

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

VOL. XL.

Readers of the JOURNAL are especially requested to ena 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 incldents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will he published as soon as possible.

CONTENTS.

FIRST PAGE .- ' Scientific Theism."-A Criticism.

- SECOND PAGE -The Vital Needs of the Hour, or Cooperative Labor versus Stilkes. Statue of William Lloyd Garrison in Boston, Mass. A Key to Mysterles. The Dual Person.
- THIRD PAGE .- Woman and the Household. Magazines for June not before Mentioned. Hook Reviews. Miscellancous Advertisements.
- FOURTH PAGE .- Modern Scientific Thought-Reaction trom Materialism. Need of Education in Righteousness. Last Sabbath Pulpit Teachings. The Absorbing Topic. The Phantom Train. A Clairvoyant Reveals a Fortune. Scandals. Prudence Crandall, Victor Hugo on the Spiritual Body. Divorce. General Items.
- FIFTH PAGE .- Recent Exposures. The Little Old Woman's Warning. Miscellaneous Advertisements.
- SIXTH PAGE.-Musing. Spiritualism as a Help to Christian Life. Natural and Supernatural. Our Relations with the Spirit-world. The Fisk Will Case-An Important Decision, Narrow, Very Narrow Sectarianism, Clairvoyant View of a Spirit Birth. Exposures. Decline in the Church. Notes and Butracts on Miscellaneous Sub fects.
- SEVENTH PAGE .- Death, Stade's Modlumship, Miscel laneous Advertisements.
- RIGHTH PAGE-Supernatural Manifestations in Mr. Robin son's New Home. Miscellancous Advertisements

For the Religio-Philosophical Journal. • SCIENTIFIC THEISM."

A Criticism.

By W. B. HART, M. D.

"There is a path that leads to truth so surely, that any one who will follow it must needs reach the goal, whether his capacity be great or small. And an may ways find this path, and keep humself from straying when he has found it. This golden rule is—give unqualified assent to no propositions but those the truth of which is so clear and distinct that they can-not be doubted."—Descartes, as given by Huxley in "Low Semnone." "Lay Sermone." If anything were wanting to convince the thoughtful observer that Theism presents essentially an insolvable problem, it is the constant decadence and renewal of the theistic exposition, and the ever-shifting phases of its defence. Positions are taken and abandoned with a facility truly amazing were it not so frequent. Ambitious schemes are hypothecated on some flimsy recasting of an old exploded conceit. Scarcely a year passes but some new venture of the kind is blazoned forth with high sounding terminology, and heralded in laudatory reviews, to be supplanted by a competitor the next. But the enthusiast is not discouraged. Fresh aspir-ants for metaphysical eclat undismayed by the fate of their predecessors, are ever press ing forward to fill up the gap; the witchery of the puzzle lures them on; the circle must needs be squared, and some lucky Ph. D. in gimp and fustian can do it. Descartes and Locke have had their day; Dr. Adam Clarke's famous demonstration is barely hinted at in modern systematic treatises on the theistic paradox. Paley's bril-liant defence of the last century, which suddenly rose into the zenith like a constellation of the first magnitude, is now paling away before the rising star of evolution, and is barely visible above the horizon. His "Natural Theology," I am told, is not now used as a text book at Oxford. Yet, these were mighty men in their day, cosmic forces in the upper currents of thought, who still hold their own where they did not attempt the impossible, and are likely to hold their own when the parvenu of to day is forgotten. The latest contribution in the theistic line which has come to notice is a treatise enti-tled "Scientific Theism," by F. E. Abbot, Ph. D., Boston, an appreciative summary of which is given in a late number of the JOURNAL, by Prof. Alexander Wilder. Its "elaborate tech-nology," though deplored by the learned reviewer, was undoubtedly given it for a purpose. Divested of its pedantic verbosity and affected verbal precision, I discover in it nothing new, or if new, nothing notably pro-found. The subjects discussed unquestionably are profound; but it is one thing to talk about "phenomenon," "noumenon," "God and lufinity," and a "universe, per se," and quite another to so establish a theory, or to so elucidate it as to bring it within the apprehension of another, or of one's self for that matter. It is to be regretted that our reviewer, in preparing an elaborate synopsis, such as he has given us of this new metaphysical conundrum, contented himself, as it seems he did, with simply stating the contention, re sults, and ratiocinative processes by which these results were arrived at, without at the same time being moved to so simplify and elucidate the subject matter presented, as to have brought it within the easy apprehen-sion of minds unaccustomed to the "elabor-ate technology" of an affected scholasticism. As it is, though I have read the article with some care, I am not quite sure I have in every instance, grasped the precise idea intended to be conveyed so as to make it safe to ven-ture an opinion upon the several topics dis-emand. But as the learned Professor has

laid the readers of the JOURNAL under obligapass without eliciting some acknowledg-ment, even though it comes in the shape of a critique. And as no one else has come forward, I propose, without attempting to traverse the entire field of discussion, to indicate some of the points concerning which my judgment inclines me to say-non sequit.

ur. The curious reader will naturally inquire, What is the new scientific theism which in the expectation of its author, is to effect a the expectation of its author, is to effect a "philosophical revolution"? If I understand it aright, it is a theism without God as a creator existing outside of his works, the God ordinarily understood; but a conception of an infinitely intelligent force, inherent, immanent, in nature, unfolding in the growth and changes manifested therein. "God and the universe are one," says our reviewer. Again, "Modern science is rapidly reaching; nay, has almost reached this sublime conception of the universe as a living and glowing organism." That is to say, this sublime con-ception contemplates the universe as a huge animal, if such a characterization will apply without irreverence-pantheism, in short, with a new name and a new style of presentation. Again, "The universe, per se, is an Infinite, Self Conscious Intellect, which, though infinitely removed in degree, is yet essentially identical in kind with the human intellect." On points so momentous, one is naturally solicitous to know how these things are proven, and how this sublime conception is reached. Unfortunately the Professor is a little hazy on these questions—or we are. It is not easy here as elsewhere, to see the connection between the premises and the conclusions; when we do, we too often find an unproved assumption. A quotation or two will suffice to indicate the contention and the method, sufficiently, perhaps, to enable the intelligent reader to form an idea of them so as to follow the thread of the discus-

"He (the anthor) has undertaken by the principle of 'Objectivity of Relations together with its correlative and derivative princithe Perceptive Understanding,' to solve

CHICAGO, JUNE 12, 1886.

The claim of science to be real knowledge of tions in thus furnishing something of a nov-elty to think of, he might naturally feel of the collective experience and reason of chagrined if the benefaction were allowed to mankind. Upon this basis Mr. Abbot there-

fore, has reared his entire superstructure." It is well to understand this paragraph, for upon the ground here taken the battle is to be fought, as the reviewer suggests. The claim here put forth for science, if I understand what science claims, is unwarrantable, and contrary to the truth. I am not aware that science asserts a real knowledge of a real universe in the sense here intended to be conveyed—that is, physical science. But I am aware, that metaphysics does this just at am aware, that metaphysics does this just at present, and I am moreover aware that meta² physics has obtruded its assumptions into the domain of natural science ever since and before it compelled Galileo on his knees to forswear his convictions. I grant that the physicist, when assailed by the metaphysician, or when setting aside impertment issues, does at times say a word concerning the boumenon or the essences of things. But physical science in its proper sphere, has to do with phenomena, and phenomena only. The "real knowledge of a real intelligible universe," contended for by Mr. Abbot, I un-derstand to be a something back of phenome-na—a hypothetical essence—which physical science has never yet been able to grasp, or "Alice in the grand of the th find in its crucible as a residual substratum over and above the properties belonging to corporeal things.

We here recognize at we do all along, the assumption, that human consciousness nec-essarily corresponds to the reality of things. Here as elsewhere, no proof is offered. That this assumption is valid is exceedingly ques-tionable, when we consider the fact that dif-ferent animals seem to receive unlike im-pressions from one and the same object;—inpressions from one and the same object;—in-stance the tobacco-worm, feasting on nico-tine, the May bug on ordure, the turkey buz-zard and carrion crow on animal putrescence. Can any one in his senses believe that the perceptions in these instances would be iden-tical with human perceptions under similar conditions? And if in these several cases the perceptions are unlike, which corresponds to the external reality? Which represents the true property of any of these substances? Take the case of the color-blind. Precisely the same property which one considers green.

just what Mr. Abbot contends for. His whole theory is built on the postulate that knowl-edge of Being is real as well as seeming—of perception of the noumenon, as well as per-ception of the phenomenon. As I wish to be perfectly fair with my subject, I must here be permitted to give a lengthy extract, which, I trust will bring the issue alearthy into your

I trust, will bring the issue clearly into view. The theory of phenomenism, he (Abbot) considers as the root of modern idealism. By this he means the notion that nothing can be known except phenomena and that all these depend for their existence upon individual or human consciousness alone. The universe itself is thus included as being only a mental picture; and reality, existence and physics has obtruded its assumptions into the domain of natural science ever since and before it compelled Galileo on his knees to forswear his convictions. I grant that the physicist, when assailed by the metaphysi-cian, or when setting aside impertinent

vanishing so suddenly; you make me giddy.' "'All right,' said the cat; and this time it vanished quite slowly, beginning with the end of the tail, and ending with the grin, which remained some time after the rest of it was gone.

"Well! I've often seen a cat without a grin,' thought Alice; ' but a grin without a cat! It's the most curious thing I ever saw in my life.''

"The attempt to conceive the universe as a phenomenon without a noumenon, as a mani-

port to the broad-backed tortoise, replied, something, he knew. not what. And thus something, he knew hot what. And thus here, as in all other cases, where we use words without having clear and distinct ideas, we talk like children; who being ques-tioned what such a thing is, which they know not, readily give the satisfactory answer, that it is something; which in truth signifies no more, when so used, either by children or men, but that they know not what, and that the thing they pretend to know and talk of is what they have no dis-tinct idea of at all, and are perfectly ignorant of it and in the dark.'

No. 16

 \mathbb{C}

I have thus given these definitions, and this argument of Locke's, that the reader may clearly understand the nature of the issue in question. In the review which I am here reviewing, I find nothing as fact or argument going to controvert this reasoning of the English philosopher. In fact, nothing whatever in the way of argument on this whatever in the way of argument on this point is attempted. From beginning to end we are treated with a begging of the ques-tion. And I should probably not have noticed it at all in a public way, but for the fact that this doctrine broached and maintained by Mr. Abbot, is getting quite popular with a certain class of religious teachers at the pres-ent day who assume to lead public senti-ment. If there is any positive knowledge of substance, as apart from its properties, one world appendent to reach a substance. would suppose it would be easy to give an example illustrative of the fact. True, in our contemplation of outward things as they affect our senses,-matter, or rather its properties,-we are accustomed incontinently to infer a substratum as lying back of all appearances; but that we know of any such by actual cognition is denied, and has been de-nied by all deep thinkers of every school of any note for many hundred years. Whether or not this inference just mentioned, is tenable as a probability or conceivability, it is not my purpose here to discuss. It is enough to show that it makes no part of our assured knowledge.

Notwithstanding what I have offered in re-buttal of this assumption of a noumenon, there may yet be a lingering doubt in the minds of some that after all, there must be a basis of truth where so much is claimed. Suppose then, at this stage of the discussion we pause a moment and institute a search for this ignus fatuus-the noumenon. How shall we proceed so as to be en rapport with the genius of the "philosophical method?" Understand, we are now to deal with an entity per se, assumed to be lying back of all phenomena, devoid of properties or attributes of any kind or degree, the absolutely nude thing itself. For our experiment we will take-no matter what, be it solid, fluid or gaseous, ponderable or imponderable, it is not material so we have a satisfactory test. Take anything with which we are familiar-take, say, the venerable Doctor Abbot's cat, which figures in the Professor's review as the one sole illustrative example given in a mass of abstractions-take it with or without the grin," we are not particular, it will answer for our purpose as well as for the Doctor's. Obviously we must begin by first abstracting or eliminating every sensory quality, such as color, taste, smell, form. weight, extension, etc., with the single and definite purpose of detaching and isolating the residual sub-stratum—the noumenon. We will consider our subject as having undergone organic dissolution, and as having been resolved. in these retrogressive processes, into its in-organic constituents-mineral substance and gases. Now, discarding vain verbiage and technical flummery, let us conceive these in organic elements still further resolved into their primordial molecules and atoms. In this contion we observe they, the inorganic elements, have reach the ultimate stage of attenuation of which matter is supposed to be capable, and taken rank among the imponderable cos-mical forces. Notwithstanding which, assuming the Newtonian law of gravitation as universal, each and every atom is held within its invincible and all-pervading grasp, and hence possesses weight and impenetrability, however infinitesimal. But we observe also, that, during these processes we have supposed to have been going on, all the tangible, visible and other sensory properties of the subject of our analysis, have disappeared as properties cognizable by any of the human senses. However, every really fundamental attribute remains intact, persistent; such as impenetrability and some form or other of extended outline in the atoms themselves, as a bar to further change. These, be it observed, are essential to our conceptions of matter as matter, and we can not get rid of them by any trick of the imagination. But, for the sake of the argument, we will suppose these likewise extinguised by the resistless flat of omnipotence. What remains? Come, my amiable enthusiast, we want your service just now. Please apply that supersensuous gift of yours; for ourself we confess things begin to look a trifle hazy. Mind, you are after a hyper-microscopical, mathematical point. Have you found it? How does it seem on close inspection? What is its complexion, front and bearing? Vain questions these. They imply attributes which we have assumed to be defunct, extinct, annihilated. "Ah, I have found it?" Well, what is it? "It is—something—that's what it is, the nou-menon itself—the veritable 'grin' per se." Exactly! And now, since the ultimate fact is finally demonstrated and confirmed, doubt-less the era is dawning and now is, when the "leopard shall lie down with the kid and the calf and the young lion and the failing to-gether; and a *little child* shall lead them;"

the problems of the century, which he enum-erates as the theory of Phenomenism versus the theory of Noumenism; the theory of Idealstic Evolution versus the theory of Realistic Evolution; and the Mechanical theory of Relistic Evolution versus the Organic theory of Realistic Evolution. This solution, he declares, must determine and decide that of the problem of Theism, Atheism and Pantheism....The foundation of Scientific Theism, he declares to be the Philosophical Scientific Method, and the ground-principle of this method is the infinite intelligibility of the universe, per se."

