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

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

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DEFENDING SPIRITUALISM.

Mrs. Watson Answers Pixley's Attack.

She Does not Expect to Convince Him of His Error, and says He Needs to be Born Again.

In the Metropolitan Temple, San Francisco, Cal., March 25th, Mrs. Elizabeth L. Watson, the eloquent lecturer, took the following extract from an article by Frank M. Pixley, published in *The Argonaut*, and then proceeded to answer it:

"All who believe in Spiritualism are fools. All who practice it are knaves. Any man or woman holding séances, giving exhibitions of materializations, or performing tricks in secret places by use of cabinets, sliding panels, masks, and machinery, are vicious and mercenary rogues, playing upon the susceptibilities of the innocent, the ignorant, the superstitious, the sentimental and the inquisitive. Spiritualism is the last refuge of persons who have cut loose from all religion, and think it necessary to hold on to some last rag of delusion as an apology for believing nothing. I admit that there are some very excellent, amiable, conscientious, good people who do sincerely and honestly believe there is something in Spiritualism. I respect these people—not because they are right, but because they think they are right. We know they are wrong, and that there is nothing, absolutely nothing, in the claim that any intelligent glimpse comes, or has ever come, or ever will come, from beyond the grave. To the living the dead are dead; they never communicate with this world after they have gone beyond it; beyond the tomb we do not speculate; the dark curtain that veils the beyond is never lifted; it has never been lifted; what in this world has never happened, never will happen. I do not attempt to penetrate the future. Not all the intelligence of all the ages has caught a ray of light from the soul set free from the clay; not the stimulation of an intelligent thought has even been reflected from the human mind freed from its imprisonment in the living body."

MRS. WATSON'S REPLY.

After reading the above, Mrs. Watson said: LADIES AND GENTLEMEN: In attempting to answer Mr. Pixley, we do not expect to convince the gentleman of his error. Any man, who, in the nineteenth century has the hardihood to make a written statement of this character, and to assert that he knows that there is nothing in a doctrine which has taken such hold upon the almost universal heart of humanity, can scarcely be convinced by anything one might say. Any man who will assume to know more about a subject of this character than the combined intelligence of the ages will hardly be brought to see the light in this generation—he will have to be born again. There is a large class of people who take the written expression of one man, who happens to be the editor of a journal, as the opinion of the majority of the respectable people in the community, and it becomes to them almost authority. I have no doubt that hundreds have read the two articles that have appeared in *The Argonaut* and assented to every word, simply because it was in print and indorsed by the editor of an American journal. I have no doubt that very many, like Mr. Pixley, have passed judgment upon Spiritualism, without having examined the first principle contained in the system, or really knowing anything about it. Mr. Pixley has done one of two things in the publication of these articles: He has lent his name to what he knows is a falsehood, or he has expressed an opinion concerning a subject of which he knows nothing. [Applause.] He has either shut his eyes to facts that are everywhere prevalent in the world to-day, or he has attempted, knowingly to mislead the

tens of thousands of intelligent, as well as conscientious, good people who have accepted the facts of Spiritualism, and who have not broken away from the last form of religion; but who, on the contrary have flung the last rag of superstition to the winds, and no longer believe in the supernatural or the miraculous. So great an authority as Alfred R. Wallace, who shares with Darwin the theory of "Natural Selection," says of Spiritualism: "It affords the only foundation of a true philosophy; it has abolished the term supernatural and miraculous." Mr. Pixley, if he knows anything about the subject of which he has been writing, knows that he has perpetrated a libel on some of the most brilliant names and characters, and most noble men and women that ever lived in any age of the world. [Applause.] When William Ellery Channing said, "You need not doubt that the angel world is near us, and that the departed return to earth and interest themselves in the affairs of men," did he by this assertion place himself in the category of knaves or fools? I would like to ask, when Longfellow declares that the forms of the dear departed came through the open door, if he becomes a fool or a knave? I would like to ask with the names before us that are enrolled high upon the scroll of fame—such as Wallace, Crookes, Zöllner, Hare and many of the doctors of divinity, if such a man as Mr. Pixley can afford to set these men down as either fools or knaves, and expect to be regarded as an honest or intelligent man? [Loud applause.] We fully sympathize with Mr. Pixley's abhorrence of frauds and charlatans. We abhor frauds and charlatans of every description, and do not think that a human soul can be assigned to a lower depth than the one that lends itself to deceiving mourning hearts. Mothers seeking in the spiritual sciences consolations for the loss of their little ones, to be practiced upon by these men, who are truly called knaves; by these women who are truly of an unclean sisterhood, who ply this nefarious business for gain—who can be more abhorrent! We protest against any phase of deception, particularly deception practiced in the sacred name of religion, whether it be Roman Catholic, Protestant, Buddhist or Mohammedan, and there have been in all manner of frauds and deceptions practiced in the name of all these religions. But still the foundation principles underlying the spiritual nature of man, and the great system of nature, stand unshaken and secure in the midst of all evil practices.

NATURE GOES CALMLY ON.

Mr. Pixley's abhorrence of the superstition of Spiritualism can no more affect the pure principles of our philosophy than a man hounding against the solar system. We may stand here deriding the system of nature, and dispute the great principles and immutable laws by which nature is governed, by which through her vast series of occult processes she evolves form after form of beauty and excellence, but nature will move calmly on; our breath of hate, our protestations against this system, have no effect. Neither can the ignorance of any man, nor his denunciation and attempt to willfully mislead, alter or interfere with the grand principles underlying the system of Spiritualism. We admit that there are men and women practicing under the name of Spiritualism their evil designs against—not merely the credulous, but the heart-hungry, the bereaved and mourning masses who are seeking some little ray of light from the great beyond, which, Mr. Pixley declares, is veiled forever from our sight. We admit that there are perpetrated under the name of Spiritualism things that shame humanity, and which, to our finite understanding, sink the doers of them almost below the plane of the human; and we grieve over it. But Mr. Pixley ought to know that the majority of us do not indorse these performances in dark rooms, and we have not become Spiritualists from phenomena occurring in cabinets with doubtful doors; that the majority of us have not been converted to this faith by any of these tricks, which he denounces; but, on the contrary, by evidence which will stand the test of broad daylight and the most searching mental scrutiny. Thomas Wentworth Higginson declares: "If the evidences of these phenomena which I have witnessed are not true, then is there no such thing as evidence, and the whole fabric of natural science may be an imposture." It is not by the performances in a darkened room, or phenomena produced in a cabinet, which has so illumined the mind of man, on the subject of immortality, but it has been a combination of phenomena, evidences and tests from time immemorial, increasing, intensifying, up to the present hour. The testimony in reference to these evidences is so voluminous that merely to attempt to call the names of eminent scientific and scholarly minds who have within the last quarter of a century attached themselves to Spiritualism and declared their adherence to its great principles and their acceptance of its facts, would consume the brief hour allotted to us this evening. By simply informing yourselves on the subject, you will discover—as Theodore Parker said—that no system of religion has the same evidence for its wonders as Spiritualism, and that, instead of breaking away from all forms of religion, it is the very essence of all. No religion ever existed in this world, or ever sprang from the heart of man, but had its root in this idea of man's immortality, and its growth and spread among men was the result of corroborative evidence in individual experience. So great an authority as John Stuart Mill declared that the belief in immortality, which is almost co-extensive with

the human race, doubtless has arisen from fancied apparitions of the dead. In other words, that men in every age have fancied they have seen their dead; that their dead appeared to them in attenuated forms of life with their identity preserved. Tracing this idea out, shall we not find that the rise and growth of all religions, that the seed from which sprang forth the theological speculations, and from which men have derived their chief inspiration and encouragement in their contemplation of this great subject of immortality, has been this vision and communication with spiritual intelligences? and that to strip from the human mind to-day this testimony would blot out the last vestige of a reasonable hope in an endless existence hereafter? Mr. Pixley calls the Spiritualists a "curious people." Rather is that man curious and strange, who, in the presence of this vast volume of human testimony can positively declare that he knows that to the living the dead are dead; that no whisper has ever come out of this great unseen; that not a breath of intelligence has ever been known to pass this chasm which lies between the living and the dead; that no scintillation of intelligence has been recognized coming from a quarter independent of the form of clay. The Psychological Organization of London, in their researches have made wonderful experiments, and it has been established beyond a possibility of doubt that one mind may influence another mind in the body by mere will power; that one man by power of will may cause another to act and speak his thought independent of any palpable or apparent physical communication between the mind of the operator and the sensitive. Now this proves a mental law, of which Mr. Pixley and his school must be in total ignorance—namely, that intelligence may project itself as an identity beyond the limitations of the physical senses, which establishes the law of communicating thought, independent of organization. Again, the wisest philosophers of all times have perceived a connection existing between the seen and unseen. Mr. Pixley, in declaring that no breath of intelligence has ever kissed the cheek of mortality from the other side of life, makes Socrates and Plato either fools or knaves. Socrates distinctly stated that he was subject to the intelligent control of disembodied spirits. In his recitations of Homer's poems, declares that the secret of his enthusiasm lies in the fact that he is under the influence of Homer himself. When we examine the history of the Christian church, we find it is based upon the one fact of the spiritual apparition of Jesus of Nazareth, after his crucifixion. It was a vision of the dead Jesus that converted the disputatious and persecuting Saul into the loving, inspired and benevolent Apostle Paul. When he was brought before the Roman judges, he spoke with enthusiasm, and said, "I know of what I speak; I have heard and I have seen, and I know that, though a man die, he shall live again." It was the resurrection, or, in other words, the materialized spiritual presence of the Christ that established the fact of immortality. Christ looked forward to it. He told his disciples that though he should depart from them, he would return again. The only hint of his belief in immortality is this promise to his faithful disciples to return to them, and that if he lived they should live also.

THE PAULINE PHILOSOPHY.

This is the heart of the Pauline philosophy, the secret of all the inspiration of the early Christians. To which class named by Mr. Pixley did Jesus of Nazareth belong? Surely, he not only believed in Spiritualism, but he practiced it as well. He was a medium, and if he did not practice his mediumship for money, he was well fed by the Marthas, and they made their houses fit places to receive him. Jesus is said to have talked with Moses and Elias on Mount Olivet. Mr. Pixley is not a Christian; evidently, he is not even a Jew. [Applause.] He is one of those persons who has not only let go of all forms of religion, but has let go of the last rag of superstition as well—he has not even clung to that. [Applause.] Jesus communed with Moses and Elias, who had long been dead. Does it not fill one with awe and tender interest to reflect upon the nature of that communion? Christ, with his spiritual insight, foresaw that the Jews would not permit him to continue his ministry. He was too radical; he was a regular renegade. To-day he would not be tolerated by Mr. Pixley inside the corporation of San Francisco. He practiced Spiritualism; he healed the sick by the laying on of hands; he opened the eyes of the blind; and so full of virtue was his life that the very hem of his garments ran full of the healing balm. An eminent writer says: "The Spiritualism of Jesus differs not from the Spiritualism of modern times. I see nothing in the character and life of Christ which should set him apart from humanity." As a man he was a splendid example, a noble hero, one whom we are willing to fall down and worship. Although from the standpoint of Mr. Pixley his death was ignominious and his life was a failure, from the standpoint of the nineteenth century in its spiritual illumination, from the standpoint of the living hearted, he is the very embodiment of God's love, and his apparent failure was the only true success that is worthy our energy and emulation. He lived true to the principles which he taught, and embodied them in a virtuous and tender life. Christ, according to Mr. Pixley, was both a knave and a fool, for he not only believed in Spiritualism, but practiced it. Yes, in his Spiritualism, which is almost co-extensive with

and I see no difference between the healing of the sick in the first and the last century; in either case it is relieving our fellow-beings from suffering. It is a noble and tender act, worthy of a God. There was no word that he uttered, and no act of his life that would render him a stranger in the ranks of true Spiritualism. Should he come again in person to the earth to-day it is with Spiritualists alone he would find sympathy, a hearty welcome and real affinity. Mr. Pixley, after all he has said, admits that it is a beautiful superstition. Spiritualism can no more be called a revival of ancient superstition than your present system of astronomy can be called a revival of astrology. Astronomy is the perfection of a system which embodied many errors and speculations that left us greatly in the dark in regard to the heavenly bodies, but by intellectual development and increase of facilities for observation we have added so much to our astronomical knowledge that we feel certain about a few things; and yet, if we are true scientists, we will say with Arago, "That is a rash man, who, outside of pure mathematics, pronounces the word 'impossible.'" We know that all the sciences are in process of development, or, in other words, cognition on the part of man. This difference between astrology and astronomy holds good between Spiritualism and ancient superstitions. What is religion, but our most elevated thought in relation to God, and our duty to our fellow-men? What is there in Spiritualism that should estrange man's heart from virtuous principles, paralyze his moral nature, and leave him a beggar in this mortal existence? On the contrary, when a man gets a true glimpse of this beyond, or feels the faintest breath from that ethereal realm of spiritual intelligences, his whole nature is thrilled and his eyes are opened to the wonderful possibilities yet before him as a human soul. What is there in the idea that our dead are living, that they see us in all our acts, that our human thresholds may be crossed by their impalpable feet, that our lowly lives may be brooded by their tender wings of love, that for an instant should deter man from the performance of his duty, and fall to inspire him with a desire to live a nobler life? What is there in this doctrine that should leave a smirch upon the garments of the soul, or a paralyzing touch upon the faculties of the mind? I answer that Spiritualism is the blossom of all the sciences; and we find that such is the conclusion of the intellectual giants who have been brave enough, in the face of the jeers of the world, to grapple with and demonstrate the fact that man is immortal. In this lies the secret of all noble action. If, after all this research, it should prove a fallacy and a delusion, then is all other research vain, all other knowledge ignorance, and all hope dead in the human heart. For if love is given only that we shall know its pain; if our hope of heaven shall never flower and bear its golden sheaf of grain, then God, from his impenetrable mystery, mocks his puny creatures here, and life is but a withered leaf drifting in the bitter wind of fate, pierced by the sharp arrows of an evil chance, the end of which is to be devoutly yearned for in the hearts of all. Mr. Pixley, you admit that, when Spiritualism is released from any evil practices connected with it, it is a beautiful superstition, full of tenderness, and touches us inly with a heavenly inspiration. You admit too much, if you expect to sustain your position. The only thing desirable in any form of religion is so much of it as is true, beautiful and will live forever. The fine chemistry of Spiritualism in the crucible, and retort of the laboratory of the human mind tests the worthiness of each religious claim, discarding that which is hideous and false, and gathering to itself, by the law of true affinity, all that is beautiful and good.

