

# RELIGIO PHILOSOPHICAL JOURNAL

HARMONIAL PHILOSOPHY

THE ARTS AND SCIENCES, LITERATURE

DEVOTED TO SPIRITUAL PHILOSOPHY

ROMANCE AND GENERAL REFORM.

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

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

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For the Religio-Philosophical Journal.

## IN MEMORY

FLORUS BEARDSLEY PLIMPTON.

"Broken but Unbent."

Born in Palmyra, Portage Co., Ohio, September 4th, 1830.—Educated in the University of Free Thought and Intellectual Skepticism, until Sept. 5th, 1872.—Became a Convert to Phenomenal Spiritualism, Sept. 5th, 1872.—Died a Philosophical Spiritualist in Cincinnati, April 22nd, 1886.—Remains cremated, by his direction, to show his condemnation of "fashionable sepulture, and the superstitious creed of a physical resurrection, at Lancaster, Pa., April 25th, 1886.

BY DR. N. B. WOLFE.  
(Author of "Strangling Facts," etc.)

On the 30th of August, 1872, the writer published in the Cincinnati Commercial an advertisement of the following import:

TO WHOM IT MAY CONCERN.

### SPIRIT PHENOMENA IN CINCINNATI.

I will give, free of charge, an opportunity to a limited number of interested intelligent men and women to witness spirit phenomena of an extraordinary character, now occurring in my house, 145 Smith Street, Cincinnati, in the presence of

MRS. MARY J. HOLLIS.

on condition, that they will, individually or collectively, make a full and impartial statement of what they see and hear for publication, and attach their names to the same.

As a special inducement to accept this offer, I promised those who would, that the so-called dead would show their faces; would speak in audible tones, and would write messages to their friends with their spirit hands.

A number of well known persons accepted this invitation, among whom was the great-hearted and learned Rabbi Max Lillenthal, Hon. William Curry, Mr. Florus B. Plimpton, Col. Donn Platt, Rev. Thomas Vickers, Hon. Frederick Hauser, and others less known to the public.

Personal invitations were extended to Archbishop Purcell, Father Edward, E. D. Mansfield, Bishops Kingsley and Clark, Murat Halstead, Hon. J. J. Farren, Hon. Charles Reemelin and Rev. Granville Moody. Of these nine representative men, not one accepted the invitation, nor did they complain of the terms. Five of them marked with a \* have gone to the Spirit-world. Of those remaining in the form, Charles Reemelin alone gave his reason for not investigating spirit phenomena, by exclaiming:

"What is the use of talking about 'spirits' when there ain't any spirits?"

Mr. Plimpton came as the representative of the Cincinnati Commercial, more as a news gatherer for the paper than as an interested investigator of the phenomena. He had secret instructions from Mr. Halstead, who gave to the paper its policy and politics, to "blow it up and put an end to the damned humbuggery."

With his brain charged with Commercial dynamite, Plimpton rang my door bell on the 5th of September, 1872. I answered the call, and for the first time, met him face to face.

"I want to see Dr. Wolfe," he said.

"I am he. Who are you?" I inquired.

"Plimpton of the Commercial," he rejoined.

"I came in response to your invitation, to see the faces of the dead, to hear them talk, and to receive a written message from my ancestors."

"You have come to the right place, Mr. Plimpton," said I. "Come in. You shall be a good witness to bear testimony to these 'Startling Facts.'"

I was not slow in penetrating the insincerity of this man's announced purpose. He came to frolic as a plebeian, and his little

\* Dead.

speech was aimed at me. He removed his hat and coat, and sat down to stay awhile, which I encouraged him to do. He took a deliberate survey of his surroundings and then gave me a close inspection in order to see if there were any symptoms of insanity in my general make up. Having satisfied himself he began to spread over me with the views of William Huxley, John Stewart Mill, Herbert Spencer, Darwin and others who had written floridly against common sense. I broke in, in turn, by saying:

"Mr. Plimpton, a ploughman who discovers a truth, and from a fact deduces a scientific principle, is as good authority to me, as if his name was Huxley, Spencer or any other. Let him but add to the commonwealth of mind, the discovery of a new fact, and he becomes a benefactor to his race. I did not invite you here to engage in wordy controversy, but simply to bear testimony to facts, which will give a new direction to the thinking faculties of mankind."

Like most newspaper men, Mr. Plimpton was slightly afflicted with "big head." He was impatient of contradiction, and on a familiar track, in horseman phrase, was a "high stepper." He became a trifle "mettle some" over my observations. To avoid a collision I called Mrs. Hollis to the parlor, and formally introduced them to each other. This was a happy diversion, and we got down to business.

Mrs. Hollis consented to give Mr. Plimpton a slate-writing séance at once. So then and there, I brought to him the small table without drawers or compartments of any kind, and put it upside down on his lap for examination. Having finished his inspection, he pronounced it all right. I then gave him a lady's woolen shawl to look at. This he also found to be all right. "Now," I said, "we are ready for business. Put the shawl over the table, and Mrs. Hollis will hold the slate under it in the dark."

"But, Doctor, why do you want the slate in a dark place?" he asked.

"So that it may be out of the light!" I replied.

"But!"

"Now, Mr. Plimpton, please stop butting until you find something to butt at!"

He now informed Mrs. Hollis that he had brought his own slate, and gave it to her with a grin of triumph which said as plainly as a grin could say, "I've got you, Mrs. Hollis. You can't play any of your prepared slate business on me. Now let your spirit writing come forth, or confess yourself a fraud, and Dr. Wolfe, too!"

Mrs. Hollis took his slate in her right hand, and held it under the table. Her left hand remained exposed on her lap.

I said, "Mr. Plimpton, do you expect to get a letter from any of your friends on that slate?"

"No, sir, I do not," he replied, "nor from anybody else."

"What would you say if a letter would come?" I asked.

"It will be time enough to cook the hare when you catch him," he rejoined.

"They are writing!" said Mrs. Hollis; and sure enough, the scratch of the pencil on the slate could be distinctly heard several feet away. When the writing stopped, Mrs. Hollis withdrew the slate, and looking at the address, said:

"It is for you, Mr. Plimpton!"

He read it carefully two or three times over, and then he would go back again, and fix his attention on some part of the writing which seemed to be of more interest to him than the other. Finally he handed the slate to me, and said: "This is very strange! I don't know what to think of it! It is most wonderful!" The words of the communication were as follows:

"Dear, dear brother Florus. I am so happy, so happy to meet you. Dear brother, I

am not blind now. Mother is helping me to write. She loves you and father, dear brother. We love you both and come to tell you we live. Dear brother, dear Florus, we are so happy, so happy, darling brother, to meet you. We are often near you, dear brother. Good by. Your sister, MARY DEAR.

After I had read the letter, I asked, "Is your name Florus?"

"It is!" he replied.

"Had you a sister Mary?" I asked again.

"I had a sister by that name, but she has been dead ten years."

"Was she blind?"

"She was!"

"In general terms, Mr. Plimpton," I said, "are the statements written on the slate, true or false? Do the expressions, I mean, characterize your sister?"

"A most affectionate nature she had. She was very fond of me, and always indulged in warm expressions of love. She would write just that way."

"Then you think your sister wrote that letter?"

"It is very like her style!"

"Do you think Mrs. Hollis wrote it?"

"No, I do not; she could not; it is impossible that she should have done it."

"Do you think I did it?"

"Oh! no! You did not sit near the table."

"Well, then, who did write it? Give us your thought."

"I don't know. It is very strange."

"Well, Mr. Plimpton, I don't know who writes these letters, but hundreds are written just in the same way you saw this. If you wish me to assist you to discover the source of this strange power, I will do it to the best of my ability. For this purpose I would like you to feel free to come here whenever you wish, stay as long as you please, and scrutinize every phenomenon as closely as you can. If there is deception in this thing, I would rather uncover than conceal it. You and I are free men. We have got the motive to deceive that those have, who are fettered with the vile slange of Church and State."

After Mr. Plimpton had made a diligent investigation of the different phases of spirit phenomena, he printed the following in the editorial columns of the Commercial:

### THE BORDER LAND.

AN EXPERIENCE WITH THE SPIRITS.

"It was a condition of the séance, which I was invited to attend at the house of Dr. N. B. Wolfe, No. 145 Smith Street, that I should make faithful report of what I saw and heard, or—if it better please the reader—what I seemed to see and hear; what, if any thing, was failure, and what, if any thing, success. Mrs. Mary J. Hollis, of Louisville, Kentucky, an unprofessional medium, but notable for the extraordinary character of the manifestations made through her, was the temporary guest of Dr. Wolfe.

"It is the purpose of this writing to fulfill that condition. It is proper, however, to say at the outset, that spiritual terms and phraseology will be used by the writer as simply convenient, and to add, personally, that in this capacity of a reporter he records only witnessed phenomena, indifferent whether they help or hurt the cause of Spiritualism. In that capacity, he has no theories to advance, no opinions to state, no conclusions to publish. He has but one duty to perform: to report proceedings, as he would, if detailed, those of a convention, mass-meeting, or any public affair.

SLATE-WRITING.

"The first sitting took place on the 5th of September, and commenced at nine o'clock A. M."

I have already given the first experience Mr. Plimpton had with slate-writing. He would have published this himself, but the subject matter being of such a delicate nature and so purely personal, that he shrank from reporting it, and gave that which appears in "Startling Facts" instead.—He has frequently expressed his regret for having done this, as it was that letter of his sister, which first led him to believe that the dead could write to their living friends to comfort and advise them. The remainder of Mr. Plimpton's published report will now follow in order, without the change of a word.

### MR. PLIMPTON'S EXPERIENCES AS RELATED BY HIMSELF.

The cabinet, as it is called, is on the second floor of a brick building, in the rear of the dwelling house. It is in a small middle-room, between what appeared to be two consulting-offices, with doors opening into each, and transoms above them admitting enough light to read coarse print, or to see local color: A carpet on the floor, a book-case, three or four chairs, a small stand, upon which was a Swiss music-box, constituted the furnishing. The cabinet was on the wall side of the room. A space, about the size of an ordinary clothes-closet, had been partitioned off, from the ceiling to the floor. The door opening into it was peculiar only in having an aperture something higher than a man's head cut into it. This aperture was round, and perhaps twelve inches in diameter. A curtain of dark cloth, falling on the inside of the door when closed, shut out the light from the cabinet. A few inches below the aperture, and on the outside of the door when shut, was a plain wooden shelf, on which were placed a slate and small pencil.

I carefully examined this contrivance, sounding the wall. The brick wall of the building formed the one side, the board partitions the opposite side and the ends. With the exception of a strip of carpet on the floor and a wooden chair, it was absolutely bare. Not a nail or a nail-hole was visible, nor was it possible that there were traps or concealed openings, doors, panels, or other pantomime contrivances about it.

The palm of Mrs. Hollis's right-hand was deeply marked, in my presence, with burnt-cork. As I vacated the cabinet, she entered, closing the door after her. I had hardly time to cross the floor and take a seat by the side of Dr. Wolfe, who had wound up and set the music-box in play, when an open hand appeared at the aperture, the palm towards us; it moved twice slowly from right to left, and disappeared. Other hands followed with like demonstrations. Presently another presented itself, palm open towards us, then turning slowly down, groped over the slate on the shelf below, and, finding the pencil, began to write, holding it between the thumb and forefinger. The writing occupied a full minute, and the hand was visible quite another. Elevating the pencil some inches, it was let fall on the slate, producing the same rolling sound I had heard during the slate-writing séance. Again displaying the open palm, the hand was withdrawn. The messages purported to be from a sister, long an invalid, who died some years ago, and was couched in phrases of affection such as she frequently used during her life-time.

Some time now elapsed. The music-box continued to play. The eye, accustomed to the half-light of the room, easily took in all objects. The local color of the paper on the wall, the figures in the carpet and its texture, were readily perceived. I was informed that the spirits preferred this softened light for cabinet materializations. Soon after, an apparition—at first indistinct, then brighter and more defined—appeared at the aperture. It was a female face; but it was known neither to the doctor nor myself.

Again some time elapsed, and another face appeared, but so dim that we were only able to make out the outlines of a man's face. "You must do better—than that," said I, "if you want to be recognized." Two other efforts were made, the last so successful that I involuntarily exclaimed, "Potter!" and instantly a role of sharp knockings, while the face was still visible, sounded along the partition. When the face disappeared, the knocks were rapidly repeated with intense emphasis. The face was life-size, had the compact full forehead, the hair brushed away from it after the manner in which Mr. Potter wore it. The mixture of gray in the hair and chin-whiskers were visible. Dr. Wolfe did not recognize it till the name was mentioned. This manifestation lasted three minutes.

Presently another face appeared. "Who is that?" said Dr. Wolfe. "It is a woman, wearing a cap," he added. I thought of all the grandmothers and aunts I had known. There appeared to be great difficulty in the materialization of this face. Three or four times it appeared, but was told it could not be made out. Again it came forward. What the doctor had mistaken for a cap was the hair, combed down over a very high forehead, and drawn plainly over the tips of the ears. The large, serene blue eyes, the oval of the face, the retreating chin, the languid expression about the mouth, the light color of the hair, were unmistakable characteristics of the face of an invalid sister who died ten years ago in the northern part of Ohio, who was never in Cincinnati, and of whom no picture is in existence, except an old faded daguerrotype, taken, perhaps, six or seven years ago. The peculiar mode of wearing the hair was due to protracted illness; it was put up in the readiest way an invalid could do it with comfort to herself.

A hand again appeared, took up the pencil, and wrote. It was a communication purport-

ing to be from my sister. Two other messages were written by the same hand. The last time it appeared, after writing and dropping the pencil, it was suddenly projected into the air, high above and forward of the aperture in the door, displaying the forearm bare to the elbow, and so sharply clear and tangible that the modeling and veining of the arm were distinctly seen. It was so unanticipated that I confess to have been startled. I had been prepared to see hands and faces, but this was a sensation. Swinging to one side and the other for the space of thirty seconds, it was withdrawn.

A rap on the wall indicated the conclusion of the séance. Mrs. Hollis came out. The black spot in the palm of her right-hand was unaltered. In every instance the right-hand had been shown, with open palm, to show us it was not marked. The cabinet was as it had appeared before the sitting.

I had abundant leisure to observe these apparitions. The hand and arm could not have been those of Mrs. Hollis. The fingers were long and delicate, the arm fair in shape, but slender; the texture was that of a woman's arm; Mrs. Hollis is not, and the modeling was that of a girl's rather than a woman's arm. Hands were shown much smaller than the medium's. By no possibility could they have been hers, and there was about them what seemed to me a soft flimsiness, as distinguishable from a living hand, as to the eye the outline of a distant snow-capped mountain is distinguishable from the fleecy, sun-flushed clouds which surround it, and through the rifts of which the snowy summit is revealed. It seems to me, also; that there was a constant effort, especially in the case of faces, to maintain the status of materialization, as if the tendency were to dissolve and "melt into thin air." At moments when the materialization was most perfect, there was a curious glow upon the face, not destroying, but rather heightening, the effect of local color in the hair, eyes, and skin.

I have thus endeavored to state plainly what I saw, or supposed I saw, and to give the reader as clear and intelligible an idea of the phenomena as it is possible for me to convey.

### THE DARK CIRCLE—A SPIRIT INTERVIEWED.

There are three forms of manifestation through this medium: slate writing, materialization of forms, and vocalization. The last, and said to be the most difficult, takes place in a room from which all light is absolutely excluded.

The dark circle was appointed for the evening of the same day. [For the sake of clearness of statement Mr. Plimpton makes these reports as if the phenomena described had occurred all in the same day, whereas they are the collective experiences of a dozen sances, held in four or five consecutive mornings, noons and nights.—N. B. W.] It was given in a sleeping-room on the third floor of the dwelling-house. Bed-quilts were tacked over the two windows. Four chairs were placed against the wall, between a bed, over which a mosquito-bar was drawn, and a wardrobe containing a lady's dresses. Upon the dressing-bureau was the music-box. An ordinary speaking-trumpet of tin stood by the door; a chair was placed in the center of the room. Dr. Wolfe, myself, and two ladies occupied the chairs by the wall, and the medium that in the center of the room, about eight feet from us.

The night was intensely hot for the season, and this room under the roof, from which the air as well as the light was excluded, was oppressively close. The fans, with which all were supplied, were kept in unceasing agitation. I could hear that of the medium whenever, during the sitting, there was a moment of silence.

A conversation was kept up between Mrs. Hollis and all of us while awaiting some manifestation. Presently there was thumping and pounding on the floor in various parts of the room, sometimes unpleasantly near, suggesting the propriety of taking care of tender corns. It ceased, and now voices were heard in the room singing snatches of the opera-airs which the music box was playing, and in remarkably good pitch and time. They were not the voices of the persons about me, I knew. They did not come from the direction of Mrs. Hollis's chair, and they seemed to proceed from a source much higher than her head, and to float about the room. It was an unwelcome sound, unless a language unfamiliar to us was used.