Without stopping to notice just now, the doctrine announced in the first section of this extract, which can scarcely be understood without elaborate explanation, except by those whose information is abreast of the times, we will here confine our attention to the so-called "ground-principle" stated in the closing lines.

Most people, I imagine, will consider it a serious oversight, that in a matter so important we are not informed as to how the knowledge of this ground-principle-the "infinite intelligibility of the universe-is arrived at. In what consists the proof? In view of this vital question, our reviewer is silent. At the threshold of the discussion, strange to say, we are offered an assumption, a bold begging of the question. And this, forsooth, is in imitation of the "scientific method"! Is this ground-principle so self-evident that proof is unnecessary? I should say not. Infinitely intelligible to whom? Certainly not to finite ity, or intellective perception." In this para-man, for at best his knowledge reaches only graph I find a concession which I have italiman, for at best his knowledge reaches only to the infinitesimal portion of the universe. and of the surface at that. This is a queer way, surely, to found a scientific theism. when science demonstrates at every step. Mr.A Abbot, I find, deduces God, or rather the indwelling Intelligence or self-conscious Intellect, animating the universe-which uni-verse, nevertheless, is God-to said intelligibility; in other words, "he argues from the intelligibility of the universe, to its intel-ligence." Of course unless the premise is proved or granted, the conclusion is worthless. Dismissing this paradox, let us turn to

the following: "The external world exists per se, that is, in complete independence of human consciousness so far as its existence is concerned; and man is merely a part of it and a very subordinate part at that." But inasmuch as this existence is known only through consciousness, and only to the extent certified to by consciousness; or inasmuch as con-sciousness is the only witness we have or can have to such existence, its testimony in the case is all we can claim, and what may or may not exist independent of consciousness, we have no means of knowing, and no warrant for assuming. To dogmatize where we do not know and can not know, may gratify egotism, but to do this betrays weakness.

"The universe per se is not only knowable but known-in part, though not in whole." If known only in part, then, why assert that it is infinitely intelligible? This is like counting the chickens before they are hatch-ed. Just to the extent the universe is known and no further, can it with truth be affirmed to be knowable. What territory lies beyond actual discovery, no one can tell until ex-

plored. "The sharp issue is this: Either an exter-nal world exists independent of human or n-

another understands to be red. Which is right? Undoubtedly they are both right, be-cause each is a faithful photograph, true to the impression made on the retina of the optic nerve. If the retina varies the properties of external objects vary. Convert the optic into an auditory nerve, and the eye would become the vehicle of sound instead of color. An inappreciable modification of the optic apparatus, as in insects, renders it microscopic, in the eagle, telescopic. Develop in the cerebral substance of a human being an additional sense equal in range to the eye,-who can conceive the beauties, nay, transcendent grandeur of the new universe thus opened up to human contemplation? and this, too, without an additional property being superadded to the world without. Now, it is indubitably certain, that however the properties inhering in matter may be, all we can be sure of is our own cognitions; that is to say, we have a certain consciousness in view of something external to ourselves, but this consciousness is determined by the mechanism of nervous pulp, which may certify in one case what with a little change in anoth-er, it will contradict. Again. "Philosophy is intelligently regarded by thinkers as treat-ing of the inmost truths—of things as they are, of causes and their immanency. Science is analytic by its very nature, and treats of apparent facts and law; of effects generally; and as cultivated and promulgated, is entirely alien from every consideration of causalicized, and which makes me doubt whether I understand the reviewer aright. It looks like an interpolation in view of the affirmation just commented upon. And it is difficult and law are facts, science is not false. for, in found to be a true interpreter of nature, and this is all that science proposes to do. The contingency of an "external world" does not and can not affect the facts as facts; and whether there be an external world or not the facts remain. The existence of an external world in the sense here predicated, is an inference, not a cognition; and whether the inference be true or false, does not affect the truth of science. The phenomena are real; the "somewhat" behind phenomena, may or may not be real, but whether the one or the other, is immaterial so far as the truth of science is concerned. Science affirms a knowledge of phenomena and law, and until this affirmation can be shown to be fictitious, science must needs be allowed the undisputed possession of the ground she occupies. On this terra firma we are sure of our footing. The intrusion of a meddlesome metaphysics into this domain comes of the conceit which would substitute haze for solar light. And it is just here that the arrogance of so-called philosophy attempts to supplement science with an hypothetical entity, about which science knows nothing, and, be it observed, philosophy knows nothing, and can know nothing unless she is able to show the pos-

the same property which one considers green, St. Augustine, Melancthon, Bacon, Spinoza Newton, Sir William Hamilton, down to the present English school. A pretty formidable array of authorities, surely. In this enumeration of distinguished minds, I have followed Sir William Hamilton, as cited by Spencer though I observe Mr. Abbot claims Aristotle as a nonmenist.

The conviction arrived at by these scien tists, philosophers and divines, is, that, aside from our most elementary intuitions, absolute knowledge is unattainable; that with this exception, all human cognition is a perception of phenomena, of appearances only, and "that the reality existing behind all appearances is, and in this world must be un-known." Hence the noumenon, whatever it may be, passes human comprehension. Mr. Abbot, we see, meets this interpretation of our cognitions with a flat denial, insisting on the reality or noumenon, not only as the necessary complement of our cognitions, but as equally valid and equally knowable.

The attentive reader, I doubt not, by this time has a clear apprehension of the terms "phenomenon" and "noumenon"; but to avoid all uncertainty I here transcribe what Webster has to say of them. "Phenomenon-An appearance; any thing visible; whatever is presented to the eye; whatever in matter or spirit (mind) is apparent to, or apprehend ed by observation, as distinguished from its ground, substance, or unknown constitution; as phenomena of heat or electricity; phe nomena of imagination or memory." Prof. Wilder, in a note has favored us with his version of the correlative term-noumenon. Without wishing to disparage this effort of his, I shall venture to give preference to Webster as authority, whose definition runs thus: "Noumenon: The of itself unknown to understand how it can be made to tally with the least exceptionable portion of it, to wit;—"Either an external world exists in-ed from the *phenomenon* in which it occurs dependent of human consciousness or else human science is false." If, as just defined, science treats of apparent facts (phenomena) and law, it should turn out that phenomena noumenon, denotes the unknown and suppossuch case science makes good its claim; it is ed unknowable substratum in which quali-ed from qualities, properties or attributes.

Of this nonmenon as here defined, Locke had the courage to confess he knew nothing; that whatever it might be we can have of it at best only a "confused idea of something to which qualities belong, and in which they subsist." "The name substance," he says, denotes a support, though it be certain we have no clear or distinct idea of the thing we suppose a support. So that if any one will examine himself concerning his notion of pure substance in general, he will find he has no other idea of it at all but only a supposition of he knows not what support of such qualities which are capable of produc-ing simple ideas in us; which qualities are commonly called accidents. If any one should be asked what is the subject wherein color or weight inhere, he would have nothing to say but the solid extended parts. And if he were demanded what is it that solidity and extension inhere in, he would not be in a much better case than the Indian who saying that the world was supported by a great elephant, was asked what the elephant rested on ?. To nal world exists independent of human orn- session of faculties in the human mind reach- which his answer was, a great tortoise. But, sciences, or else all human sciences is faire. ing to the essences of things. But this is being again pressed to know what gave sup-

and on Mighth Page)

Vital Needs of the Hour, or Co-operative Labor versus Strikes.

Abstract of a Lecture Delivered in Metropolitan Temple, San Francisco, Cal., May 9th, 1886, by Mrs. E. L. Watson.

(Reported for the Religio-Philisophical Journal by John B. Cummings. j

There is an Arab saying that the world is upheld by four things: the learning of the wise, the justice of the great, the prayers of the good and the valor of the brave.

All noble work is prayer, and we can wor-ship God best by working, if by wise thoughts and brave actions we help to trace a way to realize the universal brotherhood of man, and help mankind to fulfill its divine destiny. The wage workers are the wealth-producers of the world. Without hands, brains are almost helpless, and the time is coming-nay, it has already come when workingmen are something more than hands, and demand that they shall be regarded as such. The time has come when agitation presents a more cheerful aspect than rest and quiet content. It is a sad day when human souls are satisfied with less than the best of every thing. And a sad day is approaching when we recognize wealth as the only standard. Has it become recognized as such in our Republic? I think not. Notwithstanding what is said about our Republic, she never stood so fair as now, and her prospects were never so good as now, for when laborers begin to arouse themselves to a question of justice.when the workingman feels that he has a soul in his body, it is a sign of better times to come; and we need not fear the result of the agitation which is stirring up the people to-day. It is not when men are awakened to a question of human rights that we are most in danger, but when any wrong can be per-petrated without arousing the people, then there is danger,-then is the time for warning.

The great question of Capital and Labor is bound to be settled within ten years at the latest. There will be a better understanding much sooner. But, workmen, be patient, and above all be on your guard against the enemies of workmen, all of whom do not live in palaces. American citizens, watch and wait, pray and work, and believe in the supremacy of the good and in the ultimate victory of the right. But remember that two wrongs never make a right, and that tyranny among the masses, on the part of the workmen, is no better than that of monopolists, but is often more mean and oppressive. Tyranny, whether it is clad in the rough dress of the poor or rolls in chariots, is to be fought against. But the day has come for something better than argument against oppression. Earnest per-sons of intelligence should organize and combine the efforts of the good in practical work. What means the conflict against our political system? What right have good citizens to desert the polls and leave the elections to demagogues?" If they are not ready to purify politics, they should be quiet.

One vital need of the hour is for those in comfortable circumstances, who are never hungry,-this intelligent class that is earnest when interested, to arouse themselves now and turn their attention to something besides money-getting and ease, and recognize their duties as factors in the grandest form of government that ever existed. Do some-thing besides grumbling against those in power. That great middle class should bestir itself and be the mediator between capitalists and the seething mass of workers. This is a reasonable request. Organize for relieving the oppressed in this country. Look at the government domain, and demand some

right path. Instead of saloons, have einbhouses or, what is a thousand times better. homes. Begin your own moral education. If you gain the respect of the highly enlightened mercantile class, you will be seconded by that great middle class. The cry against the Chinaman is principally by foreigners. Their methods are un-American, and the commonsense of the community should be sufficient to put them down. To force any class into idleness is to force it into crime. They must then prey upon others from necessity. If you let the Chinese come here, see that they have work. You have no right to say to any

man that he shall not work, nor dictate what wages he shall receive. I would rather live under the tyranny of a king than under that of the ignorant. One of the vital needs is to recognize individual rights, and to see that in abolishing

one wrong we do not create a greater wrong when engaged in a strike the injuring of others is not to be forgiven. If wronged, state your case plainly, make reasonable de-mands and in course of time you will win. Wait. But you say, "No, we cannot wait. It is very easy to say wait." No great revolution has ever been accomplished without waiting. To be impatient and hasty is not the method to win, nor the way to gain the sympathy and the aid of thinking people. The Knights of Labor are on the right track, but their organization is still weak. They have many hangers on who threaten it with greater dangers than do the capitalists. They should strengthen their order and hold to their high principles. Then they will command the re-spect of all good people. That they will do so, we have no doubt. In the mean time, all who desire that our great republic shall live, and that we shall have no more awful scenes like those of twenty years ago, should organize and work for the moral education of the people and for cooperative labor, so as to bring in the sympa-thy and the self-respect of every member. Let no man rest. Do not think that you can avoid this work and escape the cataclysm. It is only by doing our best that we can stem the tide and outride the storm,

The danger is not from decent workmen but from beer-drinkers who want five dollars pay for one dollar's worth of work. Seeing men patient, frugal and obtaining means, instead of doing likewise, these dissipated fellows jeer at them and sink themselves lower. Every man, whether living in affluence or in toil, is entitled to the result of his individual effort. Some men of wealth have arned every dollar that they possess, while those who threaten to burn their property have been loafing when they could have made enough to supply themselves with the comforts of life. But it is self-evident that no man can honestly become worth millions and tens of millions anywhere. When men can buy their way into legislatures and the senate, and become a privileged class, the wrong is principally with those good citizens who are disgusted with the filth of politics and are ashamed to be identified with it. Chese men are not deserving to be called citizens. Every one of them should be disfranchised, and a woman with a soul put in his place. Give the ballot to the women instead of giving it to those foreigners who are flocking here and who have been sent for a hurpose. Mark well what I say, and it will not be ten years before you will see it. These foreigners have been sent here for a purpose, and they are working under the almost all seeing eye of Rome. This is the class that is to be most feared, and if we shirk our duty now, the day will come when we will have no choice.