PHILOSOPHY AND RELIGION COMBINED.

This animal, which Mr. Pixley says is being ridden by so many people, is a system of philosophy and religion combined, based on demonstrable facts—the operation of natural law. Wherever a life has been touched by the magic of the truth of Spiritualism, that life has been ennobled! No one can believe that angel eyes are upon him, and not try to regulate his life by a higher standard. They who know that life is endless, and that love and its ministrations are to be perpetuated forevermore, must feel the impulses of their better nature stirring within them. Mr. Pixley says: "What in this world has never happened, never will happen." Suppose he had lived a hundred years ago and made this outrageous statement; it had never happened, then, that a continent like that of America had been spanned by the nerve wires of the electric telegraph; it had never happened then that the globe had been circled by a tongue of flame, discarding love into the ears of most distant nations. "What in this world has never happened, never will happen." As though the planet was not ripening from day to day; as though with each hour there was not an unfolding of that which hitherto was somewhat of a mystery; as though from moment to moment the heart beats of the infinite did not strike with more certain beat the brain of man. Because millions of years ago men did not walk this earth, our Pixley—had he lived then among the apes and chimpanzees—would have said: "Man never can walk in this world." [Applause.] Nay, Mr. Pixley, we have never realized all the possibilities of any portion of the system of nature. Every day of the week we walk over treasures that we only realize are there when millions of years ago they were made.

say they never shall be. But God from the infinite heights of time declares that every day he creates a new heaven and a new earth; that every day some new thought unfolds its wings, breaks from the chrysalis of man's ignorance and flies a winged blossom in the air of spiritual life. Every day some stone is rolled away from the sepulchre; where has been deposited from the morning of creation the blessed truth; and at the head and feet of truth there sits the Angel of Patience, and man's reason thrusting its force against this stone rolls it away, and lo, the truth appears!

O hearts that never cease to yearn,
O brimming tears that ne'er are dried,
The dead, though they depart, return,
As though they had not died.

The living are the only dead,
The dead live never more to die,
And often when we mourn them dead,
They never were so nigh.

Signs of Immortality.

Tree palms waved on either side of the chancel in All Soul's Protestant Episcopal Church yesterday, with lilies, geraniums, chrysanthemums, white daisies, and spirea grouped at the foot of the pews; an azalea shook out its white blossoms within reach of the Rev. R. Heber Newton's sermon desk, and the stone baptismal font was crowned with great clusters of geraniums. "Life after Death" was the Rev. Mr. Newton's subject. He said:

"Below all the charity of Spiritualism there remains a residuum of phenomena which cannot be pool-pooled away. Scientific men have investigated these marvels and come to the conclusion that they are the manifestation of powers latent in man which entirely surpass our present conceptions of his nature. They point clearly to the possibility, if not the probability, of such an inner and finer organization as may even now and here under favoring conditions anticipate a spiritual body. There is a force in us which cannot turn into clod and flower, into worm and bird. Affection and aspiration, thought and conscience and will—these do not transmute into earth and minerals and gases. These high forces pass not from us with the wisps of thin air in which the breath goes forth from our body. Some other and higher form remains for them."

"Not far from us to-day the greatest soldier of our land suffers, while a nation watches by his side in sympathy. We knew him strong and brave. In the days when he led huge armies to victory. We see him stronger and braver far in these terrible days through which he waits, heroically calm, the coming of the King of Terrors. Should he end come, and the message of sorrow go forth through the land what could we reasonably say had happened? There would be no need for us to follow the story of the physical changes which death would work. We know that story, alas, too painfully well. But would these changes describe the whole transformation of forces which ensued at the touch of Death? Would the masterful power which made him what he has been have no other use in the economy of nature than the fertilization of the earth for richer wheat or ranker weeds? Would the generous heart, the loyal friendship, the clear judgment, the strong will, the high sense of duty, the earnestness into a little heat and electricity? Should we not be forced to think that the mind which had always maintained such a mystic relation to that body, the mind which never could be identified with that body, the mind to unfold which all the forces of that body had strained, as the plant strains into its flower, that this mind had passed out from that body, as the seed falls off from the tree, to begin a new cycle of life?"

"What has been meant by the tradition of Christ's resurrection was essentially the belief that he had appeared from the Spirit-world to certain disciples. The stories which have been handed down concerning these manifestations have heretofore simply perplexed good people who have ventured to reason upon the matter by the apparent contradiction to all that we had known of the limitations of bodily existence. And now behold these same phenomena reappear before our own eyes as the natural forms of action of rare organizations even in the flesh. Regarding the phenomena of Spiritualism, therefore, simply as strange manifestations of man's nature upon earth, they clear the atmosphere for us to see the possibility of what Paul called a spiritual body. Physical science, therefore, does not even seriously challenge our faith in immortality. It is clearing the ground for a new and natural and rational faith in immortality."—*New York Sun.*

There is said to be more crime in Rome and vicinity than in any other region of the globe having the same population.

Dr. Hyades, who lately returned to France from Terra del Fuego, says the Fuegians are the lowest human beings in the scale of existence. Their language contains no word for any number above three; they are unable to distinguish one color from another; they have no religion, and no funeral rites; and they possess neither chiefs nor slaves. Their only weapons are bone-pointed spears, and as they grow neither fruits nor vegetables and their country is naturally barren, they are obliged to live entirely on animal food. Even the savages possess an animal soul. Every man has a soul, and that soul is the same as the soul of the animal.

The Difficulties in the Way of an Investigator.

To the Editor of the Religio-Philosophical Journal: During the year and a half that I have been a constant reader of your JOURNAL, I have seen no number which seemed to me so filled with strong and brilliant writing as the one dated March 21st, and I would particularly refer to your editorial entitled "The Cabinet Cap" and the discourse on "Responsibility of Mediums," by Mrs. Watson. I only think you are not even yet severe enough upon these masqueraders who have stolen the name of "Spiritualism" to cloak their clumsy performances.

Seldom we who have been fortunate enough to have received convincing proof of the truth of Spiritualism, can have an object in decriing any phase of true mediumship; but the "materialization," as practiced in most of the séances given in this city and Brooklyn to-day, furnishes the skeptics and enemies of the cause their best ground for ridicule and contempt. I have talked with many persons of far more than ordinary intelligence in all other matters, whose sole idea of Spiritualism was (to use their own words), "Geo. Washington or Shakespeare in mosquito-netting and masks appearing at the cabinet to bless the circle" and many who would be intelligent investigators and powerful advocates of the cause, if once convinced, are discouraged and disgusted by "the cabinet caper."

My own experience with Carrie Sawyer, of whom you speak, and with a Mrs. Cadwell in Brooklyn, has been such as to render it difficult to allude to either without waxing violent. The fear that they might have imagined that I was for a moment deluded by their palpable and really vulgar fraud, has always rankled in my mind. Still, perhaps, the explanations given by the Banner of Light whenever a fraud is exposed, and the excuses offered me by Spiritualists when I spoke of what I had seen at materializing séances, are more disheartening and incomprehensible than the performances, themselves. I am told that when I saw and unmistakably recognized the medium in a white dress coming from the cabinet with a mask on her face, and calling herself "Adelaide Nellson," that it was not fraud, but "personation;" that when a spirit is held by one person while another turns up the light and discovers the spirit to be the medium partially disrobed, that it is truly the work of the spirits, who can and do accomplish all that without the medium's knowledge. I ask, has that assertion ever been tested or proved? I maintain that at one of the séances I have mentioned, I was called to the "cabinet" by a "spirit," who raised her arms over my head in order to materialize gauze, and thus exposed large black patches under the arms on the white satin dress (evidently made by the black Jersey worn over it) by the medium before the séance commenced; that I saw and felt white kid gloves on the hand and arm of "Lucille Western;" that every figure which emerged from the cabinet was in every way like the medium; that every spirit had on the same open-work stockings I had noticed on the medium before the séance began; and that every one had a malformation of the right foot, vulgarly known as a bunion. I am told that the "conditions were not good."

To Mrs. Sawyer's, I unfortunately persuaded my husband to accompany me, hoping from the reports of her séances in your Eastern contemporary, that something which would impress a total unbeliever, would be presented. It will not be necessary to give any details of the uninteresting affair, but suffice it to say that we sat patiently, passively and respectfully through the performance, and the only remark vouchsafed by the hoped-for convert was: "If I have to wade through such mire as that to reach Spiritualism, I shall never get there."

My only object in writing this letter is to try and illustrate what a stumbling block this very prevalent fraud is to the growth and advancement of the true natural Spiritualism. Materialization may be a fact, and may be in the future proved and established as such—then shall I rise up its most humble and thankful believer, and then shall I rejoice that I have done my little share in the Herculean task of exposing and ending the demoralizing "shows" given under that name, demoralizing because they work upon and so pervert the mind of those who are "Believers," that they call truth a lie and falsehood truth.

H. M. New York City, March 26, 1885.

A Carpenter to a Clergyman.

To the Editor of the Religio-Philosophical Journal: DEAR SIR:—The following letter was written to a Baptist clergyman after reading a work entitled "The Problem of Human Life Here and Hereafter," by Wilford Hall of Philadelphia, which was sent me by the clergyman, and is ostensibly an attack on evolution, and, as I claim, a most unjust attempt to plagiarize the teachings and doctrines of Spiritualists have taught for many years, at the same time claiming them to be original:

DEAR FRIEND:—In conformity to my promise I now write you, after reading the first chapter of the book. I shall not attempt to review it all, but only to give a few of my impressions. The theories of the theologian and the metaphysician have done more to mystify than to unveil the truth. To me it appears that evolution, in its proper sense, does not militate against a future life, but, on the contrary, is one of the best arguments yet discovered towards establishing its truth, allowing that the great law of progress is working out its beneficent ends. I don't understand that evolution either proposes or undertakes the overthrow of religion, and I have not the least doubt that its advocates are as honest as the religionist. I do not accept the prevailing idea that no class of our people are looking for truth, except those who belong to some church and subscribe to some creed. Evolution does make some of the creeds appear extremely ridiculous, but there is not the least occasion for any alarm on that account.

I am surprised that a man of such extensive knowledge and research as Mr. Hall should intimate that he has given us any new arguments in support of a future life. His arguments are good, but to us they are not new. They have all been given to the world by the Spiritualists more than twenty years ago, and have been sustained by most positive evidences of spirit presence. The book I regard as very able and one that will do good, and it will be of more use to the materialist and religionist than to others, because it furnishes them a scientific basis for a future life, and that is what all the combined religions of the world could never do. Unless immortality can be proven by some more reasonable evidences than old theology can furnish, it will, as Mr. Hall says only be a "provisional hypothesis," but when you show me that I can give a more rational basis for a future life than the following from Francis Murray of

something of the problem. I apprehend that one of the greatest reasons for the prevailing skepticism is because our religious teachers have given the masses disquisitions on faith, instead of law and light regarding the spiritual body. Now faith is work enough, but faith without knowledge or will is dead. In other words a faith that is not supported by the well established laws of God has never been of any utility or assistance to mankind. The investigating spirit so manifest among all classes at this day cannot be satisfied with anything short of proofs that are as demonstrable and irrefragable as the law of mathematics. The theology of the present day, as given us by its orthodox teachers, has no necessary connection whatever with natural law or religion. Were Jesus on earth he would repudiate the whole thing.

Evolution, in the sense that all things are progressing and constantly perfecting themselves is about the truth, but an evolution theory that holds to the transmutation of species must, to say the least, be received with grave doubt. Evolution, religion or science that does not take into account the dual structure of mankind and all animate nature will undoubtedly have to give way to better forms of thought to some system that will come nearer the analogies nature so abundantly affords. Spirit is most probably matter in a higher or more attenuated form, the one positive, the other negative; this is what spirits have long been laboring to teach the world, and Mr. Hall only repeats the same views and calls them "substantialism." Outward, or objective existence, is only one side of life, while the real life is internal and cannot be seen objectively. Matter and spirit are essentially one; their differences are more in degree, matter below the objective and visible vehicle in which the spirit moves and manifests itself to our physical senses. In looking out upon nature, it appears that everything of which we can have any conception is subject to and undergoing this law of change. To assume that this change is not evolutionary, does not comport with reason or the well-established laws of science, as the law of progress will scarcely be disputed by any one at the present time, and progress is only a more simple name for evolution. It appears then that you have, in part at least, reconstructed your theology. This is well, as a mind that never changes, makes no growth, and the pursuit and discovery and application of truth, brings its own great reward. Standing as does every human soul facing the great mystery of life and death, we too have the right to make our guess. It matters little if our ideals of Deity do not exactly agree with the great principles of love and justice are enshrined in the human heart. Slowly but surely the truth is coming to possess the minds of all those who desire to honestly discover it.

J. B. STOCKHAM. Jackson, Mich., March 22nd, 1885.

The Progress of Liberal Thought in New Haven, Ct.

BY GEO. F. A. ILLIDGE. I like a church, I like a cow, I love a prophet of the soul. And on my heart monastic ailes Fall like sweet strains or pensive smiles. Yet not for all his faith can see, Would I that cowed churchman be.

"How deep does your consecrated ground go?" asked the dying Moliere of the monk. "Oh, eight feet," replied the shaven-pated soul-saver. "Dig my grave ten feet deep and so overcome the difficulty," said the witty comedian and author.