The music-box having exhausted itself, there was a hoarse vocal effort at speaking, but not clear to my ear. Then an infantile voice was heard, which Dr. Wolfe recognized as that of a child who had died at six. At his request, she sang a verse of the song, "I want to be an angel," in company with him. It was a child's voice, unmistakably, in its limited vocal power and range, immature tone and accent and articulation of words, and very near to us.

Again the hoarse voice, as of a man speaking through a trumpet, was heard. It announced the presence of James Nolan. He was described as materialized, speaking through the trumpet, which he held in his materialized hand, and as visible to the medium, who also described several spirits standing by us.

This communicative gentleman, after an introduction to the strangers of the party, and a familiar "How are you, this evening?" to Dr. Wolfe and the medium, undertook to explain some of the mysteries of spirit manifestation. For the space of an hour he was pretty smartly pilled with questions by all of us, the medium not infrequently joining in the discussion with him. I was in no posi-

(Continued on Eighth Page.)

JUDGE HOLBROOK IN TEXAS.

His Views Concerning the Scientific Basis of Spiritualism.

To the Editor of the Religio-Philosophical Journal:

It is now Sunday, the 25th of April, and I write you from a place called Mineral Wells, in Texas, a few miles north of the South Pacific Railroad. I have just come and shall soon go, having done my errand; but likely to return again later on. It is a new place and small, taking its name from the waters which are vialted by those in search of health, especially those afflicted with rheumatism, and bids fair to become a place of renown in that line.

Now, Mr. Editor, if I were writing for a secular newspaper and for readers whose chief thought was on temporal affairs, I might tell you and them how I had been 300 miles southwest of here among the ranchmen, and what I have seen and suffered; how poor the land seems to an Illinoisian; how pinched by drought (next to no rain for ten months); how burning the sun; how fierce the winds (oh my eyes); how hard the stage rides of 100 miles a day; what the character of the people, the southern poor whites and the Mexicans, and how the northerners have possessed portions of the land (and I guess getting sick of it, too); and their prospects for the future, etc., etc.; but as you and they care more for spiritual matters, I will come directly to the theme that I had just touched upon in my last Louisville letter—

THE SCIENTIFIC BASIS OF SPIRITUALISM.

If I should undertake, or should be tempted to hobbyize, any one thing it would be this; for one reason, because I hold it to be our central truth to which all others should be bound; and also for the personal and practical reason that I think it is greatly neglected by a great many. Yes, as I look over the spiritualistic field, I consider that almost everywhere this feature has too little prominence. For what is that which distinguishes our religion from every other except this, that ours is scientific? We have proof; we have demonstration; we have a multitude of facts that come and are duplicated and are multiplied day by day; at our call, beneath our manipulation, and according to law, to which we can appeal, and extend our knowledge; we have induction; we have inference; and as an ultimate, a theory and a philosophy, I say these *contradistinguish our system from every other*. Science, what we know by good proof, is our new phase. This is the new spring out of which our religion flows. This is our corner stone on which we build. This is the chief pillar as well, and I reckon it will be our capstone, too. It will, it must, if we succeed.

SCIENCE, AND DON'T YOU FORGET IT.

Whereas, the other religions are built upon faith, not upon what is proved to be true by reliable evidence, but what is conjectured, fancied, hoped, wondered, feared, not yet what men have known something, but that knowledge has been so weak, so ghostlike, that it could not maintain an individuality, in the presence of such a mass of conjecture. As thinking, reasoning, independent beings, we are bound to accept what we know by proof to our senses, and our well informed judgments, as against all that we do not know, or is not proved to us by the same methods. This means—

SCIENCE AS AGAINST CONJECTURE.

Imagination, myth, faith, or what not. Now any other religion not based on science, what is its standing, what is its right to be, in the presence of Spiritualism, a scientific religion? At least it must take a back seat. Thus whatever science reveals as true, must be taken as true as against mere conjecture, or even anything that has some support, if the proof is less reliable. Many speak of Christian Spiritualism and call themselves Christian Spiritualists. What is meant by the term Christian in this connection, on a close definition, I may not understand. I have no use for it myself and I feel that the use of it tends to mislead and to belittle our true Spiritualism; and certainly if Christianity is the leading thought, or the equal thought even, and Spiritualism but auxiliary, or subsidiary to it.

CHRISTIANITY AS A SCIENCE

can't prove itself to-day—certainly not as a whole—not as a scheme—not as a system; and scarcely as to any of its parts. History at its best is scarcely a science to us; the historical Jesus of the Christians, with all their pretences to inspiration cannot be made a matter of knowledge to us. Surely not a matter of knowledge; that is plain; but not a matter of historical proof with such confirmations as other histories that we receive, and receive with doubts, too; that history does not furnish reasonable proof to the hitherto unbeliever so as to produce a change of mind. We do not know that Matthew, Mark, Luke and John became historians of what they knew. On the contrary, there is a cloud over all, and the best evidence is that these so-called gospels that we have now, were not in existence before about A. D. 180. We are left to conjecture. We have some gospels called apocryphal now, and we guess, aided by history, that these were the earliest; and out of these grew, by additions and interpolations under irresponsible hands, what we have to-day—surely there is nothing in them.

TO SET UP AGAINST SCIENCE

scarcely anything in aid of science. Now this would be true of Christianity if it taught nothing new, nor strange, nor extraordinary unnatural things. But teaching matters at war with nature and common sense miracles and wonders unknown before or since, and some principles contrary to nature, so much the stronger proof is required; and so much the more does it fall of attaining the position of science. What then are

THE RELATIVE POSITIONS,

as a matter of right of Spiritualism and Christianity when they meet; what is it but that Spiritualism shall have the superior, if not the sole place? I make these remarks, Mr. Editor, because I see, or I think I see, among many so strong a disposition to give Christianity the superior place, or at least the equal place. Perhaps this is not intended, for we will bear in mind the great power of the past, conservatism; how difficult it is for anything new to emerge and stand alone, however good and strong it is. But there are evidences that they who call themselves Christian Spiritualists do it with a will; something of a gusto, as if an improvement upon something better than pure Spiritualism. Now what they themselves really mean by this I cannot tell; whether they mean that they are first thoroughly Christian, and then accept all of Spiritualism that is in accord with it, or whether they are first thoroughly Spiritualists and accept all of Christianity that is in accord with it. If the former, I enter my personal protest against them and their methods in that they are not Spiritualists worthy of the name; not scientific Spiritualists (as I have defined our science), and if they mean the latter, then I ask what is the use of the term for what Spiritualism is there that does not

ACCEPT OF ALL TRUTH

from whatever source it may come? I can guess, Mr. Editor, that this cant of Christian Spiritualism is the thought and expression of those who are not relieved from their old bonds, and sometimes, perhaps, it comes from attempt to soften the new truth to make it acceptable to those who are in the bonds of the old religion; and, perhaps, to make it palatable to Christian church people generally. Is it justifiable to do so? I am not sure but here is a question that has two sides to it. "Milk for babes" you know; and how many chickens are coming to us with some egg shell still on their backs! I will not say but that there is a Christian side to Spiritualism in the great body of moral virtues and principles that we hold in common; that it is expedient to present to the Christian world for their benefit. And if proselytism can be gained by so doing, then very well. And yet I say on the other hand—proselytism to what? To scientific Spiritualism, of course, and that is all at variance with the gospel scheme of man and salvation under which they have lived. If such do not renounce the myth and faith system under which they have been, and come to our system of knowledge and all that that implies, our system of knowledge stands in danger of being overlaid by the system of faith, and its manifold weaknesses and errors.

If the question be, Mr. Editor, if Spiritualism shall

LOSE ITS INDIVIDUALITY

and enter the church with the idea of reforming it and making it all spiritualistic, may not a great lesson be learned from the antics of the Christian church in olden times, when for the sake of power it amalgamated with the pagan systems of Greece and Rome? A marriage as it is sometimes called, the elements supposed to be commingled, half and half, but really a marriage in which the male element of Roman power greatly predominated, and has to this day, working itself out in tyranny over both soul and body, and all man's possessions! Do we not believe now that Christianity was greatly worsed by that union, and hence the state of the world made worse, too? And have we not reasons to fear that Spiritualism may suffer in the face of Christianity, with all its conservatism, its love of myths, forms and power, its unreasonable dogmas, its long unrestrained exercise of priestly rule, its restriction of thought and its general opposition to pure freedom? And must we not anticipate something of the like effect by assuming a half and half attitude as indicated by the assumption of the name Christian Spiritualist? My judgment is, that it is a departure from the truth and no good can ultimately come from it. By doing it we are losing our grip upon our distinctive character, our claim to science, we weaken, our colors come down, and all the thousand mythical systems of faith and superstition will say, "Oh! sun of the morning, how hast thou fallen and become as one of us!"

SPIRITUALISM IS NOT CHRISTIANITY,

notwithstanding some seeming likeness or kinship from community of moral principles, and some like methods of operation, as in healing and the like. In conception, facts and philosophy they are just the reverse. The scheme, or the conception of Christianity is that the world has fallen from a state of righteousness into sin and suffering, and man must be saved by some miraculous power outside, and the proofs are by faith, else he is lost forever. The conception of Spiritualism is, that man never was perfect, never fell, needs no outside savior, but he lives and grows naturally and improves by effort and attains happiness, and the proofs are by spirit communion. Spiritualism is to all the faith systems of the world what the Copernican system of the stars was to all those that preceded, framed by the imagination. When the Copernican system was being established I suppose some timid half and half thinker doubtfully announced that he was a Ptolemaic Copernican! As to

MY PERSONAL EXPERIENCE

I have this to say. Brought up under the strictest Christian regime, I only rebelled. I could not see that the Bible was the word of God (from its imperfections) nor that religion was true (it was so unreasonable), nor could I believe the impossible dogmas, though my salvation should depend upon it. Nor could I see any evidence that man lived after the decay of the body. One of my points as to miracles was that, as miracles do not take place now, they never did. When Spiritualism came to me and I had proof of an after-life, and the many wonderful things foretelling and accompanying our spirit demonstrations, the healings, the trances, the visions, the gifts of tongues, the prophecies, and the like, I thought I saw something here similar to what we read in the Bible. By the same rule that I denied what they pretended to have had in the past, I now admitted that they might have had in the past what we are having now, and no more than this. That is to say, my

SPIRITUALISM IS MY CENTRAL TRUTH.

and what I know does not give way to what I don't know. And, of course, as is natural, the reasoning that I apply to myself, or that rules me, I apply to others. The amalgamating of mythical religions with ours will tend at least to cause us to forget first principles, and my plea is and my prayer is, that on the contrary they be held forever in remembrance.

I had thought, Mr. Editor, when I commenced to carry my thought further and point to the manifest neglect of, or departure from, scientific principles and methods in many respects by Spiritualists themselves in their writings and speeches; from spiritual worlds and their inhabitants, and suns and planets and their inhabitants, and "spiritual spheres" and "Stellar Keys" and "Hollow Globes" and "Spiritual Astrology," and (I don't think of all now, their "name is legion") down to the usual and common methods of investigation and acceptance of every day phenomena, but I see that I have neither space nor time. I may return to the subject at some other time. The short of it is for the present, that while we are proclaiming science, and make some show indeed, we are deluged with a vast flood of such literature upon themes unprovable (most certainly unproved), upon matters that (as they are unproved) can be of no earthly value whatever. I have it to say for myself (but I know that I am but a very humble individual and so perhaps have no right to deny it), that I am utterly ashamed at the display of such books and such discourses, in the presence of scientific men. What! we pretending to science, and yet we are dealing in the vastest and wildest vagaries of the world! One who "has it bad" is the "Hollow Globe," and it will serve for an example. For fifteen or twenty years this has been dinned in our ears like a great Chinese gong; no rest, and lately a small but respectable spiritual paper in Georgia has "caught it," no proofs, no offer of proofs, and all against spiritual probabilities as well as against well established laws of science. I say this is a specimen of many that I

cannot enumerate now. True, our first proposition to the scientific world that spirits existed around us and could and would communicate, was deemed a wild vagary, too; but of that we furnished the proof, and propose to furnish it now all along. If these gentlemen will furnish the proof, we will receive it, and if convinced, we will find use for the new truth. I suppose they tell us that all these things come by spirit-inspiration; but our spirit-science tells us that there are cranky spirits in the other world that may amuse themselves by discovering what prodigious yarns they may cause the more inconsiderate ones of earth to listen to and believe! If those spirits have power and zeal for the good of man, let them exert them in some field of enterprise that will give results worthy of their high position.

The coming train, except forestalled by Fate, Will bear me westward to the Golden Gate. EDMUND S. HOLBROOK. Mineral Wells, Tex.

The Spread and Growth of Religious Ideas.

BY WM. C. WATERS.

St. Augustine, one of the church fathers, says: "The Christian religion was known to the ancients, and existed from the commencement of the human race to the time of Christ, whence the true religion which previously existed was denominated Christian, and this in our day is the Christian religion, not as having been unknown in former times, but as having recently received the name. Paul seems to have understood this, for he says (Colossians 1: 23): If ye continue in the faith, grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under the heaven, whereof I Paul am made a minister."

The early missionaries to India claimed to have found Christianity there in advance of them. The Spanish invaders of Mexico found that Christianity existed there previous to their conquering the country. Not only the ideas inculcated, but in many instances the forms and ceremonies were essentially the same. It is thought by many that Christian missionaries from Catholic countries must have planted Christianity there at an early day. But these countries were old and gray in religious matters before the gentle Nazarene was born, and the natives of those countries might with equal propriety claim that Christian ideas were original with them.

In the various opinions offered on this subject the writers seem to overlook the fact that Christianity, pure and simple—setting aside all errors in statement or ecclesiastical assumptions, is integral to the human soul. It doesn't require a missionary to carry it from one country to another, for God has planted the germs as an essential element of the spirit of man. Its growth is very slow in some, and comparatively rapid in others. It follows almost as a matter of course that the most advanced in religious thought and moral excellences, dwelling in various nations, should in their upward climbing and devout efforts to perfect themselves, reach about the same plane of thought and action. The inherent religious attributes ever prompting men of all races and nationalities to press forward and upward in their aspiring towards God and righteousness, many men and women, especially in civilized nations, must stand upon about the same level of religious thought, feeling and action; therefore it should not surprise any one to find a great similarity in their opinions, or their forms of worship. We see in our own time that the Spiritual philosophy quite spontaneously springs up among nearly all nations. It did not require any one to travel from country to country to carry it. We know to our entire satisfaction that the impulse or forward movement given to religion through Jesus, his apostles and co-workers, advanced through the same kind of means, as that which has, and is still spreading the philosophy of spirit-intercourse. We do not hold that one nation is indebted to another for this, nor to any particular individual. It has come through Infinite will, or law, come in response to a want, come to perform a service that nothing else could. Along the people prayed for an outpouring of the spirit, and it came like a line storm, spreading over the world. Perhaps not a few praying earnestly for such an event, thought that God would come personally to them, forgetting that He acts by instrumentalities, and if they are now disappointed in the manner of the divine response to their calling—they are not more so than were the Jews with the Delic proceeding in the matter of Jesus, his apostles, and more immediate followers. A Jewish Rabbi would have as readily denounced the spiritual manifestations at the day of Pentecost, as the average modern clergyman would the demonstrations of the present time at a Spiritual séance.

We are reminded of the clergyman who prayed for rain in the time of drought. The rain did come, but in such a quantity as to discommodate the people. The Sunday following the clergyman informed the Lord that he had quite overdone the matter. It was not expected that He would let loose such a copious flood. The clergyman requested Him to close up the gates, and shut off any further rain for that time. "As the wild ass snuffeth up the East wind," so these exalted gentlemen, doubtless think they can snuff up, in spirit-intercourse, danger to their calling. But no harm could come to them, if they were willing to keep step and time with the advancing spirit of the age; yet if in a spirit of vicious mule-kicking, they would stand across the path of a wave of human progress, that moves through omnipotent force, they may do some unprofitable fighting. Any one of them may make the blunder of riding his theological "Rosinante" out to battle against the Lord, and get placed hors de combat. The attacks which some of them make, seem more like the discordant snarling of a dog over his bone, or howling at night for the dead, than a rational argument. If they could view their antagonistic attacks from the standpoint of a well informed student of the broad philosophy of spirit-intercourse, they might for a time get the full benefit of Robert Burns's celebrated prayer. They might gather some wisdom from the persistent fight the Jews made against the spirit-intercourse of the first, second and third centuries. They did not come out much better than the wild buffalo in bucking an express train from the track. That Scripture Gamaliel may have been a prudent doctor of the law in counselling the Jews, as set down in the Record: "And now I say unto you, refrain from these men, and let them alone; for if this counsel or this work be of men, it will come to naught; but if it be of God, ye cannot overthrow it, lest haply ye be found, even to fight against God." When Paul was tried for heresy before Ananias, it is written, that: "There arose a great cry, and the Scribes that were of the Pharisees' part arose, and strove, saying: We find no evil in this man, but if a spirit or an angel hath spoken to him, let us not

fight against God." If the Church of England had taken this view, or the Puritans in their unjust fight against George Fox and his followers, it would have saved them from their renowned disgrace for persecuting and murdering the innocent. The Quaker wave was of the spirit, and backed by unflinching principles. The Methodist movement in its primary state, the older churches thought was very unbecoming and disorderly, but the Spirit-world backed it up, and the opposition in time was glad to move out of the way.

