Century* for April, a map of The Soudan, enlarged from the March issue of this popular and widely circulated monthly. It will be of value to those interested in this far off country and especially so at this time.

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Green Bay, Wis., Jan. 21, 1885.  
Train Dispatcher's Office, Green Bay, Wis., Jan. 21, 1885.  
Dear Sirs—Twelve years ago I entered your school as a student, and remained three months, and since that time I have been in the employ of the Chicago, Milwaukee & St. Paul R. R. Co., and for four years, and of this Company for the last four years. I have held the position of present position. I now have twenty-five or thirty of your graduates on this road at work, and from my personal knowledge and experience I can say that the men I have employed from there, I can say nothing but in the highest terms. I am, Sir, your obedient servant.

Yours truly, F. E. TRETHORN,  
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## Florida for Health, Pleasure and Profit.

The Florida Improvement and Colonization Society invite correspondence from sensible people who contemplate making permanent or winter homes there and is prepared to offer superior facilities for an examination of its advantages at the least possible expenditure of time and money. There is no longer any doubt as to the entire adaptability and healthfulness of the high rolling lands of Florida. The success of the seasons of Northerners who have sought a residence within its borders being emphatic confirmation of its safety and wisdom. We own and offer for sale in quantities to suit buyers 200,000 acres of selected lands, principally in the counties of Alachua, Baker, Bradford, Clay, Duval and Lafayette. A glance at the map will show this group of counties to possess superior advantages of accessibility to markets and convenient transportation lines. They are dotted with enterprising, growing Southern communities. Mr. and Mrs. G. M. Mary (in Baker Co.) are one hour from Jacksonville, on the principal railroad in the State. The lands for miles on each side are high rolling and well adapted for all kinds of crops. There is no malaria and no annoying insects there anywhere North. The towns are settled almost solely from the North. Each supports good schools and churches, but no saloons. The society is exceptionally good. To the class of people we will sell for \$25 to \$100, dependent on location and size, to those who will within one year make an improvement on the land. Our property is situated with Spanish grants to invite immigration. We have complete abstracts of titles, give simple warranty deeds, and offer every possible inducement to good settlers. Time or equivalent cash or other property contracts (repayments can be on application). Will clear up land, plant with peach, pear, orange, quince, grape, etc., or any other crop, and cultivate for a term of years, or for non-residents on reasonable terms. Will build outbuildings to order, receiving payment in installments. For full particulars, give name and address to F. E. TRETHORN, (as above) to Florida; Address the nearest agent of the society, or write direct to the Land Commissioner, P. O. Box, 472, Jacksonville, Fla.

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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, April 11, 1885.

## Cremation.

The manner of disposing of the bodies of the departed ones is rightfully engaging much attention at present, and cremationists, lawyers, scientists and clergymen take prominent parts in the debate. The lawyers' chief objection to cremation is, that the grave can be made to give up its dead for chemical analysis, and thereby crime has sometimes been detected which cremation would have hidden. But if it be proved that earth-burial kills many thousands of people yearly, while it only reveals a crime once in ten years, and saves no one, this objection may be set aside as insufficient. The clergy, as usual denounce cremation with a "thus saith the Lord," although there is no record that burial was ever commanded, only recognized as customary. Some preachers even go so far as to hint that cremation is a wicked attempt to render the resurrection of the body more difficult for God to accomplish. This objection may be dismissed with a smile.

In earlier ages when population was scanty and land plentiful, earth-burial was probably the best way of disposing of the dead. But there never was an ancient nation having cities populated like ours, no such close crowding was ever conceived of. No ancient city ever had so many die in a single day as we have. Besides, no ancient people, except perhaps the Egyptians, but they embalmed thoroughly before burying, ever held the dogma of the resurrection of the body, which naturally leads to grouping of bodies of members of the same family or church together. Church-yards were unknown to them, and the horrors of modern days connected with sepulture, were not conceived of. As a first-fruits belief in the resurrection of the body, the church-yard, "God's acre," as it was called, came into use, and where population was not dense, was free from objection on sanitary grounds, while the tender and mournful associations connected with them made many love the spot where the bodies of their friends were laid. But in the cities, with their crowded life, their numerous dead, the church-yards became centres of infection, evils confessed, but for which there was no remedy. Whitefield erected a church, in the centre of a half-acre of ground, and over 30,000 persons were buried there. A London cemetery, mentioned in the New York World, lately, consisted of seven acres, and the trustees announced that this was enough for 33,500 bodies, and they expected to refill the cemetery at this rate every ten years. Parish church-yards, by the vast addition of animal matter, were raised seventeen feet above their old levels. It was not seventeen feet of earth, but putrid flesh and bones. Fourteen adults or twenty children were permitted to be buried in a single grave. It was given in evidence before a parliamentary commission that the earth of an old grave-yard was not like earth at all, but black and shiny, as if thoroughly saturated with animal matter, and of foulest odor.

But worse was to follow. Churches themselves became places of sepulture, and all the horrors of the crowded church yard or cemetery were re-enacted under the church. In New York, a few years ago, there were extensive vaults under two Methodist churches. When a funeral was expected, the vaults must be opened at least six hours before the time set for the funeral, so a part of the deady gases could be dispersed over the city, for unless this were done, no one could live in the vault long enough to place the coffin, and no light would burn long enough to show the place. In these vaults the coffins were piled one on the other, high as practicable—the whole vault an immense mass of putrefying mortality, where individuality was lost, and all of sentiment and poetic fancy that had belonged to burial in the church yard was

gone—but it was in the church, and there was a vague idea that those buried in holy places would have the best chance in the resurrection of the body. And so the dead killed the living. Copeland tells of a man and wife walking to church, when they perceived the odor of putrefaction from a grating made to ventilate the vaults beneath the church. They entered the church, but the man was soon taken with violent shivering, and was obliged to go home—to die of typhoid fever. His wife died also the following week. A church erected over a vault near London, was infested by small black flies, generated, it was supposed, by the foul matters beneath. The authorities ordered both vault and church to be effectually closed. If they could not hermetically seal the vault, slow poisoning of the neighborhood was not thereby prevented. If they could perfectly seal the vault, so nothing escaped, they only postponed the evil day, for it is on record that a body enclosed in an air-tight casket gave out, on the casket being punctured, gasses which killed the rash investigators, and yet the body had been "buried" two hundred years. But breathing death daily is only one mode of infection from the dead. Rain filters through the earth and carries with it into the water-courses decomposed particles. We eat and drink, as well as breathe, putrid mortality.

The evil, or a part of it, has been briefly stated, what is the remedy? Cremation is proposed as one thoroughly effective and its claims in this respect ought to be carefully investigated. Such resurrection of the body as is taking place in our midst ought in some way to be stopped.

## A New Demand for Ghosts.

A few years ago a noted millionaire of a Western city, a man known the country over for his tremendous energy, great courage, self-reliance and sound, hard sense, passed suddenly from the field of his vast business operations to spirit-life. Our esteemed friend, G. B. Stebbins, tells an incident of the man full of significance to those who know him. "He once proposed," says Mr. Stebbins, "to rent part of a block of buildings in Detroit, the owner of which—a bigoted sectarian with a holy horror of Spiritualism—expressed to some one a curiosity to know how these rooms could be used. Hearing of this, Mr. — said, with a hearty laugh: 'Tell him I mean to keep the rooms full of ghosts for his special benefit.' The demand for such visitants would be greater, and the fear of them less to day than at that time.

Ghosts are in demand, not alone among Spiritualists—who do not believe in the old miraculous and dreadful ghost—but among all classes, and especially among the educated and thoughtful.

Ghost stories, certified as "well authenticated," fill pages of our best newspapers, and reports of faith cures, clairvoyance and like psychical phenomena come with them, all quite as well read, and with even a more lively and thoughtful interest than most published matter. The publication of these accounts indicates a new demand. The newspaper responds to any change in the mental atmosphere as readily as does the barometer to changes in the air we breathe.

Not alone in this country, but in England, is this noticeable. In continental Europe it is less apparent, because the press is more fettered, but even there it shows itself though the barriers that Church and State interpose.

We find in the London Telegraph, with its 200,000 subscribers, probably the largest circulation in England, "Stories of Haunted Houses in England," part of which are given on another page. One of the editors of the Telegraph is Edwin Arnold, author of the "Light of Asia," of that golden poem, "Abdallah's Message from Paradise," and of other admirable effusions.

Mr. Arnold is said to be a Spiritualist, and it is interesting to observe that this does not, in London, stand in the way of his holding a leading post in the conduct of a great daily newspaper. A man of standing in that huge city, as well as in the great cities of America, can be a Spiritualist, and yet be of sound mind!

But the Telegraph does not monopolize the ghost stories in that country, for other leading newspapers give their due proportion, more fact and less ridicule than in the past. So it is in our own country. Not a day passes without some such spectral appearance, or some wonderful fact in this inner realm of life, being duly chronicled and spreading from one newspaper to another. This "is not sectional but national;" it "knows no North, no South, no East, no West," but reaches from the rocky coast of the rude Atlantic to the Mexican Gulf, the Golden Gate of the far Pacific and "to those distant woods where rolls the Oregon." Not only are late experiences given, but the records of centuries are studied and quoted from; our extracts from the Telegraph, for instance, reaching back two hundred years. Where one such incident found place in our newspapers twenty years ago, twenty are welcomed to-day and have twenty-fold the reading they had then.

It is the same with more private personal experiences. We know of an excellent lady who saw her spirit-father in her girlhood, at an hour when she needed help and strength, and in whose inmost heart the memory of that vision, and of his counsel, was sweetness and light all her life; yet she never dared to tell it for long years, until a change came, and she found her best friends, in the Methodist Church, some of them, ready to hear her story and give it cordial heart welcome.

This change is significant and encouraging. It comes as a result of the great spiritual movement and as a rich reward for those

who have done their work faithfully in that movement. Spiritual beings—immortal men and women in the life beyond—have seen that the world was ripe for a new dispensation, and that the hour had come when, as never before, men and women on earth could act with them; and so their and our joint efforts have wrought the beginning of a work of which the greater results are in the future.

Ghosts and hobgoblins—awful and supernatural visitants from the dread beyond—are to be no more. The natural coming, in our days of great need, of our welcome friends from the Summer Land will banish the weird superstitions of the old ghost-idea, and give us the beautiful fact of spirit-presence in its place, while the magic incantations of old sorcerers, and the miraculous visions of mystic old seers will be supplanted by wiser conceptions of man's natural interior faculties and psychological powers, helping us to richer experience and higher spiritual culture.

## The Mysterious Human Brain.

Up to the present time physicians and scientists have a very imperfect knowledge of the brain and its functions. Speculations without number are extant with reference to the prominent part it acts in the human system, as the seat of the mind and consciousness, and from which it is supposed the spirit takes cognizance of the external world. Phenologists tell of the different functions of the brain, and ascribe to one portion of it the origin of destructive, cruel habits; other portions are said to give rise to music, memory of events, skill in figures, desire for food, love of approbation, tendency to be combative, admiration of the sublime and beautiful—in fact, the love of every avocation, or the cause of every habit or taste of life, is supposed to have its foundation in certain well-defined localities of the brain; but neither the scientist nor phenologist has ever succeeded in clearly defining exactly where one organ or faculty of the brain commences and where its influence or power terminates.

Bain says: "The most careful and studied observations of physiologists have shown beyond question that the brain as a whole is indispensable to thought, feeling and volition." Dr. Ferrier says: "The brain is the organ of mind, and mental operations are possible only in and through it. This fact is so well established that we may start from it as we should start from any other ultimate fact." Prof. Virchow of Berlin, says: "Every one must admit that without a brain, nay, more, without a good and well-developed brain, the human mind has no existence. Man has a mind and rational will only in as much and in so far as he possesses a brain." Huxley says: "What we call operations of the mind are functions of the brain, and the materials of consciousness are products of cerebral activity." Dr. Maudsley says: "I do not go beyond what the facts warrant when I say that, when a thought occurs in the mind, there necessarily occurs a correlative change in the gray matter of the brain. Without it, the thought could not arise; with it, it cannot fail to arise." "Siddhartha," whose illustrated articles have appeared in the JOURNAL from time to time, and who is a close observer and critical thinker, entertains entirely new ideas with reference to the functions of the brain. Some attach great significance to its white or medullary substance, while others think that without the gray matter it possesses there could be no intelligence. Others, again, regard the convolutions as the dividing line between man and the brute creation, because they become more prominent as man advances in knowledge.