Times have greatly changed since the death of Moliere; liberal thought and its legitimate outcome have done much for the emancipation of the human race. In his day the laws which governed rogues and vagabonds and condemned idle loafers to the stocks and whipping post, were supposed to be especially adapted to the mimic heroes of the stage; the actor was looked upon as a "ne'er do well" in life, and when death rang down the curtain his poor body was refused Christian burial. Now, however, the sphere of the actor has so enlarged that he is considered a legitimate part of the machinery of education and refinement, and his profession today is as respectable and as honorable as the lawyer's or the divine's. Just so with the progress of liberal thought in the New England States. Time was when in this conservative city of New Haven it was a misdemeanor, punishable by fine or imprisonment, for an affectionate husband to kiss a loving wife on the "Lord's day." In fact the old blue law still exists and may be enforced at any time, and doubtless would be were it not for the slow but sure growth of liberalism. The church to-day cannot be as aggressive as in the past for it lacks the prestige. The intrusion of Spiritualism and other forms of free thought has greatly diminished its influence, and though from more than one pulpit in this city, the seat of Yale, one of the largest and oldest universities in the United States, the torments of a hell are still preached, and the sermons so well primed with sulphur and brimstone that one almost imagines he smells their fumes, still the people are not in dread, and take matters as composedly as before a sermon—a serene sign that the people of to-day who attend New Haven churches are not as susceptible to "old theology" as their fathers, and furthermore that "old theology" is dying, a hard death 'tis true, but nevertheless dying.

It cannot be denied that the growth and expansion of free thought has not been as rapid here as in many other New England cities and towns. This is owing to what I may term the ultra-conservative element of the place, superinduced, no doubt, by the fact of its being a university city. There is, however, a larger number of liberally disposed individuals resident here; than is generally supposed, but a fear of social or clerical ostracism keeps them from being outspoken and consequently from banding together and having meetings of their own. Those who do not stay at home patronize the church, not from any love of its tenets, but because it is fashionable to do so; or from force of habit, business policy or other motives, thus sacrificing principle on the altar of fashion, and I may add cowardice.

A few years ago a large and flourishing society existed here known as the "Free Lecture Association," composed of Spiritualists and other Free Thinkers. But the experiment of co-operation so often made, between Spiritualists and materialists failed, and after three or four years of good work its doors were closed owing to internal dissensions. Spiritualists have yet to efficiently learn that the philosophy of Spiritualism and the teachings of materialism cannot be successfully promulgated from the same platform. There may be a uniformity of sentiment and action in one direction—that of liberty of thought and speech, but when the best of both are brought together, the same day

regularly organized association. A small debating society meets every Sunday in a hall hired for the purpose and discusses Spiritualism and correlative subjects, but, for reasons unnecessary to mention, has not received the support necessary for its formation into a lecture association. There is, however, a movement under way which, if successful, will be far more beneficial to the cause of Spiritualism and liberty of thought in New Haven than any previous one. It is that of establishing an independent society to be presided over by Rev. M. H. Houghton, D. D., late pastor of the Church of the Messiah of this city.

Dr. Houghton is an orator of no mean pretensions. For years he has openly avowed his belief in spirit communion and has from time to time delivered able discourses on the subject from his pulpit. His church, although Universalist, is and has been to some extent patronized by Spiritualists and Liberalists. The conservative or Unitarian element did not approve of his outspoken sentiments and as a consequence the customary church wrangling ensued. To settle the matter, Dr. H. tendered his resignation and has since been preaching to full houses in the Union Army. He is now more outspoken than ever and makes many home thrusts at stale theology, the garden of Eden and similar old women's tales recorded in the Bible. It is to be hoped that he will be liberally supported and money will at once be forthcoming to aid him in sustaining a cause, the object of which is the liberation of humanity from the fetters of superstition and the false teachings of a false theology.

As a whole the outlook in the city of Elms is auspicious. Spiritualism is gradually permeating the churches and making its presence felt. Many of the Yale professors, I am informed, are secretly interested in its phenomena, but dare not openly avow their belief in its existence. Many prominent business men are also either Spiritualists or lean in that direction, awaiting only the right moment for jumping the fence, on the top of which they now stand. Col. Ingersoll generally draws large audiences and Anthony Higgins, who has now dropped out of sight, used to be a special favorite, as he is unquestionably a brilliant orator. There is plenty of material here for forming not only an independent liberal church, but a well-equipped Spiritualist Association. The great falling of New Haven Spiritualists and Liberalists, however, as with those of many other places, is segregation instead of aggregation, and in order to successfully bring them together, in the concrete as it were, a great deal of energy will have to be diffused among them and much hard work accomplished.

New Haven, Ct. Two to One.

Dr. Kayner's Reply to Judge Holbrook and E. W. King.

To the Editor of the Religio-Philosophical Journal:

It does seem that I am doomed to be misunderstood by others, or else I must misunderstand myself. First our good friend and brother, Judge Holbrook, thinks the Board of Health nearly all right. Now I will not join issue nor object to a Board of Health so organized that it does not oppress the people, who have rights as well as doctors of medicine; but I do object to all class legislation and to the law which is so unconstitutional as to create that Board of Health with extrajudicial powers and not hold it amenable to any judicial tribunal for overt acts. All such acts of legislative bodies are subversive of the principles of a republican form of government; or a government of the people by the people. And while I would like to have all our Mediums, Clairvoyants and Healers educated, yet I have often seen cures, yes, real, genuine cures, effected by unlettered mediums, when controlled by a physician in spirit life, when the science of the educated physician still in the form had entirely failed. Should human law be permitted to forbid the exercise of the Divine Law? The Board of Health assumes to have the right to exercise the power to do so, and to this assumption of power I object.

With reference to my article in the JOURNAL of March 28th, I do not believe the JUDGE has closely scanned the proposed law. It is drawn with great care to cover the feline claws with the velvet, till it gets the opportunity to act, and it is this covert feature which makes it the more dangerous. It first provides for the commitment of the person complained of as insane by the two physicians, who are to be appointed in each county, but admits an appeal to be taken for trial by jury as at present, if the friends request it. This is the claw in the velvet. Who are to be the chief witnesses? Notably, the two physicians appointed as experts by the governor. In other words, judges who have already tried the criminal and condemned him. Surely the Hon. Judge will not tell us there is any analogy in law for this—that the judges of the circuit court can prosecute an appeal from them before the Appellate judges? But suppose it is a case trumped up by "the friends" (?) of the accused to dispose of him, or to get control of his property, who will take out an appeal? And suppose, still again, the person accused is not able to fee a lawyer and get an appeal, what does that provision amount to? and further, the jury would be taught to look upon the expert testimony as final.

Again, it will create some 300 more places to be filled by political favorites of the governor's party, to fasten hundreds of thousands of dollars more burdens yearly upon the already overburdened tax payers, and will open up channels for bribery and corruption to oppress those whom interested parties would imprison and rob. If to petition against the erection of such a monster of injustice in our state is "effrontery," then, "most noble judge," I do overflow with remonstrance.

Second, in the "Earnest Plea" of Bro. King "in behalf of the Regulars" he also seems to misunderstand me, or I failed to make clear the idea that it is the assumption of all knowledge—the claim to the possession of an infallible science—the inconsistent bigotry which opposes all progress, and the frequent terrible results of keeping in that rut, which I condemn in clear-cut phrase of unmistakable language. Our friend calls it "virulent," but can he show a single statement there made which is not true? It is true I append "an M. D. behind my name," but I have as honestly earned the right to wear it as any "Regular" in the land, and, therefore, I do not get excited at all by the "red bandanna." It is in the interest of a general humanity I write, and not for any favored class.

And now let us hope that our good brother King has not been so often tread by those wild cattle of which he writes, that roamed the plains in the early days of California, that he now looks for danger, and trembles with fear at everything that moves in the passing breeze. For opinions will often differ, as the following from Francis Murray of

as the paper did containing Mr. King's article, will show:

"Please accept my thanks for the disinterested as well as vigorous manner in which you contend against the aggressions of the medical societies in Illinois."

Let me here assure our brother that honorable physicians, prominent lecturers in "Regular" medical colleges and some of the ablest writers of medical treatises, have questioned whether physicians, in the use of drugs, have not killed more than they have cured.

The control of a large share of the practice of medicine by the "Regulars" has not been obtained so much through the curative action of the drugs employed by them, as through the palliative influence of narcotics administered to stupefy the faculties of the brain and benumb the sense of suffering, and through other means. Their real or supposed skill in surgery has tended largely to give them influence. Long series of years of organized effort, keeping a compact organization, has had much to do with it, and their influence in securing special legislation in their favor has tended to crush out all opposition.

In conclusion, my brother, looking adown the vista of coming ages, I perceive that the day is fast approaching when death-dealing drugs shall give place to the intelligent application of Psychic Force, and Allopathy will become a thing of the past, and then there will be nothing of it left for one to oppose and another defend; for mind is destined to control matter when light from the realms of spirit shall fully illuminate the Soul of Reason.

96 W. Madison St., Chicago, Ill.

Senator Stanford.

Sensational Stories Corrected—A Great Grief and a Great Intention. Senator Leland Stanford, of California, has by his presence here and attention to the public duties in the senate quietly put down certain rumors which had been circulated through the press by ill-wishers, that the loss of his son had in a measure unsettled his mind. "No one who sees him, or speaks with him or with Mrs. Stanford, will have a doubt that both bear a very grievous blow with fortitude and self-possession, and that neither of them is so engrossed by a great grief as to justify the ill-natured and injurious reports which have been circulated about them.

Speaking of some of these reports, Senator Stanford said to your correspondent:

"The appearance of such reports does, I confess, annoy me. It is not true that we have obtruded our grief, great as it is, upon any one. The body of our poor dead boy was never exposed to any gaze whatever. The coffin was not opened, not once, from the time it was first closed after his death. It had necessarily to remain in Paris for several days, and was then, by the kindness of the clergymen of the American Church, allowed to rest in the mortuary-room of the church with several others. When we arrived in New York, again, by the kind offices of Bishop Potter, it was allowed to rest, in an unoccupied room in Grace Church. From there we went not to San Francisco, but, avoiding that city, direct to my own farm in the San Jose valley. There the men employed on the farm, all of whom had known our boy and, I believe, loved him, for he was a kindly and social youth, met us at the station; they bore the coffin to the very simple vault which I had caused to be erected for its reception—a plain brick structure which cost, I think, less than \$1,200, and which is without ornament or attempt at decoration. Neither there nor elsewhere was the casket ever opened.

"A good deal has been said of Dr. Newman's connection with all this. We made the acquaintance of Dr. Newman in New York, through mutual friends. He had the good taste, when he visited us, not to allude to our grief and loss, but to talk to Mrs. Stanford of other matters—foreign places which we all had seen and the general experiences of travel. This kindly and tactful course did win my heart to him, and we saw much of him in New York at our own desire. He did not go to California with us, and was in the northwest filling a series of lecture engagements when we left New York. I had advised him to try to get engagements also to lecture in California, because I believed that climate would be beneficial to his health. I was pleased when he succeeded in this, and pleased when I met him in San Francisco. We were grateful to him for his offer to preach a funeral discourse upon our poor, dead boy, nor did Bishop Kipp see any impropriety in opening the Episcopal Church to him for that purpose. But it is false that I ever paid Dr. Newman \$10,000 or any sum for that. He has never received any money from me, and I remain his grateful debtor to-day for many kindly services and for true and tactful sympathy.

"One thing more I will say to you. Mrs. Stanford and I have determined to devote a large part of our estate to public and, I hope, beneficent purposes. We want to do this while we are alive—to administer upon our own estate. I do not care to talk to you of the details of our design. They are getting worked out slowly and are not ready to be spoken of. But I wish to say this: I have seen a number of large estates intended for public and beneficent use wasted by litigation and, in effect, divided among contending lawyers. I when I see these false reports industriously circulated about our 'monomania,' our devotion to 'Spiritualism,' etc., I seem to see the train-laying and way preparing for unscrupulous men to dispute, after my death, my competency to do that for the people of California and for the youth of that state which I want to do. I see the possibility of another great estate going, not where its owners wish it to go—to public and good uses—but to some lawyers. I am made uneasy lest a purpose which lies near my heart and my wife's may be defeated by greedy and unscrupulous men. You can see that this is not pleasant to either of us. That is the chief reason why I now speak to you in contradiction of false reports."

The plain truth about Mr. and Mrs. Stanford is that they bear what would be to any father and mother a crushing grief with remarkable fortitude and self-possession. Senator Stanford attends to his duties in the senate and to his private affairs like any clear-headed and experienced business man. Mrs. Stanford, who is a kind-hearted woman, listens somewhat more freely to the appeals of beggars of various sorts and conditions than she ought to, for her own peace of mind; but that has long been her habit, and she has not changed it. Both are cheerful, contented of their grief, and they find comfort and employment of mind in the working out of that purpose in which they are united, to give a large part of their great fortune during their lives to the best uses of the people of their own state—California. No one who sees them and talks with them will for a moment credit the mean gossip which has been circulated about them or believe that they are gir-

ling themselves over to undue grief or to selfish absorption in their loss. They are both in excellent health, and will live, it is to be hoped, long enough to see their beneficent plans carried into full effect.—Washington Cor. New York Herald.

What the Community Gains by the Liquor Business.

Let us pursue this further by means of a couple of supposed instances, such as occur every day. John Smith has been, during the week, a capable and industrious workman, earning full wages every day. Saturday night he gets his pay and goes to the stores, where he falls in with boon companions and spends his week's wages at the grog-shop, standing treat and drinking himself until his money is gone. Late at night he is put into the street drunk, the liquor-seller having got his money and being ready to close the shop. Result the first: The liquor-seller has received, say, twelve dollars, of which at least three quarters, or nine dollars, is profit. Result the second: Smith is arrested and put into the lock-up for the remainder of the night; in the morning he is brought before a magistrate and fined one dollar and costs amounting to at least five dollars, and usually more, for want of which he goes to jail for ten days. Result the third: Smith's family applies to the overseers of the poor for assistance, and they, being unable to refuse, are likely to expend five or six dollars. Total results, leaving out the moral deterioration of Smith and his family, nine dollars profit to the liquor-seller, costs of prosecution paid by the county, Smith and his family supported at the expense of the town and county for ten days, and Smith's productive labor for ten days lost to the community.

At the least calculation, in order that the liquor-seller may make his profit, the community has lost much more than an equal amount. In this instance I have supposed the liquor-buyer to spend a full week's wages, but the contrast is still greater if we suppose, as is more frequently the case, that the buyer has only money sufficient to buy liquor enough to cause his intoxication; that he is arrested and committed to jail for non-payment of fine and costs. The county then has the costs to pay, and the liquor-seller's profit is only a very small percentage of the expense he has caused the community. Let us attack his profit, wherever his trade is injurious to the public, and we shall be in a fair way to drive him out of the business altogether, or to oblige him to exercise such care in his management as to deprive it of its harm.—From "Liquor Legislation," by GORHAM D. WILLIAMS, in Popular Science Monthly for April.