And the men who now offer their puerile opposition to the fact of spirit-intercourse and its accompanying grand philosophy, will yet be glad to step out of the way of a religious wave of truth that has Delic force, and the angel world as a propelling power. We almost daily meet men, whom we know thought some years since that they had the power to overcome the tide of moral principles that surged against human slavery. We all know the result of their efforts in antagonizing invulnerable decrees of Infinite law. Mr. Stephens, the Vice-President of that Confederacy "that was, but is not," explained to his countrymen that the reason why the Confederacy did not succeed, was because God was opposed to slavery. I think one of the reasons why the philosophy of spirit-intercourse will make its way through the world, and be accepted, is from the fact that God is opposed to being thought, or represented to be a blood-thirsty tyrant—a vindictive and unjust Father, delighted in the endless misery of His children. He was thought to be in favor of slavery—who is callous enough to believe that now? Many now believe Him to be answering to the larger portion of the human family; but if those who think so, could only muster courage to let the light of the present century shine into their souls, such bat-like perceptions of Infinite justice would fade away. They would see how utterly absurd it is to think or speak of the Sublime Ruler of all worlds as an enemy to his own children.

We do not indulge in such dishonorable charges against our fellow-men, then much less should we presume to make it against the soul of all goodness. We may pardon our neighbors for holding such views of the Universal Creator, but know very well, if they were walking in the light of the Spiritual Philosophy they could not entertain them for a day or an hour.

The Logic of Salvation by Faith.

BY J. L. BATCHELOR.

Common sense, common experience, all the lessons of life, and all the truth yet discovered by scientific research, teach us that if we would save ourselves from the effects and consequences of sin, we must stop sinning. This is the only practical salvation from sin, and is within the reach of every rational person by his own choice, and from his own efforts. But is this the salvation promised by the orthodox creed? By no means. The salvation it promises, and asks us to believe in, is from the effects of sins already committed. Escape from a just, righteous and divine punishment is the orthodox idea of salvation; not the avoidance of liability by avoiding the conditions upon which the liability attaches, but escape from liability itself, after such liability has actually been incurred and is otherwise inevitable.

The power of the law is in the consequences that follow its obedience or violation. Injuries or bad effects that naturally follow a wrongful act make the act an evil or sin; and the blessings or benefits that naturally follow a rightful act make the act a virtue. There is no other true test. All else is simply opinion. The consequences thus attached by infinite wisdom to our acts, whether mental or physical, constitute in all departments of being and action the law of health, growth and progress, as well as the law of disease, decay and death. This is the law "not one jot or tittle of which shall pass till all be fulfilled," because the law is perfect. This perfection consists in these two fixed and unalterable qualities of the law; that in every instance of a violation the penalty is absolutely sure to be imposed, and suffered by the wrong-doer; and that such suffering of the penalty will ultimately work out and effectuate in the sufferer a complete and full obedience of the law. The time it may take to do this, whether one year, or ten thousand years, does not affect the principle or perfection of the law. It will operate, and continue to operate with all its penalties for disobedience, and all its blessings for obedience, till the subject sees the truth and obeys from choice. How, then, can one expect to break this law and escape the penalty? Any provision of this kind, whether a part of the original law or an amendment, would render the law imperfect by showing its incapacity to accomplish its purpose. It requires but little serious, unbiased thinking to see this.

There is, perhaps, no word in the language so perverted, and so liable to perversion as the word "faith." Its limits and bounds as at present used by religionists are only those of the imagination itself. The first time Jesus made use of it, he exclaimed to his disciples, "O ye of little faith." What was the "faith" they had so little of, and lacked so much? They could see that God in his natural providence had provided fully for the wants of the birds of the air, and the beauty of the lily of the field; but could not see that he had made any natural provision for their wants and adornments when they were of much more value. Hence their want of faith. This perception of the provisions of a natural law was what they lacked, and a faith based upon it what they needed. What element of the orthodox creed was there in the faith of which they had so little, and lacked so much? Not one. The divine order and provisions of nature for the wants, growth and beauty of the vegetable and animal kingdoms had failed to impress upon their minds that there was a like divine natural provision for the moral and spiritual wants of man. Hence their little faith. To encourage this faith, Jesus appealed to the known natural laws of these kingdoms as affording all the lessons needed to establish this faith. He appealed to no authority, book, priest or prophet, but simply to the natural phenomena seen all around them. Does the thoughtful reader suppose for a moment that at the time the wise and gentle Jesus gave this beautiful lesson to his disciples, he regarded a belief in the doctrine of original sin, total depravity, eternal punishment, the trinitarian mystery, and the horrid thought of a vicarious atonement, as constituting this faith, that he sought to encourage? If he did, what an awful mistake and omission he made in not saying so. This was the first time he used the word faith to his hearers so far as the record shows, and the above doctrines were at that time unknown and untaught by any one.

gravitation. If a man by belief in that theory should be saved from a fall, would Newton or the theory be his savior? When the time comes that erring mortals are saved from sin, not from punishment, the cause of such salvation will be ascribed alone to a knowledge of the truth. This knowledge may largely come to us through the experience, wisdom and teachings of others, for all of which we should be grateful, but it must consist in a disclosure of the truth as it now exists and always has existed, independent of teachers and teachings. Truth is unchangeable. No word ever spoken to mortal ears is true because it was so spoken; but it may have been spoken because it was true, and this is the only authority for any spoken, or written word. The perception of truth constitutes the only authority to teach. "He spake as one having authority and not as the scribes."

There is a fixed natural relation between every thing operating as a cause and that which it produces. This relation is beyond the power of man to change or modify. There is no way known to stop the effects of heat or light except to keep away from them. Now, what must be that salvation that is produced by faith in the above named dogmas as its cause? The subject saved by such belief is so saved because of the change he has experienced in his mental state or condition, from what it was before to what it is after. Nothing else is affected. Nothing else is changed. The whole action and its effects are within himself. Everything outside the believer remains as before. What is he saved from? Simply his former mental state or condition. Nothing else. Now whether this salvation is really worth anything or not, depends upon the relative merits of the two mental conditions or states. The new one is to be found in the belief in the above dogmas constituting the orthodox creed. But what is the old one from which the sinner is said to be saved? We are told that the preliminary condition to this salvation is, that the believer in order to fit himself to receive it, must bring himself into that mental state known and recognized as "total depravity." He must have the conscious conviction and realization that he is a totally depraved wretch incapable, in and of himself, of a good thought or impulse; that when he looks upon himself in this light, and actually believes that this is his nature, he is just fitted for the influx and reception of the divine influence. This is the mental state prescribed by the creed as the condition of salvation, and from which the promised salvation saves the believer. The merits and scope of such salvation will clearly appear when it is considered and understood that the former assumed depraved mental state is magnified to the highest possible degree to make a favorable contrast. If it was possible to make the sinner worse, he might have been saved more. This is the only unfortunate limit the plan encounters. Intelligence can see no necessity or propriety in making a man worse than he really is before you can begin to make him better. The more you succeed in doing so, the more you lessen the ground and chances of reform. The idea of curing every malady by first throwing the patient into fits to bring his case within the reach of certain nostrums, has no more application to mental than physical disease. We have always supposed that the pure and upright heart only is receptive of the divine influence. "The pure in heart shall see God." But this doctrine makes depravity and corruption, and the sinner's belief in these, as constituting the totality of his nature, the condition upon which the divine influence can reach the heart. If his belief or faith as to his own nature is true, he is beyond the help of any power above or below. If this belief is not true, can his belief that it is be the cause of his salvation?

This is an external, objective and formal religion, a kingdom without and independent of us, to be looked at, believed in, invoked and relied upon, and not a kingdom within, developed from within, constituting the better part of ourselves, subjecting to its purposes every thought, impulse and act. But the internal or spiritual can only be reached through the external or formal. "First the blade then the ear." How slow this lesson comes. We must recollect, however, that we have the erroneous teachings of nearly two thousand years to overcome. The times are prophetic that

"Truth crushed to earth shall rise again." Clarinda, Iowa.

A "Household of Unfaith"

Is our Agnosticism capable of inspiring to corporate action? Will it eventually follow the common fashion, and present a massed and serried front among the faiths and unfaiths? We think not. Given that which we have always considered essential to Agnosticism, an unappeasable religious instinct rising in the dim dawn of human life and existing through the ages, and it would seem upon the face of it as futile to seek for the foundation of religious unity in that craving alone as upon the basis of any physical desire common to humanity. Upon the craving alone we repeat. Satisfy, in any way, the divine thirst, and, in the source of satisfaction resorted to, you may discover a meeting-place for those who choose to avail themselves of it; but any fancied agreement, or association, seeking to found itself upon aspiration alone—aspiration never realized; indeed, confessedly unrealizable—has nothing to call itself by; and nothing to cling to.—G. M. McCu, in "The Agnostic Annual."

The Results of Christianity.

The early Christian predictions remained unfulfilled; the Sovereign Judge did not come in the clouds; bodies like the souls themselves failed to rise again, as the graves could witness; good and evil have continued their rivalry on earth; neighbors still hate and love each other according to their mutual dealings; peoples still follow their course according to the jealousies created by want, interest, climate, race, or language; and Christianity has discovered at last it has effected no change in nature; that the passions rule the world; that man ate, and worked to eat—loved and begot issue, accumulated wealth and knowledge; lived neither on ecstasy nor on martyrdom, but regulated his actions according to worldly considerations, heedless of the puffed-out emptiness of funeral hopes and fears.—Andre Lefevre.

A citizen of Methachons, Ulster county, says that the sting of the honey bee is sure cure for rheumatism. The treatment is to expose the part affected and induce bees to sting it. He says this novel cure has been tried by his neighbors with great success.

Horsford's Acid Phosphate, FOR NERVOUSNESS, INDIGESTION ETC. Send to the Ramford Chemical Works, Providence, R. I., for pamphlet. Mailed free.

Woman and the Household.

BY HESTER M. POOLE. (106 West 29th Street, New York.)

UNSEEN.

You see her go her woman's quiet round Here day by day. Doing its duties with deft hands which know No weak delay. To you it all seems common, poor and mean, But she sees visions to your eyes unseen.

Her stately house has no foundation stone, But plain and clear It stands to her, and precious promise finds Fulfillment here.

Here hungry heart and mind are fitly fed, Life's restless yearnings all quite comforted.

Here with the lover of her dream she holds Communion sweet, Thought answers thought, and hopes far off and dim Are here complete.

And oftentimes on the way her feet must tread She sees a light celestial softly shed.

Mary W. McVicar. FROM MANY SOURCES.

Dr. Lucy C. Walte of Chicago, has lately been admitted to the University at Vienna on equal terms with the male students.

Miss Alice C. Nute, a well known stenographer in the courts of Chicago, Ill., has been admitted to practice as an attorney.

Miss Minnie Hauk is now spoken of in Germany as the "Imperial Chamber Singer" — an honorary title conferred upon her by the Emperor.

Queen Marguerita of Italy makes regular visits to the charitable asylums named in her honor.

Miss Charlotte McCarthy, daughter of Justin McCarthy, is a pronounced woman suffragist.

It has been decided in Ohio that the husband is the legal owner of his wife's clothes.

Miss Linda R. Richards, late superintendent of the training school for nurses of the Boston City Hospital, is going to Japan for five years to establish and conduct a similar institution in Tokio.

Mrs. Gunn of Sullivan, Ind., recently shipped three car loads of cattle to Kansas, superintending the transit in person. She rode on a shipper's pass and in a freight car.

Miss Elizabeth Strong of Connecticut, is winning reputation in her paintings of animals. She lives near Paris on a little farm that she owns and where she keeps her animals.

Mrs. Susan Waters of Bordentown, N. J., is an industrious and successful artist, especially in the landscape and cattle pictures. Her husband, a long-time invalid, is a contributor to the JOURNAL.

Mrs. May of Chicago, has been awarded a royalty on jail-locks by the court in Grand Rapids.

Jane Amy McKloney is the first woman to matriculate in the new department of pharmacy connected with the Iowa State University.

Mrs. Hendricks, widow of the late Vice-President, has been chosen one of the directors of the Hecla Mining Company.

Signorina Maria Terne, the lady doctor of Rome, who was lately nominated physician to Queen Margaret, has just been appointed doctor to the female telegraphists employed by the State.

Jane M. Bancroft, dean of the woman's college at Evanston, Ill., will go from there in January to Bryn Mawr, the new college for women.

Miss Rena A. Michaels, who succeeds Miss Bancroft, comes from De Pauw University. She is a classical student, and an excellent linguist, versed in French, Italian and Spanish, and has by independent study obtained the degree of Doctor of Philosophy.

The late death of Julia E. Smith-Parker of Hartford, Conn., will recall the stout opposition of the two sisters to "taxation without representation." They were prosperous farmers, and paid larger taxes than any other inhabitants in Glastonbury, Conn. The tax-gatherer used to levy on their Jersey cows, and whatever else they most valued, but they refused to yield. The younger sister died some years ago, and then the elder married Mr. Parker, but still resisted taxation. She had always been a great student, and translated the whole of the Bible from its original Hebrew and Greek. The two published the translation, which is valued for its strict literalism.

Julia was once a teacher in Mrs. Willard's seminary at Troy, N. Y. She was also a practical housekeeper, carrying on their farm until the younger died. Mrs. Smith-Parker was ninety-four years of age at the time of her departure.

At the University dinner, which took place at Delmonico's in this city, sometime since, Miss Alice Freeman, President of Wellesley College, was one of the guests of honor. President Angell of Ann Arbor, Michigan, in his speech on the occasion, referred, in a very gratifying manner, to the effects of co-education, and instanced, among others, the six ladies present. Miss Freeman's response was able and eloquent; so was that of Prof. Lucy M. Hall. It is the first occasion at which women have been present.

A contemporary in this manner describes the wedding of a sensible couple. How many are brave enough to do likewise?

"The two young people are not at all rich. They are going to live in four rooms upstairs in a little suburban house. Neither one had a home, and when they made up their minds to be married, they began first of all to save from their earnings to furnish for themselves a corner which they could call home. Several weeks before their wedding they engaged their rooms and enjoyed furnishing them and visiting them together quite as much as if they were arranging a mansion to live in. They moved their trunks the morning of the wedding day, and in the evening they had a few friends come in to see them in their little new parlor, where the minister married them. The bride then served the guests to a supper she had prepared before putting on her white dress, and everybody was very happy and merry. It seemed almost as if they thought this way of doing was as pleasant and homelike and lovely as if they had rushed off to spend their savings on a wedding journey.

WOMAN'S MARKETABLE VALUE. The following clippings from English newspapers show the status of the sex in the olden time:

Morning Herald, March 11, 1802.—On the 11th of last month a person sold, at the market cross in Chapel en la Frith, a wife, a child, and as much furniture as would set up a beggar, for eleven shillings.

Morning Herald, April 16, 1802.—A butcher sold his wife by auction at the last market day at Hereford. The lot brought one pound four shillings and a bowl of punch.

Annual Register, Feb. 14, 1806.—A man named John Garsthorpe exposed his wife for sale in the market at Hull, about one o'clock, but owing to the crowd which such an extraordinary occurrence had brought together, he was obliged to defer the sale and take her away about four o'clock. However, he again brought her out and she was sold for twenty guineas, and delivered with a halter to a person named Houseman, who had lodged with them for four or five years.

Morning Post, Oct. 10, 1807.—One of those disgraceful scenes which have of late become too common, took place Friday se'night at Knaresborough. Owing to some jealousy or other family difference, a man brought his wife equipped in the usual style, and sold her at the market cross for six pence and a quid of tobacco.

THE WIFE'S CLOTHING.

Hon. Wm. L. Bowditch of Boston, writes to Woman's Realm an article on the disabilities of women, of which the closing paragraphs refer to the ownership of the wife's clothing.

"A few years since a married woman in Massachusetts who earned wages agreed with her husband, who also earned wages, to form a common fund for the use of both, and the fund was accordingly so formed and placed in the husband's hands for safety and for mutual use. Afterwards, with the consent of the husband, she took part of the common fund to buy some clothing for herself, and our court, after solemn argument, decided that this clothing, which could only be used by a woman, belonging to a husband. (119 Mass., 296, 1876).