One of the vital needs is that the men who see that money is becoming the standard provisions for those downtrodden millions here should bestir themselves and elect good men in place of wine-bibbers. Women, let us organize. For a long time woman was the slave of slaves, and to-day in many occupations women are paid only onehalf or one-third as much as men for the same work. Shame on you! Women as teachers are paid only one-half as much as male teachers of the same grade, and to your disteachers of the same grade, and to your dis-grace be it said, you permit it. Why? Can we not take away the ban of sex? Women are the mothers of the race and are entitled to all human rights equally with men. Or-ganize, first to put down the liquor traffic, which is the chief cause of poverty. It ought to be assime to run a distillary or a brown to be acrime to run a distillery or a brewery or to grow grapes for wine-making. Each morning we behold such riches as make the gods glad, yet the cry of sad humanity goes up forever, because men convert this elixir of life into poison. In many States there is no punishment for a man who ruins a woman. while for her there is double ignominy. Make it impossible for places of licentious ness to exist. Make your homes beautiful, and you will not have to seek other places. At present thousands of women must work sixteen hours a day for their bread. Do not rest while such a state of affairs exists. New efforts are now needed. Every man is more a man by resisting temptation to sin, and every woman. is more womanly when she is self-respecting. You cannot expect us to give a panacea for all social ills nor to diagram plans of reform We simply call your attention to facts, that are self-evident, but which are made more vital by our earnest pleading. Oh! may the time soon come when the Earth shall fulfill her mission, when everything living shall be glad of life, and when capitalists will see that they belong to the brotherhood of man. Let our good example be a lamp to those who stumble. Let us put forth our best efforts and place all our influence on the side of justice unto all.

throughout the land. It is the embodiment of a high purpose, nobly achieved by a life of toll and self-sacrifice.

No one of the distinguished men whose effigies ennoble and adorn our public grounds has left the record of a purer life or one which teaches a more inspiring lesson to the people of this country.

From the Journal report of May 14th we extract as follows:

When the Metropolitan steamship Gen. Whitney was moored at the north side of India wharf Thursday morning a massive figure resting in a sheet of white was seen in the centre of the deck. The bronze form which was there firmly bolted and chained was that of the man who perhaps more than all others had been instrumental in striking the chains from fellowmen-the foremost of the Abolitionists-William Lloyd Garrison. The air over the water was heavy with the humidity of the East wind, and the rigid whiteness of the outline stood out with a weird effect of blanched surface in the mist. When he who had once been ostracised in New England was thus borne back in honored effigy the coming and the receiving bore a simplicity in keeping with his own.

The statue represents Garrison when years and peace had placed their hand of placidity upon him. One sees a venerable man, the fine lines of whose head and face tell the story of how and why he was victor instead of vanquished. He is seated in a big chair, looking slightly to the right. The pose is easy and graceful. The right hand, grasping a few sheets of manuscript, rests upon the right leg. The left foot is thrown forward more than its fellow, and the left hand rests upon the arm of the great leather-covered chair, the legs of which are concealed by the folds of an overcoat thrown over the chair. The arrangement of the drapery is in harmony with the easy posture of the figure, so that altogether the composition strikes one as full of force, simplicity and naturalness. The figure is of colossal size and is conceived in a broad style.

The large features of the work engrossed the artist's attention, and while he has made a statue that satisfies the intimate friends and relatives of the original by its outward resemblance, he has sought also, with good success, to embody in the face and form the deep lying traits of the man's character, and to explain the reason why he was one of the greatest leaders among men. Matters of detail, therefore, have not been allowed to interfere with the effect as a whole. The scroll in Garrison's hand is the only indication to the casual observer of the influence that he wielded through his writings. Under the chair, however, are an inkstand, quills and some manuscript, and leaning against one of the legs of the chair is a representation of a bound volume of the Liberator. The casting, which was done at the foundry of the Decorative Bronze Company in New York, was one of the largest and most difficult ever undertaken in this country, as will be ap-parent when one reflects that the trunk of the body and the chair were cast in one piece. The weight of the whole is twenty-six hundred pounds.

PLACING IN POSITION.

The early hours of the afternoon had lapsed before the massive bronze was lifted up from the environing merchandize and borne toward the pedestal. As it passed Washington street there was instinctively brought up the memory of that afternoon about the same hour when Garrison was forced to leap from the rear window of the Liberator office, and was with difficulty rescued from death at itualist sees Deific smiles-a purpose fraught the hands of the mob that blocked this thor- with the highest benevolence. oughfare. About 4:30 P. M. the statue reached the spot between Dartmonth and Exeter modess a wel come relief to the quartette of Genoese workmen that had long hung in picturesque atti-tudes around the granite base waiting to lift it to the chosen resting place. No attendant delegation and no ceremony or perfunctory words were needed before the elevation of a work of art that could speak its own theme in silent expression. It was turned so that the face came in the direction of Dartmonth street and the back of the massive chair in that of Exeter street. The turn of the head toward the right shoulder, as conceived by the artist. relieved the rigidity of the sitting posture, and the expression of the countenance in harmony with this gave the impression of a far-reaching mental vision. There was the " unquailing courage " that Wendell Phillips saw in him, and then the "impregnable will" that Lowell praised. On looking at these lineaments, Whittier, as on the sad day seven years ago in old First Church. Roxbury, might have been inspired to speak OL

wheat in his mind, and be just as tenacious of holding fast to one as the other. He will be more likely to fall into bitter antagonisms on the score of the errors gathered up than his facts-his false information being most vulnerable, will be often brought in question, and will need much nursing to keep it from falling out of line.

The student of spiritual philosophy in a matter of argument approaches his orthodox neighbor with screnity of mind being con-scious that his knowledge of natural law, as applied to matters both objective and subjective, gives him a wall of defence too strong for anyone, only armed with doubtful traditions. It is much like the Indian bow and arrow, or the old revolutionary musket, contending with the improved revolving rifle. Facts and philosophy are far-reaching, ready and profound while dogmatic assumptions founded on special texts are often weak and short-sighted, having no foundation in unerring principles. A baid state-ment made to day or many centuries in the past, in itself carries no proof, except so far as it agrees with the common experience of mankind. Were it otherwise, we might take our Bibles into court and ask that statements therein shall stand for law. In court we swear a witness on our sacred book, and require him under penalty to tell the truth, though the book may contain many errors. In this respect the Mohammedans surpass us in confidence. Their Koran may be introduced in their courts as a book of law. The trained intellect in spiritual facts, and the underlying principles, not only reads all sacred books with deep interest, separating the many sparkling gems of truth from mythical statements, but from an exalted point of view it looks forth to the world, seeing its many seeming contradictions, errors, sins and inconsistencies with a rationalizing power of spirit which cannot be expected of any man whose reasoning faculties are enslaved by fallible traditions, though true to him in his condition of mind; but only relatively or partially true to the liberated soul. A deeper grasp, a greater breadth, and more elastic bound of the aspiring mind car-ries it above the mist and clouds that hangover and stand about the usual sectarian view entertained of God, of the relations of humanity to Him, of the present state of humanity and its future prospects.

While the Spiritualist, at least to his own satisfaction, readily solves the numerous spiritual problems he finds in sacred books, he just as readily solves in his mind intri-cate problems touching the present condi-tion of the human family. From his tran-scendently lofty views of God, and the glorious possibilities planted in every soul, he finds no reason to be alarmed concerning those who are taking the wrong read to find happiness in this life, or the sadly belated in spirit. Their errors may be great, their penalties severe, and their sorrows fearful, but their future restitution has its assurance through the certain law of progress, which is daily being demonstrated before our eyes in the present life and vouched for in the fature by millions of souls returning from the future world. If in the mouth of two or three witnesses a matter shall be established in courts of law, shall we question a statement in which vast numbers of disembodied souls agree? To them the facts must be readily known. It would come in the first lesson on entering that life. That matter, once established in the mind of the Spiritualist, sweeps from his mind all this theological rubbish about an angry Deity. Where the sectarian sees rage and frowns, the Spir-

schooling may at times seem harsh, as though the protecting banner of love had departed yet through unfaltering trust in the Infinite purpose the stars peer out in the darkest night of woe. In looking abroad, the confusion and suffering may seem appalling, and the fainting soul asks, "Where is God? Can it be that over all this carnage of sorrow Divine love rules?" O, mortal, doubt it not How many in the ranks of Spiritualism that for months have watched over the wasting form of friend or beloved child, have witness ed the slow decay, and the writhing anguish of dissolution, and yet so soon after the bod ily struggles with death were passed, have seen the sweet child face looking out from a light cloud, and heard the well-known voice saying: "Mother, weep not for me. I'm wrapped in the Holy Father's mantle of unfailing love-eternal sunshine of the spirit is on me now. Be strong, be cheerful, faithful and hopeful ever, and a crown of glory awaits you-farewell, mother, till I come again.' To day we behold an old poverty-stricken man in rags, feebly tottering along the high-way, and we say: "O! how pitiful the sight." yet to-morrow he dies, and his soul is joined to the heavenly host, ho longer poor, no longer an object of pity, but rich in his heavenly inheritance. To day we behold the reel-ing sot fallen in the gutter, and we say: "O Father, can that erring mortal be made fit for the society of the just and pure in spirit? The angels answer, "Yes! He has a noble soul, and when he comes to us, freed from the base appetites that hold him in a worse than serpent's coil, the spirit force in him will rise to action in the higher faculties, and the repelling and loathsome inebriate becomes a shining saint in a celestial com pany." Then, dear friends, let us have sweet charity for the erring-they are our brothers and bound to us through a common destiny.

wings. Through science we may receive the knowledge of these laws necessary to com-pletely develop the spiritual character and give it power to act or express itself. Science will not lie. It has no false modesty. It touches with the hand of divine truth these most important and sacred questions. The masculine force cannot be considered except as the counterpart of a feminine force." The feminine force cannot be considered except as the counterpart of a masculine force. They are counterpartal to act upon each other to form new creations and to produce harmony by responsive action. These forces or powers, when incarnate in the flesh, and ex-ercised by the spiritual man and woman in their counterpartal relations, act in precisely the same manner, and by the same laws, as they do in the highest heavens among all celestial beings.

Mr. Whipple says: "This is the Christ who is to come the second time in his complete dual unity, male and female, two in one, and who is to fulfill in his own person the state of counterpartal life as it exists in the inmost interstellar heavens. From thence will arise a new race movement of counterpartal lives on earth.'

Impossible! else the law of evolution is no law. That law demonstrates that it is only among the lowest forms of animals, plants and living beings, that the sexes are united in one organism in the same individual. The higher we go in the scale of life the more distinct do the sexes become. Nothing is to be gained by this dual unity which excludes the separate embodiment of the male and female. Neither purity nor harmony can be enhanced by this independent existence and much would be lost.

. In the undeveloped and ignorant condition of the race the powers and functions of being are misunderstood and misused. But the possibility of securing a perfectly pure and responsive relation needs only to be studied to be seen. Were it possible to evolve a race of beings from this unnatural dual unity, this two-in-one, we should have a completely selfish, independent being, bearing no relation to any one outside its complete self. We cannot even conceive of a relation between itself and its possible offspring. The specimens of bisexed individuals which we now have, are abhorrent to us and it is impossible for them to reproduce their kind. Nature has prohibited a repotition of a thing so monstrous. Instead of coming in this unnatural fashion, Jesus will come in his complete manhood.