An Apparition.

[The Weatherford (Tex.) Times.]

During the night of March 6th, Sheriff Baylor, and Deputy Dennis W. Peal, went to the upper portion of the county on important business. When some ten miles north, on the Poolville road, riding leisurely along through the timber, between ten and eleven o'clock, a horse and rider appeared on the right of the road. Sheriff Baylor spoke to the stranger who seemed to be a middle aged man riding a fifteen hands high bay horse, but no response. Suspecting him to be deaf he spoke again, in a louder tone, but no sound escaped his lips. On they rode and both officers endeavoring to engage the stranger's attention. About a mile from where the party was first observed, the strange object pressed the officers from the main highway to a side road leading north-west, which they followed half a mile, all the time trying to engage him in conversation.

Failing to elicit even an audible recognition, they retraced their steps to the main traveled road, and the strange horse and rider turned back, and kept himself on the officer's right, as before. Still they tried to get him to say "how do" or "go to thunder," or some where else, but all to no purpose. Sheriff Baylor was completely nonplussed, and officer Peal gave up in despair. This continued for half to three quarters of an hour, and for a distance of probably three miles. Finally they came to a point on the roadside where three trees are located in a triangular form. The sheriff said to his deputy, "Well, Dennis, here I am for the night. I intend to sit here until daylight but what I will find out what this fellow means." Dismounting, Sheriff Baylor and Officer Peal, each sat leaning against a tree, and immediately the strange man was on the ground and sat beside the third tree. In this manner the three appeared for some minutes, when Peal remarked, "Sheriff, if I was a believer in ghosts, I would think we had one here, sure enough." Sheriff Baylor laughed and responded, "That's so Dennis; it looks as if we had a real ghost, certain." Still the man and horse was visible, and the sheriff struck at him with his pistol. The blow was precisely as if he had struck the pistol in the air. There was no resistance, whatever, notwithstanding the man was plainly discernible. Then both struck in the same manner, and with the same effect. The parties sat a while longer, and the object disappeared from view, and was seen no more. These gentlemen pursued their business purpose without any further visions. What it was they leave others to conjecture, but that it had all the appearance of a dark bay horse, and a middle sized man, they positively assert.

There are three zones, three climates, within the limits of Venezuela, from cold to intense heat to be endured by man to the greatest degree of heat of the earth's surface. The alpine zone lies to the west among the snow-capped summits of the Andes, where are plains swept by blasts which chill the blood. The next zone is from 5,000 to 8,000 feet above the sea, covered with forests of timber and nutritious grasses. The third zone is the tropical, where fruits of all sorts are produced in the greatest abundance. The Venezuelans claim that theirs is the only land where coffee and corn, sugar and apples, bananas and wheat grow in the same soil.

The twenty-five Germans who were engaged at Berlin by Li-Fong-Pao have all had to take Chinese names upon entering the service of the Celestial Empire. One of them, who was formerly captain of a corvette, is now called Wang-Li-Tsang, which when turned into English, means Mr. High Wall. Another German officer is now named Lin-Pao, or Mr. Six Cannons.

Ok, Os, Ai and Po are the four Postoffice in the United States whose names contain only two letters.

Horsford's Acid Phosphate.

HUNDREDS OF BOTTLES PRESCRIBED. Dr. C. R. DANK, Belleville, Ill., says: "I have prescribed hundreds of bottles of it. It is of great value in all forms of nervous diseases which are accompanied by loss of power."

Woman and the Household.

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

ONLY-WAITING.

Only waiting till the shadows Are a little longer grown, Only waiting till the glimmer Of the last day's beam is flown;

Only waiting till the reapers Have the last sheaf gathered home, For the summer-time hath faded And the autumn winds have come.

Only waiting till the shadows Are a little longer grown, Only waiting till the glimmer Of the last day's beam is flown;

WOMAN AND THE PRESS.

Mrs. Emma Hardinge Britten has been the editor of the Tid-Bits, a bright little weekly paper published by Lovell & Co. of New York, ever since it was started.

The New Era of Chicago, is the name of a handsome little monthly magazine, edited by Mrs. Elizabeth Boynton Harbert of Evanston, formerly of the staff of the Inter-Ocean.

The Woman's Magazine, edited by Mrs. Esther T. Housh, and published by Frank E. Housh, Brattleboro, Vt., is full of good, well-digested matter.

A host of women have been in New Orleans during the winter, engaged in writing about the exposition. Catharine Cole of the Pica-yune, continues her excellent articles in that paper, and Lillian Whiting of the Boston Traveller, gives long weekly letters to two other papers besides the Traveller.

Miss Julia Pease, a Vassar graduate, and daughter of the late Ex-Governor Pease, has charge of 6,000 acres of land in Texas. She lives in the family mansion at Austin, with her mother, and in addition to her other duties, superintends the education of the three children of her deceased sister.

Mrs. M. J. Martin has been postmistress at Burlington, Vt., for the past sixteen years. She has sent to the department at Washington the second best reports of postoffices ever received, being almost perfect in accuracy and penmanship.

The City of New Orleans has an Exchange for Woman's Work, following the lead of Northern towns. At these exchanges the contributor pays a small yearly subscription and has ten per cent. of the selling price of each article reserved by the managers.

The Woman's Journal describes Miss Kate Gleason of Rochester, N. Y., as a studying practical chemist in Cornell University, and as the only lady student in that department.

Prudence Crandall Nichols, who will be remembered by old anti-slavery parties, is still living in Kansas, at the age of eighty-one, but was vigorous enough to make a temperance speech on the fourth of July last, in the grove at Elk Falls. Over fifty years ago, a teacher in Connecticut, Miss Crandall allowed colored children in her day-school in Canterbury, Conn. This began a storm of opposition which ended in a riot when her life was threatened by the mob.

CONCERNING A SOCIETY.

The mid-year conference of the Association for the Advancement of Women, took place in Syracuse late in March. Its next public meeting will be held in Des Moines, Iowa, in October next, by invitation from women of that city.

"Is the law of Progress one of Harmony or Discord?" "Industries of Women as illustrated in the Exposition." "The Religion of the Future."

"A talk to girls." "Legislation prescribing the hours of labor for women." "The advantage of the spoken over the written word."

The women living on and near a certain short street on the east side of New York, have banded themselves together in an incorporation called "The Ladies' Health Protective Association."

Under the brave and able management of Mrs. Matilda F. Wendt (well known as a woman of courage and ability, and a leading suffragist), they have personally examined these nuisances, and have appeared before the grand jury. On their testimony, a number of men at the head of these disease-breeding places have been indicted, and are on bail, awaiting trial.

A few nights ago a mass meeting was held in Steinway Hall, by this health association, in order to publicly discuss a bill which its members have introduced in the legislature, providing for the abolition of slaughter-houses within city limits.

When we compare this movement with that of the other body of reformers,—against suffrage,—the difference needs no comment. These aristocratic and wealthy women, virtually ask that their fellow-citizens shall not have the opportunity to protect themselves or their lives and homes.

AN APPEAL TO CESAR. By Albin W. Tourgee, author of "A Fool's Errand," "Bricks Without Straw," New York: Fords, Howard & Hulbert, 1884. Price, \$1.25.

Judge Tourgee has a mind that seems to grasp intuitively those abstruse questions that deeply concern every American citizen, and his statements in this work are so lucid, comprehensive and startling, that they cannot fail to make a deep impression in the South as well as the North.

THE PANSY. (D. Lothrop & Co., Boston.) A monthly for the young readers, with pretty stories and illustrations.

THE HERALD OF HEALTH. (M. L. Holbrook, M. D., New York.) Interesting articles under the following heads will be found: General Articles; Answers to Questions; Topics of the Month; Studies in Hygiene.

INDIA AND CEYLON. By Ernest Hocking. Translated by Mrs. S. E. Boga. Paper. Price 20 cents. New York: John W. Lovell Company.

The women living on and near a certain short street on the east side of New York, have banded themselves together in an incorporation called "The Ladies' Health Protective Association."

THE OPEN DOOR, THE PORTRAIT. By the author of "A Little Pilgrim." Boston: Roberts Bros.

THE WHAT-TO-DO CLUB. By Helen Campbell. Boston: Roberts Bros. Price, \$1.50.

ON THE SUBLIME AND BEAUTIFUL. By Edmund Burke. New York: John B. Alden. Price, cloth bound, 50 cents.

DADDY DARWIN'S DOVECOLE. A country tale by Juliana Horatia Ewing. Boston: Roberts Bros. With illustrations by Randolph Caldecott. Price 35 cents.

PAPA'S OWN GIRL. By Marie Howland. New York: John W. Lovell Company. Price 30 cents.

AN APPEAL TO CESAR. By Albin Tourgee. New York: Fords, Howard & Hulbert. Price, \$1.25.

BLACK AND WHITE. Land, Labor and Politics in the South. By T. Thomas Fortune. New York: Fords, Howard & Hulbert. Price, \$1.00.

MADAM HOW AND LADY WHY, or First Lessons in Earth Lore for Children. By Charles Kingsley. New York: Macmillan & Co. Chicago: Jansen, McClurg & Co. Price, cloth, 50 cents.

CATARRH. ELY'S CREAM BALM. Cleanses the Head, Allays Inflammation, Heals the Sores, Restores the Senses of Taste, U.S. & Small, A Quick HAY-FEVER & positive Cure.

Beware of Scrofula. Scrofula is probably more general than any other disease. It is insidious in character, and manifests itself in running sores, pustular eruptions, boils, swellings, enlarged glands, abscesses, sore eyes, etc.

Salt Rheum. William Spies, Elyria, O., suffered greatly from erysipelas and salt rheum, caused by handling tobacco. At times his hands would crack open and bleed.

Hood's Sarsaparilla. Sold by all druggists, \$1; six for \$5. Made only by C. I. HOOD & CO., Lowell, Mass. 100 Doses One Dollar.

MALARIA AND FEVER CURED. Quaker Chill-Cake! It will quickly and absolutely cure Malaria and Chills and Fever.

THE PILLOW-INHALER! THE PILLOW-CURE, OR All-Night Inhalation. Cures CATARRH, BRONCHITIS, and CONSUMPTION.

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The RELIGIO-PHILOSOPHICAL JOURNAL desires it to be distinctly understood that it can accept no responsibility as to the opinions expressed by Contributors and Correspondents.

Exchanges and individuals in quoting from the RELIGIO-PHILOSOPHICAL JOURNAL, are requested to distinguish between editorial articles and the communications of correspondents.

Anonymous letters and communications will not be noticed. The name and address of the writer are required as a guaranty of good faith.

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

CHICAGO, ILL., Saturday, April 18, 1885.

The A. S. P. R. Appoints a Committee on "Mediumistic Phenomena."

The following circular, which we have been requested to publish, marks an advance in the policy of the Society:

The American Society for Psychical Research, having been organized to make investigations similar to those which for two years have been carried on by the English Society of the same name, we, the undersigned, have been appointed by the council a committee to study mediumistic phenomena.

We therefore invite cooperation from those disposed to aid us in our purpose. That purpose is neither the gathering of testimony from others, nor the mere gaining of a personal conviction satisfactory to ourselves, but rather the ascertainment of facts under such thorough conditions of observation as may make it seem impossible to those who credit us with honesty and normal intelligence to reject our conclusions.

"We seek," says this committee, "facts so ascertained and recorded as to be open to but one interpretation." Should the committee be so fortunate as to obtain evidence of psychic force wholly satisfactory to them, and also witness the active operation of this force guided by preterhuman intelligence; should they witness repeatedly, with varying conditions of the most crucial character, perfect exhibitions of all the various phenomena, and then formulate their report in the most perspicuous language, illustrating it with drawings to aid in more readily understanding the text, they will find to their chagrin that, in the minds of a quite numerous body made up of bigoted scientists, pseudo-scientists, fanatical religionists and bigots, their report is not only open to "one interpretation" but many.

"We shall accordingly be grateful to all such 'mediums,' whether professional or private (but especially to the latter), as shall be willing to demonstrate to us experimentally their possession of peculiar powers; and secondly, we shall be grateful to anyone who will place us in communication with such a medium.

Accounts of remarkable phenomena, however interesting in themselves, will not be of use to us at present.

Letters should be addressed to Mr. W. H. Pickering, Institute of Technology, Boston, Mass.

WILLIAM JAMES M. D., CHARLES CARROLL EVERETT, D. D., MINOT J. SAVAGE, W. H. PICKERING, Committee.

The personnel of the above committee is indicative of vigorous effort; whether such effort will result in adding to the stock of knowledge concerning psychical phenomena, their cause, the laws governing them and the conditions under which they may be observed, remains to be seen; we sincerely hope it will. Most, if not all, of the gentlemen composing this committee are charter members of the Society; an organization whose first President has already put himself on record against a fair, scientific investigation of what is believed by millions of intelligent people to be spirit phenomena, by dogmatically asserting on a priori grounds that these phenomena cannot be investigated. And who did this, too, after steps had been taken for the formation of the Society, by whose governing council he was, later on, made President. This council is composed of twenty-one persons; and two of the above named committee on "mediumistic phenomena" are members thereof, namely, Rev. C. C. Everett and Mr. W. H. Pickering. In view of this, these queries are not out of place: Did these two gentlemen, as members of the council, assist in electing Prof. Newcomb to the presidency of their Society, and if so, do they consider his attitude toward the physical phenomena of Spiritualism the one best calculated to elucidate the truth? Can members of the Management of a psychical society which has elected an avowed opponent of investigation as president, be safely considered fair minded and competent investigators along the line of research indicated by the above circular? In no hypercritical spirit

are these questions asked, but with kindly seriousness and in the best interests of scientific truth.