"If I had been this woman, I should have felt as if I really were a slave, even though on Massachusetts soil. This was the law in Massachusetts until down to 1879, and would have been the law down to-day had it not been for the persistent efforts of woman suffragists. It is still the law in Ohio (State vs. Clara Hepin), and no doubt in other States also."

IN MEMORIAM.

The Widow of Wendell Phillips has at last rejoined her husband. She quietly passed away from the old home in Boston, and his remains were removed to be laid beside her own in Milton, N. Y. Ann Green Phillips was a hopeless invalid when their marriage took place. But he loved her truly and nobly, and during all his long life did not waver in loyalty and tenderness. He never boasted of their mutual regard, but went his manly way, shielding and guarding with infinite tenderness and devotion, the one sweet soul which he had selected out of all the world as his counterpart. When that occurred he was a splendid youth, crowned with genius, riches and honor. Yet he stooped to the side of the frail woman whom he loved for the royal qualities of her soul, and always treated her as his peer.

Mrs. Phillips was even more than that, she was his inspirer. She it was who filled him with righteous indignation against slavery and every form of oppression, who counselled and upheld him against popular conservatism during all those trying years of the last three decades. He sought her couch after every magnificent campaign against the powers of darkness in which he fought so brilliantly, and together they conferred upon questions of public weal and his own position towards them. Against the expectations of both, he preceded her into the world of spirits, but she followed him soon and gladly.

The world remembers him as a steadfast patriot, a hater of injustice, a friend of the proscribed and oppressed. But one woman brings to his bier a wreath of laurel wet with the tear of thankful admiration for his devotion to the one love of his youth, and she an invalid! Nobler of all the noble; kingliest of kings! His white soul and great heart triumphed over weakness and temptation. He remained steadfast and true to the highest, unto the end.

Magazines for May not Before Mentioned.

MIND IN NATURE. (Chicago.) The May issue of this excellent monthly has a second paper from Dr. Vallin on Heredity of Memory. R. W. Shufeldt reviews Bishop Cox's contributions to first volume of Mind in Nature; I. Lancaster has some thoughts on the Doctrine of Evolution; and Sarah E. Titcomb replies to a review of her book, Mind Cure on a Material Basis. An important article is the report by Dr. A. M. Hutchinson on a Faith Cure, which came under his own observation. There is also a paper on Occultism in Chicago, a short article on Personal Purity Among Men, which with other papers on kindred topics, make up a very valuable number.

THE ENGLISH ILLUSTRATED MAGAZINE. (Macmillan & Co., New York.) For the frontispiece of this month's issue we find an engraving from the picture by MacWhirter, A. R. A., entitled May. This is followed by an unusually readable contents: My Friend Jim; In Umbria; Nell Gwynn; Days with Sir Roger De Coverly; Sketches of Bird-life in South Sweden; and The Unequal Yoke.

THE HOMILETIC REVIEW. (Funk & Wagnalls, New York.) All the departments, as usual, are full of varied thoughts, discussions, facts, statistics, suggestions, adapted to the many needs and conditions of the study; the pulp and pastoral work, making a clergyman's Review that compares well with others of its class.

THE JOURNAL OF SPECULATIVE PHILOSOPHY. (New York.) Contents for October: Is Pantheism the legitimate Outcome of Modern Science? Is Modern Science Pantheistic? The Facts about External Perception; Notes and Discussions; Book Notices, etc.

THE HERALD OF HEALTH. (M. L. Holbrook, M. D., New York.) Contents: How to Strengthen the Memory; An Argument against Corsets; The Sun-Healing Movement; Answers to Questions; Topics of the Month, Studies in Hygiene for Women.

THE PHRENOLOGICAL MAGAZINE. (L. N. Fowler, London, Eng.) Contents: Charles Stewart Parnell; Phrenology on the Forum; Laws of Inheritance; Phrenology for Children; What Constitutes the Will? Health Hints; Correspondence, etc.

THE UNITARIAN REVIEW. (Boston.) Contents: Carlyle on Happiness; Free Thought; The Calamities of Men and the Providence of God; The Word of God is not Bound; Progressive Orthodoxy; Editor's Note Book; Reviews.

THE PATH. (Wm. Q. Judge, New York.) The articles in this number treat upon the Brotherhood of humanity, Theosophy in America and the Study of Occult Science, Philosophy and Aryan Literature.

INFANCY. (New York.) The contents of this magazine is especially interesting to mothers in the care of Infants and young children.

ST. LOUIS ILLUSTRATED MAGAZINE. (St. Louis, Mo.) The usual amount of reading matter and illustrations will be found in this issue.

THE CENTURY MAGAZINE. (New York City.) Hawthorne's Philosophy is the article which will first catch the attention of many readers of the May Century. In the frontispiece portrait we have the novelist as he appeared in 1848. Of peculiar literary interest besides are Clarence King's vivacious account of a hunt in Spain for an old barber's basin, and the third chapter of Zweiback, or Notes of a Professional Exile. The Rev. T. T. Munger writes of Evolution and the Faith. Special stress is placed on the profusely illustrated articles, American Country Dwellings, The Flour-Mills of Minneapolis, A Californian's Gift to Science, and The Breeding of Fancy Pigeons. With the illustrated papers should also be mentioned the chapters on the war. There is a curious story, called Perturbed Spirits, and in Indiana is portrayed a beautiful heroine, from whom had been kept all knowledge of death. In Topics of the Time, and Open Letters there is much to interest the reader. There is an article on the Kensington School for Cookery besides Poems and Brie-a-Brac.

THE PHRENOLOGICAL JOURNAL. (Fowler & Wells Co., New York.) The Phrenological Journal for May will prove interesting to that large denomination, "The disciples of Christ," as it presents an excellent portrait of the Rev. Robert Graham, with a sketch of his life and work. Familiar talks with our Young Readers is an instalment of a series which grows in interest. The Constitutional Basis of Character, Backs and Characters, The New Cardinal, Faith and Science, Shams, Notes from a Teacher's Dairy and A Plea for Women, are all interesting.

THE SIDEREAL MESSENGER. (Northfield, Minn.) The articles are timely this month.

THE SHORTHAND WRITER. (83 Madison St., Chicago.) A monthly devoted to the interests of Tactigraphy and its writers.

New Books Received.

THE NEW CHURCH: Its Ministry, Laity and Ordinances. With an Appendix on Intoxicants and our New Church Periodicals. By John Ellis, M. D. New York: Published by the Author.

NOTES ON INDUSTRIAL CONDITIONS. By J. B. Harrison. Franklin Falls, N. H.: J. B. Harrison & Sons. Price, 10 cents.

AN EPISTLE OF THE FIRST PRESIDENCY, to the Church of Jesus Christ of Latter-day Saints in General Conference Assembled. Read at the 59th General Annual Conference, held at Provo, Utah, Salt Lake City, Utah: The Deseret News Co.

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Health healing and kindred phenomena having been the subject of study and experiment by the Rev. J. M. Buckley, D. D., (editor of The Christian Advocate and Journal), during the past thirty years, he was recently invited by the editor of The Century to give the result of his studies to the readers of that magazine. Dr. Buckley's article will appear in the June Century, and is likely attract unusual attention. He first tells how he came to take up the subject; he afterward discusses the facts and rehearses "testimony to particulars." He then explains the facts, gives his "inductions," discusses the miracles of Christ and of the apostles, examines the claims of the Christian Faith-Healers, technically so called, and in conclusion presents what he believes to be "the Christian doctrine of answer to prayer."

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SPECIAL NOTICES.

The RELIGIO-PHILOSOPHICAL JOURNAL desires it to be strictly understood that it can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and open discussion within certain limits is invited, and in these circumstances writers are alone responsible for the articles to which their names are attached.

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. Rejected manuscripts cannot be preserved, neither will they be returned, unless sufficient postage is sent with the request.

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, May 22, 1886.

Unitarian Statements—A Singular Omission.

We take from Unity three statements made by three Unitarian Societies, all noteworthy for their comprehensive excellence, and noteworthy also for a singular omission of one vital and important matter. First is a word from the dedication discourse of the Unity Church in Hartford, Ct., by its pastor:

This church is dedicated especially to human brotherhood, and to the building up of the kingdom of God here on earth. "It is called Unity," to quote the words of the pastor's dedication service, "because it stands, not only for the unity of God, but for the unity of man—all parts of his nature, all classes of society, and all the interests of human life. It is to be used, not for worship only, but for everything which can uplift, refine and bless the community, counting nothing secular that saves, and nothing unholily that helps. It welcomes within its hospitable all reforms, all pleadings for the common interests of humanity, all the helpfulness of science, letter and art,—welcomes especially the advocacy of temperance, education, civil equality, political morality, and the right of labor and of sex."

Second is a part of the "spiritual basis" of the Spring Garden Society of Philadelphia (of which Rev. Charles G. Ames is the minister; a man of generous and large views and of earnest spirit), as explained in the year-book of that society, for 1886, recently published.

"Our covenant is as follows: "In the Freedom of Truth, and in the spirit of Jesus Christ, we unite for the worship of God and the service of man."

This covenant is not a creed; it is simply a sign that we unite in the religious spirit and for religious purposes, regardless of differences in opinion. It offers no definition of doctrine and requires no profession or pledge. It is defective, however; most human things are, and never more so than when they affect infallibility. Any other words which might win the assent of honest and earnest men and women, and express their loyalty to humanity and to the Best, would serve us just as well. The real society is not the written Covenant and the names appended; it is the people themselves. They are not held together by the document, but by their living interest in a living cause, of which the Covenant is only an inadequate exponent.

By adopting this instrument of unity, we simply lift up as a standard the most significant symbols of spirituality; and these we leave to be construed by every one according to his own light and "in the freedom of truth". Is there not need of churches in which liberty, reason and reverence may, all dwell together in harmony?

Instead of claiming any ecclesiastical authority over its members, this society seeks rather to exalt the authority which makes for righteousness in the individual soul; and to illuminate and enlarge that authority by cultivating free communion with the wisdom and good of all ages, and openness of mind to all influences of Life, Light and Love. Our only bond is the unity of the spirit. "Five years of happy experience have proved that such a bond is by no means a rope of sand."

Third is the just published "Third Annual" of All Souls Church, Chicago, Rev. J. L. Jones, editor of Unity, pastor:

We have no creed, that is, no Articles of Belief which fix the conditions of our fellowship. Above all doctrines we emphasize:

FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION.

"These principles are to us our all-sufficient test of fellowship. Loyal adherents to and faithfully lived out, they teach us to believe in the nobility of human nature, to revere Jesus and all holy souls, to honor the Bible and all inspiring scripture, old or new, and to trust the universe as beautiful, beneficent and unchanging order. To know this order is truth, to obey it is right and liberty and fuller life."

These principles lead us to worship the One in All—that life whence sun and stars derive their orbits and the goal of man its capacities for thought and love and duty—the eternal God, our Universal Father.

These principles inspire in us the faith that no good thing ends in failure and no evil thing in success, and the conviction that we ought to join hands in working to make the world better, desiring nothing for ourselves that is not good for all. This self-forgetting life gives us the consciousness of things eternal, the sense of deathlessness, the earnest of life to come.

Therefore we trust free thought. We trust it everywhere. We only fear thought bound. All names that divide religion are to us of little consequence compared with religion itself.

A wide and refreshing contrast, an unlikeness in spirit and letter, is felt and seen between these statements and the narrow and binding creeds of old theology. Yet there is in them all a singular and noteworthy omission of any deep and clear faith in immortality. To affirm "hospitality to all reforms" is well; but why no affirmation which directly recognizes the immortal life?

To cultivate "free communion with the

wise and pure of all ages" is good; but why omit any word to tell of communion with such in the great beyond, or even of any influence that may reach our souls from theirs? Spiritual-minded persons, not technically Spiritualists, have recognized such influences for ages.

The All Souls Church statement makes what might be called a favorable allusion to the probability of our "sense of deathlessness." It affirms "the eternal God;" it fails to affirm the eternal life of man! It will not answer to say that such affirmation would be making an iron creed, for if that be so the affirmation of Deity and Jesus are iron links in that creedal chain. Unitarianism will never have vital warmth enough to stir the world so long as it fails to emphasize this great truth of the soul, ignores the facts which verify that voice within.

In connection with these statements we give the Declaration of Principles of the American Spiritualist Association adopted at Sturgis, Michigan, three years ago. The reader will bear in mind that this declaration defines more than that of older societies need to do, because it was necessary to make its views known to an inquiring people; yet it does not demand full assent, seeks to enlarge and not to limit, and holds amendment a "right and duty."

If it be said that we emphasize the immortal life overmuch, that we exhibit too much heat, it may be said in reply: "We are melting away the icebergs." But we do not plead guilty to the charge; for a clear and natural idea, a deep and abiding belief, a faith with knowledge added to it, of the immortal life here and hereafter, is the world's need today—to make its psychology, its philosophy, its science, its religion, its daily life, richer and nobler. But we close with the American Spiritualist Association.

OBJECTS AND AIMS.

The objects and aims of this Association are to study spiritualism in its scientific, philosophical and religious aspects and to teach its truths as we learn them; to maintain high and pure principles on all vital questions of practical life and duty; to seek for the best spiritual culture and the most harmonious character.

DECLARATION OF PRINCIPLES.

While no assent to a fixed creed or confession of faith is required, the following statements may be held as embracing leading ideas accepted and sacredly cherished by most of our members:

IMMORTALITY.

Man is an indestructible, conscious entity. The change called death is but the separation of the spirit from the earthly body and its passage into a higher life, retaining an indestructible body of spiritual substance.

SPIRIT INTERCOURSE.

It is a demonstrated fact that arisen spirits, under favorable circumstances, can and do communicate with man, to aid him, and give him consolation, heal his maladies, correct his errors and lead him to higher truth and happiness, manifesting their presence in various ways. All are susceptible to the influence of spirits, some in a much greater degree than others. This, like other faculties, can be cultivated and when well developed, some persons can be controlled by a spirit to speak and act for that spirit, more or less perfectly; in ancient times such persons were called seers or prophets, and are now usually called mediums. Seers, prophets, mediums and spirits cannot be infinite and infallible; therefore, all relations thus given should be judged as they merit.

LAW.

Everything in the mundane and spiritual world is governed by immutable law.

DEITY.

A Supreme Intelligence, a central and all-pervading soul, rules all by universal law.

RIGHTEOUSNESS THE SAVIOR.

Happiness is the result of the harmonious exercise of wisdom, righteousness, love and purity. Right belief is of consequence, inspiration to right conduct, yet character is the supreme consideration.

PROGRESS.

The condition of eternal progress is normal to the human spirit—union of mind and soul, as well as of rock and plant, to finer uses and larger powers.

AMENDMENTS.

As man is progressive, we hold to the right and duty of amending these statements.

Theosophy—An Inquirer.

An inquirer amongst subscribers sends an extract from a letter in the Chicago Times on Theosophy, and asks if such a phenomenon is possible as is here given:

As for phenomena, they hold it entirely incidental to the possession of these occult powers, and not to be sought as an end in order to dazzle the curiosity of the uninitiated. Yes, all the phenomena which Spiritualism claims to come from disembodied spirits, the adept occultist produces by the exercise of his own will-power. The following incident—the truth of which is well vouched for, illustrates this point: Several years ago a prominent Theosophist here visited a famous Chicago—slate-writer (not now residing in the city) to test the powers of a friend and correspondent then living in northern Cashmere, who had previously written him that he would on a certain date give a message through an "independent slate-writer." The following is the message to be given by the slate-writer. It read as follows: "Aham era param Bruma," (translated, "I am myself a god"), and signed "R. L." The test was made in accordance with the direction of the Cashmere correspondent, and when the locked slates were opened there was the peculiar message, written out fully, and precisely as it had been in the letter.

The theory of some Theosophists that "all phenomena which Spiritualism claims to come from disembodied spirits, the adept produces by his own will-power," is the shallow conclusion of imperfect investigation. There are no "disembodied" spirits—in this, or in any realm of the eternal life. Such an absurdity as a disembodied spirit has no place in the universe. The spirit has its earthly body here, and its celestial or spiritual body within that earthly body. When death comes the celestial body is released and embodies the spirit—is its servant in the life beyond. Our will-power, all our wide and wondrous mastery over nature, goes with us and is greater in the higher heavenly conditions than is possible on earth.

Theosophy, if we understand the teachings of some of its exponents, offers a theory inadequate to meet the facts of spirit-presence. With all due respect for these exponents, we can wait patiently until they are obliged to come to their inevitable end—if they grow—and be rational Spiritualists, or go back to the sawdust no-philosophy of materialistic science. As to the incident with the Chicago medium our subscriber must judge. Possibly the visitor's strong wish for the Indian mes-

sage in his pocket was reflected in the plastic mind of the medium, and so reproduced. Even if the far-off Hindoo adept produced it again, this is no proof that Theosophy is all and Spiritualism nothing. No names or dates are given. We want them and all details.