There can be no fundamental change in the organic plan of man, for there is no need. Within his spiritual, mental and physical nature, inheres the attributes of the Most High. The coming age instead of producing some organic change in the individual. will provide the knowledge and the means for the utmost development of all man's faculties. Jesus will be the representative man of the race, wise in the divine law. He will be the great leader in the movement to establish the kingdom of God on earth. This divine law will be the basis of universal government. He will also establish the divine marriage, which is a complete unity of man and woman in the highest spiritual and physical har-

mony in sex responses. He will at some period during this incarnation become associated with a feminino counterpart, who was co-existent with him. She has not always appeared with him in earth life, but was associated with him in founding the Adamic race; and must become again incarnate in the new millenial age, in harmony with the prophecy of David in the forty-fifth psalm.

with the highest benevolence. Who can know better how to educate hu-manity than Gol? Starting so low down on the stand the queen in gold of ophir."

consider, and

who for want of work grow desperate; and formulate some plans by means of which mothers may be rescued from poverty and tens of thousands of persons enabled to earn a livelihood. Already there is a movement on foot for this object, and there will soon be legislation to put a practical measure before the people for their action. I wish to see the vast acreage, now monopolized by railroads, either pay reasonable taxes or be thrown open to the millions of families that are without means

There is only one way by which strikes can be averted and the other desired ends attained, and that is by co-operative labor. That there is some method by which this may be done there can be no doubt, if the intelligent will always keep this fact in mind, that to permit a single wrong to go unredressed is to allow a growing danger which threatens the safety, the happiness of all. Workingmen are the producers, but they should remember that brains also are necessary, and that the hands should obey the brains. Capitalists are workers, too, but they work, not to produce but to roll up the product of other men's labor and hold it as their own. The only wise way for settling disputes between employes and employers is by arbitration. Meetings of the great leaders of the wageworkers and of the capitalists should be held in every community and for once those in power should listen to wisdom. American citizens should be heard by those who have placed them in power. The time has come when they should do this even for their own safety. They should study the needs and the rights of the great masses, listen patiently to their petitions, and then decide upon what is best for

all. Labor can do without capital better than capital can do without labor. Give the labor-er time and opportunity, and he can produce capital for himself. Workmen, organize not to sustain each other in idleness while on strike, nor for destruction of property. but in order to produce and possess your own capital. Organize for co-operative labor. The world can do without capital, that is without money and bonds, but not without labor. Why not combine, and, instead of supporting strikes, establish co-operative factories? How many proprietors and superintendents of mills have a practical knowledge of their business? Comparatively few. The workmen supply the brains as well as the brawn to run the works; and they can wield their great power for their mutual benefit if organized for that object. But the trouble has been that they have been concerned chiefly with their own selfish individual interests, just as capitalists have been with theirs. You say that you have no time for organizing co-operative unions. Have you not had time to spend in saloons, not for moral enlightenment or intellectual advancement, but for conviviality that is most degrading? The chief enemies of the workmen are not Gould, Vanderbilt and Stanford,-not the millionaires but alcobol., whisky and beer are their greatest enemies. These filch the pockets of the laborers | and deprive them of their self-respect. Let all unite against the liquor traffic until every saloon is closed up either by legislation or by moral suasion. Then there would not be a an, a woman or a child but could be better ed. slothed and lodged than Kings used to be

Marine Ward

Statute of William Lloyd Garrison in Boston, Mass.

to the Editor of the Religio-Philosophical Journat:

The Boston Journal reports the placing of a noble bronze statue of Garrison on its granite pedestal in one of the finest streets of the city. The report closes with a letter from a committee to the Mayor presenting the statue to the city and the reply of that official, in which he says: "William Lloyd Garrison should be remembered for all time in the city where most of his life was devoted to human rights, without distinction of race or color.'

The committee stated that leading artists were asked for models and proposals. From those submitted the committee unanimously selected the design of Olin L. Warner of New York, and a contract was made with him for putting it in bronze. The pedestal bears the following inscriptions: On the front or east side-" William Lloyd Garrison." On the reverse or west side-" 1805-1879." On the north side-" I.am in earnest. I will not equivocate, I will not excuse, I will not retreat a single inch, and I will be heard." On the south side-" My country is the world, my countrymen are all mankind."

The work of the distinguished artist is

Lina offer

A sugar to

"The storm, the peril overpast, The houndling hatred shamed and still."

To some the attitude of the head aroused the suggestion of turning away from the Old State House, which had been the scene of the mobbing, and looking toward the Emancipation Group, which seemed to tell the results: while to others it seemed to look beyond to that spot in Forest Hills Cemetery where she who had been the companion of his life and struggle has been laid away forever.

The features and even expression can be discerned at a greater distance than those of any other statue in the neighborhood, and when the graceful ranks of young elms which bend over from the parterre on either side are developed they will appear to look out from a rich and virid arcade. B.

For the Religio-Philosophical Journal, A KEY TO MYSTERIES.

BY WM. C. WATERS.

The inspired Bibles of different races and nations have been prolific in the direction of mysteries that have far outrun explanations. The world has long needed a key to unlock these in a rational appeal to the analytical power of the reasoning faculties. I am persuaded that the far-reaching philosophy that accompanies spirit-intercourse, presents the world with that key. The skilled naturalist, when he picks up a bone along the dusty highway, will generally be able to tell what kind of an animal it belonged to, and what special relation or office it held in the organ ization of which it was once an essential part. Most students of spiritual philosophy do not need to read a hundred volumes be fore they can take up any one of the various sacred books given to humanity and select the truth from the fabulous statements which have been bound up with the truth. When the mind has been enlightened and thoroughly drilled in the scope and natural action of law, in given directions it becomes a critical judge of all wild and extravagant over-statements which transcend the action of known principles. But the man who reads a book with no knowledge of the possi bilities or probabilities touching the various Turn your attention to your homes. First work of the subject. It represents one of the propositions and declarations presented to his mind, has little or no power to correctly make good the principles of the Declarational struggle to his mind, has little or no power to correctly analyze that which he reads. He will be too of Independence by establishing liberty likely to plant the tares along with the

THE DUAL PERSON.

To the Editor of the Religio-Philosophical Journal:

The inferences of E. Whipple in your issue of April 17th in his "Reflections on God and Christ" are illogical, for they are drawn from Imperfect premises. He says: "From the unity of God there proceeded, or was emaned the Word, or Spirit, or Divine Moth-er." But I affirm that the separate existence of the Divine Mother is as eternal as that of the Divine Father! The distinct feminine nature and functions are as eternally neces sary as any force in nature.

God is not a non-natural being, or outside of nature. Every natural faculty and attribute finds its counterpart in Jehovah. In the human being lies the germ and possibility of Godhood. This divine nature must be re-vealed within man and wrought out in human life. But how is it to be done? How shall we reveal this divine nature within us? Certainly not by blaspheming the natural functions of the sexes, either in use and the ory. These are to be purified not denied or destroyed.

If we wish a complete development of this divine nature within us, there are laws which must be learned and obeyed. Those which should govern sex-unity and sex-ex-pression are definite, and not only needful but easy to be understood.

Aspiration alone cannot produce a perfect development. Alone it is like a bird without

uaugater incline thine car, forget also thine own people, and thy father's house; so shall the king greatly desire thy beauty; for he is thy Lord and worship thou him."

This psalm has always been held alike by Jews and Christians to be a prophecy of the coming kingdom of Christ, but has been given no specific explanation. But these remarkable sentences are lucid under this new light.

This most certainly refers to a condition of life upon earth. It is sound common sense. In the ideal world we always picture the crowning of woman as the queen of her husband's heart and life, as the fulfillment of a natural hope and expectation. The femi-nine nature must be held in still greater honor and reverence. Woman must herself arise and assert her sovereignty as mistress of the divine powers which constitute her a creator of life. The long ages in which she has been more the servitor than companion of man has left its debasing influence upon the race. Marriage, divinely instituted, is no longer divine. It has become only a legal ceremony in which spiritual unity and adaptation are left out of account. It is, perhaps, no wonder that in the search for purity we look for a being who has no relations to any other being of equal grade, who can respond with the affection and sympathy which be-longs to all life in earthly or celestial spheres. But within a generation woman has begun to awaken to the consciousness of the sacredness of her personal rights, and the trust committed to her in them. She cannot without sin permit these to be invaded by the demands of lust, even though sanctioned by Church and State. Slowly but surely as the dawn is followed by the day, the race will advance to a full recognition of the fact that their powers and faculties are of divine origin and must be exercised only under the divine influences of love and wis-

It is then that a new race movement will begin-not of "dual unity, two-in-one," in the same organism, but of the separately organized, perfectly developed and perfectly adapted man and woman, acting under the highest possible impulses and governed by supreme wisdom.

With this high conception of the creative powers will come a correspondingly high conception of our responsibility in their exercise, and parents will consent to confer being only under the "overshadowing power of the Highest." Then shall come to pass that which was foretold: "Ye shall be called the sons of the living God." The will of God shall be known and done

in all the earth, and the order of the heavenly spheres shall be reproduced among men.

K. V. G.

A Connecticut Justice has just created a precedent by giving a drunkard his choice between eplistment in the regular army and going to jail. The man chose the former alternative, and was enlisted at Fort Schuyler.

A New York woman who is fond of notoriety has had the hoofs of her horses gilded, and they create a sensation when driven in Central Park.

Horeford's Acid Phosphate, IN SEASICKNESS.

S. S. PARKER, Wellington, O. says: "While crossing Lake Erie, I gave it to some passen-gers who were seasick, and it gave immediate relief."

JUNE 12, 18-6.

RELIGIO-PHILOSOPHICAL JOURNAL.

Woman and the Household.

BY HESTER M. POOLE. [106 West 29th Street, New York.]

SEALED ORDERS. Out she swung from her moorings, And over the harbor bar, As the moon was clowly rising, She faded from sight afar-And we traced her gleaning canvas By the twinkling evening star,

None knew the port she sailed for, Nor whither her cruise would be; Her future course was shrouded, In silence and mystery; She was sailing beneath "sealed orders "--To be opened out at sea.

Some souls, cut off from moorings, Go drifting into night, Darkness before and 'round them, With scarce a glimmer of light: They are acting beneath "sealed orders" And sailing by faith, not sight.

Keeping the line of duty, Through evil and good report, They shall ride the storms out safely, Be the voyage long or short, For the ship that carries God's orders, Shall anchor at last in port. Helen Chauncey.

"A New," or "Bridal Edition" of the "La-dies of the White House," or "In the Home of the Presidents," by Laura C. Holloway, has just been issued by Funk & Wagnalls of New York. It is of uncommon interest just at this time, as it contains a sketch and portrait of Miss Folsom, the bride of the President, in addition to the complete history of the social and domestic lives of the Presidents, from Washington to Cleveland. With each new administration the book has an addition, until it contains nearly nine hundred pages, making an epitome of American history. It is fitting that a work of this kind, and it is the only one, should be written by a woman. It is needless to say that every word is full of interest.

or interest. The book begins with the story of pretty Polly Dandridge, the belle of Gov. Dinwid-die's Court at Williamsburg, and later the happy girl-mistress of the plantation-home of Col. Custis, which was then known as the White Happy Every one has some the store White House. Every one has some knowl-edge of Martha Washington, but that knowledge is usually of the staid and stately Lady Washington. The girl's life at the old Virgin-racapitol is hardly better known than are the days of her widowhood at Mount Vernon.

Between her and the next who wore the public honors of a President's wife-Abigail Adams -there was a cordial friendship, which showed itself when the latter went to live at the new Capitol in the wilderness, and in the unfinished and dreary building designed for the future home of the Presidents. She was a Yankee pastor's daughter, brave-hearted and patriotic, and she has left a fame worand particle, and she has left a rame work-thy the glowing tribute paid it in this work. Jefferson was a widower, and it would have served the purpose of history to have stated the fact in a dozen lines and dismissed the administration. But in this case, as in the case of Mrs. Jackson, who was never in the White House, the chronicle is complete, and we learn to know and love the beautiful wife of Jefferson and the mother of his brilliant daughters as well as we should had she lived to go with her husband to share his great honors. The cra in which Jefferson was Pres-ident of the United States was one of the most interesting, historically, yet known. Mrs. Monroe is not as well known to the

American public as she deserves to be; for. even had she performed no other noble deed, her service to Lafayette, in perilling her life ang per nusuang s nosition as Minister fo France, in visiting Madame Lafayette in prison, and thereby saving her from the scaffold, is one that should endear her to all Americans. Mrs. Adams, the wife of John Quincy Adams, was a native of the South, and one of the best educated women of her day. Had she been married to a less learned man. her intellectual qualities would have received a recognition greater than she was willing should be bestowed. Like many another wife, she was content to shine in the reflected splendor of her husband's fame, but many incidents of her life show her fine mind. The journey she made from St. Petersburg to Paris during the memorable winter of 1812-13, traveling through Russian snows with strange attendants and by weary stages to Paris, which she entered during the excitement attending Napoleon's return from the Island of Elba, was remarkable. She was one of the most cultured women who ever graced the White House. Mrs. Jackson was the victim of a most cruel and wanton slander, which crushed her heart and took her life. She died the winter preceding the inauguration of her husband, and he went to the White House wearing her likeness next to his heart. On Hannah Van Buren, the gentle-looking lady whose portrait bespeaks high-breeding and refinement, a picture is drawn that is in striking contrast with that of its predecessor, though in one point like it. Mrs. Van Buren had been dead a number of years when her husband attained to his high place. Mrs. Harrison lived long years after the death of President Harrison, and made her name a synonym of goodness and usefulness. She was not a conspicuous character. The por-trait of Mrs. Tyler is a lovely, innocent-looking Southern girl, fair and pure as a flower, and exquisitely refined and attractive. Mrs. Polk, like Mrs. Jackson, came from Tennes-see, and the stately, childless woman made the White House entertainments memorable for their elegance and formality. Distingnished people are mentioned in numbers as adding to the success of her receptions and levees, and the customs of that era are vividly recalled in the accounts recorded in con-nection with Mrs. Polk's White House reign. Zachary Taylor's wife and daughter went to the White House in the blaze of his military fame, and the brief year and a quarter of this famous officer's occupancy of the Presidential chair was a season of great interest to the public. Following it are the histories of Mrs. Millard Fillmore and her brilliant daughter. Intelligent and cultured, these ladies natur-ally surrounded themselves with a circle of people of congenial tastes, and the glimpses we get of the evening re-unions and the so-cial dinner parties are delightful. The sad life of Mrs. Franklin Pierce is even at this date recalled with feelings of deep interest. the recent to the White House grieving over the recent tragic death of her only child, and all through her popular husband's adminis-tration she struggled with illness. Next comes lovely Harriet Lane, the most beauti-ful American woman of her day, and the balls of the United States under her nucle's belle of the United States under her uncle's administration. The memorable and tragic administration of Mr. Lincoln brought the wife of the President into prominence. She drank the cup of sorrow and bitterness to its dregs, and death must have been a blessed change to her. But the wife of Andrew Johnson, his death must have been a bleesed change to her. But the wife of Andrew Johnson, his teache:, monitor and good angel; gentle, win-ning, yet streng and noble, how little the of the Homiletic Review. (Funk & Wag-nices this month's number of the Homiletic Review.