Before this committee will meet with much success in inducing mediums, either public or private, to place themselves in its hands, it will, in view of the position taken by the president of the Society and the ill concealed hostility to the spirit hypothesis of some members, be necessary for the several gentlemen of the committee to inform mediums and the public as to their individual attitude more fully than is done in the foregoing circular, and also satisfy interested parties whose co-operation is sought, of their competency to make investigations. While granting to every one the ability to investigate and observe these phenomena in a way to satisfy himself, we unhesitatingly affirm that not one person in five thousand is competent to investigate, observe, and record results in a manner which will render the evidence of scientific value and worthy of general acceptance; indeed it is an open question if more than one in ten thousand is thus qualified. Of all intelligent men, we believe it will be generally acknowledged that "ministers of the gospel" are, as a class, the most illy adapted by nature and training for investigation, accuracy of observation, and perspicuity of statement, as to matters of science. And we say this with no disrespect to the ministerial profession, among whose members is a host of noble, self-sacrificing men, some of whom we are proud to count as earnest, appreciative co-workers, and others as warm, personal friends.

On the above committee are two reverend gentlemen, and the prevalent skepticism as to the competency of the profession generally for this particular work renders their task all the more delicate and arduous (1) in carrying forward the investigation, and (2) in making a report that will command public confidence to any wide extent. Personal acquaintance with Rev. M. J. Savage and a somewhat close study of his mental constitution, habits of observation and experience leads us to believe him competent to act on this committee. He has learned much in the last few years calculated to increase his efficiency as an investigator; he is honest and has the courage of his convictions; when once he is free from all doubt on a question of fact he will not hesitate to proclaim it. Of the other members of this committee we know next to nothing calculated to aid us in estimating their qualifications for the task assumed, but the fact that Savage is willing to serve with them is evidence that he at least regards them as his peers in this line of work, and this is good, so far as it goes.

"We seek," says this committee, "facts so ascertained and recorded as to be open to but one interpretation." Should the committee be so fortunate as to obtain evidence of psychic force wholly satisfactory to them, and also witness the active operation of this force guided by preterhuman intelligence; should they witness repeatedly, with varying conditions of the most crucial character, perfect exhibitions of all the various phenomena, and then formulate their report in the most perspicuous language, illustrating it with drawings to aid in more readily understanding the text, they will find to their chagrin that, in the minds of a quite numerous body made up of bigoted scientists, pseudo-scientists, fanatical religionists and bigots, their report is not only open to "one interpretation" but many. They will see their report mangled and distorted by opponents, its meaning warped to suit the purposes of antagonists. When the committee shall answer some of their critics and carefully explain where said critics have misunderstood or drawn false inferences; when they corroborate their report on a particular experiment by practically demonstrating the falsity and puerility of the objections raised and by verifying the original experiment with new ones, they will see no notice taken of this by their critics who will repeat the old objections in new form. For an illustration of this we need only call the attention to the treatment accorded Prof. Crookes by some of his scientific brethren in England, and by one W. A. Hammond, M. D., among others, in America. This once cashed Surgeon General of the U. S. A., whom good men declare ought to have been shot instead of being allowed to live to be finally covered with a transparent coat of white-wash, once upon a time wrote a book against Spiritualism. In this book he resorted to all the means naturally to be expected from such a man, to misrepresent just such evidence as this new Boston committee seeks to obtain and publish. Hammond attempts to vitiate some of Crookes's statements and does it by the most vicious and mendacious methods, wholly regardless of the facts.

In Cambridge there lives a gentleman who is probably an acquaintance and quite likely the personal friend of the several members of the A. S. P. R.'s committee on "mediumistic phenomena," Prof. John Fiske. This gentleman some years ago wrote an essay based on Hammond's book, in which he takes it for granted that Hammond is honest and fair, that he truthfully represents Crookes, Home, the medium, and others, and that the masterly attack explodes effectually the pretensions of Spiritualism. Prof. Fiske opens his essay in a manner that at once shows his animus, and that he knows nothing of what he proposes to write of, that he has never studied Prof. Crookes's reports and indeed don't care to. Here is the way Fiske starts off: "On this most dismal of subjects Dr. Hammond has given us a book that is both sensible and entertaining." On the next page he says: "According to Dr. Hammond, Spiritualism is for the most part barefaced imposture, the remainder being innocent de-

lusion." "Sensible and entertaining" most truly, and highly encouraging, too, to the present committee, formed from among Fiske's associates. Fiske wrote this essay years ago, and in the interval Spiritualism has gone on wiping its circle of believers and friends, and the phenomena are now of hourly occurrence in thousands of homes throughout the world; the Psychical Research Society of England has been organized and officered with college professors and learned men, branches have been formed in different parts of Great Britain, independent researches are being made in every direction on both sides of the Atlantic, yet within the last few months Fiske has reaffirmed his opinions expressed in the review of Hammond's book, by including the essay with others in a volume published in Boston.

We do not allude to this for the purpose of weakening the value of the committee's work or discouraging the gentlemen, but only to give them a more complete comprehension of the difficulties that lie before them. The more fully the obstacles to success in any undertaking are understood at the outset the more easily are they overcome, at least by brave and competent men. The committee will find, as have others before them, that in the minds of many men there is no place on which psychical facts can impinge, much less find permanent lodgment; and that thousands, eye millions, will place no more faith in their experiments and reports than do some members of the A. S. P. R. and others, in the experiments of such men as Crookes, Wallace, Varley, Zollner, Mapes, Haré, etc. Yet the work of this committee may be useful and will leave its dent upon the world; how deep that dent shall be depends upon the patience, endurance, zeal and competency of the several gentlemen delegated for the task.

The fatal error of some in approaching the investigation has been that they have brought to it a mental condition analogous to that of a police detective shadowing a person whom he is morally certain is a thief, and is confident that in time he will catch him stealing or discover proof that he has stolen. This spirit will never uncover the facts of Spiritualism. In the search for psychical facts, error deception and delusion must be met and overcome, but this is only incidental and secondary to the stupendous object sought. Committees of investigation, and mediums must meet on equal terms, each respecting the other and with a common purpose, otherwise little good work will be accomplished. Committees must show they have respect for the claims they propose to inquire into and that they approach from that side, and in the character of truth seekers rather than of fraud expositors and rogue catchers.

A medium appearing before this committee, or any other, composed wholly of non-Spiritualists, should be accompanied by an experienced Spiritualist. And this not for the purpose of influencing the committee but to assist them with his experience, and to protect them from unwittingly destroying the chances for success, or unconsciously and unintentionally mistreating the medium. Concessions on both sides, such as will not weaken the value of the results nor lessen the opportunity for the manifestation of the phenomena can be readily made, where all parties are intent upon the truth.

"Light"—English Spiritualism.

"Watchman, what of the night?" was the old question. What of the day? Is better, and the day and light are synonyms. Here is Light, from London, March 14th, an especially luminous number, full of information touching British Spiritualism, from which we learn how the day grows apace across the ocean. It tells us that their newspapers are publishing the faith cures of Major Pierson of the Salvation Army, which leads them to look to a near future when they may also publish facts of slate-writing and the like. One of the best journals, The Weekly Chronicle, "makes supramundane facts an almost constant feature."

"Spiritualism will reform our funerals. Black trappings are thrown aside for flowers. We think less of the decaying body, more of the freed spirit." This is well, but the reform should reach to simplicity. Positively we cannot afford to die in Chicago. Hearse and carriages, "funeral directors," pines and flowers, elegant coffin, etc., would eat up our modest estate, and leave nothing by which our heirs could keep up the RELIGIO-PHILOSOPHICAL JOURNAL. So we must live on for a century or so, to see its weekly issues.

Miss Rosamond Dale Owen keeps in the shining path of her excellent and honored father. She gave a lecture lately in St. James Hall on "The Development of Mediumship," in which she made a fine appeal for pure living as a help for the highest spiritual gifts, going so far as to say that those who sought them "must refrain from tea, coffee, tobacco, alcohol and tight-lacing." Mr. Eglinton was directed by his spirit guides "to refrain from narcotics and flesh" when at his height of power as a medium. Great, no-doubt, is the value of a pure and healthy body, a serene and self-poised soul, and a royal will that can say, "Peace be still!" to all perturbations of passion or appetite. All mediums should bear this in mind—no living human being, indeed, should forget it.

Light says: If Miss Owen were the ferevent apostle of health and purity, holding her ancient spell-bound, and constraining many to say "thou almost persuaded me," the hero of the gathering was Mr. Husk, the wonderful blind medium, who went all over the Banqueting Hall, surrounded by eager groups, who examined the solid iron ring placed upon his wrist by the spirit some weeks before, which every one could see had never passed over his hand. There is no mistake about the fact. Surgeons and engineers are agreed that it never passed his hand, and could not be welded where it is. Either the iron passed through the wrist or the wrist through the iron.

There the ring, made for and marked by Dr. W. H. L. remained, and was examined by hundreds. And what has that venerable Royal Society to say about the forces in nature or the dimensions of space, by means of which a chair can be threaded on my arm, or an iron ring placed upon the wrist or neck of a medium; by which a human form, visible, palpable, walking, talking, as real as you yourself are real, is formed in your presence, before your eyes, from a little vaporous cloud? "Forces in nature!" Yes, Mr. Gladstone! Yes, venerable P.R.S.!

Venerable royal societies across the ocean, are very like ponderous and slow-going scientific and ecclesiastical bodies with us. They move when they are pushed so hard that it is uncomfortable to sit still. Let us all "push things." That pushing process they carry on, as this keen word shows:

"The Occult World" appears to be looking up just now," says the magnanimous Pall Mall Gazette, and it suggests that the Prime Minister, after declaring his open-mindedness as to Spiritualism, some years ago in the Brighton letter, and then recently witnessing the phenomenon of slate-writing with Mr. Eglinton, should do what is useful to prevent honest mediums from being prosecuted as "rogues and vagabonds." ...

Several members of the Royal Family, it is well known, have had séances with different mediums—and thereby become confederates in all the rogues and vagabonds of Spiritualism—another good reason why the law should be enforced or repealed. So acute a statesman as Mr. Gladstone should see in a twinkling that if the Prince of Wales, or even the Home Secretary, should commit a burglary, it would be necessary either to punish the offender, or to repeal the law.

This is a sharp push at the heavy and sleepy old bewigged judges and formal lawyers.

"Several members of the Royal family" going to séances! Gladstone witnessing slate-writing! The good Queen only does what our great uncrowned king, Abraham Lincoln, did. He often went to séances.

We are told how a philosophical society in Lancaster is discussing Apparitions and Occultism, with Rev. Canon Allen, D. D., presiding and listening complacently to reports of "Ghost Clubs" and the like. Some D. D.'s in our country would do well to borrow a little courage from this manly English divine.

Long may Light shine! Even on the far away shore of our blue lake we get gleams of its radiance, to cheer and enlighten us in our common work.

One of Many.—Home Circles.

The following letter, which accompanied a contribution published at the head of the first column on the second page, is from a highly intelligent and cultivated lady, of whom we know more than she supposes, and expresses in some parts the experience and sentiments of many correspondents. We clearly corroborate what we have always maintained, namely, that a fearless exposition of the truth, free from all partisan bias or dread of injuring an ism, is in the end the wisest policy and the best calculated to inspire general confidence and hence the best for any righteous cause:

I believe we have mutual friends in Judge and Mrs. [redacted], of [redacted], whose names I will use to introduce myself. If you think the accompanying letter is worth publication, I shall be happy to have you use it as you know best. I have been very much interested and that of many others, makes me rather desire to "rush into print," but at least I can assure you I have said nothing but the simple truth and have not set down aught in malice. In fact I have not said more than half what I actually know, and it is a growing evil, not one which is gradually lessening, and I think it will need many blows from your sturdy pen, before sufficient attention is directed towards it. I feel particularly warm and friendly towards you and the JOURNAL, for I was about giving up my investigation of, and search for, the truths of Spiritualism, when I began reading your paper. When I found that while so fearlessly denouncing fraud, you still maintained so firm a belief in the germ of truth underlying all the humbug, I continued my work and have been rewarded by proof and a chain of evidence so conclusive, that I should like to present it to a skeptic interested enough to investigate it all and see what he could make of it.

During the past two months, we have had in our own family, without any professional medium, some very remarkable messages, manifestations by rapping. My husband, who is a business man and a total unbeliever, seems to be a very powerful medium, much to his surprise, and somewhat to his annoyance. If you think a relation of our most interesting experiences would be of interest to the readers of the JOURNAL, or would induce any family to form a circle and find out for themselves this "light that never was on sea or shore," I will write out an account of our sitting (a short one) from the first time we ever, any of us, heard a rap up to the present, with thanks for what you and your paper have unknowingly done for me.

We shall be glad to publish the experiences in this lady's home. We have been contemplating the establishment of a department in the JOURNAL devoted to the Home Circle, which shall each week contain accounts of the developments in these private séances, together with such comments, and advice from those competent to give it, as may tend to increase the value of such investigations and encourage the formation of new circles. This we are prepared to do whenever we feel assured of sufficient general interest; that is, such interest on the part of those holding or desiring to hold home circles as will stimulate them to the work of preparing accounts for publication, and seeking such information as each seems to require. To have such a department effective and worthy of attention and continuance requires the continuous, persistent co-operation of many. Are our readers ready for it and willing to do their share? If so the task will be undertaken.

The New York Times, in a long review of Mr. Hovey's condensation of the Reports of the London Psychical Research Society, which he publishes under the title of "Mind-Reading and Beyond," says:

"No matter how much we may lean toward positivism, and decline in our conversation to accept anything approaching to the intangible, it would be impossible to read the first proceedings of the Society of Psychical Research, published some three years ago, without giving heed to them. The composition of this society, having for its President Prof. Henry Sedgwick, and Vice-Presidents Prof. Barrett, Balfour Stewart, and the Bishop of Carlisle, and for honorary members, Ruskin, Crookes, Alfred Russell Wallace, Lord Tennyson, Prof. Butler, of our own city, with the Rev. Dr. E. P. Twining, of Brooklyn, must preclude the idea that the inquiry into those various psychical phenomena is not a subject worthy of the deepest attention."

A Medium Replies to the Argonaut Man.