Too many apocryphal stories of wonders are extant among Spiritualists, with no more proof of the verity of the alleged facts than appears in the foregoing Theosophical tale. The JOURNAL will pay \$500 to have its editor witness a phenomenon identical in its nature with the above slate-writing feat and produced by the Theosophical method. This proposal is neither bluff nor buncombe but is made in all sincerity.

We don't permit unsupported assertions to be used to brace up Spiritualism, and certainly shall not show Theosophy greater consideration. When Theosophists will demonstrate their assertions as is daily done by Spiritualists, the JOURNAL will be glad to chronicle the demonstration. No amount of cunningly devised newspaper stuff can ever pad a movement with lasting vitality; whether that movement be in science, philosophy, theosophy, or even Bell telephone stock. The truth is bound to get on top in the long run.

Ghosts, Unitarian and Other.

The Boston Unitarian clergy have a Monday Club. We must not conclude that these gentlemen meet to guzzle wine and brandy after the old club fashion among the unregenerate, but one thing we may be sure of, that they have a good and cheery social time, with song and story spicing graver questions.

Rev. S. J. Burrows, editor of the Christian Register, whose wit brightens his wisdom, was asked lately to attend and speak, but could not, and sent a letter, a part of which is as follows:

"We have heard often enough that Unitarianism is dead and buried. I do not think this is exactly true; but if the body were buried, the ghost seems supernaturally alive, and to have the power of going through walls of Calvinism three centuries thick, and getting into the very centre of the evangelical fortress. The Unitarian ghost is speaking so freely from Baptist, Methodist, Presbyterian and Episcopal pulpits, and has got so thoroughly into the pews that his most skillful undertaker cannot catch and bury it. I trust that you may have delightful scenes this afternoon with the spirit of Unitarianism."

This ghost, haunting pulpits and controlling orthodox preachers to make heretical utterances, is a hindrance to the spread of the Unitarian denomination. People say: "Our preacher is just as liberal as that Unitarian across the road, and we will stay here with our old friends."

There is another ghost controlling preachers to speak words of new life and light, penetrating thickest walls, reaching into the church pews in the same mystic way, and it will down at no man's bidding, but if told to go is sure to stay. It is the ghost of Spiritualism. It reaches the liberal churches most, perhaps, their walls being thinner; but it goes everywhere in ways we know not of. Some ministers are so sorely afraid of it that they dare not affirm immortality as a great truth of the soul, but discourse feebly about the hope, expectation, reasonableness and probability of the life beyond, or are well nigh silent. Others welcome the ghost and find it no perturbed spirit but a strong angel mighty for uplifting power, radiant with celestial light. The Unitarian ghost is rather cool and shy of this co-worker. Would it not be well if they were better acquainted?

Eye Openers.

Under the head of "Eye Openers" the Echo gives some interesting facts, the main points of which we give. The writer sets forth that if the Bible is God's word, it will agree with the sciences of geology, astronomy, geography, meteorology, and all others based on immutable law. In the first chapter of Genesis, the writer represents God as being employed for five days in making this little globe, and yet forming the countless millions of celestial orbs in one day. Five days spent by Omnipotence in framing and adorning this tiny atom; and the universe, with its millions of mighty suns, formed at a breath, and carelessly dismissed with the five little words, "He made the stars also!" The same writer informs us that there were three evenings and mornings upon the earth before the sun was made, though one reason given for its creation is "to divide the day from the night." It would be just as reasonable to represent apples growing before trees had an existence, or trees before the earth, or children before their fathers, as this. There is the best reason for believing that the earth is the child of the sun, and that our great luminous centre existed for ages before the earth came into being.

The Bible writers speak of the stars falling from heaven and falling to the earth (Matt. xxiv. 29; Rev. vi. 13; Isa. xxxv. 4), when it is certain, if one fell, there would be no room for another; and since most of the stars are larger than the earth, if there was any falling, by the law of gravitation, the earth would fall to the stars. The Bible teaches that there is a firmament, which God called heaven, dividing the waters that are on the earth from the waters that are above the earth, consequently the firmament is below the clouds; and that in this firmament are set the sun and moon; there are windows in it, which are opened to allow the rain to fall through, and shut again, that the earth may be blest with fair weather. The sun and moon are therefore below the clouds, and on a fine day cannot be more than four or five miles high! See Gen. i. 6, 14-18, vii. 11, viii. 2. The Echo concludes its argument as follows:

The geography of the Bible is quite as incorrect as its astronomy. It speaks of the "firmament of the earth" in Jer. x. 13, "and in more than twenty other places; of the foundations of the earth" in Isa. li. 13; and in a

dozen other places; the "pillars of the earth" in Sam. ii. 8, and two other places; and David assures us in the Ninety-third Psalm, "that the world is established, it cannot be moved." Under the earth, some of the Bible writers supposed there was a large collection of water, inhabited by various animals (Ex. xx. 4), and that on this subterranean ocean, God had founded the world the one in common use, from Adam to the flood was 1,656 years; from the flood to Jesus, 2,348 years; and thence to us, 1800 years; making in all, 5,473 years. Since Adam was made on the sixth day, the "beginning" was but one week previous to this. What say sciences?

Astronomy teaches that there are stars so distant that light would take millions of years to travel from them to us. Geologists teach that the earth has existed for millions of years. Even speaking of them, says, "All have arrived at the same conclusion respecting the great antiquity of the globe, and that, too, in opposition to their earliest prepossessions, and to the popular belief of the age."

These "Eye Openers" of the Echo are just what are needed in order to induce confirmed orthodox Christians to make investigations in the domain of free thought, and thereby be brought in contact with the grand truths of Spiritualism, which will ultimately result in their conversion.

Sunday Sermons by Prominent Preachers.

Last Sunday Rev. T. De Witt Talmage, D. D., began a series of Sabbath-morning discourses in the Brooklyn tabernacle on the all-absorbing labor question. He discusses the following subjects in the series: "The Battle for Bread," "The Rights of Capital and Labor," "The Hardships of the Working Classes," "How Employers and Employes Ought to Treat Each Other," and "The Greatest Foe of Labor"—five in all. During his discourse he said "that the distance between capital and labor is not a great gulf over which is swung a Niagara suspension bridge. It is only a step, and the laborers here will cross over and become capitalists and the capitalists will cross over and become laborers. Would to God they would shake hands while they are crossing, these from one side and those from the other side."

The Rev. T. E. Green, of this city, in his Sunday sermon presented some excellent remarks. He said: "We spend our time reaching the rich people in order to get their money to help support the Church. We forget all about the weak brethren, for whom Christ died. We sit in our aristocratic pride and twirl our thumbs and wonder why these people would not receive our gospel. There is something wrong." He wanted to see the salvation of the masses. They needed it. Once in a while some of them would get into a pew and would hear the choir sing that salvation was free. There were plenty of people, he claimed, who wanted to go to church, but who stayed away because they could not pay the pew rent.

The Rev. Wm. Fawcett, of the Park Avenue Church, regaled his congregation with a very orthodox sermon. He claimed that "if God chose to conceal things from our comprehension it was simply that we might trust him more. The final lesson summed up in one great fact, that God's ways and thoughts were above ours. We might learn that the things which seemed so large to us might soon be brushed away by him. If omnipotence became our strength how strong we would be."

The Rev. John Williamson of the Michigan Avenue Methodist Church, came to the "sage" conclusion that all the Christian denominations except the Catholic, the Unitarian, and Universalist, and the German Lutheran—that is the Episcopal, the Baptist, the Presbyterian and the Methodist—were denominations to which persons could ally themselves without danger if they were so disposed. The German Lutheran, the Unitarian, and the Universalist denominations he declined to discuss, because the first was Presbyterianism with a German accent, and the two latter were unworthy of consideration on account of the minuteness of their adherents, and he hadn't time to descant on trifles.

The notorious Rev. Joseph Cook, of Boston, preached at the First Congregational Church, and gave his views on the labor agitation. He claimed that the day would soon come when the sensible millions in America would quit fooling with fools, whether they are socialists on the one hand or extortionate capitalists upon the other, and when that day did come America would be found with no hereditary classes either of the rich or of the indigent. The speaker thought that the republic was in greater danger from the socialists of Europe than from the almond-eyed Celestials.

At the Immanuel Baptist Church Rev. H. W. Thomas preached. His statement that this country had no place for such men as Parsons, Spies, and Fielden, except Joliet, was greeted by applause. "Social evils," he said, "belong to the individual, such as drunkenness and ignorance, but both of them affect society, and with reference to the latter particularly every effort should be made to wipe it out and lift up the individual, although it is a personal question for each one of us, and we must either be elevated by intelligence or cast down and overcome by ignorance."

The Rev. Dr. J. H. Worcester of the Sixth Presbyterian Church brought his mind to bear on the all-absorbing question of capital and labor. He asserted that the struggle between capital and labor was the struggle between a rich and powerful selfishness and a selfishness that was blind, squallid, discouraged, and crippled. He did not wish to make unfair charges against capital, for the power of competition was just as relentless towards the employer as the employed. God never meant society to rest on the foundation of universal selfishness, but upon the principle of universal love.

The widow of Louis Riel, the leader of the Northwest Territory rebellion, is dead.

Practical Righteousness.

It is a good sign of the times that a zeal for practical righteousness, and a desire for spiritual growth and the freedom which must come with it, are reaching our churches. We all breathe a new and quickening atmosphere, and its life penetrates even sectarian walls. The Methodist Times says:

The immediate question for Methodism, is its attitude with respect to national religion and social reform. "Shall we stand in our historic ways, restrict ourselves to the forms which in our fledgling days served best to awaken the dull eighteenth century to a sense of spiritual religion, beat our breasts over their diminishing results, and say the former times were better than these? Or shall we stand rather in the liberty wherewith Christ has made us free; take in our hands the simple but full gospel, and breast the nineteenth and face the twentieth century with faith, alert and eager, trying every new method, rushing into every new opening, ready to throw away blunted tools, remodel old-fashioned plant, try doubtful experiments, put our talents not into the bank for mere interest, but into trade for a cent, per cent. profit, dare all, so that by any and by all means we may hold the faith delivered to the saints, and win for Christ the generation to which he has called us to minister? Can there be a doubt as to our answer?"

Still more emphatic is this word of Canon Farrar in the North American Review:

There must be progress; churches are very slow to learn this lesson. They have fought to the last for exploded doctrines, and antiquated traditions. They have often related to the last the advancing knowledge of mankind. They have become revolutionary and convulsive in the effort to keep things fixed when the world is moving forward; and they have tried to preserve, when it was their duty to improve. They have kept their earthly vessels "closed"; so that the swelling tide of human progress did but shatter them upon the shore—or at the best, roll them bitter and thither, with their stagnant doctrines rotting in a dead theology.

Such an utterance from a high official in the Church of England, is indeed notable. It is true these are both exceptional expressions, quite unlike the average Methodism or Episcopalianism, but they pass current, and the bigots cannot expel those who speak out in this way, while many are glad of their words. What will the end be? How will sectarianism live? One thing is sure, the day must follow the dawn.

A Lawyer on Spiritualism.

We are in receipt of a little pamphlet entitled: "A Discourse Delivered before the Willimantic Spiritualist Society, at Willimantic, Conn., on Sunday, March 21, 1886, by John Hooker, Hartford, Conn." The author of this discourse is an eminent lawyer in Hartford—the Nestor of the bar in that city, if we mistake not—and a gentleman held in the highest esteem there for his virtues as well as for his legal abilities. He has been for many years an earnest student of Spiritualism, as was known among his nearest personal friends, but it is only within a few months that he has felt prepared to avow his convictions on the subject unreservedly to the public. This discourse, though in form addressed to an assembly of Spiritualists, is in effect rather a vindication of his views before the Christian community where he has long been well known and honored; he having been, as he says, "for nearly forty years a member of a Congregational church and for over twenty a deacon." As such it is well worthy the attention of that large body of nominally Christian people who have allowed themselves to be led into unjust and even stupid prejudices against Spiritualism as incompatible with Christian character.

There are Spiritualists and Spiritualists; and it is pleasant to listen to one who in his intelligence, candor, gentleness, modesty and benevolence presents us so winning a type of the virtues that are commonly but erroneously regarded as distinctively Christian.

We have received from a friend only a single copy of the discourse, and are not informed whether it is in the market. But if we learn that it is so, we shall try to be well supplied with it—especially for our Christian readers.

An Illustration.

It appears from a daily paper that circulars were distributed throughout Davenport, Rock Island, and in Moline on Saturday, for a meeting of the socialists at a hall that evening to discuss the eight-hour movement and denounce the capitalistic press. There were only about a hundred present, and in the hall four police officers were scattered to preserve order. The principal speaker was Herr Knickrehm, a local socialist, and he had proceeded in his harangue only so far as to allude to the statement of The Chicago Arbeiter Zeitung that the police of that city had put dynamite in the desks of the socialists who had been arrested in order to manufacture evidence against them, when Chief Kessler stepped to the front and placed the man under arrest. There was at once a great uproar, and for a moment it looked as though there would be a conflict between the police and the socialists. The speaker urged his friends to be seated and quietly walked out under the escort of a police officer, who placed him on board the ferry and shipped him across the river. The meeting then proceeded, and the speakers after that confined themselves to a discussion of the eight-hour question simply.

This incident illustrates how contemptible human nature can sometimes be. Fraudulent mediums when exposed and their multifarious paraphernalia brought to view, almost invariably pursue the same tactics that Herr Knickrehm did, and charge parties with trying to ruin them by bringing the various garments captured secretly to the séance.

In 1834 Charles C. Milne of New York State went to Texas and secured a large tract of land. He was killed in one of the battles for the State's independence, and now his heirs are wanted to take possession of the land, which is worth about \$100,000.

GENERAL ITEM?

J. H. Randall is engaged to speak at Ottumwa, Iowa, May 23rd and 30th.

We are glad to learn that a new edition of Psychometry, by Prof. J. R. Buchanan, has just been published.

Mrs. E. M. Dole, who is doing a very excellent work as a medium, has moved to 109 Paulina street, near Madison.

Giles B. Stebbins lectured at East Dennis, Mass., May 9th, and at Stafford, Conn., on the 16th. He lectures again at Stafford on the 23rd.

A testimonial concert was given to George W. Morris at Weber Music Hall, Thursday evening, May 13th. The artists, W. C. E. Seeboeck, Miss Julia St. C. Tuthill and Adolph Resenbecker, assisted.

Mr. Bronson Murray of New York passed through the city the other day and is now at Odell, Illinois, where he spends his summers looking after his large landed interests in that vicinity. Whether the presence of such a hard-headed Spiritualist provoked the cyclone that visited Odell shortly after his arrival the JOURNAL does not venture an opinion.

The Churchman has a long article on church music, in which it condemns the present practice of turning the church into a concert-room and the use of all sorts of fanciful devices to amuse and attract—cornet, violin and harp players, and even pianists. It asks the Episcopal Church to take the lead in returning to the old, wholesome practice of congregational singing.

Mr. C. D. Paine, who through his association with the popular advertising firm of Lord & Thomas, became well known in the JOURNAL office, has severed his old connections and gone into business for himself. The JOURNAL's relations with Mr. Paine have been most pleasant and it is with sorrow that we part with him. He is an honest, upright gentleman in every respect. We wish him abundant success in his new venture.

Mr. Warren E. Sherman of Waukegan, Illinois, has been a clairvoyant from childhood, but it is only within a few years that he has given any attention to healing; and has never followed it as a business. The demands on him are now so great that it necessitates the devotion of his entire time to treating the sick. We believe Mr. Sherman to be an estimable man and possessed of excellent healing power. We shall be glad to have him open an office in this city, as his friends are urging him to do.

J. T. Damon of Millington, Mich., writes: "I noticed in your issue of April 10th, a diagram and description of what is termed a 'talking board.' We have tried one, and find it a most remarkable and successful medium for communications, far more satisfactory than rappings or table tipping. It moves readily and quickly from letter to letter, spelling out names and sentences in a remarkable manner."

Hudson T. Reeder of Helena, Montana, writes to us that Miss Anna Eva Fay has visited that place and humbugged the people with what she claims to be spirit manifestations. We have on several occasions cautioned the people against attending Miss Fay's exhibitions, for all the "manifestations" that occur in her presence are produced by herself and her confederates, "Prof." Williams and H. C. Hearne.

Salvation Army parades have caused the police at Marshalltown, Iowa, much trouble; The leaders, two women, were notified by the Mayor that the parades would not be permitted henceforth. They came out again and were promptly arrested. On the trial Mayor Ames offered to release them if they would agree to desist from creating disturbances. They refused, and thirty-five dollars or ten days in jail each was the penalty. Mayor Ames announced that he would double the fine upon any who should in future attempt to lead Salvation parades.