That the brain is an exceedingly curious and complex part of the human system is very evident; that its real nature is very little understood seems also evident, from the multitudinous and conflicting opinions that exist in regard to it. A curious case is related of a Norwegian of this city, which illustrates in a marked degree, the peculiarities or erratic nature of the brain. He was an excellent husband and devoted father. Mild in disposition and gentle in his ways he was highly esteemed by all who knew him. On one occasion while employed at the Stock Yards, a falling stick of timber hit him upon his head, fractured his skull, and a portion of his brain oozing therefrom, it was removed by the surgeon. He soon recovered, to the astonishment of all, his normal strength and intelligence, but in several respects he was a changed man. He was morose and sullen, treated his children brutally, and possessed, seemingly, no tender feelings whatever.

A peculiar case is related by the daily papers of Chicago, as occurring at Hartsell, Ala. The incident relates to T. H. Woodall, who is fifty-five years of age and stands six feet, and who on one occasion while alone in a room, was seized with a fit and fell into the fire, from which he was removed after having been fearfully burned. His head and face were almost consumed, and for days he lingered in torture so terrible that death would have been a relief. His friends had no thought of his recovery, but finally he arose from the bed upon which he had suffered so much. His head was hairless, his eyelashes were gone, and his face was terribly scarred. Some time after getting up, Mr. Woodall's physician discovered that a section of the skull was loose, and was compelled to remove it. Other sections became loose and were removed, too, until the entire top of the skull was taken away. The sections were removed at intervals, and as a piece was taken away the opening was covered so as to protect the brain. Soon after removing the first section it was ascertained that a thin skin was grow-

ing over the skull in such a way as to cover the brain, and as sections were taken away the skin extended. The operation lasted a long time. It was performed with remarkable success, and now Mr. Woodall is walking around without any skull on the top of his head, while he carries the removed skull in a box. The top of his head is covered with cloth, and over this he wears an oilcloth cap, which protects his head from his hat. His left eye is sightless, but he sees from his right.

In view of the fact that three bullets have been sent into the brain, causing no impairment of the intellect; that one bullet passed entirely through the brain of a person in Ohio, entering his forehead and stopping as it struck against the back part of the head, resulting not even in the loss of consciousness, but actually causing the intellect to become brighter; that an entire crowbar, three feet seven inches long, one and a half inches in its largest diameter, on the 13th of September, 1848, at Cavendish, Vt., passed through the skull of Mr. Phineas P. Gage, who lived many years afterwards in quite good health, and able to work—in view of all these facts, it is evident the world has still much to learn in regard to the functions of the brain and the seat of the mind.

## Alleged Exposure of J. H. Mott.

On the evening of the 25th ult., at Kansas City, Mr. J. B. Lawrence of the Journal of that city, attended one of J. H. Mott's séances for materialization. During the session Mr. L. approached the cabinet, rested his hands on the shelf in front of the aperture through which the forms are seen, and with a small syringe squirted aniline through the opening upon the face of the form which he believes to have been Mott. This act was at once followed by the arrest of Mott for obtaining money under false pretenses and the trial is at this writing still pending.

## GENERAL ITEMS.

A New York correspondent writes: "In three places for meetings in this city in commemoration of the 31st, held last Sunday, not less than 3,000 people assembled."

W. S. Pettit of Alliance, O., writes that the society there has been very successful the past winter; that Mr. Kellogg has been speaking very acceptably, but has now left them.

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

Dr. Albert Morton of San Francisco, desires the JOURNAL to announce that Mr. George Chalmers is engaged to speak in that city during the temporary absence of Mrs. E. L. Watson.

Mr. F. Marlon Crawford has placed a new novel in the hands of Messrs. Macmillan & Co., for immediate publication. It is entitled "Zoroaster, the Prophet," and the scene is laid in ancient Persia.

Dr. C. R. Sykes, of Chicago, has just returned from a visit to his fruit ranch near Los Angeles, Cal., bringing with him specimens grown on his place, of which he feels justly proud.

Mr. and Mrs. J. J. Owen, of San Jose, Cal., spent several days in Chicago last week, having just come from an extended trip through the South, including of course the New Orleans Exposition. They go from here to New York.

The many friends of Mr. J. G. Jackson will be glad to learn of his steady convalescence. His life-long regular and temperate habits of living have aided him to successfully combat with a very fatal disease to which many younger and apparently stronger men succumb.

Thomas Gales Forster writes as follows from Washington, D. C.: "I am still improving gradually, and hope to be well by summer time. I have been very much prostrated for over twelve months. Long may the JOURNAL exist to enlighten mankind as to our great gospel of facts."

Mr. J. W. Mahoney, lecturer, sailed from Liverpool, England, for this country, April 7th. N. Smith speaks of him as follows. In the Medium and Daybreak: "In the welcoming and honoring Mr. Mahoney, the American Spiritualists will do credit to their world-renowned good sense, and if there exist an opponent of Spiritualism of exceptional power as a debater, our American friends will act wisely in getting a date fixed for an encounter."

A remarkable case of the failure of faith cure has just terminated in Sycamore, Ill., in the death of the wife of A. W. Parry, a Free Methodist minister. The cause of death was puerperal fever. The patient refused medicine and medical aid, and the whole church indulged in a seventy-two-hour service of prayer for her recovery. Her death ended the service.

Mr. W. H. Gilmore passed to spirit-life from his long-time residence at Chicopee, Mass., on the 8th ult. The funeral discourse was given by J. Frank Baxter, assisted by Rev. C. W. Helzer; services being held in the Unitarian Church, under the auspices of the Masons and Odd Fellows. Mr. Gilmore has for years been a member of the Board of Directors of the New England Spiritualist Camp Meeting Association, and his genial face and quiet ways will be remembered by thousands who have visited Lake Pleasant. We knew Bro. Gilman well and in common with a large circle of acquaintances held him in high esteem.

Dr. Samuel Watson will leave home on the 11th of April, for New Orleans, to attend the convention called by the Lookout Mountain Camp Meeting Association of Spiritualists. He will stop at the Windsor Hotel, where he will be pleased to meet any and all friends.

Dr. J. L. York of California, has been visiting Auckland, New Zealand. He delivered his first lecture there at the Opera House, Jan. 18th, his subject being the "Science of Life." The Evening Star of that city speaks highly of his address. He is probably now in Melbourne, Australia, and will lecture there.

In an article on "Spiritualism and Legerdemain," published in the St. Helena, Cal., Star, John Allyn says: "Were it not for violating confidence, I could tell of an untried industrial enterprise, affecting the welfare of a town much larger than ours, that was carried to a successful conclusion, where the spirit friend of the projector was consulted at every stage of its progress."

Our regular correspondent "Vidette" complains that another Boston contributor used his nom de plume in the JOURNAL of the 28th ult., attaching it to an article headed "An Illustrious Trinity." Our regular Vidette is hereby assured that the writer of the article had no intention of saddling the contribution upon him and would not have used the name had he recollected that another JOURNAL correspondent had appropriated it.

Geo. D. Search writes to us from Newton, Kan., stating that he has just returned from Missouri. He has found a demand for good mediums every where, many seeking the truths of our philosophy. He says: "In this city the most influential citizens are holding séances, trying to develop mediums. There are several mediums here, the most prominent being Mrs. Phillips. She gives wonderful tests. I shall remain here several days, and then think of going north into Nebraska and Minnesota, and I hope to find Spiritualism there in as prosperous a condition as it is here."

There has been considerable excitement at Lincoln, Ill., because the Rev. J. G. White, who was assaulted a short time ago while delivering his lecture against the Catholic Church, persists in delivering his lecture at all hazards wherever he can get an audience. There have been several fights between excited parties who have taken sides pro and con. The coal miners are determined "to make it warm" for Mr. White wherever he tries to lecture. A mass meeting was held in the court house at Lincoln, in the interest of free speech, which should be maintained at all hazards.

Capt. H. H. Brown spoke in Lynn, Mass., March 8th and 15th, in Haverhill, the 22nd and 29th, and in Amherst, N. H., the 25th. He has these appointments for April: Woonsocket, R. I., April 5th; Greenwich, Mass., the 12th; Manchester, N. H., for Pentecost Club, the 16th; Berkeley Hall, Boston, the 19th. He holds a reception at 30 Worcester Square, the 20th, and speaks at Haverhill, Mass., the 26th. He is also to speak at Woonsocket, May 3. He is open for engagements the remaining Sunday of May and June. He would like a western trip from May 5th to the first of August. Address him at Woonsocket, R. I.

At Windsor Castle, near Hamburg, Penn., Caroline Fink, aged 21, John, 16; Louise, 14; Sallie, 11, and Millie 7, have become afflicted with a strange malady, which the people in the neighborhood say is witchcraft. They say strange animals bite them. One of the girls was given a glass of water. After she had drunk it she clasped her mouth with one hand and exclaimed, "O, my lip is stung." Then she clasped her stomach and shrieked, "I cannot breathe; she is squeezing my life away!" The other children were soon afflicted. They seem to suffer intense agony. A witch doctor of Reading laid his hands on the children and went through incantations, but they have become worse. The supposed witch in this case is an old woman.

Hugo Freyer of Denver, writes to this office, giving an account of the remarkable manifestations given through his son, twelve years of age. He says: "Last evening my boy took hold with one hand in the center of a cane, and two strong men, Mr. Geo. Rothleder and Mr. Edwards, were both unable to push one end of it to the floor. If he takes hold of a chair, no two men can put it on the floor or move it from him. He is not in a trance, but laughs all the time, and makes no physical exertion whatever. If I blindfold him, he will find at once any article I may hide." One of the Denver papers says: "The mind of the father would avert the lad midway in sitting down, and hold him in the most ridiculous position. Several of Miss Hurst's specialties the boy did quite readily, particularly the 'chair' and the 'billiard cue' tricks."

Prof. Marden of Colorado, speaks of the Mormons as follows: "The Mormons have missions in England, Scotland, Wales, France, Germany, Italy, Denmark, Sweden, Norway, Switzerland, Malta, Gibraltar, Hindooistan, Australia, Siam, Ceylon, China, Chili, Guinea, the West Indies, the Sandwich Islands, New Zealand, Iceland, on the banks of the Nile, and even in the Holy Land. Twenty-seven nationalities were represented in one of their recent public celebrations. The book of Mormon is printed in many tongues, and periodicals are issued in at least eight languages. Shrewdly, systematically, large areas have been secured in the great central plateau of this continent. They are to be colonized for religious and political control. This colonization is now going on: Some of the best portions of Arizona, Wyoming, New Mexico, Idaho and Colorado, are under Mormon domination."



## A Word About Advertising.—Historical and Suggestive.

The enormous sum yearly expended for newspaper advertising is one of the striking features of this age. The amount can not be readily approximated, but it reaches into the millions. A goodly proportion of this vast business is done through advertising agents, either special or general. Of all these agencies, we know of none better—and few as good—as the firm of Lord & Thomas of Chicago. We have done business with Mr. Lord for more than fifteen years and regard him as an expert in his line. Mr. Thomas came to Chicago some five or six years ago, and immediately made his dent upon the business community; he is recognized as trustworthy and energetic. The firm of Lord & Thomas has unsurpassed facilities for placing advertisements in all American publications; in addition to its extensive headquarters in the McCormick Block, Chicago, the concern has well-appointed branches in New York City and St. Louis.