world knows of her! Yet she was a power behind the throne in the life of that Presi-dent. Mrs. Grant follows: a quiet, womanly figure, devoted to her family and mixing lit-tle in politics,—a common place good woman, with nothing distinctive about her. And af-ter her, Mrs. Hayes, hale, hearty and happy, vastly overpraised, but with sympathies for the right, and a friend of temperance. The the right, and a friend of temperance. The reserved, self-centered figure of Mrs. Garfield and the shadow of the President's mother, next are thrown upon the canvas lurid with the reflections of another tragedy. Like the figures of a camera, we next see the gentle wife of Mr. Arthur, who never lived to see his elevation to the White House, but Mrs. McElroy, his sister, took her place. Then follows Miss Cleveland whom every body respects and likes so heartily. Large of brain, broad of view, a student and a sympathizer in every good work. Miss Cleveland will be remembered with honest sympathy and admiration.

Before these words are printed, the first wedding of a President will have taken place in the White House. The young, ambitious, innocent girl united to one so much older and world-worn, will win the sympathy of every woman. She enters a difficult field, with the gaze of all the earth fixed full upon her. And the reporters who follow every motion and report every frill and ribbon she wears, will invade the privacy of her life to a miserable extent. It is a thing to be regretted and deplored,—this toadying and gossip, which seriously vitiates American character

MISS CLEVELAND'S BOOK.

In looking over "George Eliot's Poetry and other Essays," by Rose Cleveland, the sister of the President, I am struck anew by her living faith in spiritual potencies and laws. In that essay which closes the book, on Joan of Arc, we see the full force of her re-cognition of the divine. Among other things she says:

she says: "We find to our purpose certain words of old Bishop Butler; who had somewhat to say of the extraordinary: 'There are two courses,' he said, 'of nature. One is the ordinary, the other the *extra* ordinary.' It is this extraor-dinary course of nature which produces those phonomene, there heave the the semeca phenomena, that being out of the common, are out of our sphere, and, therefore, which we are accustomed to call supernatural, a we are accustomed to can supernatural, a miracle, a marvel. Yet they are necessarily noither, but only extraordinary courses of nature, outside of our knowledge of law, yet not, therefore, outside the sphere of law. What is law? Trace it link by link, pursue it phase by phase, chase its shadow until you food its substance, and what when here you find its substance, and what, whom have you found? You have found God.

"Resolve the supernatural. Find that which is above nature. Take your line and measure nature, that you may define her lim-its. Sweep your arc until it is a circumscrib-ing circumference, so that you may perceive that which is above nature, the beyond na-ture. What is the measure of your measure? What is the radius of your circumference? Nature, nature! What have you outside?... Who but her maker, God? He who fills nature and who is nature alone exceeds nature, and is that which nature is not. What is a miracle? A miracle is that which comes about by processes outside the sphere of our observation. It is a phenomenon which is the product of that working of law which is beyond our knowledge of its working. It is a result of that course of nature which is extraordinary....

"I reduce all the mystery and marvel and miracle of Joan's history to the extraordinary development of our human capacity, love; the extraordinary exercise of one human ca-pacity, faith....In this scientific age, this age of iconoclasm, it is greatly good for us to confront things rich, rare, out of the common, things above our power to destroy. It is well for us who are so blind to the rosecolor in our daily lives, to be forced to acknowledge its existence in the imperishable canvas of history. "For the enduring quality in this wond-rous figure of the centuries, is the common quality. If I know any thing for certain of the individual Joan, it is only because I know something for certain of her sisters of to-day.The blind fanaticism of that age is wholly fled. And yet, superstition, ignorance, fanaticism remain; and unless we can share in this, our luminous century, that one priceless gift of God, which in this poor shepherd girl, along with her ignorance and superstition and fanaticism was her power, and must be our power if we have any, then we may well put this complex age, full of knowl-edge and discovery, into the balance against that age, and watch in vain for any turning of the scales in our favor.... Her power was but the power which many another woman may have, the power of a buoyant, masterful faith in God, in herself, in humanity, and a

THE CENTURY MAGAZINE. (The Century Co., New York.) A drawing from Houdon's bust of Benjamin Franklin is the frontispiece of the June Century, and several pages of un-published letters of Benjamin Franklin, add to the interest of the number. The Rev. Dr. Buckley contributes an article on Faith-Healing and Kindred Phenomena. The il-lustrated papers of the number are a Literary Ramble, American Country Dwellings, Harvard's Botanic Garden and Its Botanists, and a paper on Bird's Eggs. The Antietam campaign is the subject of the war papers, the illustrations referring mostly to the battle of Antietam, and forming perhaps the richest pictorial contribution yet made in the series. The Minister's Charge, Meh Lady, and The Hotel Experience of Mr. Pink Fluker, comprise the fiction of the number, and with poems, discussions, etc., complete a most enjoyable issue.

JOURNAL OF THE AMERICAN AKADEME. (Alex-ander Wilder, M. D., Orange, N. J.) Contents for May: Worship: The Educational Problem; Conversation; Additional Word; The Ideality of existence; Addenda; The God Bacehus; The American Akademe.

THE ENGLISH ILLUSTRATED MAGAZINE. (Mac-millan & Co.; New York.) Contents: My friend Jim; Yarmouth and the 'Broads; Days with Sir Roger De Coverley; The Unequal Yoke; In Umbria; The Witch Maidens of Filey Brig; The Singing Voice.

BABYHOOD. (New York.) This number contains an article by an expert chemist giving a practical method of testing wall-paper. Among other topics treated are Hives, Freekles, The Care of Children's Feet, the Selection of a Wet Nurse, etc.

OUR LITTLE ONES AND THE NURSERY. (The Russell Publishing Co., Boston.) The usual amount of short stories and pretty pictures are found in this number.

ST. LOUIS ILLUSTRATED MAGAZINE. (St. Louis, Mo.) Interesting articles, short stories and notes fill this issue.

BOOK REVIEWS.

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

HOUSEHOLD REMEDIES. For the Prevalent Disorders of the Human Organism, by Felix 03-wald., M. D. New York: Fowler & Wells Co.; Chi-cago: A. C. McClurg & Co. Price, cloth, \$1,00.

Dr. Oswald possesses a rare and harmonious com-bination of genuine literary ability, and fondness for research, as well as a wide experience of men and the things which affect their well being. He has unusual opportunities for the study and observa-tion necessary to a practical presentation of his sound views on health and pathological as well as therapeutical reform. We predict that this, his latest work, will prove a valuable aid to those who are already of the faith but are asking for "more light." Among the special allments herein considered are

Consumption, Asthma, Dyspensia, Climatic Fovers, Enteric Disorders, Nervous Maladics, Catarab, Pleurisy, etc.

DOWN THE WEST BRANCH OR CAMPS AND Tramps Around Kataban. By Capt. C. A. J. Far-rar. Boston: Leo & Sheyherd; Chicago: S. A. Maxwell & Co. Price, §1.25.

In this volume is given an account of a party of Boston boys who make their third visit to the Maine wilderness and find excellent sport. They meet with adventures that later on develop into an exciting drama, but concludes satisfactory to the whole party. The reader is introduced to a partian of the Fine Error State individual increase with a partian of the Fine Free State Included in a vast wilderness whose territorial extent is scarcely conceived by a large portion of the public. The romance and reality of forest life is dealt with and the writer has endeavored to expange all that would be objectional for young

York: Fowler & Wells Co.; Chicago: A. C. McClurg & Co. Price, 50 cents. The subject of this book covers an area of disputed ground with simple, convincing directness and the reader is thoroughly impressed with the import-ance of guarding against defects of body and raind by pre-natally laying firm foundations of the bu-materials, upon which may be built up an add able manhood or womanhood.

THE SKETCH BOOK. By Washington Irving. New York: John B. Alden. Price, 40 cents. FRANCIS BACON. By Lord Macaulay. Caseell's National Library, No. 17. New York: Caseell & Co.; Chicago: A. C. McClurg & Co. Price, 10 cents. SPIRITUALISM. A Reply to three Sermons preach-ed against Spiritualism, by the Rev. A. B. Grosart, LL. D., D. E. In St. George's Presbyterian Church, Blackburn, England. By E. W. Wallis. ANNOUNCEMENT AND CATALOGUE OF THE

National Medical College, Medical Department of the Columbian University. Washington, D. C., for the 65th Session, 1886-1887, with Historical List of Graduates. Washington: W. H. Moore.

"For economy and comfort, every spring, we use Hood's Sarsaparilla," writes a Buffalo (N. Y.) lady. 100 Doses One Dollar.

Mrs. Clara Erskine Clement Waters is the leader of the Buddhist sect in Boston. She is said to bear a strong resemblance to Queen Victoria.



Combines, in a manner peculiar to itself, the best blond-purifying and strengthening remedies of the vegetable kingdom. You will find this wonderful remedy effective where other medicines have failed. Try it now. It will purify your blood, regulate the digestion, and give new life and viger to the entire body. "Hood's Sarsaparilla did me great good. I was tired out from overwork, and it toned menp." MRS. G. E. SIMMONS, Cohors, N. Y. "I suffered three years from blood poison. I took Hood's Sarsaparilla and think I am ctred." MRS. M. J. Ibavis, Brockport, N. Y.

Purifies the Blood

Hood's Sarsaparilla is characterized by three peculiarities : 1st, the combination of remedial agents; 2d, the proportion; 3d, the process of securing the active medicinal qualities. The result is a medicine of unusual strength, effecting cures hitherto unknown. Send for book containing additional evidence. "Hood's Sarsayarilla tones up my system, purilies my blood, sharpens my appetite, and seems to make me over." J. P. THOMPSON, Register of Deeds, Lowell, Mass.

"Hood's Sursparilla heats all others, and is worth its weight in gold." I. BARRINGTON, 120 Bank Street, New York City.

Hood's Sarsaparilla Sold by all druggists. S1; six for S5. Made only by C. I. HOOD & CO., Lowell, Mass.



CORN(

LIEBIC'S CORN CURE WILL CURE

OT

All kinds of hard or soft corns, callouses and bunlons, causing no pain or soreness, dries instantly, with net soft anything, and never fails to effect a cure; price 25c. Liebig's Corn Salve sent by usail prepaid on resetpt of 10c. The genuine put in. is yellow wrappers, and manufactured only by JOS. R. HOFFLIN, Druggist, Minneapolls, Minn.

A SUPERB OFFER. A First-Class Sewing-Machine,

A First-Class Weekly Paper.

A Singer Pattern Machine, perfect in all its parts,



RISINGSUN

ness, Durability and Cheapness, Uneque IORSE BROS., Proprietors, Canton, 1

TWOBOTTLES FREE. 6

CONSUMPTION.

will to come to the resche." The words of Miss Cleveland have the ring of genuineness and truth. She is a sane and noble soul, and her moral earnestness is fully abreast of her intellectual ability.

Magazines for June Not Before Mentioned.

ST. NICHOLAS. (The Century Co., New York.) The new serial The Kelp-Gatherers is a leading feature of the June issue of this sterling monthly. Little Lord Fauntleroy is contin-ued and has lost none of its interest. The Boys' Paradise and A Boys' Camp, will throw much light on the question how to spend the summer, especially for boys who like to "rough it." The Personlly Conducted paper carries us to Paris. Mother's Idea, The Satchel. The Left-field of the Lincoln Nine, The story of George Washington and Wonders of The Alphabet, with poems, sketches and pictures, make up a most entertaining contents for this month.

THE ECLECTIC MAGAZINE. (E. R. Pelton, New York.) This month's contents is unusually varied as the following will show: Newman and Arnold; The Unemployed and the Riots; What is Bi-Metallism? The English Gentleman; Artist Life in Rome, Past and Present; The Evolution of Theology; Things, Names and Letters; Mozart; Lloyd's; Sir Henry Taylor; The United Kingdom and the Colonies; Mesmerism in the Mire; Fire at Sea; The Future of "Society;" Sir Thomas Browne; The Old Viking; Franz Liet: and Literary Notes.