Out in the waste of gullies near Macon, Ga., where the floods left their marks of disaster and death, stands a little scraggy-topped tree, where two of the negroes caught in "the flood" spent their lonely vigil. The tree is green now. It was leafless then. Two men lost their lives at that time. Of late the superstitious claim to have discovered a peculiarity about that tree. They say that about twilight they can see the outline of a queer figure in white perched among the leaves, and an occasional moan is wafted on the breeze which steal up from the river. As the night advances the moans grow louder and more frequent. The negroes especially are greatly agitated over what they call the haunted tree.

The Christian Statesman says: "We want the nation to recognize God's law for the reason that you would recognize God's law of gravitation, if you were on the roof of a high building—not to flatter God, but to save your own neck." The law of gravitation is a real law, and neither its operation nor the adjustment of our movement to its inexorable demands requires any public formal recognition of it in the legislation of the country. But what the Statesman calls "God's law" is simply certain beliefs in regard to the Bible, the character of Jesus, the duty of observing Sunday as a sacred day, etc., which beliefs have no foundation in reason, and are steadily growing weaker and giving way to more rational views throughout enlightened Christendom. And yet the Statesman would have these decaying beliefs recognized in our national constitution as "God's law," and as the supreme law of the land. Even if, in an hour of religious fanaticism, or by some strategy, such as the "reform" party are ever

ready to employ, such a recognition should be secured, the decay of these beliefs would not be thereby arrested, although the lifeless forms and ceremonies accompanying them might be longer preserved. Let these beliefs have simply a fair chance in the conflict between truth and error; and, if they cannot, as knowledge is increased and diffused, be maintained "in a free and open encounter," it is folly to attempt to rescue them from their natural fate by incorporating them into the Constitution of the United States.—Index.

The Modern Crematist very sensibly observes: "Public funerals, with their show of funeral paraphernalia; with their gathering in of curious, long-visaged, solemn people; with their wordy clergymen; with their doleful singers; with their crape-decked pallbearers; with their public processions from the chamber of mourning to the carriages in waiting; with their solemn journey to the church; with more heart-rending words from the minister and more doleful guttural music; with more parading up and down the aisles of the church; with the slow journey to the burial ground; with another parade of the mourners about the open grave; with more saddening words from the men whose office is to comfort and not to torture the soul; with that barbarous, dreadful, blood-curdling, outrageous rattle of gravel upon the coffin lid, to the atrocious accompaniment of 'Earth to earth, ashes to ashes, dust to dust,' that is an almost invariable portion of the horrid ceremonial at the grave; with the conventional standing of the mourners about the pit while the diggers shovel back the earth over the form of the one just laid away—all this empty, useless, cruel, and damnable ceremonial, public funerals are simply schemes of human torture; and the sooner the whole system is abolished, the better."

The Shawmut Avenue Orthodox Congregational Church, in Boston, left without a preacher cast about for another and found Rev. W. E. Griffin, a Dutch Reformed clergyman. He was soon cordially invited to settle over the society, a council of Boston preachers called, only a few questions asked him, and the grave clergy were unanimous in his favor. Rev. Dr. Nebb refused only two years before to take part in the installation of Rev. G. A. Gordon at the famed old South Church, on account of said Gordon's heresy, but made no objections to this man who is quite as heretical. Dr. Griffin accepts the Bible as "containing a progressive revelation," and said: "With equal contempt and rebellion do I regard those who, with whatever pretext or claim of authority, would pen their living, glowing, unformulated life into the coop of one system or creed." Having been a missionary in Japan a year he said: "I do not believe in the unconditional condemnation of the heathen, nor in the unconditional perdition of any soul who knows not of Christ;" that the Bible word translated eternal or everlasting does not mean endless; that "the word of God is simply silent as to the ultimate fate of those who die in their sins." Move on, brethren. In the distance is Spiritualism, with its natural religion; its broad views; its ethics based on the soul; its facts of spirit presence. Your march is the way whether you know it or not.

A 150-ton boulder rolled down the mountain at Swanville, Me., and cut a clean swath through large forest trees for over 30 rods.

Camp Excursion Rates.

In reply to early inquiries concerning railroad rates to Lake Pleasant Camp the coming season the JOURNAL has to say that full information will shortly be furnished in the annual circular. It can now be stated that the round trip rate from Buffalo by either the West Shore or New York Central, will be \$14.50; Rochester, \$12; Syracuse, \$9; Oneida, \$8; Utica, \$7. The West Shore furnishes the most direct route and hence will no doubt be the favorite. A rate from Chicago and points west of Buffalo will, it is hoped, be secured within a few weeks.

Publisher's Notice.

The RELIGIO-PHILOSOPHICAL JOURNAL will be sent to new subscribers, on trial, thirteen weeks for fifty cents.

Subscribers in arrears are reminded that the year is drawing to a close, and that the publisher has trusted them in good faith. He now asks them to cancel their indebtedness and remit for a year in advance.

Readers having friends whom they would like to see have a copy of the JOURNAL, will be accommodated if they will forward a list of such names to this office.

The date of expiration of the time paid for, is printed with every subscriber's address. Let each subscriber examine and see how his account stands.

Specimen copies of the JOURNAL will be sent free to any address.

General News.

Frosts are reported in Iowa and Illinois.—The strike for eight hours in Milwaukee is stated to be a complete failure.—A Home Rule mass meeting will be held at Battery D the evening of May 25th.—At the meeting of the Trades Assembly Sunday last the eight-hour question was squarely dodged.—Several syndicates are besieging Congress for a charter to introduce the cable road in Washington.—A general expulsion of "boomers" upon the Cherokee Strip has been commenced by the military authorities.—John Kelly is not as well as formerly. Ex-President Arthur's condition is also steadily growing worse.—A bill was reported to the Senate last Monday for the general government of the Yellowstone National Park.—Gen. Sheridan is suffering from malaria and will try baselishing at Kelley's Island, Lake Erie, to drive

it away.—Bar Silver touched 45d per ounce last Saturday in London, the lowest price ever known. The market is in a state of collapse.—The taking of testimony in the dynamite bomb explosion case commenced last Monday before the Cook County grand jury.—There is a vigorous protest from House Republicans against the Senate subsidy amendment to the Post Office Appropriation bill.—There were received in Minneapolis last week 433,950 bushels of grain, against 554,500 bushels the corresponding week last year.—Circulars signed by the Central Labor Union have been distributed in the lumber district warning employes to abstain from returning to work.—It is estimated that fully 2,000,000 copies of speeches made at the present session of Congress will be distributed. This doubles any previous record.

Isaac R. Diller of Chicago is mentioned in the Washington dispatches as the probable appointee to the Paris Consul-Generalship, which pays \$6,000 a year.—A New York dispatch is to the effect that Gov. Hill's friends have control of the Democratic party organization and will push Cleveland aside in 1888 in favor of Hill.—If the Senate disposes of the General Pension bill, which remains unfinished business, during the present week it is probable that the Bankruptcy measure will be taken up.—Mr. Beecher, preaching last Sunday on the question of foreign immigration, did not want the gates closed, saying: "Let the Anarchist come. Let the Socialist come. Let the Communist come. Let the craziest theorist come." We can eat them and then digest them into American citizens. We are in no special danger from them.—Capt. Hatfield, with a detachment of United States cavalry, has captured Geronimo's camp. Subsequently the hostiles surrounded his command in a canyon near Santa Cruz, just over the border in Old Mexico, but were repulsed after a two-hour fight, in which several soldiers were killed. A Mexican force is in pursuit of Geronimo, and reinforcements have been sent to Capt. Hatfield.

Passed to Spirit-Life.

Passed to spirit-life from his home in this city, April 10th, John S. Bunce, aged 44 years. For nearly five years Mr. Bunce has suffered from paralysis of the left arm and leg. For a year and a half he had been a constant attendant on the Spiritualist meetings, and has dispersed spiritualistic literature to its patrons. When Mr. Bunce found that he was drawing near the other shore, he expressed some wishes in regard to his funeral obsequies, and when the pale boatman came for him he passed so silently and peacefully on, that his attendants were not aware for some moments later that he had left the mortal world. Services at his late home were held according to his request by a delegation from the People's Meeting, after which the body was interred in the cemetery near to his Forsyth st. residence. The same delegation furnished the casket, and the undersigned read a poem appropriate to the occasion. According to his request, his body was interred at Fresh Pond, N. Y. F. W. JOHNSON, New York, May 21st, 1886.

**Biliousness**  
Is very prevalent at this season, the symptoms being bitter taste, offensive breath, coated tongue, sick headache, drowsiness, dizziness, loss of appetite. If this condition is allowed to continue, serious consequences may result. By promptly taking Hood's Sarsaparilla, a fever may be avoided or premature death prevented. It is a positive cure for biliousness. Sold by all druggists.

**Scott's Emulsion of Pure Cod Liver Oil, with Hypophosphites.**  
Possesses the remedial power of these two valuable specifics in their fullest degree. Is prepared in a palatable form, easily tolerated by the stomach, and for delicate sickly children, Emaciation, Consumption and all impoverished conditions of the blood is precluded by any other remedy.

Very liberal cash offers will privately be made all who get subscribers for Mental Science Magazine, of Chicago. Single copies, 10c; all who desire offers will receive them, also copy of magazine and a pamphlet by the Editor for 5c. in stamps.

**COUGHING**, with interludes of wheezing and sneezing are heard in all public places. Everybody ought to know the remedy; and that is Hale's Honey of Horehound and Tar—an absolute and immediate cure of all pulmonary complaints. For sale by all Druggists at 25c, 50c, and \$1.

**ESOTERIC CHRISTIANITY AND MENTAL THERAPEUTICS.** By Dr. W. F. Evans. A grand book. JUST OUT! Order it of A. J. Swartz, Pres. Mental Science University, 161 La Salle St., Chicago, for only \$1.50, post paid.

Glenn's Sulphur Soap, each and beautiful, 25c.  
German Corn Remover, each and beautiful, 25c.  
Hill's Hair and Whisker Dye—Black & Brown, 50c.  
Pike's Toothache Drops, each and beautiful, 25c.

President Mental Science University and Editor Mental Science Magazine, 161 La Salle St., Chicago, will open a large class in mental cure, May 15th; tuition, \$50. Indigent students favored. Call.

Business Notices.

HUBBARD TUTTLE lectures on subjects pertaining to general reform and the science of Spiritualism. Attendance free. Telegraphic address, Ceylon, O.; P. O. address, Berlin Heights, Ohio.

SEALED LETTERS answered by R. W. Flint, No. 1327 Broadway, N. Y. Terms: \$2 and three 3 cent postage stamps. Money refunded if not answered. Send for explanatory circular.

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Enclose lock of hair, with leading symptoms. We will give you a correct diagnosis of your case. Address E. F. Butterfield, M. D., corner Warren and Fayette Streets, Syracuse, New York.



Our Fur Department is open throughout the entire year and is supplied with Furs of the Highest Standard from Russia, Alaska, Nova Scotia, the Arctic Regions, etc. Our stock is undoubtedly the finest ever exhibited in this market, and we take great pleasure in showing the same.

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Fall and Winter Garments stored and insured against loss or damage.



A full assortment of above as well as the celebrated Eureka Knitting Mills, Florence, and Wash Knitting Mills, all of which are Fine. Buy and fast colors. For safety all leading dealers.

**DR. SCOTT'S ELECTRIC CORSETS AND BELTS.**  
Corsets, \$1.00, \$1.50, \$2.00, \$3.00. Belts, \$3.00. Nursing Corset, Price, \$1.50. Abdominal Corset, Price, \$3.00.  
Probably never since the invention of Corsets, has so large a demand been created as now exists for Dr. Scott's Electric Corsets and Belts. Over three thousand families in the City of New York are now wearing them daily. Every Man and Woman, tall or short, who has backache, or rheumatism, or neuralgia, or sciatica, or any of the above named ailments, will find relief in wearing them. They are made of the finest materials, and are so constructed as to give support to the back, and to relieve the pressure on the lungs, and to give relief to the stomach, and to give relief to the bowels, and to give relief to the bladder, and to give relief to the uterus, and to give relief to the ovaries, and to give relief to the vagina, and to give relief to the vulva, and to give relief to the clitoris, and to give relief to the penis, and to give relief to the testicles, and to give relief to the prostate, and to give relief to the bladder, and to give relief to the ureters, and to give relief to the kidneys, and to give relief to the liver, and to give relief to the gall bladder, and to give relief to the pancreas, and to give relief to the spleen, and to give relief to the lungs, and to give relief to the heart, and to give relief to the arteries, and to give relief to the veins, and to give relief to the capillaries, and to give relief to the nerves, and to give relief to the 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Voices from the People.

AND INFORMATION ON VARIOUS SUBJECTS.

The Little Hunchback.

I'm nine years old an' you can't guess how much I weigh, I tell!

At evening, when the iron's done, an' Aunt's fixed the fire, an' filled an' lit the lamp, an' trimmed the wick an' turned it higher.

"God in the Constitution."

To the Editor of the Religio-Philosophical Journal.

Some of us had hoped that the insanity, except "God-in-the-Constitution," had died out, but by the following, which I have cut from one of the great daily newspapers, it seems that we had "counted without our host" in the matter.

At the closing session of the Ohio State and National convention of the National Reform Association at Wooster, O., resolutions were adopted holding that it is the duty of the State to acknowledge its accountability to God.

The resolutions conclude with the assertion that "the rights of men are properly understood and maintained only where responsibility to God is deeply felt."

The last paragraph of the above is peculiarly interesting when applied to the case of Mrs. Smith as given in the following. It will be seen that here is a case wherein the "individual liberty" was deeply felt although it did "infringe" in a very melancholy manner upon the "individual liberty" of her children and the right of both husband and children.

FOUR CHILDREN BURNED. The people of Keyport, N. J., are still in a terrible state of excitement over the horrible butchery of the four Smith children by their insane mother.

"Without any apparent sorrow for her terrible work, she answered calmly: 'Why, Monroe, I was told by God to do so, and I obeyed his command.'"

"Then getting upon her knees, and looking up into her sorrowful husband's face she said: 'I know I did wrong, but it was the only thing to be done to save them from hell.'"

"In one room lay little Edna, cold in death. In another one lay Stella, the pretty girl that got down upon her knees to beg for her life. One of her eyes was cut out, where the axe hit her uplifted head. Three of the following were the left hand are also missing. Her skull was fractured on the left side. Rufus, the 15-year-old boy, was lying beside his sister in a pool of blood: His head, like that of his sister, was split open. He half-awoke from a sort of stupor, and asked what was the matter. Two of his fingers are cut off. Alida, the remaining daughter, was lying in another bed, where she appeared to have been asleep when she received the blows from the axe."

The intelligent editor placed the above articles in the same column, one immediately below the other, with the intention, no doubt, to give his readers an opportunity to weigh and consider from the same paper. I have also extracted the following items in reference to orthodox Christianity which the "Reform Association declares" should be no longer considered as on trial.

1. The Methodists and Episcopalians are each trying to raise one million dollars for the redemption of the Holy Land.

JEWISH VOODOOISM.

Some of the Strange Superstitions and Practices of the Chosen People in the Far East.

It varies, be, as the adage asserts, charming, then the popular pharmacopoeia of the oriental Jew may undoubtedly lay claim to that quality, since its contents range from dog's-head broth to the dew that falls upon Elijah's grave on Mount Carmel, and from a stew of fishes' eyes to a poultice of goats' excrement.

In cases of obstinate and long-standing illness the great specific among the Jews of Palestine is the "Indolka" or "Indolkado." This is a kind of ceremony, oblation and prayer rolled into one, and a most curious sample of genuine folk-medicine.

For common ailments the Jew has a wide choice of simple and inexpensive remedies. If suffering from an ordinary attack of feverishness in spring or autumn, he has only to go to the nearest stream, procure a black ant and a piece of hollow reed, and put the ant inside the reed, securely closing both ends.

The maladies of children are quite a specialty of Jewish folk-medicine. There is no complaint incidental to youth but the Jewish medicine-monger has the cure at his or her fingers' ends.

The Transgression of Mrs. Mary V. Mott. Mrs. Mary V. Mott, wife of J. Harvey Mott, the noted medium, passed to the higher life Wednesday, April 22nd, at 5:30 P. M. She had recently come to California, hoping to find a suitable home for her children, hoping to find a suitable home for her children.

The Great Eastern and Noah's Ark. There seems to be a wide difference of opinion concerning the cost of the steamship Great Eastern, and her size as compared to Noah's Ark.

The Cause at Santo Fe, N. M. Perhaps a few lines from this remote corner may be of some interest to your many readers. When I came here in August last, I was unable to find an acknowledged Spiritualist.

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A Sealed Letter and R. W. Flint.

To the Editor of the Religio-Philosophical Journal.

I was referred to you by our mutual friend, Mrs. Newton of 123 W. 43rd St., New York, who tells me that you are the one person who, having the power, hesitates not to wield it in the cause of truth and against those frauds that infest Spiritualism, thereby bringing disgrace upon its true professors.

The sealed letter was returned, showing at a glance that it had been steamed open, the marks of the mulligan obliterated and the hair from the inside gone. It had been glued together in the most slovenly manner on the inside, so that none but one willfully blind could doubt its having been opened.