Of late years Messrs. Lord & Thomas have had a special department in the sole interest of religious papers, and as a consequence have added largely to their own prosperity as well as that of the publications whose advertising space they occupy. Though the RELIGIO-PHILOSOPHICAL JOURNAL cannot be technically called a religious paper, not being a sectarian or denominational organ, nor limited to any formulated and recognized religious creed, yet as it is devoted to the exposition of the higher aspects of Spiritualism, it is classed for convenience with denominational religious papers and scheduled with the religious list of Messrs. Lord & Thomas. We have found it fully as profitable and infinitely less work and risk to contract the JOURNAL's entire advertising space to this firm; though we entered into the arrangement with serious doubts, we have so far been happily disappointed and can cordially recommend the plan to our religious exchanges.

The position of an advertising agent is a delicate and responsible one; he stands between the advertiser and publisher and must consider the interests of both, if true to his calling. Large sums are yearly squandered by inexperienced advertisers who have no knowledge of where to place their advertisements to reap the best returns. It is part of a competent agent's duty to give advice on this to those consulting him. Right here is seen the importance to advertisers of a judicious selection of their agent, that they may secure one who, while making a fair profit himself, never forgets his duty to his patrons and never seeks to induce an advertiser to spend money in directions of doubtful advantage. Such trustworthy and competent agents are, in the long run, also the most profitable to the publishers of meritorious papers. And we believe Lord & Thomas fill the bill in this respect.

Dr. Charles E. Taylor of the Danish West Indies, graduated with high honors from the Bennett Medical College of this city last week; he will in the near future enter upon his work of liberalizing and modifying medical practice on the island of St. Thomas. Dr. T. is a sensitive and finely developed; in the nomenclature of Spiritualism he would be called an impressionable medium; and according to Messrs. Myers and Gurney of the London Psychical Research Society he is, we suppose, a fine "percipient," a "telepathic" sensitive. A few weeks ago while spending an evening in the library of the editor of the JOURNAL, he suddenly exclaimed, "I have this moment received a strong impression that my father—in England—has passed to spirit-life; please make note of this." On Saturday last Dr. T. wrote us on the eve of his departure for New York: "I have just received news of the transition to a higher life of my respected father. This will alter my plans and it is now more than probable that I shall go to England." The doctor has promised to furnish the JOURNAL with some incidents from his experience which have great scientific value. We hope while he is in London that he may meet some of the members of the Research Society.

The Tribune says that one hundred Chinamen, in holiday attire and with loud-smelling queues, entered carriages at Hip Lung's store, on Clark street, near Madison last Sunday, and proceeded to Rosehill Cemetery, where they held what the uncivilized American calls a picnic over the graves of their dead. Two of the carriages contained roast pork, confections, dried Chinese fowl, and other Celestial edibles, which were placed on the graves of the Chinamen for the delectation of their spiritual stomachs. Lighted tapers were also placed on the graves, incense was burned, and an orchestra consisting of two violins, one mandolin, and three tom-toms and cymbals, kept time to the weird chants of the living as they circled about the mud-covered mounds. When it was thought that the spirits had eaten enough the picnic commenced. The viands were eaten, and the mournful dirges changed into songs of joy, led by Hip Lung and Sun Quang Wo. The dead were congratulated upon having entered the Garden of Eternal Pleasure, the gods and divinities were praised and apostrophized in loud harangues, and the festivities ended, after having occupied all the afternoon. It was the regular annual offering to the dead.

The French Academy some time ago offered a prize of 40,000 francs for some certain test of death to prevent persons from being buried alive. The award has been made to a physician who announced that on holding the hand of the supposed dead person to a

strong light, if living a scarlet tinge is seen where the fingers touch, showing a continuous circulation of the blood, no scarlet being seen if dead. Dr. Max Busch also announces that on contracting a muscle by electricity, its temperature will rise and be shown by any small surface thermometer, if the person is living; if it does not rise, life is extinct.

Dr. Samuel Watson, Memphis, Tenn., writes that he expects to be in Cincinnati, Ohio, in July; at Cassadaga Lake the 1st and 2nd of August; Neshaminy Falls Camp Meeting the 11th to 16th of August; Onset Bay meeting, Sunday the 23rd of Aug. He will visit Philadelphia, New York, Brooklyn, Boston and other places as he can, and not interfere with engagements already made.

It would appear from complaints coming in that the package of last week's JOURNAL for regular Boston subscribers was lost in the mails; we have, therefore, sent duplicates. The JOURNAL is regularly mailed to every subscriber on the same day each week. Regular readers who do not get their paper within twenty-four hours of the usual time, should drop us a postal card to ensure duplicate. Sometimes, though rarely, papers are lost in transit.

Mrs. Elizabeth L. Watson has made thus far the following engagements to lecture while on her eastern tour: Salt Lake City, the 3rd and 5th of May; Cassadaga, June 6th and 7th, and Aug. 2nd and 5th; Sturgis, Mich., probably June 14th; Elkhart, Ind., June 21st; Chagrin Falls, Ohio, June 28th; Meadville, Pa., July 4th and 5th; Rochester, N. Y., July 12th, 14th and 16th; Philadelphia, Pa., July 19th, 21st, 22nd, 24th and 25th.

The Lookout Mountain Camp Meeting Association of Spiritualists will hold a three days Convention, beginning April 18th, at New Orleans, La. Those interested in the cause are cordially invited to attend, and we trust that all who can, will do so. The officers are doing what they can to make this an interesting and profitable Convention. As many will, no doubt, attend the Exposition during its session, it will be pleasant to be there during the Convention.

D. F. Trefry, Secretary, writes: "The Peoples' Society of Spiritualists at Martine's Hall, Ada Street, celebrated the 37th anniversary of the advent of modern Spiritualism last Sunday, with appropriate exercises. The services commenced at 12:30, and continued until nearly 6 o'clock. The opening address was made by Mrs. M. A. Fullerton. She was followed by Dr. Stevens, Dr. D. P. Kayner, Dr. J. W. Randall, Dr. E. L. Lyon, Mrs. S. F. De Wolf and Mrs. Weeks. Mrs. De Wolf gave a number of tests to strangers, that were recognized. The music rendered by the choir, Mrs. Belle Faust, Mrs. George Cole, Mrs. A. Hickox, and Master George Hickox, was soul-inspiring and fully appreciated by the audience. The seats were well filled, and the people quiet and attentive listeners."

The New York Tribune says that Dr. Leiland, who recently died in Georgia, was a great sufferer from asthma, and to all appearances died several times before the final dissolution took place. On more than one occasion his family made preparations for his funeral, and a day or two before his actual death he told a remarkable story of how he witnessed the arrangements. "Unable to lie down I passed all my sickness in an easy chair. My body died several times. I, that is, my spirit, would go away from it, and standing in an opposite corner of the room, would look back at the flesh and blood in the chair and wonder how I was ever induced to pass so many years in its company. 'Poor old body,' I thought, 'your troubles are nearly over. They will soon put you away under the ground where you will be at rest forever.' I saw my family gather about my old frame as it leaned back, dead, in the chair, and it gave me pain to see them weep. Then I would feel something pulling me toward my body again; I could not resist it, I was powerless, and in a moment I had taken possession of it. Then there was an instant of pain, and I opened my eyes and breathed. Each time this was repeated I was more reluctant to return to my body."

For the Religio-Philosophical Journal.  
The Labor Problem—A Reply to Mr. Kelley.

BY HUDSON TUTTLE.

In the brief articles on the above subject, I have only just begun the presentation of the absorbing question, and have not sought for a remedy for the existing evils; yet I have received many sympathetic letters from workers and others, urging strong objections to my views. One appeared in the JOURNAL of March 21st, from Addison Kelley, whom I greatly respect in common with all who know him. He has had a large experience with laborers, and is capable from his stand-point, of taking an extended view of this important subject. It is also one to which he has given much thought, and as his letter expresses the gist of many others, I will reply so far as he seems, in common with the others, to misunderstand my position. In the presentation of principles in a general way, there is a constant liability that their local application may be misconstrued, and hence it is well that objections be met as we pass along, rather than remain until the close. To my statement: "In Ohio, the increase of wealth from the labor of its people is about three per cent. The rate of interest there is eight per cent., often ten, and rents are not below," Mr. Kelley replies: "Does Mr. Tuttle mean that the laborer is three per cent. better off at the end of each year than at the beginning? If yes, I think he is at least two per cent. too high. According to my observation, having employed or superintended laborers for fifty years, I think that not over one in ten accumulates any thing. The price has little to do with net earnings. As a rule, those having the largest wages have least at the end of the year. If Mr. Tuttle means that interest and rent net eight per cent., after deducting taxes, repairs and losses, his estimate is more than double that shown by

government statistics as shown by census reports."

My authority for this three per cent. was a magazine article, but now having my attention called to its correctness, I find that it is, as Mr. Kelley says, too high, although not in the sense he infers. This was, that all the people of the great State of Ohio, laboring for the year, added only three per cent. to the property of the State, which gain represented the net product of their labor. The increase of property in the State, from 1870 to 1879 more than realized this estimate for values were greatly enhanced; but from 1870 to 1880 the property of the State remained comparatively stationary. According to the grand tax duplicate, not accurate it may be objected, yet sufficiently so for comparison, the valuation of the entire property of the State in 1871 in round numbers was \$1,500,000,000. In 1877, it had increased by \$74,000,000. But in 1879 there had been a retrogression of \$38,000,000, leaving the gain for the nine years, from 1871 to 1879, only \$36,000,000. What a pitiable showing for the net result of the labors of the people of a great State!

Now, as for rate of interest and rents, eight per cent is lawful, and money is readily loaned for that. The rate of interest fixes the rates of rent. What taxes, repairs, etc., may be, I do not understand as affecting the question; nor do I comprehend the pertinence of the objection that not "one laborer in ten accumulates anything," or "as a rule, those having the largest wages have least at the end of the year." It is not what the worker does with his wages that now concerns us. I admit that the strain of muscle and bone, of ceaseless toil, tends to make the worker inconsiderate and profligate, for this is an argument in favor of a reform. What if he does? Does that prove that he must become a slave and work for nothing? It may be said in retort that the capitalists make poor use of their wealth, and the more they have the more they waste. A \$300,000 yacht, with a cuisine that would delight a Vitellius or an Elagabalus, are quite as extravagant for a capitalist, as a Sunday boat-exursion and a dish of stewed oysters for the worker. There is as much dissipation, recklessness, want of forethought, and extravagance, among capitalists as laborers. Would you, therefore, take away the wealth as you would reduce wages?

The question is: not what the worker does with his wages, but what is right and just for him to receive. We are a nation boasting of being free men, and as such the worker has a right to his own, and although we may regret his profligacy, our duty lies in the line of moral and educational influences.

Lastly, it is true the condition of the laborer is greatly superior in this to that of any other country or of any past age; yet this has remote, relation to the question under discussion, which is: Does the worker receive a just recompense for his labor? This is his inalienable right, and any system which prevents him from so doing is radically wrong. Berlin Heights, O.

Good morning, President Cleveland, and why is it you always carry your dinner with you when you go to business on Monday; and never do so other days of the week?

I'll tell you, Bro. St. John. You know Monday is wash day at the White House and the house gets so full of steam that I have to do it. Wash days are a nuisance!

St. John: I used to think the same way myself till Belva heard of MAGNETIC SOAP, and now do you know that we never have to boil our clothes, for MAGNETIC SOAP cleans them thoroughly without boiling, and besides, she got one of those Rose Vine Panel Pictures free to hang in her Boudoir. Cleveland: I will order the Secretary of the Interior to investigate that matter at once.

Mr. C. E. Fuller, president of the Iowa Loan and Trust Company, Des Moines, Iowa, whose condition was so serious that his life was despaired of, writes: DES MOINES, IOWA, March 11, '85.

Dr. PRIMO, Chicago—I have been using your oxygen treatment since November for a chronic difficulty of the throat and bronchial tubes, and have been benefited by the same. I will continue to use it. The oxygen was ordered by Dr. E. L. Hutchinson, of this city. Very respectfully, C. E. FULLER.

Enclose stamp addressed to Dr. Primo, 85 Madison Street, for book of 120 pages, four colored plates and testimonials.