MIND IN NATURE. (Chicago.) The June number of this monthly discusses the question of Mind in Animals, followed by Notes on Intelligence of the Elephant and the Orang. Dr. Valin continues his quest for the Spiritual Evidences of Man's Descent, in the Demon of Science. Other good articles are: Is Spiritualism only a Nervous Disease? A few Notes upon Mental Phenomena and Mathematics; How to Induce the Trance; The Spirits of Darkness; Electrical Cloud Birth; and Matters Touching Theosophy.

MACAULAY'S BIOGRAPHICAL ESSAYS. New! York: John B. Alden. Price, cloth, gilt top, 50 conts.

These Essays comprise Lord Bacon, Warren Hast-iogs and William Pitt. They are remarkable for their brilliant rhetorical power, and their spleadid tone of coloring. The author excels in the de-lineation of historical characters and in the art of carrying his readers into a distant period and reproducing the past with great dls incluess.

LECTURES. By Canon Farrar. New York: John B. Alden. Price, cloth, gilt top, 40 conts.

The volume is made up of the following: Dante; Temperance; on Ideals of Nations, and Thoughts on America. The admirers of Canon Farrar who were not able to hear him locture, will be delighted to find his brilliant, scholarly and eloquent thoughts placed in this handsome form within their reach.

EXERCISES FOR THE IMPROVEMENT OF THE Senses for the Young. By Horace Grant. Boston: Lee & Shephard; Chicago: S. A. Maxwell & Co. Price, 50 cente.

These exercises have been prepared for the purpose of providing instruction and amusement for children who are too young to read and write. The Treatise is composed of exercises on familiar objects, their qualities, parts, structure and uses, and have been put in the form of questions

New Books Received.

THE LADY OF THE LAKE. By Sir Walter Scott. Cassell'a National Library, number 14. New York: Cassell & Co.; Chicago: A. C. McClurg & Co. Price, 10 cents.

- THE WISDOM, OF THE ANCIENTS and the New Atlantis. By Fancis Bacon. Cassel's National Li-brary, number 16. New York: Cassell & Co: Chicago: S. A. Maxwell & Co. Price, 10 cents.
- "OREORDAINED: A Story of Heredity. New York: Fowler & Wells Co.; Chicago: A. C. McClurg & Co. Price, pamplet form, 50 cents.
- HOUSEHOLD REMEDIES, for the Prevalent Disorders of the Human Organism. By Felix L. Os-wald. M. D. New York: Fowler & Wells Co; Chicago: A. C. McClurg & Co. Price, \$1.00.
- POSITIVE AND NEGATIVE THEOLOGY. By John W. Chadwick. Boston: Geo. H. Ellis.
- A HANDBOOK OF ENGLISH HISTORY, Based on the Lectures of the late M. J. Guest and brought down to the year 1880. By Francis H. Underwood, A. M. Boston: Lee & Shepard; Chicago: A. C. Mc-Clurg & Co. Price, \$1.20.
- LECTURES AND ADDRESSES. By Frederick W. Farrar, D. D., Canon of Westminster. New York: John B. Alden. Price, cloth, gilt top, 40 cents. DISCOURSE Delivered before the Willimantic Spiritualist Society. By John Hooker. Price, 10 cents.
- JFE AS IT IS IN THE WORLD BEYOND. Oakland, Cal.: Published by the author. Price, 50 cents.
- BIOGRAPHICAL ESSAYS. By Thomas B. Macau-lay. New York: John B. Alden. Price, 50 cents. FORCE AND MATTER or Principles of the Natural
- Order of the Universe. By Frof. Ludwig Buchner, M. D. Newly translated from the fifteenth German edition. London: Asher & Co.
- REPORT OF THE BEVENUE COMMISSION. WIth accompanying Address. Springfield, Ill.: H. W. Rokker.
- BOMANO MOBE; or ye old Pilgrims to ye new on Forefather's Day. By Jeremiah Eames Bankin. New York: John B. Alden. Price, 15 cents.



For information regarding robbs, rates o tions apply to any agent of the Company, or to

A CONTRACTOR OF THE

O. W. RUGGLIR. Gen'l Prov'r & En'l Ag't.

RELIGIO-PHILOSOPHICAL JOURNAL.

JUNE 12, 1886.

Keligio-Zbilosophical Journal

PUBLILLED WEEKLY AT 92 LA SALLE STREET, CHICAGO

By JOHN C. BUNDY.

TERMS OF SUBSCRIPTION IN ADVANCE.

6 months,.....\$1.25.

SINGLE COPIES, 5 CENTS. SPECIMEN COPY FREE. REMITTANCES should be made by United States Postal Money Order, Express Company Money Order, Registered Letter or Draft on either New York or Chicago.

DO NCT IN ANY CASE SEND CHECKS ON LCCAL BANKS. All letters and communications should be addressed, and all remittances made payable to JOHN C. BUNDY, Chicago, Ill.

Advertising Rates, 20 cents per Agate line. Reading Notice, 40 cents per line. Lord & Thomas, Advertising Agents, 45 Randolph Street, Chicago. All communications relative to advertising should be addressed to them-

Entered at the postoffice in Chicago, Ill., as second-class matter.

SPECIAL NOTICES.

The RELIGIO-PHILOSOPHICAL JOURNAL desires it to be d stinctly 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 RE-LIGIO-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, June 12, 1886.

Modern Scientific Thought-Reaction from Materialism.

The trend of the latest scientific thought is away from materialism. The theories which have been used to build up the notion of the potency of matter are now being used to illustrate the truth of a spiritual potency in all and through all, unfolding, shaping and transfiguring the outer shell of stuff which we see. Evolution is being seen as the upward tendency showing the progressive and infinite plan of a positive mind-The Soul of Things.

The late books of John Fisk, "The Destiny of Man" and "The Being of God," show this tendency in the thinking of an able man who has been known as a devoted advocate than the purblind Englishman.

A late book of Francis K. Abbot, former editor of the Index. on "Scientific Theism," shows a like tendency. It may be said that others to materialism, and has given us a deal of chilly and foggy agnosticism, yet he said: "But when you stand on cold bald materialism as the creation and creator of all, I object." It did not satisfy either his

scientific mind or his intuitive soul, and he declared that in his "hours of clearness and vigor," and " in the presence of stronger and healthier thoughts," atheism "dissolves and disappears, as offering no solution of the mystery in which we dwell and form a part." In the new and more transparent atmosphere of to day we must read these "stronger and healthier thoughts" of Tyndall between the lines of his other statements, and so use them for spiritual ends. But we return to the address of Professor Beale. Speaking of Nature as explained by the materialist, he said:

A Nature which was really a blind, insatiable, ir-resistible fate, falsely called law, destitute of inteligence and reason, devoid of mercy and justice, is the Nature held up for our admiration, with the con-soling assurance of dictatorial authority that it sprang from chaos in obedience to everlasting, self originating (?) law, and that it will return to chaos, in obedience to the same,—all life and work and thought being but the undulations of cosmic neb ulceity, and dependent upon the never ceasing gyra-tions of infinite, everlasting atoms, as they bound through the ages from void to void. This, the dullest, the narrowest, the most superficial of all creed -materialism, which includes some mixture of anti-theism and atheism of various forms and huce, has been half accepted by hundreds of persons during the last few years. I believe all materialistic doc-trines, vary as they may in detail, will be found to agree in accepting as a truth, ---if, indeed, they are not actually based on it, --the monstrous assumption that every living thing is just as much a machine as a watch, or a windmill, or a hydraulic apparatus. According to the material contention, everything owes its existence to the properties of the material particles out of which it is constructed. But is it not strange that it never seems to have occurred to the materialistic devotee that neither the watch, nor the steam-engine, nor the windmill, nor the hydraulic apparatus, nor any other machine known to, or made by, any individual in this world, is dependent for its construction upon the properties of the material particles of the matter out of which its several parts have been constructed?

A single fact of clairvoyance, one clean case of slate-writing, one proof of intelligence controlling the force that moves a table without contact of visible power, overturns the machine theory and shows man as a spirit served by a bodily organization. Not singly, but by thousands do such facts occur. Not long ago a liberal clergyman, holding a good position as a Western preacher, said: "I really see nothing noteworthy or important in this slate-writing."

A descendant of some old Saducee has said: Verily though one rise from the dead yet will I not believe!"

Need of Education in Righteousness.

That able writer, Dr. J. R. Buchanan, may well rejoice at an awakening interest in the great truths, and an awakening sense of the great dangers, which he so well pointed out of the views of Herbert Spencer, but who | in his great book on "The New Education," now sees further and with clearer vision or on "Moral Education," as he named its first editions. In the Christian Union is a long article in a like vein with his words. The writer says:

This latent conviction is as yet little more than a liscontant with pront methods. No prophet arisen to forecast the future, or point out clearly a method that is better, but we have gone along the present line long enough to demonstrate that intelligence and conscience are not the same family; that a man maybe well educated and none to rascal, and a community well educated and have been been deprayed. We must add a third B to the set R's; namely, Righteousnes. The greatest dange our commonwealth are threatened, not by igno voters, but by intelligent rascality. The leaders value incited the mob at Fort Worth the apostles of chamilte and destruction among the Socialists of Cha cago, the aldermen of New York City-who have started, we hope on their way to Sing Sing-and the capitalists who bribed them and who ought to accompany them on their journey, to say nothing of railroad wreckers, land-stealers, and treasury robben of greater wealth and eminence-all are, or might be, graduates from our public schools.

the community, which does not recognize and pro-vide for body, mind and spirit. the comm

It is hopeful that two illuminated minds see the same great truth. The strife of capital and labor will cease with this new education, and they will be, as they have been, finely called "two wings to carry one bird upward."

By Spiritualists, who of all others should emphasize the culture of man's inner life. this duty of and danger of the hour should be seen and met. In every house moral and ethical culture can begin at once. There duty can be best seen in the light of love, and guardian angels will help in the high task. and so the good work shall spread everywhere and rule in all public places.

Last Subbath Pulpit Teachings.

Prof. Swing said: "There are thousands of things done by the multitude that are no longer worthy of imitation, and there is an obligation on the individual to rise above the average level among mankind. There is today a certain average business morality, and it may be better and higher than in days past, but it is still below the average."

Dr. W. H. Thomas alluded to prayer as follows: "Prayer is not an idle wish breathed in the ear of space, but a strong exercise of volition that beats at the door and will not be satisfied with nay. How often has it been seen that the earnest desires of a people, strengthened for the time by the spirit in the inner man, has wrung liberties, reforms, glorious victories from adverse circumstances? And to day the nations are rising, and they breathe more and more the united prayer for justice and liberty, for virtue and righteousness, which ere long will not fail to bring, by the very law of its own being, most imposing victories."

The Rev. Mr. Bland preached at the Wabash Avenue Methodist Church on "The Criminality of the Liquor Traffic and the Coming Triumph of Prohibition." He said: "The overthrow of the rum power will come suddenly. It will come when this Nation awakes to the fact that it employs an army of enemies and licenses them to murder. The day will come when this traffic will be so abhorred that nothing a speaker can say against it will be regarded as radical. When men properly understand the hideousness of the traffic it will be placed in the front rank of crimes."

Rev. J. S. Greene, rector of St. Matthew's (Reformed Episcopal) church, on Larrabee Street near Fullerton Avenue, preached a sermon upon "Divorce and Its Evils," to a large congregation. He quoted statistics to from his London barrister, in which that show with what ease divorces could be procured, and led off with the announcement of the fact that in Cook county alone, last year, there were granted 833 divorces. Within the past year there had been granted in Massachusetts, 600; in Maine, 478; in Connecticut, 401; in San Francisco, 333, and in New England as a whole, 2,113. Frequency of divorce inevitably accompanied a generally render it to the King, an arbitrary act on the King's dissolute condition of society. For five hundred years a divorce was not granted in Rome. Those were the days of her virtue, wlory and power. The reign of vice then bekan and divorce became epidemic. The reign of terror was introduced into France with no fewer than twenty thousand divorces in one year. The preacher urged the necessity for an amendment to the laws that would give the whole nation a uniform and righteous divorce law.

tinctly the rumble of an approaching train. It came nearer and nearer, and yet nothing was seen. As it came close to them they all involuntarily jumped from the track, and the invisible train passed them, going toward the beach, the sound growing fainter as it went on. The gentlemen were much frightened, and one was much overcome by the occurrence. He could not shake off the impression that had been left, and declared that he knew something terrible was to happen. That very afternoon he received a dispatch from friends in Montreal telling him that his wife and only child had been killed by a railroad accident that very forenoon.

A Clairvovant Reveals a Fortune.