We publish an excellent address this week by Mrs. Elizabeth L. Watson, in reply to an article by Frank M. Pixley in The Argonaut. Mr. Pixley, after the publication of his bitter attack on Spiritualism, became somewhat penitent, and desired to make amends for his indiscriminate and sweeping charges. The probability is that at no distant day, he will retract every word he has uttered derogatory to the character and standing of those who believe in, and practice the teachings of, a pure, exalted Spiritualism. With reference to his assertion—"All who believe in Spiritualism are fools,—all who practice it for money are knaves"—he now says:

"There are some very excellent, amiable, conscientious, good people who do sincerely and honestly believe there is something in Spiritualism. I admit I felt just a little uncomfortable; just as though I had thrown a brickbat or cobble-stone into a noisy blathering mob, and hit an innocent babe in arms. [alluding to a lady Spiritualist who confronted him.] Then, reflecting upon the strange things I had myself witnessed from time to time, remembering the fact that science had not yielded up all its secrets; that in nature there were yet unfathomable mysteries, and that the wisest, ablest, and most conscientious of students had admitted themselves puzzled in the attempt to understand or explain the curious facts which had been grouped together and come to be purposely designated Spiritualism—with the fairness and modesty which distinguishes me in criticizing the belief and opinions of others, I said: 'Well, my dear lady, I admit my error, and will seek for some other classification of Spiritualism.'"

Mr. Pixley, after becoming somewhat rational in his treatment of honest Spiritualists and their claims, gives an example of the many frauds in San Francisco. He says:

Mr. Edward C., an old and trusted friend, an esteemed acquaintance of thirty years, said to me: "You know the business in which I am engaged; it is not prosperous. I have a young partner, Mr. Bevin; he informed me some days since that he had been offered three dollars for a medium, and Mr. Harry J. Wile, who runs a materializing show at No. 121 Stockton Street, to act as a medium, and, as times were hard, he thought he would accept it. Mr. C. endeavored to dissuade his partner, but the latter accepted the engagement, and is now playing his role at this place upon some nights. He tells some curious stories, and one is this: That the wife of a very wealthy man in San Francisco herself a leading polite society, sent word that on a certain Monday evening, two weeks ago, she would visit the rooms of Mr. Henry Wilde. In the meantime every inquiry was made concerning the lady's family. It was ascertained that, some years before, she had lost a much-loved brother. Upon her arrival, everything was prepared; the dead brother appeared from the spirit land in the person of Mrs. Bevin; she embraced, kissed, and cried over him, in the firm belief that she was clasping to her bosom the materialized form of her loved brother. This lady's name we do not mention, only because there are several most excellent women of the same name, and we are not assured of the identity of the deluded one. Another lady is a more frequent visitor to our room; she has a dead baby-boy whom she had recently lost; there is always one ready for her to hug and kiss, to fondle and cry over. Dr. Hatch, of the asylum at Napa, it is said, finds in the person of Mr. Bevin his dead friend, Dr. Page, and shakes hands with him—glad and happy to meet his old friend. Jewelry is begged or borrowed, so it is said, as an inducement for certain children, playful spirits to come down to meet their living relatives and friends, and all sorts of tricks, from blackmail to petty larceny, are resorted to by these swiffling brigands of the dark."

Complimentary.

The following letter from a correspondent at Lynn, Mass., was received last week:

Please stop paper when subscription expires. I am now a subscriber to more than I can read. My only idea in taking your paper was to advertise in it, but I found in writing to you, that your rates were too high-toned for me, being about three times more than any spiritual paper published.

"Nothing could better show the influence of the JOURNAL and the value which advertisers place upon its advertising space than the above letter." Let any person take a copy of the JOURNAL and see the crowded condition of its advertising columns, then compare them with those of other Spiritualist and liberal papers, remembering what our correspondent affirms, that the JOURNAL's "rates are about three times as high," and it will be readily seen that the advertising public regards the JOURNAL's rates as satisfactory, and that a low price is not of itself evidence that advertising space is cheap. The cheapest purchase is often the highest in price. Instead of a reduction, the JOURNAL's advertising rates will be steadily increased. Because the JOURNAL carries its high-toned policy into its advertising columns and aims to make them as worthy of the confidence of the public, as are its reading columns, the public has confidence in them and this confidence has a monetary value.

Mrs. Maud E. Lord.

Mrs. Maud E. Lord's numerous friends in Boston celebrated her natal day and the twenty-third anniversary of her public mediumship, in appropriate services at Parker Memorial Hall, March 29th. The hall was packed with intelligent and appreciative audiences, while hundreds went away for want of sitting room. W. J. Colville gave the opening address in a most touching manner, descriptive of Mrs. Lord's work, showing her connection with modern Spiritualism from the cradle to the present hour, like golden threads running through the warp and woof of the entire fabric. Mrs. Lord, after making a brief address, which was listened to with intense interest, went down from the platform, and walking along the aisles, gave tests to those on either side, who were eagerly extending their hands, soliciting just a word from the loved immortals. The exercises were enlivened with excellent music by Rudolph King, W. J. Colville and Miss Eloise L. Fuller.

Mrs. F. O. Hyzer having decided to visit Vermont the coming summer, and wishing to continue her public labors, she will answer calls to lecture in the cities of New England from the first of May until the first of November. During the past winter Mrs. Hyzer has been lecturing in Baltimore, Md., where she has labored for many years, constantly widening her sphere of influence and circle of friends. She is an estimable lady and eloquent speaker, and should be kept constantly employed. Her address until further notice will be No. 6 First Street, Baltimore, Md.

Who Shall Decide When Doctors Disagree?

The question—"Who shall decide when doctor's disagree"—has never been answered to the satisfaction of all, and probably never will be.

In view of the failure of Gen. Grant's physicians to relieve him, there are those who calmly and serenely suggest that the prayer-cure be brought into requisition in his behalf.

A Foolish Knave, or a Knavish Fool—Which?

How the following letter came into our possession it is unnecessary to state, but we can vouch for its genuineness, and say that it is published without the consent of the party to whom it was written.

Dear friend John. I have just received the Paper Entitled "Father Columbia Printed at New York City That you sent me. I do so want your Book I want it full bad but I have not had good success and I have had to Make Every Cent go as far as I could.

Private Yours Frank T. Ripley

When it is remembered that Truesdell's book is an exposure of the tricks of dishonest mediums and of pseudo mediums, and that the author claims to have developed (!) some of these tricksters and to be an adept at simulating independent slate-writing; and that his claims and reputation in this line are widely known, the significance of Ripley's letter is at once apparent.

The Freedman.

Rev. R. H. Allen, D. D., corresponding missionary of the Presbyterian Board of Missions, lately preached in this city on "The Need of 7,000,000 Freedmen." He stated that in the field specially occupied by the board the colored population was increasing at the rate of five hundred souls per day.

and there are a few now in progress in Maryland, Virginia, Kentucky, Florida, Kansas and the Indian Territory. Out of the 7,000,000 population 1,300,000 were voters, and of that number over seventy-six per cent. can neither read nor write.

GENERAL ITEMS.

Judge E. S. Holbrook lectured last Sunday at Apollo Hall, 2730 State Street.

Mr. S. L. Hixon kindly remembers the poor fund by remitting \$2.50. He has our thanks. It is a worthy cause, and should be sustained.

Mrs. F. M. Remick Putnam, lately from Boston, has located at 569 West Adams St., Chicago. Her business card may be found in another column.

Dr. D. P. Kayner is now permanently located at 96 West Madison Street. He has long been known as a fine clairvoyant and successful practitioner.

Mr. and Mrs. Giles B. Stebbins of Detroit go East early in May to remain until August. Mr. S. will probably return in time for the Nomoka (Mich.) Camp meeting.

Mrs. S. F. DeWolf, and Dr. E. L. Lyon will speak before the People's Society of Spiritualists in Martine's Hall, Ada St., near Madison, at 3 o'clock, P. M., next Sunday.

Specimen copies of the JOURNAL will be sent free to any address; but when particular dates are asked for from among back numbers it will be necessary to remit five cents per copy, and where the date is more than a month old, ten cents per copy.

There are encouraging signs indicating that the traffic in mercantile Spiritualism at Boston has been overdone, and a more healthy, if less demonstrative, condition likely to ensue. The rest of the country, however, will do well to keep a sharp lookout for the vendors of doubtful and fraudulent stocks labelled "spirit."

"Mesmerism Clairvoyantly Examined," by Mrs. Sarah Cartwright, Detroit, is the views and experiences of a woman who has had a good practice in that city for fifteen years as a physician and clairvoyant.

The wedding of Mrs. Lavina Stratton, better known as Mrs. General Tom Thumb, and Count Primo Magri, took place April 6th, at the Church of the Holy Trinity, New York. The Church was crowded. The bride was attired in a dress of velvet frisee, in light shades of heliotrope, made with full square train, with corsage cut low back and front, with gloves and slippers to match.

Reader, do you want a paper which takes every available means to give you trustworthy information as to matters within its scope, which never misleads you nor advises you to spend money where the return is doubtful, which is always honest and frank with you? If you do, then manifest it by keeping your subscription paid in advance, and by aiding to extend its circulation among your acquaintances.

Dr. Horatio P. Gatchell, who died twenty years of infirm health, at Asheville, North Carolina, on the 25th of March, 1885, in the 71st year of his age, was one of the most eminent teachers and writers of the homeopathic school. With mind of remarkable acuteness and originality, he united a fearless and unbending love of truth.

Prof. Gatchell was one of the first to accept the system of Anthropology developed by Prof. Buchanan, of which he became an able exponent, and was led by the new philosophy into a cordial acceptance of the truths of Spiritualism in a scientific and critical spirit, so far as they were established by careful investigation.

The eleventh annual meeting of the Central Woman's Christian Temperance Union of Chicago, will be held Thursday, April 16th, at First Methodist Church, corner of Clark and Washington Streets.

The Significance, Scope and Mission of Modern Spiritualism, an anniversary oration and poem, by Dr. Dean Clarke. The author sets forth some of the cardinal ideas of the Spiritual Philosophy in this pamphlet and it will be read with interest by those ordering it. Price 15 cents, for sale at this office.

The latest work from the gifted author, Warren Sumner Barlow, entitled Immortality Inherent in Nature, is just from the press and pronounced to be as interesting as any other poems from the same author.

It is asserted that a leading Mormon Bishop of Utah, has declared that the priesthood have concluded it would be cheaper to buy a Statehood for Utah than endure the annoyances polygamists are now being subjected to by the enforcement of the National law.

There are quite a large number of subscribers whose subscriptions are in arrears, who are perfectly able, with a little effort, to pay up and renew. The publisher continues the credit system to accommodate the public and not for his own benefit, and he feels that Spiritualists above all other people, should be just and pay their debts.

Mr. George Chainey lectured in Chicago last Sunday on his way to California. "This was by special invitation from the guides" of Mrs. Cora L. V. Scott-Hatch-Daniels-Tappan-Richmond, so we learn from her official organ.

The Spiritualists' Association of Providence, R. I., duly celebrated, the thirty-seventh anniversary of modern Spiritualism, at Blackstone Hall. The hall was well filled with ladies and gentlemen, and a season of pleasant introduction and social intercourse was indulged in.

The Mongolian can make a point occasionally. "You send millions of dollars to China to prepare her people for the Kingdom of Heaven, but you refuse them the Kingdom of the United States," was one of the comments of Guly Min, a Chinaman, who made a speech in San Francisco lately.

A New Doctor's Law Proposed in Michigan. Watch and Write the Legislature.

Under the present medical law in Michigan, the clairvoyants and magnetic healers, who have registered, can practice the healing art. Several bills are now before the State Legislature—both the Senate and the House—at Lansing, proposing a Board of Examiners, and not allowing magnetic healers or clairvoyants to practice.

To the Editor of the Religio-Philosophical Journal: Under the present medical law in Michigan, the clairvoyants and magnetic healers, who have registered, can practice the healing art. Several bills are now before the State Legislature—both the Senate and the House—at Lansing, proposing a Board of Examiners, and not allowing magnetic healers or clairvoyants to practice.

"Lieutenant Greely at Cape Sabine" is the title of an article which is to appear in the May Century, written by Ensign Harlow, of the relief expedition.

The "Fine Art Library," edited by J. C. L. Sparks, announced some time ago by Messrs. Cassell & Company as in course of preparation will be inaugurated in a few days by the publication of two volumes, "The English School of Painting," by Ernest Chesneau, translated by L. N. Etherington, with a preface by John Ruskin, and the "Flemish School of Painting," by Prof. A. J. Wauters, translated by Mrs. Henry Russell.

Notice to Subscribers.

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

Business Notices.

Hudson Tuttle lectures on subjects pertaining to general reform and the science of Spiritualism. Appeals funerals. Telegraphic address, Ceylon, O. P. O. address, Berlin Heights, Ohio.

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

If you have a listless, discouraged feeling, and get weary with but slight exertion, very likely your liver is torpid. Take Ayer's Pills and they will cure you.

Spiritual Meetings in Brooklyn and New York.

The Church of the New Spiritual Dispensation, Brooklyn, N. Y., holds Sunday services at 11 & Adelphi St., near Fulton, at 11 A. M. and 7:30 P. M. Sunday school at 2 and Conference at 8:30 P. M. Hon. A. H. Dingley, President; C. G. Claggett, Secretary. Mrs. J. T. Little from March to July. Prof. J. T. Little, Musical Director.

The Brooklyn Spiritual Conference meets at Everett Hall 258 Fulton Street, every Saturday evening at 8 o'clock. W. J. Cushing, President; Lewis Johnson, Vice-President. The Ladies Aid Society meets every Wednesday afternoon at three o'clock at 125 West 43rd Street, New York. The People's Spiritual Meeting of New York City, convenes every Sunday at 2:30 P. M. and 7:30 P. M. in Arcanum Hall, No. 57 West 25th St., corner Sixth Avenue.

Saratoga Springs, N. Y.

The First Society of Spiritualists at Saratoga Springs, N. Y., will hold Meetings every Sunday afternoon and evening at the Supreme Court Room, Town Hall; also on the first Monday and Tuesday evenings of each month, at which Mrs. Nellie J. T. Brigham will officiate. E. J. HULLING, Sec. H. J. HORN, Pres.

Kansas City, Mo.