## TEST YOUR BAKING POWDER TO-DAY!

Brands advertised as absolutely pure CONTAIN AMMONIA.

THE TEST: Place a can top down on hot stove until heated, then remove the cover and smell. A chemical will not be required to detect the presence of ammonia.



DOES NOT CONTAIN AMMONIA. ITS HEALTHFULNESS HAS NEVER BEEN QUESTIONED. In a million homes for a quarter of a century it has stood the consumers' reliable test.

## THE TEST OF THE OVEN.

PRICE BAKING POWDER CO.,

Dr. Price's Special Flavoring Extracts.

The strongest, most delicious and natural flavor known, and

Dr. Price's Lupulin Natural Beer Gums

For Light, Healthy Bread, The Best Dry Hop

Yeast in the World.

FOR SALE BY GROCERS.

CHICAGO. ST. LOUIS.



MOST PERFECT MADE. Purest and strongest Natural Fruit Flavors. Vanilla, Lemon, Orange, Almond, Rose, etc., flavor as delicately and naturally as the fruit. PRICE BAKING POWDER CO., CHICAGO, ST. LOUIS.

## Those Who Doubt

Are cordially invited to read the following authentic and unsolicited Letters. We have many thousands. They come every day. All Ladies, well or ill, should wear these Corsets. They impart no "shock," whatever, but a really delightful sensation.

NEWARK, N. Y., June 1. Dr. Scott's Electric Corsets have entirely cured me of muscular rheumatism. It has also cured a severe case of headache and female troubles of eighteen years' standing. Mrs. L. C. BRIDGES.

BOSTON, MA., June 25. Dr. Scott's—The Corsets I ordered six months ago have worn splendidly, and have given satisfaction every way. They are the best Corsets I ever wore, aside from their electric qualities, which are truly marvellous. I suffer greatly from rheumatism in my back and limbs, but your Electric Corsets have entirely cured me. They are better than represented. Mrs. J. R. HANSON.

HOLLIS CENT, MA., August 22. I suffered severely from back trouble for years, and found no relief till I wore Dr. Scott's Electric Corsets. They cured me, and I would not be without them. Mrs. H. D. BENSON.

PEORIA, ILL., August 17. I suffered from kidney, liver and nervous troubles for two years, and was cured by Dr. Scott's Electric Belt entirely cured me, after all other remedies had failed. His Electric Hair Brush has cured my neuralgia. C. W. HOSKINS.

MEMPHIS, TENN., November 25. Dr. Scott's Electric Corsets have given much relief. I suffered four years with breast trouble without finding any benefit from other remedies. They are invaluable. Mrs. JAS. CAMPBELL.

HENDERSON, TENN., August 17. Tell my friends good-bye, could not induce me to part with my Electric Corset and Hair Brush unless I could obtain others. Mrs. N. P. FLANNAGAN. Wife of Webster Flannagan, Real Estate Operator.

FAIR PEPPERELL, MASS., June 25. Here is my experience in wearing Dr. Scott's Electric Corset: I suffered untold pain in my back and sides, so much so that I dreaded lying down at night. I found no relief till I wore your Electric Corset. Since wearing it I have been almost entirely free from those pains. With much gratitude, ELLA M. HOBART.

My sister suffered constantly with back and spinal trouble, so badly at times that she had to be lifted about. She put on one of your Electric Corsets on Monday, on the following Wednesday, much to our surprise, she was able to get around the house and superintend the cooking and domestic labor. She is now feeling well and is full of gratitude. (Either Sex) Wanted for Dr. Scott's beautiful Electric Corsets, Belts, Electric Hair, Fish, and Tooth Brushes, and Insoles. No Risk. Quick Sales. Satisfaction Guaranteed. For terms, address GEO. A. SCOTT, 842 BROADWAY, NEW YORK.

Dr. Scott's Electric Corsets have cured me of acute sciatica, from which I have suffered for eight years. His Electric Hair Brush has cured my headache every time. NILES, MASS., January 5, 1885.

BALTIMORE, MD., Intense nervous debility has been my trouble for years. Physicians and their medicines did not help me. I finally derived great relief from Dr. Scott's Electric Belt. L. H. MILLER.

RELOT, WIS., November 7. Dr. Scott—Your Electric Corset has done wonders for me. It has so improved my health that I am now able to attend personally to all my household duties. I am greatly encouraged by these results. M. E. PENNEROCK.

MEADVILLE, PA., June 24. Dr. Scott—Your Electric Corsets have given splendid satisfaction. The lady who has been suffering from indigestion, has been greatly benefited by wearing them, and has thrown all medicines aside. Mrs. J. H. DEERWATER.

PRINCETON, N.J., June 25. Your Corsets have accomplished wonders in my case. I was previously thoroughly incapacitated and could not help myself. I have worn your Corsets now for two weeks, and I am able to be up and about, helping to do much of the housework. My friends are astonished. With many thanks, etc., JESSIE M. CAMPBELL.

Dr. Scott—Your Electric Corset has done wonders for me. It has so improved my health that I am now able to attend personally to all my household duties. I am greatly encouraged by these results. M. E. PENNEROCK.

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## Voices from the People, AND INFORMATION OF VARIOUS SUBJECTS.

For the Religio-Philosophical Journal.  
**Combat and Conquest.**

BY J. R. K.

Loud and high the cries of conflict  
Rise and echo in the air;  
Noise of warfare, shouts of triumph,  
Groans and death-knells of despair.

Truth and Error are in battle  
And they wage a fearful fight;  
Battling, one for light and freedom—  
Fighting the other for the right.

So the strife has been for ages,  
So the combat still goes on,  
And we trace o'er history's pages,  
Battle's lost and battle won.

Error now is unopposed, reigning;  
Truth lies vanquished on the field;  
Now again her might is waning,  
Truth is rampant, she must yield.

Thus the warfare wages ever,  
Thus the conquests alternate;  
First, the one maintains the power,  
Then the other rules the State.

Still we come to no decision,  
Still we know not where we are;  
Right must be beyond our vision,  
Justice surely is not war.

Shall the fight be never ended?  
Shall the conquest ne'er be gained?  
Must the cries be always belated?  
Must the conflict be maintained?

May not common sense and justice,  
Truth and common welfare win?  
May not love, a blessed armistice,  
Quell the war, and hush the din?

Let us live in peace and pleasure,  
Nobly, purely, while we can,  
Light and reason let us treasure,  
Loved and loving, man and man.

## Justice to Thomas Paine by an Ortho- dox Minister.

The *Inter-Ocean* lately published an article favoring the erection of a statue of Thomas Paine in Lincoln Park, in this city. Rev. Wayland S. Ball, of the First Congregational Church, MacPherson, Kansas, preached a manly sermon on this subject, aimed to recognize the great merits and services of Paine in the political and patriotic crisis of "the days that tried men's souls" in 1776, while he did not accept his theological views. The preacher said:

"While reading this article in the *Inter-Ocean*, there came over me the conviction, as it had before come while reading the political works of this man in question, that there was a debt of gratitude which we, his posterity, owed to his memory and to his deeds, that we have been far too slow in paying; and that, perhaps this effort might be one of the initial steps toward discharging an obligation that long since ought to have been discharged toward one who has been so intimately connected with our history and our fate as a political organization.

The good, if any he did, was buried out of sight in our history and our memory, as his bones were buried under the ground. I say so it would seem from the strange estimate you have pronounced upon his life, as you inquire about him from hand to hand. Thomas Paine is a character who the church has certainly seen fit not to canonize among her saints or remember in her prayers; a character whom society is diffident about commenting upon or speaking its opinion about; indeed, a character concerning whose characteristics, about whose place in history, the public generally is ignorant. Thomas Paine! Why, of course I know who Thomas Paine was. He was that blasphemous infidel who said and wrote so many things against Christianity. That is the answer you will get from seventy-five per cent. of all Christians. Such an answer as this simply discovers to us our real ignorance of his character and his deeds, and also the great injustice done to his memory by his contemporaries. We could with exactly as much justice to the true genius of Shakespeare read the epilogue to his play "As You Like It," and then declare we had a full knowledge of the drama itself, as we do in fact arrive at a proper conception of the real value and volume of Thomas Paine's works when we say, I know all about Paine, he's the man who wrote the pamphlet on "The Rights of Man," and what is more humiliating still to ourselves and still more unfair to Thomas Paine, our mouths are opened but to condemn him, when perhaps not even a word have we ever read that he has written. But let him rest assured, who has read nothing but Paine's "Age of Reason," and has left unturned his famous pamphlets on "Common Sense," "The Rights of Man," and his several numbers of "The Crisis," that he has lived in nothing but the moonshine of that man's history, and has had not a glimpse of the full, clear day that shined in the soul of Thomas Paine when he produced those immortal papers so pregnant with the spirit that gave birth to our Constitution and to our liberties and to our institutions of government.

How happens it that we ask, that we know so little of good concerning Thomas Paine, and believe so much concerning him that is evil? How happens it that we have been over taught to regard him as an arch-enemy of Christianity, and never been instructed to revere him as one of the fathers of our Republic? How happens it that we hear heavy condemnations against and labored attacks upon his "Age of Reason," and never hear any eulogies pronounced upon his "Rights of Man" pamphlet upon "Common Sense," and his papers upon "The Crisis"?

More than a century of ingratitude indulged toward him remains by us to be apologized for. Tardily may come the rendering, but we as Christians America must, and will some day render unto Thomas Paine the honor that his deeds have earned for him.

Our piety, my christian friends, must not make out of us bigots. Our zeal must not make out of us fanatics. Our faith must not convert us into religious despots. The cosmopolitan justice and liberality of Jesus, when he uttered those memorable words, "Render therefore unto Caesar the things which are Caesar's," and unto God the things which are God's," must be the creed and the practice of Christianity before she can, without blushing, claim the fair prophet of Nazareth for her founder.

Several years ago a fund of a thousand dollars and more was obtained from the proceeds of a lecture by Col. Ingersoll, for the purpose of starting a fund to erect a statue of Paine, but from that day to this the scheme has lain dormant and the money is still in the hands of the committee.

## Women in Dakota.

Right in conflict with Governor Pierce's version of the value and importance and need of woman's ballot in Dakota, comes this testimony from a woman who has large farming interests in a fine agricultural portion of the territory. She employs some twenty-four laborers, each one of whom on a recent occasion, after she had asserted herself to her utmost to secure the establishment of a school for the neighborhood, went and voted the school "down and out," while she, a taxpayer to the extent of several hundred dollars a year, having no vote, was obliged to forego the educational advantages coveted for her children, and not a single one of the twenty-five voters paid a pennyworth of taxes. No wonder the women of the country are crying out against "imported governors" who fly personal political kick. The actual settlers of Dakota are largely women. Men come to speculate, but women go there to stay and grow up with the country.—*The Union Signal*.

Mrs. F. A. Perin writes: I think the Journal improves all the time. I am particularly pleased with those articles by G. R. Stephens. His pen pictures of the home life of so many good and true men and women are beautiful.

## Mr. Howell's Work in Philadelphia.

To the Editor of the Religio-Philosophical Journal:

On Sunday, March 8th, Mr. Walter Howell closed his labors with the New Spiritual Church, a society with which he has been connected for twenty years. On this occasion, as I have been on former occasions, and listened to his closing discourses. Mr. Howell is a young Englishman, who has always labored under the misfortune of an almost total loss of sight, not being able to read at all. His discourses are purely inspirational, as he makes no previous preparation. His command of language is something wonderful; fitting words fall from his lips like rain from the sky. His voice is sound, full and wonderfully penetrating, and from the time he begins his discourse until the end, there is no halting for words or thoughts. He is a believer in, and a defender of, the higher truths of Spiritualism. Such men as Mr. Howell make Spiritualism worthy to rank with the great religions of the world. Mr. Howell's auditors are always people of intelligence. Thinking men and women are attracted by his discourses while the wonder-mongering element are apt to seek further for bread which Mr. Howell breaks very sparingly. The evening service was largely attended and the speaker took for his subject, "The Mission of Modern Spiritualism." It was a masterly unfolding of great principles and truths, and laid the spiritualistic creed, and an earnest plea for cultivation of the best that is in us, whether we be Spiritualist or not.