It appears from the New York Sun that Charles M. Stafford is a trustee of Dr. Talmage's Tabernacle, and is well-known in legal, church and Masonic circles in Brooklyn, being a lawyer and also the present Master of Brooklyn Lodge. His elder brother, Capt. R. S. Stafford, is a captain in the United States Army, and is at present stationed at David's Island, in Long Island Sound. Several years ago, while the father of the two Staffords resided with his family in Rochester, N.Y., a famous clairvoyant and fortune teller visited that city and caused quite a sensation by her wonderful powers of forecasting the future. Her parlors were thronged day and night by all classes of people of Rochester, and among those who went to see her was lawyer Charles M. Stafford and his father. The elder Stafford, who was radically skeptical regarding a belief in what he considered the wild vagaries of a half lunatic, was somewhat taken aback when the woman selected him from the crowd and assured him that he was entitled to an English title and a large estate. He looked upon it as a huge joke and laughed heartily ever afterwards when relating the incident to his friends. Not so, however, with young Charles, who was indelibly impressed with the idea, and decided to make an investigation. He spent hours, days and weeks tracing up his genealogy, until he had traced it in a straight line up to Baron Bulkely Stafford, who died in England about 1767. That was as far as his armorial ability would allow him to go, and he sent the pedigree thus obtained by him to an English barrister, with instructions to place it in the hands of some one competent to carry the genealogical research back to its beginning, and dig the tree up by the roots. After waiting patiently for a long time Mr. Stafford was lately rewarded by a communication gentleman says:

Undoubtedly the above Staffords have a lawful right to the ancient Barony of Stafford and to the manor and baronial castle of Stafford and to other manors and lordships in Staffordshire. The barony was created by special act of Parliament in the reign of Richard L, the Lionhearted, and descended to Nicholas de Stafford, from whom the Staffords of the above genealogy are descended. The Staffords remained in possession of this barony for 500 years, and until Rodger Stafford was compelled to surpart which was condemned by Parliament.

Divorce.

The Christian Advocate Mays:

Saturday is the great and greatly diagraceful day for hearing divorce suits in Chleago courts. The Filday papers said "Judge Tuley has thirty-three cases for to-morrow; Judge Moran has twenty; Judge Sheppard has twenty-siz." Thus ran the awful calendar. Mor-monism is scarcely more immoral.

Right education, leading to marriages in which the impulses of passion are hallowed by love and guided by wisdom, is the remedy: greatly needed it is too. The supremacy of the soul over the senses, the laws of heredity. the sanctity of motherhood, the right of children to be welcome comers into the family, must be realized in heart and mind.

Less dogmatic theory and more physiology; less about sacred books and more about sacred bodies; less about consecrated churches and more about the living temples, shrines to be made fit for the immortal spirit!

GENERAL ITEMS.

The Shah of Persia has refused to join with Furkey in a universal Musselman alliance.

Anarchist Most has been sentenced to one year in the penitentiary and to pay a fine of \$500.

Mr. D. F. Trefry has removed to 550 63rd street. Englewood. He has been closely identified with the Spiritualist cause in this city.

A Wisconsin minister was dismissed from an orthodox pulpit because he built a fire under a balky horse. Fire may do very well for starting a sinner on the right road, but it is cruel to use it on a horse.—Boston Post.

G. Milner Stephens, the great Australian healer, has arrived in this city. We have already published accounts of his remarkable healing powers, and now the afflicted can have an opportunity of consulting him. He will remain for a few days at the Commercial Hotel on Lake Street.

The Medium and Daybreak says: "A friend much interested in Mr. Massey and his work, desires us to suggest the formation of a Gerald Massey Society, for the publication, diffusion and study of Gerald Massey's works, and for the investigation of the subjects of which they treat. The membership could extend all over the world, with local centres."

Dr. J. H. Randall for the past two months has been lecturing in Ottumwa, Maquoketa and Clinton, Iowa, to large audiences, in the interest of Spiritualism and free thought. He lectures June 18th at Keithsburg; 19th and 20th at New Boston, Ill; will be at Clinton Camp, Iowa, August 16th to 23rd; Vicksburg Camp, Mich., August 24th to September 8th. He may be addressed, 78 Seeley avenue, Chicago, Ill.

By four different methods he. Sir William Thomson, has shown that the distance between two molecules in a drop of water is such, that there are between five hundred millions and five thousand millions of them in an inch. He expresses that result in this waythat, if you were to magnify a drop of water to the size of the earth, then the coarseness of the graining of it would be something between that of cricket-bails and small shot. Or we may express it in this rather striking way: You know that the best microscopes can be made to magnify from six thousand to eight thousand times. A microscope which would magnify that result as much again would show the molecular structure of water. The Hon. Frank Tilford, a prominent California and Nevada pioneer, died at Denver. Col., June 2nd. Mr. Tilfor dwent to San Francisco from Kentucky in 1845. While in California he was elected State Senator and held many other public offices. During Buchanan's Administration he was appointed United States Attorney for Utah and distinguished himself in the prosecution of John D. Lee of Mountain Meadow massacre fame. He went to Denver in 1880 and held an enviable position at the Colorado bar. At the time of his death he was serving a term as State Senator. He had been a subscriber to the JOURNAL for many years, and was an ardent Spiritualist. In explaining his attitude toward the doctrine of the Trinity, the Rev. R. Heber Newton says in the Christian Register: "There are some of our modern dogmas that it is simply inconceivable to me that Jesus could have held, or could hold to-day, were He upon earth. There are others which I may think it questionable whether He would hold were He back among us, but which present to my mind no moral inconceivability. The question of the Trinity is one of these. In the form in which it is held by the conventional Christian, I am quite sure Jesus would not accept it. In the form in which it is held in philosophic minds to-day, I do not see why he might not accept it. Each of us is obliged to look at such a question from his own standpoint. From my standpoint, it seems to me entirely possible that He should hold such a thought of the Divine Being. If I did not think so I should not be where I am,"

Mr. Abbot is a metaphysician rather than a scientist, yet he uses the discoveries and statements of scientists to serve his ends and illustrate his arguments with subtle skill.

These tides of thought run in the air, and uplift souls as the ocean tides lift up the crested waves. It is harder to tell whence they come than the way they go. Great thinkers in the Spirit-world, which is more the realm of causes than we blind ones know. may give us light, and help us to help ourselves in ways we know not of.

Here is another testimony, helping and showing this setting of the tide toward the sky rather than toward the mud. A crowded meeting of the Victoria (Philosophical) Institute in London was lately addressed by Professor Lionel Beale, F. R. S., President of the Microscopical Society. This Institute investigates all scientific subjects, those said to militate against religious belief included. Speaking of various theories he declared himself one of those who held "that no form of the hypothesis which attributes the phenomena of the living world to mere matter and its properties has been, or can be, justified by reason." He then said:

I would draw attention to the declaration again and again repeated, and now taught even to chil-dren, that the living and the non-living differ only in degree, that the living has been evolved by degrees from the non-living, and that the latter passes by gradations towards the former state. No one has dduced any evidence in proof of these conclusions. which are, in fact, dictatorial assertions only, and no specimen of any kind which is actually passing from the non-living to the living state, or which can be shown to establish any connection between these ab solutely different conditions of matter, has been, or can be at this time, brought forward. Between purely vital and purely physical actions not the faintest analogy has been shown to exist. The living world is a solutely distinct from the non-living world, and, instead of being a necessary outcome of it, is, compared with the antiquity of matter, probably a very recent addition to it,-not, of course, an addition of mere transformed or modified matter and energy, but of transcendent power conferred on matter which controls, regulates, and manages both matter and its forces according, it may be, to laws, but not the laws of inert matter. It is not only one or two of the positions assumed by the materialist that are open to doubt or objection. Facts completely controvert all materialistic views which have been put forward. To be condemned as untenable is the doctrine that there is a relationship between non-living and living matter, or that the term mo lecular mechanism can be applied to the former The simple truth is, that the essential phenomena of all living beings cannot be explained without recourse to some hypothesis of power totally different from any of the known forms or modes of energy. Any one who allows his reason to be influenced by the facts of nature as at present discovered will feel obliged to admit the existence of vital power as disthat from, and capable of controlling, the ordinary forces of non-living matter. It has been conclusively shown that the laws of vital force or power are essentially different from those by which ordinary matter and its forces are governed.

It will be remembered that Tyndall says: "I do not think the materialist is entitled to say that his molecular groupings and motions explain everything. They explain nothing. The problem of the connection of body and soul is as insoluble as in prescientific

Although his mode of statement has led

Had he read Buchanan's book he would have given one man credit for forecasting the future and for the suggestion of better methods of education. But the good seed is sown, and in due time must come the harvest. Rev. Washington Gladden, in a late article in the Century puts this poor inadequacy of our culture of conscience, even in one of our best educated commonwealths, as follows:

The only State in the Union that carefully collects its moral statistics brings to light some startling facts representing the increase of crime within the past thirty years. In 1850 there was one prisoner in Mas sachusetts to every eight hundred and four of the population; in 1880 there was one to every four hunfred and eighty-seven. The ratio of the prisoners to the whole population nearly doubled in thirty years But it may be said that this increase is due to the rapid growth of the foreign population in Massachusetts There would be small comfort in this explanation if i were the true one; but it is not the true one. The na tive criminals are increasing faster than the foreignborn criminals. In 1850 there was one native pris oner to every one thousand two hundred and sixty seven native citizens; in 1880 there was one native prisoner to every six hundred and fifteen native citiens. The ratio of native prisoners to the native population more than doubled in thirty years.

Are we concentrating our efforts on intellectual keenness devoted to money and power, and neglecting in school and home, "the weightier matters of the law, judgment, justice and mercy"? Then our path is down, and no gold or gems can save us. So died Greece and Rome, amidst the beauty of art, the luxury of wealth and the pride of conquest-the most glitter where the canker was most fatal.

Ruskin, in England, protesting against the same want of moral development there, said:

I know of nothing that has been taught the youth of our time except that their fathers were spes, and their mothers winkles; that the world began in acdent, and will end in darkness; that honor is a folr, ambition a virtue, charity a vice, poverty a crime, nd rescality the means of all wealth, and the sum of all wisdom. Both Mr. Carlyle and I knew perfectly well all along what would be the outcome of that education.

The perpetuity of our Republic, the peace and safety of private life, the sanctity and beauty and joy of home and family, all depend on righteousness-obedience to the great moral laws of the universe. Here is one short sentence from the Christian Union which condenses the leading ideas of Buchanan:

Partialism in education is always fatal to it, and no system will develop the individual, or conserve

The Absorbing Topic.

To the credit of the clergy be it said, they are, as a rule, expressing their views freely upon the present labor agitation. True, many of the utterances are glittering generalities. but even these are better than nothing. At the great Congregational Convention at Saratoga, last week, the annual sermon by Rev. Dr. Brand, ignored church matters and grappled with the labor struggle. Two thousand delegates, representing a very large constituency of intelligent and well-to-do people, listened to Dr. Brand's views on a sociologic instead of theologic theme. The wires report Dr. Brand as follows:

The speaker condemned Nihilism and anarchy in the strongest terms, and at the same he urged in no uncertain voice the duty of all Christian organizations to unite and harmonize the differences between these warring forces. Monopoly begets avarice and avarice is tyranny, which always tries to crush instead of conciliating its real or supposed foe. But this should not be permitted in such a country as this. Capital and labor should walk arm in arm and appreciate each other's rights as well as duties. He bitterly denounced mobs and lawless proceedings. A Christian people cannot afford to be governed by Anarchist riots, and their government should protect them against such outrages, even if all its military forces had to be called out. The workingmen who are the servants of great grinding corporations and mo-nopolies have a right to complain. The men who control these soulless entities too often have no idea of heaven except making money. nor of hell, except not to make it. Capital-ists have organized, and one needs the work of the Christian missionary as much as the other.

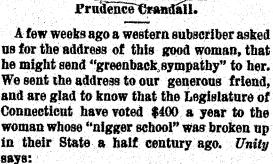
The Phantom Train.

An old story which may be of interest to the students of psychical research, says the Boston Herald, comes from Old Orchard. Before the Boston & Maine Railroad was extended to Portland visitors reached Old Orchard by a branch of the Eastern Road. Since the building of the former road's extension the branch has been abandoned, and no trains have run over it for years. The rails are up, and in many places the roadbed destroyed. Last summer, as a party of Canadian gentlemen, three in number, were walking along the deserted road, they heard dis-



The Northwestern Christian Advocate says "Newspaper scandals about ministers are numerous just now. Please note the fact that the church does the prosecuting, however. These sad tales prove simply that God continues to put his treasure in earthern vessels which, because human, sometimes fail. Note, too that the world has steadily improved since the date at which one-twelft of the disciples went astray. For example our own church has about 12,000 ministers. but only a half-dozen recreants. If 1,000 should fall, the apostolic proportion would be equaled."

Please also note the fact that Spiritualists do the exposing of frauds, and do it fairly and thoroughly. We believe the world" has steadily improved" and hope Mechodism shares in that improvement, yet "only a half-dozen recreants" among 12,000 ministers is too low an estimate. We fear a half hundred would be too low. Doubtless the Advocate will help 'turn the rascals out," and try to decrease their growth in future.