The First Spiritual Society of Kansas City, Mo., meets every Sunday evening at 7:30 in Pythian Hall, corner 11th and Main Street, Dr. E. O. Granville, President; A. J. Colby, Secretary.

Chicago, Ill.

The People's Society of Spiritualists hold meetings every Sunday in Martin's Hall, 55 Ada Street, near Madison, at 3 P. M. D. F. TREPHRY, Secretary.

NO POISON IN THE PASTRY



Vanilla, Lemon, Orange, etc. Flavor Cakes, Creams, Puddings, etc., so delicately and so naturally as the fruit from which they are made. FOR STRENGTH AND TRUE FRUIT FLAVOR THEY STAND ALONE.

Price Baking Powder Co., Chicago, Ill.

Dr. Price's Cream Baking Powder

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FOR SALE BY GROCERS. WE MAKE BUT ONE QUALITY.

DR. PRICE'S SPECIAL FLAVORING EXTRACTS

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.

Advertisement for ELEGANT FLOWERS! featuring a large illustration of a flower and listing various flower seeds for sale at \$1.00 per dozen.

AN EXTRAORDINARY OFFER to all out of employment.

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

ASTHMA INSTANTLY relieved by using HAY FEVER, Sufferers of Hay-fever by mail. Free and Treatment FREE. E. C. POWERS, Des Moines, Iowa.

ELECTRIC Best Chart for cutting dress—sim-ple and easily used. For all persons. L. F. WALTON, St. Louis, Mo.

"THE CURRENT" CHICAGO. The grand literary and family Journal of our time.

BARLOW'S INDIGO BLUE. Its color is so bright and clear that it has been found to be superior to all other dyes.

WANTED—LADY AGENTS FOR "QUEEN'S PROTECTOR," a beautiful new dress—sim-ple and easily used.

MRS. F. M. REMICK PUTNAM is located at 569 Adams St. Will minister to those who need aid in healing the spirit.

LOVERS OF MUSIC by sending \$2 to the NATIONAL PUBLISHING CO., 20 EXCHANGE PLACE, NEW YORK.

Michigan State Association of Spiritualists & Liberalists.

CORPULENCY Recipe and notes how to harness the power of the mind.

SEEDS \$30.00 in Premiums to Growers of the Bouquet Garden.

SEEDS PLANTS In the West, every thing is tested and will prove satisfactory.

10% MONEY LOANED. I can invest for Eastern Capitalists on improved real estate in Victoria, British Columbia.

THE SOUL. (BY) ALEXANDER WILDE. Pamphlet form, price 15 cents.

THE MISSING LINK IN MODERN SPIRITUALISM.

THE BIBLE—Whence? What? CONTENTS: I.—Foundation of the "Authorized" Version of the New Testament.

Voices from the People.

AND INFORMATION ON VARIOUS SUBJECTS.

An Answer.

BY H. S. K.

"Is there a Devil," does some one say? How shall we answer him, yea or nay? For taking one, or another view, There is, and there isn't, both are true.

"Christian Science."

There is in Boston what I think may properly be termed the mind-cure epidemic. It has come up in the last few years, has taken quite extensive hold upon the popular mind, and is being vigorously taught and practiced as a science.

"The Missing Link."

"The Missing Link," by Mrs. Underhill, for which I sent to you some days since, I have read through. It is a charming book, and every Spiritualist should have it.

Haverhill and Vicinity—Anniversary Exercises.

To the Editor of the Religio-Philosophical Journal.

The 17th Anniversary of modern Spiritualism, under the auspices of the Ladies' Spiritual Aid Society, was observed at Brittan Hall, March 31st, 1885.

God sent his fingers upon earth, With songs of gladness and of mirth, That they might touch the hearts of men, And bring them back to heaven again.

MR. CHAIRMAN, LADIES AND GENTLEMEN:—I believe that it is well for each one to stop once in twelve months and ask himself the all-important question, "What have I done for the development of myself and the good of humanity during the past year?"

The last sentiment "In nature there are no disorders; her realm is filled with written and unwritten music; its power and worth is limitless," was responded to by George D. Jeffers, with harmonica solo and piano accompaniment.

Haverhill, Mass., April 2, 1885.

The 37th Anniversary in Lynn, Mass.

To the Editor of the Religio-Philosophical Journal.

The observance of the 37th anniversary of modern Spiritualism was held in Lynn, on Sunday, March 22nd, 1885.

An Important Inquiry.

To the Editor of the Religio-Philosophical Journal.

As editors are supposed to know every thing, we, the unphilosophical, ask questions. What I want to know is, are Joe Cook and the Rev. Dr. Phelps and the like, Spiritualists? If so, what kind are they?

Psychical Spiritualist Society.

To the Editor of the Religio-Philosophical Journal.

A few weeks since a number of eminent Spiritualists here formed a Psychical Spiritualist Society. Meetings are held every Sunday at the house of Rachel Walcott, who lectures. A circle is held every Wednesday evening at the parlors of Jas. W. Child.

Declaration of Principles of Psychical Spiritualist Society of Baltimore.

WHEREAS we desire to worship God according to the dictates of our own conscience and the knowledge within us, we do, therefore, declare that our object is not to tear down, overthrow or destroy institutions which have been founded on the Christian religion, and which have so long stood like index fingers upon the highways of Time, pointing humanity to the road that leads to eternal life and happiness.

Feeling that we have received only partial light in psychic and brain sciences, and will do more of them and acquire a better knowledge of ourselves—of our being, aims and end—of God and our relation to him and the universe—of our duties such to the other and to the brotherhood of man and the angels, we unite ourselves together under the name of "Psychical Spiritualist Society."

Anniversary Exercises in Milwaukee, Wisconsin.

To the Editor of the Religio-Philosophical Journal.

I have been requested to send to the JOURNAL a report of the anniversary exercises, and will do so to the best of my ability; but having just recovered from an attack of illness, I was unable to attend all the sessions, and shall have to quote from general opinion as to the success of the different speakers.

A Remarkable Dream.

To the Editor of the Religio-Philosophical Journal.

If my memory is not at fault as to dates, it was on or about October 1883, while on a business tour through Wisconsin, that I chanced to call on Mrs. Wm. Danforth, a farmer, with whom I had business, but whom I had never met before.

The Journal is open for replies from the reverend gentlemen.

To the Editor of the Religio-Philosophical Journal.

Several American telegraph operators have recently been offered good positions to go to Blam to work on the new telegraph line of that country. The pay is \$100 a month, and a comfortable transportation. The St. Joe Government, after a careful study, decided to adopt the American telegraph alphabet and instruments rather than the Continental or European method and pattern.

"Impending Conflicts in America."

To the Editor of the Religio-Philosophical Journal.

In the winter of 1878-9, Abram James was stopping with me in Cleveland, O. Among the incidents of his visit, were a number of communications pertaining to a "continent" that once existed in the Indian Ocean, and three messages relating to impending events in America. The last of these, given December 25th, 1878, is herewith sent for publication in the JOURNAL.

MESSAGE GIVEN THROUGH THE MEDIUMSHIP OF ABRAM JAMES.

I behold three clouds or forms of conflict impending over this country: 1. A contention between factions—financial, industrial, political, etc.; commencing in townships in the South, and in financial troubles in the Eastern cities.

Now I behold from all parts of the upper air, bright threads of light shining down over all the land, and reaching to the brain of human beings, and from which results a quickening into new life and power, and a response of holy aspiration.

3. And now as I look, I behold another cloud! darker than the others, spreading over the earth's surface. Beneath and within that pallid cloud I see great commotions, wailing and lamentation. I behold disease and death in many forms.

Upon the mountains I see great snow storms, in magnitude unheard of before. In the spring-time, the sudden melting of the snows are converted into a mighty rushing of waters and great devastation by floods. I see mighty hurricanes moving from the west and north-west, uprooting forests, devastating plantations and destroying towns in their path.

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The returns of the census taken in 1882 give the population of Russia in Europe as numbering 77,579,521, of whom 38,651,977 were males and 38,927,544 females, making with the Grand Duchy of Finland and other parts of the empire, a total of 102,000,000.

In the Tower of London are twenty-one specimens of shields, with a pistol attachment in the center, the weapon being a breech-loader, and slightly projecting, so that it would hardly be noticed by an enemy until it was discharged. All these shields were carried in former times as concealed weapons.

There are at least a dozen species of fishes having electric organs. The electric eel of South America waters is the most powerful of creatures, growing to a length of six feet, and provided with a pair of batteries containing some hundreds of minute cells copiously supplied with nerves, which exhibit phenomena the same as those produced by artificial batteries.

Block Island, nearly fifteen miles off the Rhode Island shore, is considered one of the quaintest ocean resorts on the American coast. It is a miniature world, in which the habits and customs are those of 150 years ago. The income of a resident physician in 1851 from medical attendance on the 1,400 inhabitants was \$235. Before quitting the island at the end of the year he told an islander that he had lost his own health in trying to work up a practice.

In South Carolina recently a man named Dean was riding in a wagon with the twelve-year-old son of a neighbor named Miller. An assassin named David Belton rode up behind on horseback and deliberately shot the man Dean in the wagon. The terrified child witnessed the murder and escaped owing to the speed of the frightened horse attached to the wagon. On an examination in court the child was asked if he knew what it was to take an oath; if he believed in God; if he had ever heard of the devil; if he went to church or Sunday-school. To all the questions he answered, "No, sir." Thereupon the innocent child was not permitted to testify against the murderer. On the other hand, the murderer does believe in God, has attended church and Sunday school, and was a church member. The case is a vivid illustration of the injustice and folly of the law which makes religious belief a test of the credibility of witnesses.—Detroit Free Press.

Notes and Extracts on Miscellaneous Subjects.

This season's orange crop in Florida is the largest ever known.

An eyeless chicken is on exhibition at New Orleans. A bullet travels a mile in three and two-sevenths seconds.

Making envelopes out of straw paper is a new and flourishing industry in Ireland. Fend'jeb is accurately written and pronounced Panjdah, and means "five villages."

A melon on a shrub is the latest fruit novelty reported from California. The Mormon Church has more missionaries than the American Board of Foreign Missions.

In a Saco mill a man recently sawed 40,190 feet of boards in one day, thus beating the record. The plant tree, says an authority, serves as a refuge for more than 400 species of insects.

Pine Indians are proving successful farmers on the Pyramid Reservation in Nevada. The ties and wood fuel used by the railroads of the United States, cost annually about \$25,000,000.

The largest vineyard in the world is in California, and contains between 3,000,000 and 4,000,000 vines. Ten-sevenths of all the voters in the United States are said to be engaged in farming pursuits.

Mexican soldiers are said to be of all shades of color, ranging from nearly a pure white to a perfect black. A Cincinnati gambler, who in his time had won and lost over \$300,000 died among the paupers the last day.

The authorities of Dalton, Ga., have prohibited marble playing upon the public thoroughfares of the town. The southern part of Africa has 70,000 tame ostriches, producing \$5,000,000 worth of feathers annually.

The Criminal Court of Douglas County, Oregon, complains that it has not had a case before it since this time last year. Swans have been known to live to the age of 300 years, and Currier thinks it probable that whales sometimes live 1,000 years.

In Paris a society was recently organized for the purpose of obliterating the word God from all the languages of the world. The prometer, an instrument in which heat is measured by the expansion of metals, will accurately measure heat up to 7,000 degrees.

South American etiquette, it is said, prohibits ladies from going shopping or upon the streets, even in day time, without escorts. About a hundred marriages between Christian and Chinese couples are reported as having taken place in the San Francisco Mission Chapel.

The moister climate known is in India, at Cherrapunjee, where over a small area the yearly fall of rain is more than 610 inches, or about 51 feet. A coal dealer suggests that a premium be offered to the housekeeper who can exhibit the largest pile of ashes collected during the winter and spring.

A Troy undertaking establishment was set on fire last week by the ignition of a match carried by sparrows into their nest under the cornice of the building. A two-year-old child in Macon, Ga., is exciting no little interest as a musical prodigy by her singing, and also the playing of her own accompaniment on the piano.

The Bible Church, of Salford, England, makes vegetarianism as well as teetotalism and total abstinence from tobacco an essential condition of its church membership. The Methodist Episcopal Church of San Francisco has raised \$6,000 toward an Episcopal residence, and hope soon to obtain sufficient for a handsome house for Bishop Fowler.

Coffee was first used as a beverage in Abyssinia, whence the custom was carried to Persia in 875, thence to Arabia and Egypt before the beginning of the fifteenth century. Louisiana is said to be the "worst whiskey scoured state in the South," having 5,380 retail liquor dealers, while Mississippi, with 200,000 more population, has but 931.

At the last official reception given by President Greve, of France, some young fashionables, who sought to introduce scandalous neckties for evening dress, were summarily ejected from the Elysee Palace. Protracted drought and extensive irrigation have reduced Tulare Lake in California, from a length of forty-two miles and a breadth of twenty-two miles to a length of twenty-two and a width of thirteen miles.

At Biggs, Cal., recently a baby was supposed to be dead and was laid out a week or two ago, but the mother did not agree with the attendants, and with a good deal of work the child was resuscitated and is still alive. A New Hampshire shoemaker, who was drawn to serve as a juror, and was thereby greatly inconvenienced, was committed suicide from no known reason other than the fact that he was called upon to serve in the above position.

The only goose ranch—a farm devoted to the breeding and care of geese—in this country is located on the eastern shore of Virginia, and covers nearly 3,000 acres. Its flocks number in the neighborhood of 5,000 birds.

The somewhat remarkable statement is made that the city of New York, covering only 27,000 acres, supplies to 2 1/2 per cent. of the population of the country 10 per cent. of all the water used for domestic purposes throughout the land.

Near Chickasawhatchee, Ga., says the Savannah News, a line of earthworms can still be seen which were thrown up by General Jackson (Old Hickory) as a protection against the Indians on his march to Florida through that section in 1818.

The returns of the census taken in 1882 give the population of Russia in Europe as numbering 77,579,521, of whom 38,651,977 were males and 38,927,544 females, making with the Grand Duchy of Finland and other parts of the empire, a total of 102,000,000.

In the Tower of London are twenty-one specimens of shields, with a pistol attachment in the center, the weapon being a breech-loader, and slightly projecting, so that it would hardly be noticed by an enemy until it was discharged. All these shields were carried in former times as concealed weapons.