Mr. Howell will seek for broader fields of labor, and is contemplating a lecture tour in the West. The people who have come to know and admire him here will regret that they can no longer keep him, but their best wishes for his success will go with him. It was present at a reception given him on the eve of his departure, at the residence of Mrs. Nerven. It was attended by the friends of Mr. Howell and included many outside the ranks of Spiritualism. The following resolutions were then read and accepted:

WHEREAS, Our friend and brother, Walter Howell, who has labored for the past twenty years among us, has decided that a separation from us will better promote his own interests and those of the cause in general, we, therefore, frame and present these resolutions which shall express our heart-felt regrets in parting from one who has labored so earnestly and faithfully to promote the welfare of the society and the cause which it represents. He has endeavored himself to us by his many qualities of head and heart, by his sincerity of purpose and generous scorn of all things that bear the taint of wrong. While we lament the circumstances which have rendered his departure necessary, we feel that our hearts will go with him on his way, and God grant that that way may be through green pastures and beside still waters. May his voice, mighty for the right, continue still to eloquently plead among other people for the truths that are part and parcel of his great secret.

Resolved, That we extend to him our sincerest wishes that his efforts and ambitions in the future may meet with the crowning success they so richly merit, and may he not be cast down at the seeming shadows that now hover around him, but go forth to the fields as one sowing, sing songs and be glad as he goes. There are seeds that labor will without abating, and bear some fruit whether or no.

I cannot better close these thoughts than by quoting a few lines from the pen of Whitier, which seem to me will rhyme on in my head and heart when my friend and your friend is no longer with us:

"His faith and works, like streams that intermingled  
In the same channel ran;  
The crystal clearness of an eye kept single  
Shamed all the frauds of man."

"The very gentleness of all human natures,  
He joined to courage strong,  
And love outreaching unto all God's creatures  
With sturdy hate of wrong."

"Tender as woman, manliness and meekness  
In him were so allied,  
That they who judged him by his strength or weakness  
Saw but a single side."

D. CLINTON GARDNER.  
1516 Sanson St., Philadelphia.

## A Rather Unique Affair.

A rather unique affair is to open next week in a series of "Conversations," by Mrs. Isabella Beecher Hooker, which are to discuss Spiritualism, mind-reading, and occultism. They are to be held at 8 o'clock on successive Monday evenings, the plan being a short essay from Mrs. Hooker, followed by questions and answers, and concluded by a general discussion from the whole company.

Yesterday the Metaphysical Club met and listened to an essay on the "Metaphysics of Human Relationships," from the Rev. Dr. Miner, a Universalist clergyman of this city. His attempt was to trace out the wonderful network of relations, the undercurrents, gravitation, and the action and reaction of human life, but to those who have heard Professor William T. Harris on the same subject, and a kindred one, "The Readjustment of Vocations," which is one of his greatest efforts—the essay of Dr. Miner was puerile and amateurish. The profound thought and thorough philosophical method of Professor Harris makes it impossible for his special circle of followers to listen with any feeling beyond that of courteous toleration to the untutored thinker. But the discussion that followed was very spirited and strong. It was led by Dr. Dwight, Professor Moses True Brown, of Boston University, Judge Chamberlain, the Rev. Dr. Hayward, and other leading men. Professor Brown is, with Professor John Fiske,

"The Great Darwinian Exponent Here." "We can not run one vertical across the perpendicular of the Almighty," he said yesterday. The force of the Metaphysical Club is an active one for social progress. It is by no means abstract thought, but considers the application of thought to life. Mrs. Anagnos, his friend, is, like her father, Dr. Howell, the eminent philanthropist, remarkably sympathetic with humanity, and the defective classes appeal to her, not merely in a way of sentiment, but of active consideration for their improvement. Thus, yesterday, the metaphysics of human relationships, which the club met to discuss, branched off into practical temperance talk and considerations of other vices and the means of repressing the evil and educating the good. The *Inter-Ocean* will publish a letter to the *Inter-Ocean*.

## Visions.

To the Editor of the Religio-Philosophical Journal:

I noticed in a recent JOURNAL, a vision of the home of Henry Clay in spirit-life. I have a series of visions, which it was my privilege to witness in 1874 and '75. I visited the home of George Washington and the Congress Hall in those upper realms. In the town leading into that magnificent mansion or palace, I saw ill-shaped constructions through which spirits talked to mortals. Washington talked through one in my presence. He explained to me how they, in this manner, worked upon susceptible minds in earth-life, by attaching the wires of this spirit-telegraph to the minds of mortal men, and desired to govern by special matters. This is not control, but is direct mental intercourse, when properly established, on the same principle that we exchange thought by telephone and telegraph on earth. Some people can receive these messages directly, if susceptible enough, while others can be approached only by proxy, as a telegram must be taken by one skilled in telegraphy to deliver to the one for whom it is intended. When mortals learn this better, and receive these messages correctly, then a more satisfactory intercourse can be carried on with the denizens of the Spirit-world. We are truly making progress in this, and a better time is at hand for all the faithful.

Van Wert, Ohio.

MRS. A. KLINE.

Mrs. L. S. Lowe writes: I like the JOURNAL, and will like it long, as it interests me more than other spiritual papers. My mother is also the mother of Elizabeth Lowe Watson. We feel very anxious to keep her until Libbie (as we call her) comes. She is almost entirely paralyzed, though she has the use of her mental faculties to a wonderful degree, considering her condition otherwise. The thought of leaving the old body does not disturb her in the least. She is now in her seventy-sixth year and seems all ready for the change.

Mrs. S. M. Smith of East Portland, Oregon, writes: I am not afraid to be called a Spiritualist and medium. I am about the only one here that has heard the "crow" in the morning and not denied the fact.

## STRANGE PHANTOMS.

Spontaneous Presentation of Weird Spectres.

To the Editor of the Religio-Philosophical Journal:

In H. Taine's book, entitled, "On Intelligence," in the first, page sixty-one, I find in the chapter on "The Nature and Reduction of Images," this incident:

"D—, seventy-five years old, of sound mind, came home one day frightened by a thousand phantoms, which were following him wherever he looked. Objects were transformed into spectres, representing sometimes huge spiders, which ran at him to drink his blood; sometimes soldiers with pikes. He was hied in the foot. The vision continued accompanied by obstinate attacks of sleeplessness. A bandage was applied to his eyes. Then they ceased, but returned as soon as the bandage was taken off until the patient kept it on for a night, and part of a day. From that time he only saw phantoms at long intervals, and after some days they disappeared entirely. In a very curious observation made by Dr. Lazarus on himself, we see no less clearly how the exciting sensation alternately present and absent, alternately excites and suppresses the illusion. I was on the Kalitad terrace at Belga on a very clear afternoon, and attempting to make out the wall-dweller, a rock which stands out from the midst of the gigantic wall of mountains surrounding it, whose summit we saw like a crown the glacier Tili-Uri-Rothorn. I was looking alternately with the naked eye and with the spyglass, but could not distinguish it with the naked eye. For the space of six to ten minutes I gazed steadily upon the mountains whose color varies according to their several altitudes or declivities, between violet brown and dark green, and I had fatigued myself to no purpose when I ceased to look and turned away. At that moment I saw before me (I cannot recollect whether my eyes were shut or open) the figure of an absent friend, like a corpse. I ought here to mention that I have been for years in the habit of nothing down in writing every group of representations which had arisen, whether dreaming or awake, with special force, precision and clearness, and has affected me vividly enough to induce the thought of representation as a presentiment."

"On this occasion I asked myself at once, how I had come to think of my absent friend. In a few seconds I regained the thread of my thoughts, which my looking for the wall-dweller had interrupted, and readily found that the idea of my friend had come by a very simple necessity introduced itself among them. My recollecting him was thus naturally accounted for; but in addition to this, he appeared as a corpse. How was this? At this moment, whether through fatigue or in order to think, I closed my eyes, and found at once the whole field of sight over a considerable extent, covered with the same copper-like hue—a greenish yellow gray. I thought at once that I had here a principle of desire information and attempt to recall to memory the forms of other persons, and, in fact, their forms, too, appeared like corpses, standing or sitting, as I wished; all had a corpse-like tint. The persons whom I wished to see did not all appear to me as sensible phantoms, and again when my eyes were open, I did not see the phantoms, or at all events, only saw them faintly, and of no determined color. I then inquired how it was that phantoms of persons were affected by, and colored like, the visual field surrounding them? how their outlines were, and if their faces and clothes were of the same color? But it was too late then, or perhaps the influence of reflection and examination had been too powerful. All grew suddenly pale, and the subjective phenomenon, which might have lasted some time longer, had disappeared. It is plain that here an involuntary reminiscence arising in accordance with the laws of association, had combined with a consecutive sensation of sight. The excessive excitation of the periphery of the optic nerve, I mean the long continued preceding sensation of my eyes when contemplating the color of the mountains, had indirectly provoked a subjective and durable color, and my reminiscence incorporated itself with the color, and the result became the corpse-like phantom I have described."

"This singular case shows us the abnormal effect of sensation. When it exists it increases the force and clearness of ordinary visual representation, till it turns into a sensible phantom."

M. A. B.

For the Religio-Philosophical Journal.

## Remarkable Cases of Healing.

A few weeks ago, through Mrs. Bigelow, residing at 3 Hancock street, in this city, there was quite a remarkable case of healing. Miss Mary E. Browne, now residing at No. 20 Middle street, Exeter, N. H., in October last was slightly wounded with a knife while cutting meat for the hens. It was so slight, however, that she did not think anything of it at the time but a few days after she felt a tingling sensation in and about the joint of the finger where it had been cut, and very soon it began to swell and was very painful. She consulted the family physician, an Allopath, and as good as they will average; he pronounced it a case of blood or meat poisoning, and painted the wound with iodine. Small watery blisters came out, directed toward the joint, and swelling continued to increase until she finally sent word to me that she thought she should be obliged to have the finger amputated. I received notice of this one Thursday morning. In the afternoon I called upon Mrs. Bigelow, not, however, to consult her. I had not been seated with her five minutes, when she began to manipulate the middle finger on her left hand, asked her, "What is the matter with that finger?" "It is the middle finger," she answered. "What do you feel?" "The hand feels very bad, and the finger seems to be swollen." In half an hour she dismissed me, saying: "You will find Mary's finger better to-morrow." The next day I went to New Hampshire and was met at the depot by the lady, who was looking smiling and happy. On my expressing surprise at seeing her so well, she said that she did not think anything of it at the time but a few days after she felt a tingling sensation in and about the joint of the finger, and on examination she found the swelling had subsided and the finger was beginning to assume its natural look and feeling. From that time she had no further trouble with it. I noticed that when I came out of Mrs. Bigelow's, it was just four o'clock, and this circumstance I did not think of until I was in the room described. For over twenty years she has known her to be a very remarkable healer, but she has never sought publicity, and even now only consents to this publication for the sake of science.

Another peculiar and very different cure was effected through Mrs. Maud E. Lord. A lady who had suffered with a severe pain in the region of the heart at times, for over a year, was in the country visiting a friend. Mrs. Lord came from Boston, a distance of fifty miles, and down with them to tea, but she was unable to instantly controlled, and after speaking in general terms, addressed this lady in particular, giving her instructions how to regain her health. From that hour the pain in her side began to subside, and she has not felt it since only twice, and then very slightly. We have several very fine Magnetic healing hereabouts, but the most of them cure by laying on of hands, or by manipulation. Mrs. Lord can explain by the power of mind over matter; but in the above instances, whose mind was it that wrought the cures?

E. J. P.

Boston, Mass.