My experiences among mediums has been most unfortunate, for I have seldom seen one that I could not detect in some trick; so while I may believe in the truth of Spiritualism, I cannot so far believe in its mediums.

EXPLANATORY. I am controlled by one spirit, purporting to be my guide, who is the scribe for the spirits, delivering (in his own handwriting) what is dictated to him by the spirit of communication.

By holding the written side up to the light, the answer can be read. The spirit-letters should be securely sealed, addressed to the spirit, giving his or her name in full, and signed by the writer's name in full; but no address in the envelope.

When left open they cannot be answered, my agency being efficient only when my mind is passive, and blank to both questions and answers.

Put your questions clearly, directly, briefly. The mixed and many kinds defeat the object of the investigator. TERMS: For spirit-letters, \$2 and three 2 cent postage stamps. For examining and marking maps, \$5 and 5 stamps.

N. B.—I return money in all cases when the letters are not answered. Respectfully, R. W. FLINT, Address, 1327 Broadway, New York.

In the same hall with the above came two other complaints of a similar character, one referring to Flint and the other to Mansfield. Every day requests are received asking for private advice, explanations and opinions concerning phenomena and mediums.

The defects, delusions and nonsense connected with the work of spirit communication, and manifestation in other ways, are not to be placed wholly upon the shoulders of mediums.

We deprecate that bastard Spiritualism so popular with its readers and some innocent but weak people, which claims that its adepts are able to communicate with and obtain information from any spirit among the billions who inhabit the superlunary universe; and to do all this on a moment's notice by night or by day—for a consideration. We have no use or toleration for fraud; and but little patience with persistent folly.

That spirit messages are received, that sweet communion with departed friends is of daily occurrence, we know. We also know that these sacred experiences are not to be had, as a rule, by ordering them from the nearest dealer in stock branded "spiritual" and awaiting their arrival as one would a pound of tea or a tallow dip.

We sympathize sincerely with Mrs. Siegel in her anguish and anxiety, and hope that from among her immediate friends she may be able to organize a circle in which spiritual comfort and development will be had. It is not only possible that happy results will follow the establishment of such a home circle, but very certain.

In all here said we disclaim any intent to reflect upon the practice of mediumship as a business. Some of the best and purest souls we know are mediums, and are doing great good.

It is claimed that natural gas has increased by 20 per cent the manufactured products of Pittsburgh during the past year. The situation is somewhat peculiar in that the permanent working force of the city, besides attracting capital from all parts of the country.

The New Philosophy and a New College.

To the Editor of the Religio-Philosophical Journal.

As one of the deeply interested listeners to the profound instruction of Prof. Buchanan, I feel it my duty to call attention to the wonderful evolution of science now in progress and in harmony with Modern Spiritualism.

He is now teaching the true Science of Life, which he has traced from its home in the spirit-spheres to its operations in the anatomy of man, and from this solid foundation he is building up therapeutic science which never existed before.

Dr. Buchanan seems to have been chosen by the Spirit-world as the leader in the introduction of the philosophy which is to establish Spiritualism on the eternal foundations of science, in place of the many errors of the past, as the final faith of humanity.

What have we done to sustain such a leader in the realm of science? We have left him alone and unaided in his noble work! The discoverer of Prechometry, of Sarcognomy and of the Soul Powers of the Brain, has plumed the world under obligations that will never be repaid.

Expecting to be absent from Boston, I request those who may respond to this appeal to send their responses to care of Prof. Buchanan, who will know my address and forward promptly any communications.

An Account of a Vision. The Figaro, Paris, narrates an instance of what it calls "Le Pique (second sight)" as experienced by M. Medul, one of the Professors at the Conservatoire de Paris, and as exhibited in an incident of his life related by himself.

M. Medul had a dear friend, M. N., who had contracted to buy a small estate near Melun. This friend took leave of him to go there, by the diligence, to complete his purchase. It was in the summer of 1879.

Five years passed. Professor Medul had become a successful composer; General Napoleon Bonaparte had made himself Emperor, and Medul his *Maitre de Chapelle*, and his vision had become to him a thing of the past.

At the coronation festivities M. Medul was one of the crowd around one of the illuminated fountains, and he felt a hand at his pocket; he grasped it, and kept tight hold, shouting, "Thief!" and finally handed him over to the police.

He determined upon his course. He went to the police office and asked the commissary if there might not be some relation between the two visions—M. N., and this thief who closed his eyes, and who he saw M. N. with his first vision. "Perhaps," M. Medul said, "if I had not been the Emperor's *Maitre de Chapelle* the commissary might have smiled and dismissed me, but he said that the man's antecedents should be inquired into. The thief was put into solitary confinement and subjected to the interrogations of a *Juge d'Instruction*, with the result, at the end of a week, of his making a full confession.

From this confession it appeared that, in 1879, the man was a tailor, and heard a domestic of M. N. say that his master was going to make a journey to Melun to complete the purchase of a house there; and he (the tailor) resolved to go there too, and take his chance of getting his money; that he occupied with M. N. alone the inner compartment of the diligence; that he feigned sleeping, and when he saw M. N. was asleep he strangled him, completing his work with a rope he had provided, and the use of which he had learned in the assassinating times of the Revolution. He then possessed himself of the money, threw the body out, followed it himself and concealed it. All this he had been able to do undisturbed under cover of the darkness of the trees of the road through the forest, and the noise made by a vociferous singer outside the diligence, the horse's hoofs, and rumbling of the wheels on the rough road.

From the indications furnished by the culprit the remains of M. N. were found and identified. The thief was executed, according to French law, for the murder on his own confession.

The Cause at Santo Fe, N. M. Perhaps a few lines from this remote corner may be of some interest to your many readers. When I came here in August last, I was unable to find an acknowledged Spiritualist.

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and sympathetic persons as live anywhere. It is not saying too much to state that the demonstrations have created considerable excitement and interest among the people. It is something entirely new to most of those who are taking a part.

I am having all I can do in giving private sances, and am happy to state that I am able to give very general satisfaction. Some of the most prominent people call to investigate and see if such things can be as communications with other worlds, and it gives me pleasure to say through my instrumentality quite a number have been compelled to admit that our beautiful belief is founded in truth, and that it is the only religion that can furnish indisputable evidence of a future life.

Notes and Extracts on Miscellaneous Subjects.

A bill which seeks to make lobbying an infamous crime is now before the Kentucky Legislature.

It is said that in all sections of the South the sale of snuff for dipping purposes is annually increasing.

A Georgia hunter, 65 years old, says that since he began hunting he has killed 999 deer and 187 alligators.

There is said to be more money in the small hard claims now caught in Oyster Bay, L. I., harbors than in oysters.

Mammoth pipe and foundry works are to be erected at Chattanooga, Tenn., which will give employment to 600 men.

The Philadelphia brewers have consented to let their men drink all the beer they want free. Each man drinks thirty glasses a day.

There are 243 suits pending for divorce before the Suffolk (Mass.) County Court. The list is the longest ever made in that State, and includes several sensational cases in high life.

An Elkhart, Ind., farmer dug into a large mound on his farm and found the skeletons of twenty-two bodies that had been buried face downward, and the skulls of all had been crushed in at the back.

While Snake-charmer Hathaway was exhibiting a big anaconda in St. Louis the other day, the serpent, being coiled around Hathaway's body, struck him savagely on the head, biting him severely. It is thought the man will die.

A feverish thirst that cannot be quenched by water may be allayed thus: Throw a slice of bread upon burning coals, and when it is aflame throw it into a tub of water. This remedy has been tested and proved excellent.

The theory that the Indians are decreasing in number is not sustained by information from Standing Bull's people. During the month of February among those enrolled at Standing Rock, D. T., there were seventeen deaths and twenty-one births.

The Dominion criminal statistics, recently published, show that Manitoba is the most criminal of the provinces, there being one indictable offense for every 660 of the population charged with crime. Convictions in Manitoba were forty-seven in 1884.

"Speaking of extravagant dresses," writes a correspondent, "the most extravagantly dressed man I ever saw was an African on the Gold Coast. His wife had adorned him in head to foot with gold dust."

A Presbyterian minister in Middleton, N. J., having declined to sign a petition against the granting of a new license to a man who has been keeping the only hotel there, the Woman's Christian Temperance Union have publicly prayed for him—the clergyman.

A Newburg, N. Y., wagonmaker, whose house is infested with rats, rigged up in his cellar a navy revolver in such a way that any rat tampering with the house would be shot. The apparatus worked like a charm, and in a few hours slaughtered his pet cat.

Sixteen years ago, while hunting, Dr. Thomas F. Jones of Kingsport, Ga., lost a very good watch. It could not be found. In time the woods were cleared and the ground cultivated where the watch was lost, and one day recently a farmer ploughed up the lost watch, which seemed to be in almost perfect condition.

Mr. and Mrs. Jacob Burnett, aged Germans, after a long struggle with poverty, became inmates of the poorhouse at Menzies, Texas. The old woman took it to heart and said she wanted to die, but did not like to leave her husband. Apparently she induced him to go with her, for one morning last week the old pair were found in their bedroom hanging dead, side by side, suspended by clothes lines from the rafters above. Everything indicated the most careful and deliberate preparation for death.

Jeas A. Johnson, who lives in Southwestern Georgia, was driving home by the other evening, when he and the horse on which he rode suddenly went down out of sight. The earth had given way beneath them. In the descent Johnson and horse parted company, the former lodging on a ledge of rock. The horse went down into a deep cave, and the man managed to get out. Next day the neighbors got the horse out by the aid of pulleys. The animal was not much damaged although he had fallen over fifty feet.

Living among the humble classes of Chinese working in San Francisco, there is a very poor man who earns only four cents a day will live on two cents and two meals; the remaining two cents will pay for the shell on which he lies at night and what clothing he may need. For ten cents a Chinaman can get in Chinatown two meals of rice, salt fish and vegetables, and wash each meal down with a cup of good Sarcognon. Ten persons eating twice a day of two kinds of meat and vegetables and the never-absent rice and tea can board for \$25 a month.

A Mississippi paper relates the following: A remarkable incident of a war time occurred the other day on the person of W. P. Carroll, an Confederate soldier. He has been suffering from a wound received at the battle of Chickamauga twenty-three years and seven months ago. On last Saturday the fourth piece of bone came out of the wound, which has been open during the entire time. The sufferer has been deprived of the use of his right side since its infliction, and had never received the full use of his body. The piece of bone which had come from the orifice was one inch in length and a half-inch in width.

Some men in Georgia while out hunting recently, near "Bloody bluff," came on a house that seemed to have been built many years ago. Grass and weeds had grown up over the steps, as if no one ever visited it. Looking in, to their surprise they saw cooking utensils, stove, bed, etc., tumbled up as if just left that morning. Everything seemed so mysterious that the party set about solving it. Five miles away a farmer was found who had a very old mystery. Two years before, a man was killed and three children took possession of the house. They would never give their names, their origin, nor their history. A few weeks after the neighbors were summoned to the burial of the wife. The next day the father and three children disappeared, and have never been heard from since. He left the house in its present condition, and so great is the superstitions fear of it that it has never been disturbed.

The Rev. Mr. Wright, the thirty-year-old pastor of the Disciples Church in Belford, O., is in trouble. He is an energetic, manly, fellow, and until recently, was very popular with the ladies of the church; but when it was learned that he was engaged to be married to a stranger queer stories began to circulate. The deacons took the matter in hand, and appointed a committee of the Mothers in Israel to take the many of some of the girls of the flock. Then it appeared that Mr. Wright had been in the habit of kissing and hugging the girls who were present at offered, and that was pretty often. None of the girls seemed to think that the pastor meant anything wrong, and the deacons said that it looked to them as if the girls were jealous. So they told Brother Wright that he had been indiscreet, and mustn't do so any more, and associated him from all suspicions of criminality.



(Continued from First Page)

tion to take note, as the reader will readily imagine, and have to rely upon memory for an outline of the conversation.

He asked why it was necessary to darken the room after such fashion.

He said: "You have noticed a ray of sunlight passing through the slats of a window-blind, and filled with fine particles of dust. Well, so the atmosphere is pervaded with electricity. Light increases its activity, and makes it difficult, almost impossible, for us to control it. This force, in its refined form, surrounds the human body, and passes in currents over it. It is least active in darkness, and hence you fall to sleep easier in a dark than in a light room."

The conversation was continued at great length; but I shall not attempt to report it in detail. The conditions of the Spirit-world were inquired into. Was it light always there? Yes. Do you take cognizance of what transpires on earth? Yes: all men and women are attended by their own spirit-friends, who see their good and bad acts, try to impress them with good impulses, seeking to elevate them; feel sorry for them when they fail to control them, and rejoice when their progress is toward that which is good and pure and lovely. Then you feel as we feel—have emotions, passions, joys, sorrows? Yes; but we have no sickness, no death. And you have volition and the power to pass from place to place? Yes: with the rapidity of thought.

The question of moral responsibility was raised by a lady of the party, growing out of some remark of Nolan's touching inherited temperaments and dispositions. Nolan maintained that whatever is, is right, quoting Pope's language, and practically denied moral responsibility for what is done in the body. He was pretty sharply examined on this head, and said much which has formed the matter of speculation, reasoning and analogy among thinking men, into which I shall not enter.

He gave an interesting account of himself. Was born, he said, in Harrison County, Indiana; went to Gosport; enlisted in the Fifty-fourth Indiana (I think he said); served three years; was with General Pope at Island No. 10, and went with Sherman in his famous march; was taken sick with typhoid fever somewhere near Atlanta; was sent back to Nashville, and died in the Maxwell House, then used as a hospital; was insensible some days before he died; unconscious of the change till two or three of his comrades, who had gone before, came to his side and said, "Well, Jim, you have come over!" whereupon he replied, "Good God! am I dead, then?" to which they answered that he was.

An incident of this conversation I must not omit. He asked me if I had not invited a Presbyterian deacon to be present that evening. I could think of none. "Didn't you ask a man named Reed to come?" I then remembered to have met Mr. Reed, of the Gazette, by chance that day in Fountain Square, and said I was going to a séance that night, inviting him, in a jocular way, to accompany me, to which an equally jocular reply was given. Jim had possibly confused the "truly good man" of the Gazette with his wicked partner.

Nolan's question surprised me, as the incident had wholly passed out of my mind. I had not mentioned it to any person, whatever Mr. Reed may have done.

At the conclusion of the conversation with Nolan, I heard a voice not much above a whisper, seemingly within a foot of my ear. It announced the presence of my sister. My mother, she said, and a very dear aunt (whose name she gave; and one that could have been known to but one person in the room besides myself, and she an utter stranger to the medium, Dr. Wolfe and the other lady) were present, but could not talk. She did not use the trumpet, and articulated with difficulty and in so low a tone that it required attentive listening to catch her words.

The heat in the room by this time had become stifling, and, to the relief of all parties, bodied and disembodied, the séance was brought to a conclusion. All that had been said by Nolan concerning the spirit-life, the laws and conditions of manifestation, the difficulties to be overcome, the subtleties of the medium which they employ—called by him refined electricity, by many animal magnetism, by others odic force—the positive and negative characters of this force, the power of mind over mind in the body, and of spirit over mind under certain favorable sympathetic conditions, was familiar to me from investigations made more than twenty years ago, and dropped after satisfying myself of the assumptions of mesmerism and clairvoyance.

This dark-circle business is least satisfactory of the three modes of manifestation. You have to depend upon the single sense of hearing. There is reasonable opportunity for trickery and intentional deception. Yet if what I heard at this séance was ventriloquism, I have no hesitation in saying Mrs. Hollis is the most extraordinary ventriloquist in the world, and is endowed with as many voices as Orator Puff. She has capacity not only to direct her voice to all parts of a room, to advance and retire it, but to speak in her natural voice at the same moment she speaks ventriloqually, not only articulating different words at the same moment, but constructing different sentences, and conveying entirely different ideas upon subjects wholly irrelevant to each other.

The reader can draw his own conclusions. He may pronounce this so-called Spiritualism illusion, trickery, jugglery, sleight-of-hand, the work of the devil or his imps; it is a matter of total indifference to me what he thinks, or how much he believes or disbelieves of this statement. Having never been troubled by dreams, premonitions, illusions, prophetic monitions, apparitions, ghosts, or other evidences of indigestion or disordered nerves myself, I do not believe I have suddenly fallen into a condition in which I may credit the reasonable evidences of my own senses as to what I see and hear. But how these phenomena come to pass, it is not the business of a reporter to explain, if he could, while employed in that capacity. My duty is discharged, and the conditions fulfilled.

"And so you are going to make a report of this stuff?" said a friend. "And why not?" "And intend to publish the statement?" "And still, why not?" "And subscribe your name?" "And yet again, why not?" "But what good will come of it?" "I don't know; I have nothing to do with consequences."