The principal of a New York school for teaching deaf mute children to talk and understand what is said to them by watching the lips of the speaker, in a recent lecture delivered to show to what perfection the system had been carried had the lights lowered and had a deaf boy interpret his utterances by watching the shadows made on the wall by his lips.

There are at least a dozen species of fishes having electric organs. The electric eel of South America waters is the most powerful of creatures, growing to a length of six feet, and provided with a pair of batteries containing some hundreds of minute cells copiously supplied with nerves, which exhibit phenomena the same as those produced by artificial batteries.

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Anniversary Exercises in San Francisco.

(Reported by Wm. Emmette Coleman.) Sunday, March 29th, was devoted in San Francisco to the celebration of Spiritualism's advent. The exercises were many and varied, seven different meetings being held during the day, large audiences attending all.

METROPOLITAN TEMPLE.

At 11 A. M., after some excellent music by the organist and choir, Mr. W. E. Coleman addressed the audience on the "Comparison of the Christian and Spiritual Evidences of Man's Continued Existence." He was followed by Mrs. Addie L. Ballou, who in an interesting graphic manner outlined some of the blessings conferred upon mankind through the influence of Spiritualism.

Mrs. E. L. Watson closed the morning services in a brief address replete with pathos and deep emotion, thrilling every heart. In instance of the untruth of the assertion, that Spiritualism might do to live by, but would not answer to die by, she narrated her own experience the past week. One of her most joyous anticipations, in her journey East in May, has been that of meeting her dear mother again.

In the evening at eight, after the reading of a poem, written for the occasion, by Mrs. Addie L. Ballou, entitled "The Old and the New," contrasting the horrors of the world under ancient and medieval forms of thought with the innumerable blessings crowning the empire of man under the new truths of to-day and of the future, an anniversary address was delivered by Mrs. E. L. Watson upon "Spiritualism and its Relation to Religious Progress."

The Mediums' First Spiritual Association held its exercises at 2 P. M. in 32 O'Farrell St. Besides singing and instrumental music, addresses were made by President Lewis, W. C. R. Smith, John Arnoop, Mrs. Ellis, and J. Fair. In the evening a meeting was held at the Knights of the Red Branch Hall, conducted by George P. Colby.

Philosophers are now obliged to refer all the phenomena of the universe to the action of a substance occupying space, which communicates light, heat, electricity, and gravitation from one body to another, and mental emotion and imaginary ideas from one mind to another. This omniscient medium is called "the ether."

of advanced theology and of Spiritualism is one of welcome to every new idea, as they know that all truth must be harmonious. The lecturer closed with a poem portraying the condition of the world when Spiritualism and true religion should cover the earth.

At the close of the meeting, the chairman, Dr. Albert Morton, announced that Mr. George Chaney had been engaged to fill the vacuum occasioned by Mrs. Watson's visit East, and would lecture in the Temple, beginning with the first Sunday in May.

"The Progressive Spiritualists" held crowded meetings afternoon and evening at 35 Eddy St., H. C. Wilson presiding. The principal speaker in the afternoon was George P. Colby, a pleasing trance orator. Mr. Colby urged strongly the abandonment of the purely phenomenal plane in which many Spiritualists are content to abide, and the cultivation of the philosophical side of Spiritualism.

Mrs. Price read a poem on "The Land of the so-called Dead," and Mr. John Allen of Napa, delivered a few remarks contrasting the progress of Buddhism, Christianity and Mohammedanism during their first thirty-seven years with that of Spiritualism in the same period of time.

In the evening Mrs. E. F. McKinley delivered an inspirational discourse, treating of the advance made by Spiritualism in all parts of the world during the past year. The Society of Psychical Research has undertaken to unveil its mysteries by scientific methods and ten millions of believers a year ago have been much augmented.

CHILDREN'S PROGRESSIVE LYCEUM. Exercises in commemoration of the occasion were held in the Temple at 12:30 by the Children's Lyceum. The children all seemed bright and happy and entered into the performance of the varied and attractive programme with zest and enthusiasm.

MISCELLANEOUS MEETING. The Mediums' First Spiritual Association held its exercises at 2 P. M. in 32 O'Farrell St. Besides singing and instrumental music, addresses were made by President Lewis, W. C. R. Smith, John Arnoop, Mrs. Ellis, and J. Fair.

Idealism and Natural Realism Reconciled Regarding Matter and Sense-perception. Revised and Amplified from Original Essays by the author.

BY EDWARD R. KNOWLES, PH. D., LL. D.

Philosophers are now obliged to refer all the phenomena of the universe to the action of a substance occupying space, which communicates light, heat, electricity, and gravitation from one body to another, and mental emotion and imaginary ideas from one mind to another. This omniscient medium is called "the ether."

based his law. If a single phenomenon could be pointed out which the ether is proved incompetent to explain, we should have to give it up; but no such phenomenon has ever been pointed out. It is, therefore, at least as certain that space is filled with a medium by means of which suns and stars diffuse their radiant power as that it is traversed by that force which holds, not only our planetary system, but the immeasurable heavens themselves in its grasp.

To other modifications of ethereal action are referable muscular motion, sensation, and all the other phenomena of the material universe. Says J. Stanley Grimes:

"Light cannot penetrate boards and stone walls, but magnetic force can do so; for a magnet affects iron-filings through such obstacles, almost as if there was nothing in the way; and so also does gravitation. It is plain that if we could perceive through the medium of this magnetic force instead of light, we could see through boards and walls as easily as the magnet operates through them; for the magnet operates in the dark just as well as in the light. We must conclude, therefore, from the great number of facts which we have upon this subject, that there is a motion of ethereal matter from light, by means of which the force of gravitation is communicated; and another modification of ethereal motion, by means of which magnetism penetrates through opaque bodies. It, therefore, requires no stretch of the imagination to admit a modification of ethereal force which affects the brain and its organs, and produces consciousness and clairvoyance in a subject who is, by the process of ethereal induction, brought into communication with it.

"It seems to me, that there cannot be a doubt in the mind of a philosopher who examines the subject carefully, that there is a peculiar form or modification of ethereal force, which has, with some propriety, been denominated Animal Magnetism, and which is concerned in producing all the phenomena of animal life, and all the wonders of Etheropathy and Mesmerism. We seem forced to this conclusion as the only one which will account for facts which we are not able to controvert."

It is well known that orators often exercise a so-called magnetic influence over their hearers. It has been proved that mesmeric susceptibility is owing neither to the imagination, nor the credulity, nor the nervousness of the subject, and that when a subject is completely in a state of etheropathic sympathy, produced by induction, ideas can be communicated from the mind of the operator to that of the subject, and the subject made to act by the mere silent will of the operator; without any indication being given to the subject by the word, look, or act of any one as to what the operator has in mind.

And I have felt A presence that disturbs me with the joy Of elevated thoughts, a sense sublime Of something far more deeply interused, Whose dwelling is the light of setting suns, And the round ocean, and the living air, And the blue sky, and in the mind of man; A motion and a spirit, that impels All thinking things, all objects of all thought, And rolls through all things."

The idea that the will of man can direct ethereal action in such a way as to produce etheropathy or mesmerism is perfectly consistent with the nature of the will. In the case of the electric eel, we have an instance of the will directing electricity in such a way as to paralyze the limbs of animals at a great distance, and even to produce death.

If, then, the electric eel can habitually and instinctively direct by its will one modification of ethereal action, it is reasonable to suppose that the will of man can direct another. In view of the facts herein already adduced, the only way whereby to account for certain incontrovertible facts is to refer matter, as well as light, electricity, etc., to the immaterial substance called the ether. All the difficulties with which philosophers now meet in explaining various phenomena by the action of the ether, arise from their not explaining the very existence of matter by ethereal action.

"That which truly is, or essence," is the proper meaning of substance. Substance is "the ultimate point in analyzing the complex idea of any object. Accident denotes all those ideas which the analysis excludes as not belonging to the mere being or nature of the object."

The substance of all matter is the ether, this "creating and informing spirit, which is with us and not of us." The accidents of any object are its peculiar modifications of ethereal action.

The ether acts in space, directed and compelled in its action by the Divine Will. There are:

- 1. Simple modifications of ethereal action. 2. Combinations of such modifications. The accidents of objects are constantly sustained by the Divine Will in accordance with fixed and permanent laws. This theory explains the phenomena of matter by the action of the ether; but it teaches neither that the ultimate reason of all movement is a force primitively communicated at creation, a force which is everywhere present in all bodies, but differently limited; nor that any such force is inherent in the ether, nor yet that force is transmitted through the ether; but that the Divine Will constantly sustains by sympathetic induction all the modifications of ethereal action which constitute matter.

At any point in space the ether is constantly governed by the Divine Will in such a way that an object there situated has a real existence there, whether any one is there to perceive it or not, its real existence being a combination of certain modifications of ethereal action; and the same object is presented to every spirit who happens to come or be brought into communication with that point in space, this presentation being governed by fixed laws, and any one who has already perceived a particular object knows that upon going again to the place where it is, the same object will be perceived by him, i. e., the same combination of modifications of ethereal action will be communicated to his soul by means of this same ether as a medium and by certain other modifications, and combinations of modifications, of ethereal action.

Our perception, therefore, of real ideas or material objects is the result of the action of the Divine Will on our minds, and the Eternal Spirit constantly sustains and presents these real ideas for the contemplation of created spirits, but they exist out of the minds which perceive them.

This theory does not merge the creature in the Creator; and does not make God the agent or power in everything that is done, and thereby lead us to the same point with Hume, viz.: that the mind is but a mere series of impressions, and that we can have no knowledge of it.

For the Religio-Philosophical Journal The Lesson of Shams.

BY HUDSON TUTTLE.

Sad heart in the valley of humiliation, because your idol is broken and the enshrined god revealed as basely human, was it your fault? Is it your fault that the illusion made a demi-god of a weak, fallible mortal? The great and true man stands for principles as their embodiment and exponent, but what does the concealed victim of passion represent? He may have been an anointed teacher through whose lips the angels of heaven sang harmoniously—now reagent to the overshadowing divinity, his character is presented in dark shades against the shining background.

What is an individual that we should pause in our endeavor, to analyze his motives or pass judgment on his shortcomings? The victim judges himself, and falls out of the ranks he has led; falls into imbecility, into inanity, into nothingness so far as leadership is concerned, and fully bears the penalty nature, insatiated in her savage mood, enforces.

If the individual became a part of the truth he advocated, and that truth was responsible for his conduct of life, then truly he might mourn, and the affliction would be worldwide. But the truth is propped by no man or number of men; when once given expression, it is the common property of mankind. The grandeur of the truth he utters may fall like a raiment on its exponent, to fall off at length, like the lion's skin, revealing a nameless creature whom the Creator must have made as a joke, and benevolently fostered out of pity for its ugliness. What then? Shall we bow in the dust and shed bitter tears? Shall we lose faith in righteousness, and question the supremacy of justice? Was it the truth or its exponent we entertained? If the latter, the lesson is priceless.

We have set up an oracle; the light of the morning has touched its brow, as of Memnon, and its lips have uttered sentences of divine sweetness, which have gone to our hearts, and our spiritual horizon has broadened infinitely beyond its former reach. Now we bow to the oracle instead of the light, and as we bow it is changed to a gibbering satyr, and the light falling on his wrinkled brow, his words no longer sweet with the melody of love, he shrieks with passion stirred to its hideous depths. The lesson is ours: Call no man master; accept no leadership; expect not perfection in the wisest or the best. Bow only to the light of the truth; that will remain, that is steadfast, that is a staff which never falls of support. Individuals are as foot balls. They may rise or sink as foam-balls on the tide, what matters it?

The individual may be of infinite consequence to himself, and his conceit stretch up to the ordering of changes in the laws of the universe; yet human history ran on be-

fore his birth, and will go on after the brief pendulum swing of his life is done. The stars shine to-night, the sun will rise to-morrow; the problem of events moves forward toward solution, and the splurges of froth the individual mistook for a cataclysm leave no trace. In the old tale, when the pea-leaf fell on chicken-diddle, he thought the whole sky had come down, but his wise mother told him not to fear, it was the tiniest leaf; and may a bewildered "reformer" be thought the social fabric heaving with an earthquake, when it has only the ziddiness of his own softening brain.

We must be just. We can renounce the renegade to duty, the traitor to friendship, the traducer of our belief, the defamer of principles dear to us, and the Judas who betrays our cause to scoffs and sneers, and yet hold fast to all that he may have uttered that is true.

We can afford to be generous, pitying the wrongdoer, while we execrate the wrong. As there is no vicarious atonement for us; as we must work out our own salvation, we cannot become a vicarious sacrifice for any one else. We are for ourselves and ourselves only.

In the Alienist and Neurologist, Dr. Hughes gives a curious instance of the beneficial effects which brain excitement may have in warding off disease. He says that "during the week of the great St. Louis fire in 1849, the ravages of cholera, which up to that event had reached a mortality of over 200 a day, out of a population of fifty thousand, almost entirely ceased, so stimulating and invigorating was the excitement of that week to the brains and nervous systems of the people; and the physical exaltation inseparable from the sudden necessity thrown upon so many business men for repairing the sudden damage and re-establishing their abruptly interrupted business."



TO keep the pores open, the oil glands and tubes active, and thus furnish an outlet for impurities in the perspiration and blood which cause humilitating blotches, itching humors, blackheads, and minor skin blemishes; to cleanse, whiten, and beautify the skin, remove tan freckles, sunburn, and oily matter; to keep the hands soft, white, and free from chaps and roughness, prevent scaldous skin and scald diseases, and provide an exquisite skin beautifier and toilet, bath, and nursery sanative, redolent with delicious flower odors and CUTICURA, healing balsams, is the special duty of the CUTICURA SOAP. CUTICURA and CUTICURA SOAP, the great skin cures and beautifiers, and CUTICURA RESOLVENT, the new Blood Purifier cure every form of Skin and Blood Diseases, from Pimples to Scrofula. Sold everywhere. Price, CUTICURA, 50 C. SOAP, 25 C. RESOLVENT, \$1.00. POTTER DRUG AND CHEMICAL CO., BOSTON.

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