## "A Most Fearless Expounder of Religio-Philosophy."

John C. Bundy, editor of the RELIGIO-PHILOSOPHICAL JOURNAL, Chicago, is a most fearless expounder of religious philosophy, and his paper is always just in its conclusions without being at all biased by fanatical dogmas or infidelity. His exposures are free from cant or hypocrisy and fall heavy on those who try to deceive either the public or himself. Mr. Bundy is a close reasoner and will stand nothing that avers of the infidelity of his own country. His paper is one of our most valued exchanges and always welcomed. We recommend its reading to all thoughtful truth seekers, whether they believe with Mr. Bundy or not, for he leaves his readers to draw their own conclusions in all matters which is more than many far less able and learned than he are willing to do.—*The Chicago Herald*.

## Tribute to Mrs. Maria M. King.

To the Editor of the Religio-Philosophical Journal:

Your issue of February 21st conveyed the sad intelligence of the transition of a noble woman and earnest worker, Mrs. Maria M. King. It was my good fortune to be personally acquainted with her when she resided in Napa City, in 1863. Her many friends here were very much surprised to hear of her sudden departure from this life. She had a large circle of friends that held her in high esteem, for those qualities which always attract the good, and they valued her for her spiritual gifts and person. No one could listen to the ennobling sentiments that fell from her lips without being lifted up and purified in spirit. Her death will be regarded by Spiritualists as a great loss. I can tender to the sorrowing family my heart-felt sympathy, for only a few months since all that was mortal of Mrs. E. R. Wood, my loving mother, was consigned to the earth's bosom; she was personally acquainted with Mrs. King, and, no doubt, ere this, they have clasped hands on the evergreen shore, and our grief can only be mitigated by the belief that they will still work with us and for us, and from the limitless domains of thought they are appropriating and absorbing fresh and beautiful ideas, which in their finite state they could not grasp. I have had ample evidence that our friends are not dead, and the memory of their good deeds will never die, but bloom eternally, and strew our pathway with the blessed flowers of remembrance.

St. Helena, Cal.

Mrs. D. K. DILL.

## Letter from New South Wales.

To the Editor of the Religio-Philosophical Journal:

Intense excitement is manifested in every grade of society in the Colonies at the present moment. The offer of troops for the Sudan having been accepted by England, every man (with the exception of a few who manage to keep calm) is ambitious to be among the chosen few. I very much fear the climate will send some to the Spirit-world, as now will be about the hottest month of the year, and hear, I am told, that the Government of Victoria, I have very wrong that so much time, money and human lives should be spent in such a cause. The time is fast approaching when war and bloodshed will be a thing of the past.

Since my last letter to you, I have had the pleasure of two sittings with Mrs. Cooke, and she is a glorious medium. I shall never forget her; her grand proofs of immortality and the return of our dear ones from the other side, have made in my life a very bright spot. The tests I received were of such a purely personal character, that they would be as nothing to others; but although a firm Spiritualist before I had the pleasure of meeting Mrs. Cooke, I had never had, nor hoped to have, such glorious tidings on this side of the grave; it makes one long to be able to greet the beautiful truth, that could so easily be so easily grasped, and makes one cling to the sting from our earth troubles and makes them appear as naught, giving us courage to cling to a true faith, whatever be the.

Mr. Chas. Bright delivered his last lecture a fortnight ago to a very crowded house; he has done a deal of good in Sydney, and will be much missed; failing health, I believe, the cause of his intention to leave the colony.

ROBIN CAYENGAH.

## The Sudden Appearance of a Human Skull.

The last explosion I witnessed, and the one which finally led me to leave the mills, was a little ghost story connected with it which may make the incredulous laugh, but which nevertheless occurred just as I tell it. One evening in June I started for home about ten o'clock. It was a bright moonlight night and a warm one, and my road lay along a narrow causeway and over a bridge between two large ponds. The water looking inviting, I concluded to take a swim all by myself; so I undressed and plunged in. I had finished my bath and was dressing to go home when I happened to glance in the direction of one of the mills, only a part of the roof of which was visible from where I stood. As I looked at the mill I saw resting on the peak of the roof and facing directly toward me something that looked exactly like a human skull that had been coated with phosphorus and was all aflame. The empty eye sockets and the grinning jaws gave it a decidedly "hair-raising" appearance, and I felt my heart going down toward my shoes in an exceedingly lively manner. I stood and looked at it for fully ten minutes not knowing whether to run or stand my ground; I dared not go into the yard if I had felt inclined, as I was almost the ridge for those not on duty to enter. I finally went home leaving the hideous object still glaring at me in the bright moonlight, and needless to say in a very unsettled state of mind. The next morning just as I sat down to breakfast there came a fearful explosion which shook the plaster all off the walls of the room and jammed one of the window sashes behind me over my head, breaking the glass all out of the sash and nearly stunning me. I jumped out of the sash and started toward the door when there came another shock from another mill which had caught fire from the first. The mill where I had seen my "ghost" and to which I was going, soon as I had finished my meal, had exploded and ignited the second mill. The occupant of the first mill was torn limb from limb. I had been working with him the day before in another part of the mill. The water looking inviting, I concluded to take a swim all by myself; so I undressed and plunged in. I had finished my bath and was dressing to go home when I happened to glance in the direction of one of the mills, only a part of the roof of which was visible from where I stood. As I looked at the mill I saw resting on the peak of the roof and facing directly toward me something that looked exactly like a human skull that had been coated with phosphorus and was all aflame. The empty eye sockets and the grinning jaws gave it a decidedly "hair-raising" appearance, and I felt my heart going down toward my shoes in an exceedingly lively manner. 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## From the Invisible.

BY JOHN W. CHADWICK.

Methought I walked along a pleasant way,  
Sunlight and shadow flicking leaf and sod,  
And, hand in hand, one beside me trod,  
Her fair face adding brightness to the day.

Sudden we came upon a hidden door,  
And she that walked beside me passed within,  
Nor did return. But, where she late had been,  
There came a Voice that clamored, "Nevermore!"

That Voice I knew; but straightway, seemingly,  
From the shut door, a gentle Echo rung,  
And "Evermore!" still "Evermore!" it sung,  
And ever softer and more dreamingly.

God of the living! from within the door—  
No echo—came that blest word, "Evermore!"  
—Christian Union.

## A STRANGE STORY.

After Ten Years' Search a Wealthy  
Father Finds His Daughter Through  
a Dream, Speechless, Dying, in a  
Garret.

The mystery surrounding the disappearance, ten years ago, of Miss Belle Savage, daughter of Nelson Savage, a wealthy farmer, residing near Swanton, Garrett County, Md., has in a measure been cleared up by the discovery of the missing girl in a dying condition and in poverty in a room in the tenement No. 7 North Caroline street, Baltimore.

Ten years ago Belle was her father's favorite daughter, in a happy home, a beautiful girl, with bright prospects and many admirers. She suddenly disappeared. Her parents were nearly distracted. For weeks it was feared she had been drowned or lost in some of the wilds of the mountains. The detectives of Philadelphia, New York and Baltimore were employed in the search, and many thousands of dollars expended in the endeavor to obtain tidings of her. Clues were followed up, but never ended in restoring the daughter. In address she was mourned as dead; her aged father never gave up hope of her return.

A few days ago the old gentleman, upon awakening one morning, spoke of a dream he had the night previous, in which he had seen his lost child in a garret of a dwelling in Baltimore. She was in subject poverty and on her death-bed. The dream deeply affected the father, and Friday he came to this city and placed the case in the hands of Marshal Gray of the police force. Detectives were detailed to find the old gentleman to find his daughter. At last the discovery was made that a pretty young woman without name or rank, in a garret-room at Mrs. Matthews' tenement-house, No. 7 North Caroline street. Together they went to the above house, and there Mr. Savage found his daughter dying of consumption and without a cent to get food or medicine.

The meeting between father and daughter was a sad and tender one. His once sweet and beautiful daughter was now a prey to the ravages of disease, with almost fleshless bones, sunken cheeks, and hollow eyes, too weak to raise her head or speak. She could only by a smile show some sign of recognition as her aged father bent over her bed and wept bitterly at her condition. Mrs. Matthews cried when she saw the daughter restored to her father, and the detective turned his head aside, while his eyes, which had looked on many scenes of misery and horror, filled up, and tears ran down his cheeks.

Mr. Savage made every arrangement for his daughter's comfort, and he says all that money can do will be done to make her few days on earth as pleasant as possible. As the daughter cannot speak, no information concerning her whereabouts for the last ten years can be ascertained. She has only been living with Mrs. Matthews about two weeks. Miss Savage is worth nearly \$100,000 in her own right. All her property has been cared for by her father during her absence. She is about 27 years old. Mr. Savage says but for his dream his daughter would have died and been buried as a pauper.

## An Expensive Delay.

In failing to provide the proper means to expel from the system those diseases which cause scrofula, indigestion, debility, rheumatism and sick headache. The only reliable means is Dr. Hart's Iron Tonic.

## The Cost of Ignorance.

Absence of knowledge of the fact that physical and mental weakness, indigestion, impure blood, and sick headache can be averted by Dr. Hart's Iron Tonic, costs millions of money annually for uncertain and unreliable decoctions.

A Lady's Unfortunate Experience.  
Was that of one of our acquaintances who suffered from scrofula, a yellow complexion, and distress of the stomach, for years before using Dr. Hart's Iron Tonic, which finally cured her.

Vienna is to have a beer exhibition, in which all visitors are to be allowed to sample the goods exhibited.

## Look out for Your Head.

No matter what parts it may finally affect, Catarrh always starts in the head, and belongs to the head. There is no mystery about the origin of this direful disease. It begins in a neglected cold. One of the kind that is "sure to be better in a few days." Thousands of victims know how it is by sad experience. Ely's Cream Balm cures colds in the head and Catarrh in all its stages. Not a sniff nor a liquid. Applied with the finger to the nostrils.

A Nebraska girl and another from Arizona have made arrangements for competing at throwing the lasso.

## Educated and Experienced.

Hood's Sarsaparilla is prepared by C. I. Hood & Co., Apothecaries, Lowell, Mass., who have a thorough knowledge of pharmacy, and many years practical experience of the value of the medicine. It is prepared with the greatest skill and care, under the direction of the man who originated it. Hence Hood's Sarsaparilla may be depended upon as a thoroughly pure, honest, and reliable medicine.

A linseed oil factory at Amsterdam, N. Y., consumes annually about 1,000,000 bushels of flaxseed.

## Thomas Carlyle.

The great Scotch author, suffered all his life with dyspepsia which made his own life miserable and caused his best and truest friends not a little pain because of his fretfulness. Dyspepsia generally arises from disease of the liver and as Dr. Pierce's "Golden Medical Discovery" cures all diseases of this great gland, it follows that while all cannot be Carlyles, even with dyspepsia, all can be free from the malady, while emulating his virtues.

The trade of Calcutta last year amounted to \$25,403,555 rupees, or about \$400,000,000.

American women are said to be the most clever, active, and energetic to be found; and well they need to be, considering the enormous demands made upon them by modern schools, housekeeping and society. Mrs. Lydia E. Pinkham, in preparing her celebrated Vegetable Compound, had in mind all these countless demands on a woman's strength, and her well known remedy proves every day its perfect adaptation to woman's special needs.

Prospects of an inexhaustible supply of natural gas in Dakota are very encouraging.

Hall's Vegetable Sulfur Hair Renewer is a certain remedy for removing dandruff, making the scalp white and clean, and restoring gray hair to its youthful color. It imparts a fine glow and freshness to the hair, and is highly recommended by physicians, clergymen and scientists as a preparation accomplishing wonderful results.

During the reign of King James I. not one Englishman in a thousand wore stockings.

Your system is now more susceptible to the benefits of a reliable medicine than at any other season. Take Hood's Sarsaparilla.

A woman evangelist out West is said to kiss every person who professes religion.

Unequalled—Dr. Sage's Catarrh Remedy.

The wax plant of Pennsylvania and Carolina is now grown to a large extent in Algeria.