"But you will be sneered and laughed at." "Very well; I am but a reporter of things which have taken place. In this, as a matter of good faith, and a guarantee that I do not seek to tax incredulity, or practice upon the popular love of the marvelous, I have no hesitation to attest it in the best form that a man having respect for his reputation for veracity, can give it."

As an act of good faith toward the reader, I depart from the impersonality that ought

to characterize journalism, in this single instance, and subscribe myself respectfully,

F. B. PLIMPTON.

In this report Plimpton confines himself to a bald statement of facts which he saw and heard. He weighs his words and measures his sentences, as if he were writing a didactic poem. He brings to his work none of the enthusiasm of his brain or the warmth of his heart, for which he was known. His facts were presented to the unfriendly critic naked as the form of Adam of his graceful Eve. In his addenda he almost apologizes for not doing his work less faithfully.

Severely cold as his article was, it was nevertheless read with amazement by those whose habit was to treat the whole subject with ridicule. The country press gave it an extensive circulation, and thus awakened a new interest in spirit phenomena. It was the reluctant testimony of one in favor of an unfashionable truth, against which he had formerly written with effect. The fact could not be concealed that Mr. Plimpton's hostility to Spiritualists amounted to a persecution, and the check he received from his sister Mary at the first writing séance was about as sudden and quite as miraculous as that which fell upon the infatuated "tent maker's son" on the wayside somewhere between Jerusalem and Damascus.

Still, all things considered, Plimpton did well. He was only a baby yet in his knowledge of spiritual ethics, but from the day he penned his report to the last hour of his mortal life, his soul flamed with enthusiasm, and he was ever ready to take up the gauntlet in defence of the truth of spirit intercourse, no matter who shied at it. He was dauntless—a valiant warrior—a good fighter in the front rank.

To those in intimate relations with him, he would say: "To my knowledge of spirit intercourse, I am more indebted for pure intellectual peace and power than to all other sources combined." To him, spirit communion was to his sometimes tired soul, as well of pure water to the exhausted traveler in desert wastes. "In the last decade, he was wont to say, 'I have only learned the purposes of life and how to live.'"

The facts of Spiritualism shattered his prejudices and transformed him mentally into a new man. Under their stimulating influence he grew from adolescence to the full stature of mental manhood. His views of life became more comprehensive—his sympathies more cosmical. As his mind unloaded its atheistic sophistries, his intellect became clear and his logic invincible. Without knowing the cause, Governor Cox in his remarks at the obsequies, said: "I have seen this man's power ripening and strengthening and beautifying his life, until it went on to its close. He devoted himself to thinking out those problems which every day in this world are constantly arising, and by his pen laid them before the eyes of men. He did not do it ostentatiously—the very character of his work made it a quiet one. Not seeking the glory of a public life—aside from it, working away day after day, night after night, putting into such form that the intellect of the people of that thirty odd years of that sort of work, what his time might profit by it, and now, during may be really thought of the accomplishment? How much has been done we can imagine better than we can know. Starting from these early days, in the '50's, we know that great things were being agitated in our midst. Hearts were stirred with the suspicion of coming revolution. One of those marked events, which have made our age and times, was coming to the surface. From that on, during all this period, his mind ached and labored unremittingly for the press, and he has contributed much to make it what it is."

In this way many complimentary things were said in the presence of the remains of the dead Spiritualist. No reference was made by any of the speakers to that grand religion which hallowed his life and made it beautiful. They failed in the most important part of their duty, and won no gratitude from the spirit of their unseen but listening friend. Had he been less modest, Mr. Plimpton would have won an enviable position among the sweet singers of the age. He had but little time to court the tuneful nine, but when he turned to them, they tuned his lyre and sang in glowing strains. "His poetry," says a contemporary, "was graceful and gentle, the reflex of happy moods or tender seriousness, characterized by an intense love of natural scenery." His lines owe their melody to an inborn sense of rhythm. His last production appeared in the December of the "Present." It is sorrowful and short, and will be read by those who know his heart, with tearful and sympathizing interest.

BEREAVED.

He walks the earth with downcast eyes, In which are sorrow and the pain That softens in heart-easing rains.

The tumult of the busy world, Its noisy strife and toil, he hears; It falls upon unheeding ears.

For what to him are greed and gain Who, mourning like the woodland dove, Broods o'er the vacant nest of love?

Alas! "the vacant nest of love!" I have set apart one day in every week to hold private spiritual séances in my house.

At present, my medium is Mrs. Laura Carter, one of the best I ever met, for independent slate-writing, hand materialization, clairvoyance and clairaudience. While sitting at the circle table, Friday morning, April 23rd, 1886, the day following the evening of Mr. Plimpton's death, I wrote, without the knowledge of Mrs. Carter the following note:

"DEAR FLORENCE:—Come if you can, as you promised. Since your transition, have you found things as you expected?" N. B. W.

I enclosed this note with a copy of the notice of his death that appeared in the morning paper, in an envelope and held it in my hand at least six inches from the table. While speaking on another subject, a spirit hand came out from under the table and captured the envelope. As it was taken under the cloth, a shower of loud raps succeeded, as if the captor were holding a feu de joie over their success. As soon as quiet was restored and order reigned the following communications were written on the slate:

"My dear old friend, I come to redeem my promise, to give you tangible proof of my new life, if I entered the Spirit-world before you did. Through your thoughtfulness I have been able to read my obituary in this morning's Commercial."

"Doctor, I did not come to this country unprepared for the transition. It is wise to learn of this life, all you can before dissolution, so that when the spirit is liberated from its prison house, it is ready for action at once, without waiting for the dormant senses to wake up and develop their powers. Such has been my experience in changing homes."

"I have no desire to return to the material form, though I have only been out of it fifteen hours. I am now in good position to gain and give reliable information of the Spirit-world and its inhabitants. I will answer you briefly. My old friend, much as I

anticipated, my surroundings are infinitely grander than my most luxuriant dream painted they would be. The Spirit-world, what I have seen of it, is indescribably beautiful. As in the old time, so will I in the future be often with you. Good-by. F. B. P."

Speaking of my surprise to Mrs. Carter, that Plimpton should be strong enough so soon after his advent into spirit-life to write so clear and lengthy a communication, she received quickly the following message on the slate:

"DEAR PAPA: The stranger here to-day consumed a great deal of the medium's power. We all helped him. I am so glad you were pleased with the pansies I gave you last week. I have another pleasant surprise for you soon. ANNIE."

To this note from my spirit daughter, the following came quickly as a supplement:

"Doctor, I was with you and 'Laura' this afternoon when you rode through Clifton. I enjoyed the scenery and effusive loveliness of nature as much as you did. I aided your friend Plimpton this morning to give you his first communication. It will not be his last! I have accomplished more to day than you and Laura are aware of; though silent, not idle. I filled your hand with earth and flowers this morning. I got both from the pot growing the rose geranium, sitting in the room. WILBUR."

On the 29th of April, Plimpton came again, and first showed himself clairvoyantly to the medium. I then asked if his views of cremation had undergone any radical change since he had passed through the fiery ordeal of two thousand degrees, Fahrenheit. He wrote quickly:

"No, my friend, they have not. Men's bodies change to dust, and elements again, but principles do not. Men are but the creatures of a day; but truth lives on forever. I was present at the incineration of my remains, and watched them melting into thin air, with a feeling akin to pleasure. My spirit was entirely disconnected from the body, and therefore it should be destroyed as soon as possible!"

I am often asked if I am a medium, and as often answered: "Not that I am aware of!" And yet at my last regular weekly séance on Friday, May 14th, 1886, I alone held the slates under the table, and in a few minutes received the following note from Plimpton:

"DEAR OLD FRIEND: Your darling daughter, Annie, is sent like a sunbeam to brighten your life. She will assist you in every possible way to make the truth of spirit intercourse known to the world, and so will I! F. B. P."

This note was written while Mrs. Carter was sitting away from the table, and was in response to remarks I had made a few minutes before.

That was the last I had from the spirit Plimpton. I feel impressed to say he has a great and good work to do among his old friends still in the form.

146 Smith St., Cincinnati.

MATERIALIZATION.

Can its Manifestations be Simulated?

Experiments that Exemplify what can be Done—Effect of Recent Exposures.

(Special Correspondence.)

Have any of your many readers who have witnessed the phenomena of materialization ever experimented to discover how closely, under the same conditions, the same manifestations may be simulated or duplicated? It is astonishing how quickly many of the illusions which to-day are commonly accepted as materializations, would vanish if the people who witness them could understand what can be done without the aid of spirit power. I do not intimate that all of the manifestations that are classed as materializations can be simulated; neither do I say that they cannot be; but as a Spiritualist I do assert that the evidence of deliberate, intentional, carefully studied fraud has been so often furnished that the policy outlined by the RELIGIO-PHILOSOPHICAL JOURNAL is the only safe course for Spiritualists to adopt. To make my position more clear, let me illustrate by a case that I have in mind. A person is accepted as a medium for materialization by hundreds. I may say, of earnest, intelligent and educated Spiritualists, wealthy and occupying prominent stations in society; not sensation seekers but earnest, liberal people who are ready to donate freely for the maintenance of the cause.

I mention these attributes not that as Spiritualists they are any better than those who have not these endowments; but merely because such a class ought to be unusually careful in committing themselves to a free and unqualified endorsement of materialization as a reality as witnessed through this medium. Their judgment is formed not upon one séance, not upon a dozen séances; but upon two or three times the latter number. Their united testimony ought to be evidence of materialization. Would your readers believe that manifestations of this nature could be duplicated so minutely that any honest Spiritualists who had witnessed the original would accept the duplicate as having been produced in the same manner? And yet the circumstances outlined are not imaginary; they are actual occurrences. With the permission of the editor of the JOURNAL the names of the principles and a more detailed statement will be furnished. It is but fair to wait until the story can be made complete and all interested have an opportunity for explanation.

There have been many so-called exposures of mediums. I do not like the phraseology. A true medium cannot be exposed; mediumship is a fact too well established to be affected by the exposures of the tricks of individuals who systematically build up a business of simulating spirit manifestations. In their zeal to outdo the spirits these individuals go one step too far; the result is an exposure which ends either with a retirement of the so-called medium who dares not continue, or there is a gathering of credulous friends, a vindication, and business is resumed at the old stand. It is a remarkable co-incidence that these people talk the loudest of the rights of mediums and are the most inveterate enemies of the JOURNAL.

Spiritualists who foster this business by their credulity should reason a little, with the philosophy of Spiritualism as a basis. The inconsistency of many of the exhibitions would be as apparent as they will be when the exposures which are inevitable take place. Those who laugh at exposures should recall some that have taken place, and which seemingly are forgotten before they have taught the lessons which they should teach. Take the case of Mrs. Bennett, of Boston. Remember how many prominent Spiritualists were outrageously deceived. They had recognized spirits; they had received communications as well as names of spirit friends; paraffine moulds of the faces of materialized spirits were made in full view of the sitters; casts were afterwards made and in many instances

preserved as those of dear friends; spirits even made appointments through mediums to materialize there, and the whole business was admitted to be systematic fraud. It was hushed up and smothered altogether too quickly for the good of Spiritualism. There was much which ought to have been made public. The paraffine mould business was getting fashionable at that time. Several manufacturers had started, but this form of manifestation ceased when the business was so thoroughly exposed. The "spirit" claims of the impossibility of giving manifestations under "test conditions" were verified; they could not. Spiritualists eyes had been opened. A widespread demand for test conditions completely spoiled the business. Materialization is treating the same path.

And this brings me back to the opening paragraph in this article, because such a course is a new departure. Heretofore exposures have been brought about by grabbing the "spirit" and invariably securing the medium. Against such a procedure public sentiment among Spiritualists was rapidly manufactured. It has been inflated to that extent that death is thought to be about the proper thing for an investigator who seeks to know "what is it?" The managers of the leading exhibitions are now armed with revolvers and bills and where conditions are favorable a policeman's commission with the ornamental badge displayed at séances enables the spirits to masquerade very boldly. In vain are all these safeguards, for the sacrilegious have dared to duplicate these beautiful manifestations, even to the showing of the medium and several forms at one and the same time.

Not long ago, in company with a number of other Spiritualists, I was present at a séance for exemplification of the work of materialization. The highest degree was worked that evening. It was to receive the illuminated materialization of the Master the Saviour, Mary the mother, and numerous other high personages. I shall have occasion to refer to these manifestations more minutely in another article; suffice it to say that they were perfect duplicates of forms that have been seen at the séances of three leading mediums. The JOURNAL did not accept them as such, its offer of test conditions not having been accepted; but others did receive them as materialization mediums. The explanations of surprise were many; and the comments were interesting. That exemplification séances convinced those Spiritualists.

The statement of Spiritualists who seized the medium in Hartford, Conn., her confession and subsequent retraction were superfluous documents to those who had the demonstration before the eyes; and here, too, is another significant fact. With that confession came the claim that mediums at Onset Bay and Boston did the same thing. Since that exposure and confession, illuminated spirits have gone out of style with three of them at least. They are not worn now. Shall we accept the inference, or believe, the statement of the sweet singer who tells of offended dignity seeking refreshment in the illuminated spheres and gathering strength for an appearance in renewed beauty in the immediate future? As the immediate future is nearly here I am willing to wait a little.

(To be continued.)

HINTS FROM SCIENCE.

Intimations of Immortality as Seen by the Rev. R. Heber Newton.

"Hints from Science of Immortality" was the theme of the Rev. R. Heber Newton at All Soul's Church lately. "For one," he said, "I have no confidence in any faith which is not capable of scientific basis. That scientific basis cannot have been laid in unscientific ages. When the age of science comes, however, every faith that is to stand must found itself upon the established order of nature, must be seen to grow out of the very constitution of things. The time is already ripening for a scientific theism. A scientific faith in immortality is at least budding on the great tree of life. Not yet dare I claim to verify this faith from knowledge, but already I think that I can gather such hints from science as suffice to light up my soul with the persuasion that the day is coming when a man shall be able to say, 'I speak of that which I do know, and testify of that which I have seen.' I propose, then, to bring to you to-day a few of the hints which I find in science suggestive of this great faith of immortality. If immortality be a fact, it must be a material fact. We know nothing of life unclothed with organism.

"An unseen world lies beyond the seen world, up above it; a higher stage in the development of nature, toward which the development is pressing. Every most solid form of matter is capable of being sublimated into a spiritual matter. The human body in the laboratory in which life is preparing the materials for a finer body. This unseen world carries every force of the seen world to a higher power. We can scarcely help feeling that when a solid body is volatilized there is a loss of energy. Matter, in passing through the transformation from a lower and sensible form to a higher and invisible form, in reality develops a higher potency. Try to grasp these visions of the force in the subtle forms of matter, and then lay to heart the assurance that if some inner, finer or subtler fluid body, shrouded within this coarser material envelope, frees itself at the touch of death, and passes out unseen into a spiritualized form, that resurrection body holds no less potency than this body of flesh, but a far higher potency; it thrills with the intensified energy that matter develops when transformed and sublimated. No life of inaction, of ghostly, dream-like passivity, is physical to us in the passing of life from the physical body to the spiritual body, but a life of fuller, mightier activity of the unseen world; an organization energized by the transcendent energies of the invisible ethereal spheres; studying them and mastering them as now the lower powers of the fleshy body study and master the lower forces of the seen world.

"This passage from the seen to the unseen world necessitates a loss of material identity. When life comes out from the unseen world into the seen world there is a continuance of identity. Open the seed from which this mysterious development is coming forth. You will find therein a spectral pre-formation of the plant. Wrapped in each tiny seed is the ghost-like form which is to come to the birth in more solid material shape. Is there no hint here concerning the second birth? Do you ask, as the child may ask, but as the man surely ought not to ask—though it is indeed the most commonplace difficulty over which children of a larger growth stumble—how does the ghost get out? What world have you lived in, my friend, not to have seen that the hardest forms of matter are no barriers to the passage, in and out, of the subtler forms of matter? When I stand by the death-bed and the solemn moment comes, it is the impudence of my senses which dares to set up a denial of the oldest, most univer-

sal, most deep seated and necessary of faiths, hinted in so many ways from nature, because I neither see nor hear the spirit, passing from the body. If these hints of nature be not illusions, there ought to be further hints of such a spiritual organism in man, as he now lives upon earth. For one, I cannot read the history of man without recognizing in all lands and ages just such hints. I do not claim that at present we can call them more than hints. But to my own mind it seems a certainty that in the weird and eerie phenomena of occultism, mesmerism, and Spiritualism—all of which are as old as man and as widespread as his presence on earth—we have the very indications needed of such a mysterious inner organism. My own conviction is that, out of this strange bewildering region, is coming to us in the next generation the material for a scientific conception of man's nature which will carry in it the promise and potency of a life to come. I look for the day when science will turn priest, and standing before the veil of the temple of life, shall lift it so far as to let us see into the land not very far off, mystic, wonderful, beautiful."



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