## Important Discoveries

facts: That the greatest evils have often had their rise from causes which were deemed, originally, of too little importance to occasion solicitude; and that fatal results proceed from the neglect of trivial ailments. Philip G. Raymond, Duluth, Minn., writes: "Ayer's Sarsaparilla cured me of Kidney Complaint, from which I had suffered for years." The transmission of a message over a

are made by scientists, from time to time, which astound the world, but there has been no discovery, in science or medicine, more important than that of Ayer's Compound Extract of Sarsaparilla, which has restored health and strength to thousands. Benj. F. Tucker, Pensacola, Fla., writes: "Ayer's Sarsaparilla cured me of Liver and Bilious troubles, when every other failed." The usefulness of the

## Telegraph Telephone

wire is not a more positive proof of the electric current, than are pimples and boils of the contamination of the blood by impure matter. Albert H. Stoddard, 59 Rock st., Lowell, Mass., says: "For years my blood has been in a bad condition. The circulation was so feeble that I suffered greatly from numbness of the feet and legs; I was also afflicted with boils. After taking three bottles of Ayer's Sarsaparilla my blood circulates freely, and I have no boils or numbness." Like an

is enhanced by the fact that it can be used to order Ayer's Sarsaparilla from your druggist." Dr. John Hoffman, Morrisania, N. Y., writes: "In all diseases arising from an impure and vitiated condition of the blood, there is no relief so prompt and sure as that afforded by Ayer's Sarsaparilla." Dr. A. B. Robertson, Chapel Hill, N. C., writes: "I wish to express my appreciation of Ayer's Sarsaparilla. I have used it in my practice, in Scrofulous cases, with excellent results."

## Electric

shock, the pains of Rheumatism dart through the body. Rheumatism is a blood disease, and needs an alternative treatment. Charles Foster, 379 Atlantic ave., Boston, Mass., says: "Two years ago I was prostrated by Rheumatism. I tried a variety of remedies, with little benefit, until I began using Ayer's Sarsaparilla. This helped me, and, at the end of the fifth bottle, I was entirely cured." Miss A. Atwood, 148 1/2 St., South Boston, Mass., says: "I have been ill a long time, from poverty of the blood and abscesses.

## Lighting

up the faces, and relieving the sufferings of thousands, Ayer's Sarsaparilla has brought happiness to the homes of rich and poor alike. Mrs. Joseph Perreault, Little Canada, Harris Block, Lowell, Mass., is a widow; the only support of three children. Several months ago she was suffering from general debility, and was compelled to give up work. Medical attendance failed to do any good, but, by the use of a bottle of Ayer's Sarsaparilla, she has been enabled to resume her work, and is gaining strength daily. Use Ayer's Sar-

## Ayer's Sarsaparilla.

saparilla has had the effect of toning me up. Under its use I am fast gaining color, appetite, and strength."

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## The 37th Anniversary in Brooklyn.

Celebration of the 37th Anniversary of the Advent of Modern Spiritualism by the Church of New Spiritual Dispensation March 31st, 1885.

To the Editor of the Religio-Philosophical Journal:

At the "Little Church 'round the corner," our society celebrated this, the greatest of modern events, in an appropriate manner. The Committee of Arrangements, Mrs. S. A. Slocom, Mrs. M. E. Brundage and Mrs. F. A. Davis, with the assistance of Bros. A. G. Kipp and Geo. Wightman, had elaborately decorated the church with flags and bunting. Over the platform was the word, "Welcome," made of evergreens. The desk, stands and platform were covered with flowers. At 3 P. M. the exercises commenced with an invocation by Mrs. J. T. Little, pastor of our church, followed by a beautiful song, by Prof. J. T. and Mrs. Little. The chairman briefly explained the purposes of our anniversary exercises, reading a letter from Judge A. H. and Mrs. Rosa A. Bailey, regretting their enforced absence from our meeting, by an accident on a railway in the far South, where they were traveling, and which prevented their presence with us. Judge Bailey is the President of our society, and by his earnest and unselfish work, he has done much to make Spiritualism a power in Brooklyn. All honor to such men, who dare to follow where the truth may lead.

Walter Howell, of England, who was born blind, was entranced, and for half an hour he captivated the audience with the glowing inspiration that flowed like rhythmic music from his lips. The subject was, "Mediumship, the Open Gate-way." The controlling spirit showed that in all ages mediumship has existed, and that while great good had been accomplished during the 37 years of modern Spiritualism, we had not yet realized hardly an iota of what was to be accomplished in the future.

After a song by Prof. J. T. Little, Mrs. Leah Fox Underhill, oldest of the three Fox girls, who had been on our platform and through whose mediumship the spirits had showered responses to what had been said, by rappings, was requested to speak. Mrs. Underhill said that she was not a public speaker, but would answer any questions, and in response she told, in a graphic and very interesting manner, how the spirits came to their humble home in Hydeville in 1848. On the evening of March 31st the first intelligent communication was received, and the family was annoyed by the notoriety which followed. The younger sisters, Katie and Margaretta, were taken to her home at Rochester, hoping that this great apparent calamity might pass from them. Her father and mother prayed that this evil might be taken away, but the phenomena, on the contrary, became more marked and violent. In the morning they would find four coffins of different sizes drawn with the master hand of an artist on the door of the dining room. They were told that, unless they made this great fact known, they would all speedily die and enter the Spirit-world. Gladly would they all have accepted this penalty for their disobedience in not making this truth known to the world. They were compelled to hire Corinthian Hall, in Rochester, where several public meetings were held, culminating in the selection of a committee of prominent infidels, who, after submitting the Fox children to the most severe tests, they being disrobed in the presence of a committee of ladies. This committee, composed of ladies and gentlemen, reported in their favor.

Mrs. Underhill came from a sick bed, suffering from a severe attack of erysipelas in the lower limbs, which were very painful, but all the time she was on the platform, there were continuous rappings by the spirits in response to singing and what was being said, showing that the invisibles were more numerous than those visible, and the cloud of witnesses were thus in a public way to demonstrate their presence through the medial powers of one of the first instruments called to their work.

Mr. Wm. R. Rice arose in his seat in the audience and gave an account of his visiting Mrs. Underhill over thirty years ago, in New York City. At that first visit he was convinced by unmistakable tests of the presence of his father from the Spirit-world. Mrs. U. expressed her gratification of meeting Mr. T. There were also many others in the audience, who had been converted by her mediumship.

Among our audience were friends from several towns on Long Island, New York, Elizabeth, Newark and other neighboring cities.

Mrs. A. C. Henderson of New York City said that she had been called to visit a house very recently in New York City, that was said to "be haunted." She found there a medium, who unconsciously produced the disturbances. Mrs. H. said that she sat for one year, and seven months before she received any evidences through her own mediumship of spirit control. By request she went down among the people and gave many tests and messages.

Walter Howell gave a very interesting account of his being controlled to speak under spiritual influences in England, in Methodist churches, without knowing any thing of Spiritualism and without education, he having been born blind. The church tried him for heresy, and he pleaded to them the baby act. He told them he could not preach, but they welcomed him to their pulpits. After this trial for heresy, he went with a friend to another city in England to a spiritual meeting. When they got there, a lady, the presiding officer of the meeting, said that they had been disappointed in their speaker, but the spirits had told them they would provide a speaker for them—a stranger. The next thing he knew he was on the platform surrounded by the people who were congratulating him on his great powers as a speaker in a lecture of over an hour. He exclaimed, "I am no Spiritualist, and will have nothing to do with Spiritualism." This episode was the beginning of his public work as a teacher of our faith, and as a recognized instrument of the Spirit-world to proclaim its philosophy.

Bro. Howell's narrative was listened to with intense interest. He was frequently interrupted by applause. He leaves for the West, April 2nd. His first engagement is, if I mistake not, at Grand Rapids. He should be kept at work by the friends in Michigan and the West. We can cordially recommend him as a remarkable medium, and his lectures are philosophical and religious.

Mrs. J. T. Little gave the closing address, demonstrating that, through all ages, mediumship had been the open gateway between the two worlds. This gospel was a continuance of the Christian dispensation, inaugurated by Jesus on the plains of India. Mrs. Little closed with a lengthy improvised poem, in which were given many loving messages to persons in the audience.

Influences that permeated the room, and of seemed as if all present felt the baptism it the spirit.

The afternoon services closed with singing the doxology.

Mrs. Underhill received quite an ovation after the formal exercises had closed; also Bro. Howell, Mrs. Stryker, Mrs. Little, Mrs. Henderson and Mrs. Gray.

The Ladies' Aid Society furnished a bountiful supper to all who desired, and many embraced the opportunity, and remained. Impromptu circles were held in the parlor by Mrs. Mary Gray, one of our oldest and most reliable mediums. Mrs. T. B. Stryker and Walter Howell filled the parlors of the church until the hour of the evening services.

After singing by Mr. and Mrs. Little, an invocation was given through the mediumship of Bro. Howell, and Bro. Barlow recited an original anniversary poem, when Mrs. T. B. Stryker was controlled and spoke for an hour on "Mediumship," tracing it through various nations and peoples. Mrs. Stryker has many friends in Brooklyn, and is always finds warm sympathy and appreciation.

After singing by the choir, Bro. Walter Howell was entranced and spoke at length on "The Mission of Spiritualism," taking the theories and dogmas of the church and those of the agnostic and scientist also, and demonstrating in a clear, lucid and eloquent manner, that there could be no evolution without, first, involution; no true religion without the acceptance of the fact of the ministry of angels. Through Spiritualism would be evolved a truer chemistry, a truer astronomy, a purer and truer religion. The spirit-predicted more marvelous unfoldments in the next 37 years than had been evolved since intelligent communication had been made through the rappings at Hydeville, March 31st, 1848, and the world must accept the science, philosophy and the religion of Spiritualism.

The chairman of the meeting had received a message from Mrs. Underhill that through physical pain she would not be able to be at our evening meeting. It was a great disappointment to the large audience, many of whom were unable to attend our services in the afternoon.

Mrs. J. T. Little made the closing address, and paid a grateful and glowing tribute to Mrs. Underhill for the great work she had done for this cause, and also for her pluck and will in being with us to-day. Mrs. Little also pronounced an eulogy on the work of Prof. Wm. Denton, his scientific researches and his services for the cause of Spiritualism, and urged upon Spiritualists everywhere to take care and sustain his son Shelley, who had taken up the work where his father had left it. In a masterly manner she showed the benefit that modern Spiritualism had been to the world, and urged upon all to strive to know more of the law of mediumship, and to study its philosophy and religion, and aid the spirits in the inauguration of the kingdom of heaven here and now, by right living and right doing.

The choir and congregation united in singing "Old Lang Syne," and Mrs. Little pronounced the benediction, and our formal exercises closed.

The friends lingered in the church a long while for warm personal greetings. Mr. and Mrs. Little added much to the singing by their sweet spiritual songs. They sang "Shadow Land" by special request. Mr. Warren Sumner Barlow seemed to beam over with happiness, and was ubiquitous in trying to make every one as happy as himself. He made new acquaintances and friends. The choir of the church aided us much.

Our audiences were large and appreciative, and we feel that such annual meetings commemorative of the birth of Spiritualism cannot but bind us all closer in the bonds of brotherhood. A large package of Mrs. Underhill's new book, "The Missing Link in Modern Spiritualism," were disposed of, and many more copies could have been sold. The writer can cordially recommend its purchase by every skeptic, Christian believer or Spiritualist in the land.

Brooklyn, N. Y. S. B. NICHOLS.

## Anniversary Exercises in Boston.

To the Editor of the Religio-Philosophical Journal:

The various services connected with anniversary week, were opened to-day, Sunday, by the Children's Progressive Lyceum, No. 1, at Paine Hall, in the presence of a large and appreciative audience, completely filling the hall. Excellent music was rendered by the Lyceum instrumental quartette. Miss Amy Peters delivered a finely written address of welcome: An anniversary poem, written by Dr. Dean Clark, was recited by four misses, and recitations and music by the following: Elocutionists and readers: Little Lulu Morse, Flossie Butler, Jennie Harvey, Miss Minnie Nickerson, Mr. Harry Woodbury, of the "Lucky Comedy Company," Mr. Bates, "Mr. Fred T. Cooley," Miss Amy Peters, Master Haskell Baxter, Miss Maria Falls, Miss Beniah Lynch. Musical talent: Barrows' Orchestra, five pieces; A. L. Gardner, Cornet Soloist; Lyceum instrumental quartette; Little Jennie Harvey (a gifted vocalist only six years old); Miss Nettie Wilson, Soprano Vocalist; Miss Eva Morrison, Miss Hattie Rice, Miss May Waters, Miss Jennie Smith, Mrs. Jaynes; Berlie Blinn, Harmonica Soloist. If your readers could but once listen to the "cute" little misses, Lulu Morse, Flossie Butler and Jennie Harvey, they would not wonder at the ovation they received.

Dr. H. Richardson of Charlestown, the conductor of the first lyceum, gave an interesting resume of lyceum history, commencing with a fine account of the first anniversary, seventeen years ago, held in Boston, and mentioning many items of interest, connected with the old workers, calling forth applause as their names were mentioned. Among the audience was Mrs. Cushman, who was the first guardian. You will be glad to learn that she is in improving health.

Great interest centered in the first public appearance of the young medium, Miss Emma Ireland, twelve years old, through whom spirit Aggie Davis Hall delivered a pleasing address upon the subject, "Our Anniversary," given from the audience. Certainly a more impressive and beautiful sight was never witnessed in the hall, than this presented. Miss Ireland is a very pretty little modest maiden, and delivered the address in a most pleasing manner. Many in the audience, who knew Aggie D. Hall, while here, readily recognized peculiar phrases and points. Mrs. Maud E. Lord, who was seated near the medium, spoke of several beautiful tests seen by her during Miss Ireland's address, and was herself called upon for remarks, which were given with much pleasure to the audience.

At the close of the entertainment, the children were invited to a fine banquet, and their hearty enjoyment of it was in itself compensation to those who provided it.

The marches and usual exercises of the lyceum were gone through with in an excellent manner. In the midst of Miss Nickerson's address, an alarm of fire was raised. By the self-

poise of the conductor and secretary of the lyceum, and the coolheadedness of Miss N., who remained at her post, a panic which at first seemed inevitable was avoided.

The veteran editor of the Boston Investigator, Mr. Horace Seaver, was present by invitation, and gave one of his inimitable speeches, commending the work before him and expressing the warmest admiration for the liberal course pursued by the Spiritualists in their work, stating that he had ever received from them, though differing in sentiment, the highest respect and cordiality.

The anniversary exercises, despite the inclement snow storm, were the most successful ever held by the lyceum. In fact, the winter's work has been most successful in all respects.

At Parker Memorial Hall on Sunday afternoon, Mrs. Maud E. Lord held a reception in commemoration of the twenty-third anniversary of her work as a medium. It also being her birthday and the anniversary of Spiritualism. All the seats were filled, and many had to stand. W. J. Colville delivered an address. Mrs. Lord also spoke in a feeling manner of her experiences, trials and joys, and was warmly greeted. She gave very many startling and pleasing tests to her audience, many of the recipients of them being skeptics. The whole affair was a fine testimonial to Mrs. Lord's popularity.

The day was a perfect "picnic," to Spiritualists who thronged the city day and evening, and circles were held in various localities, all being well attended.

## SEANCE HELD BY ANNA LORD CHAMBERLAIN.

On Sunday evening (March 29) a small circle gathered at Anna Lord Chamberlain's rooms, and were regaled with what was pronounced by all present to be one of the finest and most satisfactory circles they ever attended. The room was darkened, but not to an objectionable degree. Guitars were passed around the room, playing, and were rested on the head and in the arms of individuals, bells rung while passing over, drums beat, and whistles and trumpets blown, at several times all in concert, while her controls made their presence manifest by pleasing displays of their peculiar powers. Notes were written, drums laid upon the table, music boxes wound up and started, while the base drum upon the wall often joined in the concert. The "Storm upon the Ocean" was most effectively rendered.

The room was opened for inspection before the circle, and the medium's hands clasped by the person nearest her.

Boston, March 29, 1885. VIDEITE.

## Ladies' Aid Anniversary in Boston.

To the Editor of the Religio-Philosophical Journal:

The Ladies' Aid Association held their most successful and interesting annual gathering, it being the 37th anniversary of Spiritualism, at Tremont Temple, on this day, and presented an array of talent that called to that temple during the services of the day, a very large and interested audience. At 10:30 Mr. Eben Cobb, as chairman, called the meeting to order and introduced Mrs. A. A. Woods, the President of the Association, who extended words of welcome, and gave a brief but comprehensive history of the inception and progress of the Association, and the charitable work which had been accomplished, and especially since it was chartered three years ago; following which the Tufts family sang "Beckoning Hand," in a fine manner. Mr. Cobb then with a few encouraging and cheerful words introduced Mrs. Sarah A. Byrnes. Mrs. B. was in one of her most happy moods, and for half an hour held her audience in her hands by her reminiscences of the past, the work of the present, and the cheerful prospects of the future, and counselling renewed and deeper consecration to the cause and the elimination from it of all that would discredit or bring reproach upon it. Mrs. Lucette Webster gave two fine recitations, and Little Jenny Harvey brought down the house with her milkmaid song. She was succeeded by Dr. Dean Clark of California, who gave his greeting in a fine poem written for the occasion. Mrs. Jennie Hagan was then introduced, and after extending the congratulations of the Cleveland, Ohio, societies, with which she had been entrusted, she gave a beautiful improvised poem, on subjects from the audience. John Wetherbee being called upon, gave a characteristic speech; Charles Sullivan, one of his fine songs, and Mrs. Maud E. Lord expressed her pleasure at being able to testify to the truth of a principle which had awakened to life all the purple and gold of her nature.

Miss A. M. Beecher in a few short but incisive remarks, while giving adherence to Spiritualism, plead for a purer and better work than could be done by exercising gifts just for gain alone, sarcastically touching upon the folly of persons approaching clairvoyants and mediums, human themselves, for selfish aims alone, and expecting to get just what they were hoping for, or blaming the medium or Spiritualism because the promises held out were not fulfilled. She urged all to investigate Spiritualism and exert its gifts only in a manner to elevate mankind and broaden and widen the life of all. The morning services closed with singing of the "Golden Year" by Miss Amanda Bailey.

Dinner was served by the ladies in the lower hall, and though they had made large preparations, they were for over two hours kept busy waiting upon the diners who thronged their tables. The dinner was of the choicest kind and none went away hungry or disappointed.

The afternoon services were very interesting, consisting of music and songs by the Tufts family, Charles Sullivan, Mr. J. Frank Baxter and others, and an anniversary address by Mr. Baxter, who taking as the basis of his remarks, "If Christ be not risen, then is your faith in vain," likened the occasion to the Christian Easter season at hand, elucidating the idea that while the Christian recognition of resurrection is founded on faith alone, the Spiritualist knows of it by the presence of, and communion with, those who had passed over, and returned to comfort their loved ones. Their belief in immortality was no will of the wish, dependent upon the word or tradition of others, but a personal, tangible evidence within their own knowledge and power to examine and test.

Mr. Baxter at the close of his remarks gave some thirty tests which were nearly all recognized. The Salem Quartette gave an excellent exhibition of their musical talent.

After supper, which was served by the ladies in the lower hall, and an hour of social intercourse which was improved by hundreds, the audience were called together again at 7:30, and after music by the Tufts family, Mrs. Emma Harding-Britten was introduced and received a hearty greeting. Though in poor health, Mrs. Britten came into the full sympathy of her audience and for nearly an hour held them, as it were, entranced, as she rapidly ran over the spiritualistic field, giving a history of its progress in the last two hundred years in every nation on the globe and especially dwelling upon the phenomena which she herself had wit-

nessed among the so-called heathen nations of the world as well as the civilized. Many, if not most of the experiences narrated, were new to the audience, and the interest was unabated. Mrs. Britten was only willingly released by her audience when it was evident that she was overtasking her strength. Following her, Miss Jennie Hagan gave an interesting and instructive poem from subjects from the audience appropriate to the occasion, and the day closed with remarks by Dr. Richardson, Mrs. Lord and others. Mrs. Lord giving some remarkable tests.

The platform was beautifully decorated with several large vases of plants and flowers contributed freely, and as a surprise to the Ladies' Aid Association, by Messrs. M. D. Jones & Co., 76 Washington Street. It was a genuine surprise, indeed, and Jones & Co. were the recipients of the thanks of all. As we left the scene at 10:30 P. M., the ladies were tired out, but very jubilant over the success of their efforts to make this occasion a marked one in the spiritualistic calendar, and resolved to keep on in the good work submitted to their care.

Boston, Mass. VIDEITE.

## General News.

Earl Dufferin reports that the ameer has obtained from India, a special subsidy for the maintenance of an Afghan garrison at Herat. An English officer is to superintend the construction of a series of fortresses along the northern frontier. At a farm-house near Monmouth, Illinois, a man named Edward F. Nash, who had spent a year in the insane asylum, killed his mother and sister, and laid their bodies side by side on the porch. A law firm of New Orleans claims to have found in the Well brothers, of that city, the heirs to the Levy estate, in London, worth \$60,000,000. The civic flag of Dublin has been stolen from the mansion-house. Lord Mayor O'Connor threatens to seize it by force should the loyalists produce it on the occasion of the visit of the prince of Wales. A crude infernal machine was found last week in the new courthouse at Joliet, with the fuse burned to its edge. The contractors for the building, are owners of stone quarries, and the inference is drawn that the striking laborers had a hand in the plot. General Sheridan, at a recent dinner party in Washington, expressed his astonishment that General Grant had undertaken to do business in Wall street. He stated that no one ever heard him boast of military talent, but in recent years he grew fairly eloquent when descending upon his capacity for making a large fortune. Rev. C. W. Turrell, pastor of the Methodist church at Tarpot, Pennsylvania, has been expelled from his pulpit and deposed from the ministry for gross falsehood and licentious conduct. Mrs. Anna M. Meath, a resident of Chicago for the past three years, is one of three heirs to an estate in Ireland valued at \$600,000, left by Laurence W. Sheridan. On a farm near North Platte, Nebraska, last week, Richard Bascombe and wife were murdered and their house was burned to the ground. The body of Mrs. Alice R. Carlton, of Detroit, was cremated last week at Lancaster, Pennsylvania. President Barrios, who recently undertook the task of consolidating the re-

publics of Central America by the sword, is said to have perished on the battle-field of Chalchuapala.

Ex-President Arthur is said to be quite ill with malaria. Prospects for an early opening of navigation on the lakes are discouraging. M. Henri Brisson has consented to attempt the formation of a new French Cabinet. Capt. Evan P. Howell of Georgia has refused to accept the appointment of Consul at Manchester, England. The rumor has been confirmed that China is really anxious to conclude peace with France, and she is even said to be willing to pay a small indemnity. It is announced that President Cleveland will soon turn his attention to the Southern post-office, and that he will within a few weeks remove most of the Virginia Postmasters, most of whom owe their nominations to Mahone. Edward Nash, the insane youth who killed his mother and sister near Monmouth, Ill., has been arrested. The maniac fired sixteen bullets from two revolvers into the bodies of the victims. Insanity is hereditary in the family.

After the body of Mrs. Jane Fossett of Portland, Me., had been placed in a coffin—the physician pronouncing her dead—one of the attendants sitting near the body asked, "Where are you now?" At the sound of her voice the apparently dead body moved, turned on its side and at last sat up. The eyes opened, and in a thrilling voice the woman who had been dead, but who lived again, spoke. Mrs. Fossett said she had been in heaven; that she had there enjoyed a happiness that it was beyond her power to describe; that she had met and talked with her mother long dead, and with other friends. For some time Mrs. Fossett talked, giving a full description of her experience in the spirit-land. Gradually her voice grew fainter, and she fell back upon the bed, clad as she was in her grave-clothes. As the last words were spoken the spirit took its final departure.



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