Says: John C. Kimball, of Hartford, has recently told in a most interesting manner Connecticut's "Canterbury Tale," The pamphlet contains two admirable portraits of Frudence Crandall, the earliest martyr to the anti-slavery cause, who, away back in 1812, said. "The school may sink; but I will not give up Sarah Harris"--the colored girl. The story of the excitement caused reads strangely to-day. Angry fists were shaken in the face of so gentle a reformer as Samuel J. May. The gentle Quakeress was finally imprisoned. This and more is told in Mr. Kimball's interesting little pam-phlet, which can be obtained by addressing Mr. Kim-ball at Hartford and enclosing ien cents. Mrs. Pru-dence Crandall Philleo is now eighty-three years of age, living on the frontier in Kansas, with a voice still strong enough to speak for temperance and reform, living in an humble, happy way upon her little farm. "Mark Twain" occupies her old home, and he recently offered to vicate and leave her her Connecticut farm-home as long as she lived, but she has declined, and Connecti-cut, anxious to wipe away the blot of over fifty years' standing, has recently pensioned her to the extent of one hundred dollars a quarter for the rest of her life. "Quickened are they who touch the prophets' bones."

Victor Hugo on the Spiritual Body.

More and more do we find the thoughts and views of the great Frenchman filled with the light of Spiritualism. In the Annales Politiques et Litterariries he says:

"The butterfly is the caterpillar transformed; but it is still so much the caterpillar transformed; but it is still so much the caterpillar that every part of the orceping creature is on examination, to and in the wing-ed creature; pet as complete is the transformation that, to appearance, it is a new creature. So, in our life be-yond the grave, we shall not be bodiless spiritir: such a term conveys no form to be reasoned upon. What could a life be without organs of life? What is a par-sonality without form defining and firing it? We shall probably have another bedy, radiant, divine, and so to speak, a spiritual transformation of our earthly body."

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.

JUNE 12, 1886.

RELIGIO-PHILOSOPHICAL JOURNAL.

RECENT EXPOSURES.

The Spiritual Conference at the Grand **Opera** House.

To the Editor of the Religio-Philosophical Journal:

Sunday afternoon, May 31st, the Spiritual Conference at the Grand Opera House, New York City, excited great interest in re Caf-fray, et al. J. B. Silkman, chairman, (re-elected) with nervous conciseness first addressed the audience historically, afterward on the main subject, the late expose by the New York World. Mr. Farnsworth followed, with his usual common sense, asking wheth-er Spiritualists are not as superstitious as religious sects, in their belief in pretended mediums. Dr. Weeks pext discoursed discursively. Time and space will not permit rerbatim reports, but I annex fully the address of Col. Bundy.

Giles B. Stebbins suggested the appointment of a proper committee for a critical, fair and thorough investigation and proclamation of the claims of public mediums. He did not expect them to be entirely free from human frailties, but when their lives become persistently lives of fraud, destitute of hon-esty, the quicker they are dropped the better. Mr. Silkman gave his experience with Caf-

fray very recently. He had five messages, in different styles of writing, obtained between two slates, under his eyes and ears, heard in the execution, several of them recognized by the receivers, and the results of the materializations he witnessed led him to believe that Caffray's conditions and performances were not exceeded by any other materializing medium in the city. This last sequitar aroused the blood of the disciples. Mr. Danmar en-dorsed Mr. Silkman, and said he had been to all the materializing mediums, and had found no fraud anywhere.

Mr. Hamilton, the courageons and fairdealing reporter of the New York World, was received with much applause, and informed the audience that he had accepted the eager offer of Caffray to test him again, but he positively refused to give the promised scance, and said he would not on any future occa-sion. Mr. Hamilton desired to say nothing against Caffray as a man, only as a professed medium, and when he had caught Mrs. Caffray representing somebody's spirit relative, he asked the question: "Mr. Caffray, have you ever, since you commenced giving ma-terializing manifestations, in public or in private, given any genuine scance?" and he replied, "No, I have not." This reply was given in the presence of many reputable wit-nesses, who, if necessary, would substantiate his statement before any proper committee or legal tribunal.

3

Mr. McCarthy, the zealous conductor of the Parker Fraternity, said that Mr. Hamilton had received the Victoria Cross from the English Government for his bravery, and was a reliable, educated gentleman; but Mr. Silk-man's ergo he regarded as worthy only of the man who, when asked what countryman he was, answered: "Sure, I'm an Irishman; I was born in East New York, in B oadway, when my mother was traveling in Europe. He enthusiastically indorsed Mrs. W., as materializing medium, and would give \$100 to anybody able to prove her a fraud.

The spiritual thermometer now rose to fever heat, as Mr. F. A. Nittinger accepted the challenge. He declared that December 4th last, without any assistance, or confer-ence with any one, he determined to investi-gate materialization. He attended a circle of Mrs. W., saw her come out of the cabinet, as a spirit. He made a slight motion of ap-proach, when she "popped" into the cabinet. After a while during a T JULIUX L. M. BUHE, H tended to be asleep, and was supposed to be. when she passed within four feet of him, and he suddenly thrust his arms around her waist he suddenly thrust his arms around her waist, and would have held her, but being alone, and seized by the throat by a male assistant, she got away from him. It was claimed that the spirit dematerialized, but it was not ad-ded that it loudly screamed, "Oh, oh, I'm ruined if this comes out." (Applause.) After remarks by J. F. Clark, Samuel B. Nichols and F. O. Matthews, deprecating simulated mediumship, and urging accent. simulated mediumship, and urging accept nce only of the numerous undeniable evidences through honest mediumship, especial ly in the home circle, the audience slowly dispersed.

truths of Spiritualism would prevail, and that upon our basis of facts we could build a superstructure in which there should be not a single brick of evil, and so help me God, I propose to live long enough to see it.

(Applause.) We are making head-way, and making it faster than many of you imagine, and the time is near at hand when no Spiritualist who regards his own good name as worth anything will attempt to belie or excuse or defend in any way, shape or manner, persistent fraud. We claim to offer the world facts. We sneer at the churches for not having facts, and when these same people come to us, and ask us to demonstrate these facts, we want them to take our word for it, in many cases, and we do not like it if they don't. We tell them that if they will go up the street some night, they will see their uncles and sis-ters, and aunts, and all for the large sum of one dollar. That is too cheap. That is one trouble with Spiritualists; they are making Spiritualism too cheap; as though the Spiritworld were standing around on the outskirts waiting for some beck or nod to come down, so that some shiftless good-for-nothing, lazy tramp, man or woman, who sets up a shop somewhere, may begin work and send out spirits every night, thirty, forty, or a hundred at a time.

I believe thoroughly in the fact of materi-alization, which I suppose is the bone of con-tention here. I have no question about it. I have seen genuine materializations in a room as light as this, while I held the medium, and without any cabinet. I tell you this so that are the foundation-stone of Spiritualism, but you may not misunderstand me, and I am it is only the a b c, and of no more value to prepared to back my word, and put up money behind it, that there is not to-day in America a place where cabinet work is done that is entitled to the confidence of the Spiritualists, or the community at large, not one.(Applause.

I will say further, what I have said repeat edly before, and in the RELIGIO-PHILOSOPHI-CAL JOURNAL, that unless Spiritualists take this thing in their own hands, and control it themselves, it will become such a tremendous source of error, of crime, of delusion, that the State will be called upon to take it in hand. And it will not be three years from this day before some of the legislatures of this Nation will introduce bills to regulate the scance room, and it will be done by men who are largely ignorant of what they will attempt to regulate, and the honest Spiritualist will have to suffer for the dishonest ones.

Two weeks ago you had in one of your New York City papers details which are a disgrace to Spiritualism. It is more of a disgrace for you people in the city of New York, because you had fair warning of this man. You knew what he was; you could have prevented just that sort of thing; you did not do it, and what is the result? That man was known to some of this audience as an arrant fraud and humbug. It was known to them that three years ago this summer he travelled up and down the line of the N. Y. Central R. R. "exposing" Spiritualism: that he was a man of posing "Spiritualism; that he was a man of disreputable character in every respect, and fit only for the inside of a penitentiary; and yet he was landed in some of our Spiritual papers, by men of good reputation, who re-ported what wondrous things they had seen in his presence, and his advertisement was published by the page in these namers.

published by the page in these papers.

to youch for the genuineness of that medium's manifestations, not necessarily for his infallible moral character, because all of us are liable to vary from the path of rectitude, yet Spiritualists go on, sustaining exposure after exposure, and bringing in the theory of transfiguration, and other nonsense to explain them. I will give to-day \$100 for any evidence which will sustain the claim of transfiguration. There is not a particle of evidence in it that will stand a critical or scientific analysis. I do not deny that it may be possible. I do not deny that such evidence exists. Nothing else has produced more bad blood or disgrace since the days of that miserable, cursed free-loveism. It is time it were ended; it must be done; it won't be done by gathering here from Sunday to Sunday and discussing the matter pro and con. A committee of your intelligent Spiritualists here your experienced Spiritualists, can devise ways and means in two hours, and could pay the money, too, to settle this whole matter, and that is what ought to be done.

ed. These things we have to expect. We dis-claim against superstition in the churches; the ranks of Spiritualism are honey-combed with it.

One of the greatest sources of fraud is this superstition, the idea infesting those former-ly church-members. They look on the me-diums as creatures divine, a little different and higher, more sacred than anything mortal. They will sit down and listen to some weak, poor, uneducated, uncultured, simple-minded man or woman, who, shuts his or her even and gets off a lot of Ywaddle his or her eyes, and gets off a lot of 'twaddle that does not amount to anything, and call it grand, sublime, because they think it came from the spirits above. Whether it comes from there or not, judge of its merits. It makes no difference if it comes from the 47th heaven, if it be not a true revelation.

These meetings here have been of great use. for many years; they have educated men to think, but it does seem to me it is time that the Spiritualist societies of N.Y., especially this Conference, which has always represented the radical and aggressive side, should take hold of these matters, and attempt to regulate them in some way. I do not wish to discourage any one from the investigation of Spiritualism. I believe that every person who goes at it properly in the right spirit will be better for it in the end, but it depends altogether on the use made of it. If any are just coming into Spiritualism, they should not stop their progress merely because they have become satisfied of the truth of spirit phenomena. Of course, as we all admit. the phenomena any individual for his spiritual growth than is the alphabet to the child, unless he himself properly combines the letters into valuable lessons. Let us get down to this world. Let us utilize Spiritualism so that it may make men and women better here and now. Let us talk about what will give them better homes, what will make them more intelligent voters, what is necessary to give women the right to vote; all these questions are involved in a prac-tical Spiritualism. Let us spend nine-tenths of the time at least in discovering how to make this world better, for we have all eternity, when we get there, to talk about that. (Applause).

110 Worth st., New York.

The Little Old Woman's Warning.

In 1875 there lived in central Iowa a family by the name of Robinson, consisting of father, mother and two children, the latter boys, nine and twelve years old, respectively. Robinson was a well-to-do farmer, well thought of by the neighbors, and a Christian man. There was, therefore, no one who ques-tioned the truth of the incident he related. He had a brother in Des Moines who was taken very ill, and sent for him, and he left home, expecting to be gone at least a week. He had no hired man, but the boys were old enough to care for the stock, and the wife was not a woman to borrow trouble.

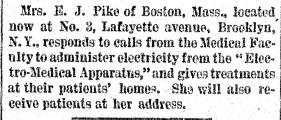
Robinson was in perfect health when he left home, and there was no reason to feel anxious for those he left behind. He reached Des Moines of a Saturday night. His brother was very low, but it was believed that the crisis had passed and that he was mending. That is all wrong. When a Spiritualist On Sunday night, at midnight, the watcher paper advertises a medium, it should be able who had been at the bedside during the first part of the night called Robinson and retired. The patient was resting easily, and the watchers had only to give him medicine once every hour. He gave it at one o'clock and fifteen minutes later, while he was seem. ingly as wide awake as ever in his life, a little, old woman suddenly entered the room, The sick man was in the parlor bedroom, and the woman came from the sitting-room, the door of which stood open. Robinson bowed to her, and while somewhat surprised at her presence, he supposed it was all right, taking her for a neighbor who had come in. She looked to be 55 years old, was very small for a woman, and years afterward he could describeher dress and features. She stopped in the center of the room, and Robinson tiptoed over to her and said: "The doctor thinks he is much better." "You must go home," she brusquely remarked in answer.

faith in Spiritualism was so sublime, my ers or Spiritualists as before, but this is not had slept in the barn, and they had been if felt certain that in the end the magnificent of the years of training these people inherit. They intended to rob the house and steal a horse and buggy to get away with. In hones of shortening his term of imprisonment at the expense of his com-rades, one of the trio turned States' evidence. He said it was understood between them that if Mrs. Robinson and the children awoke they were to be killed.

Now comes another singular feature of the case. At 11 o'clock of the night on which Robinson reached home, his wife was sitting up with him, and as he was resting very easy, she fell asleep. The little old woman reappeared, sat down, and said to the patient:

"Your brother reached home in time. I am

glad to see you getting better so fast." With that she was gone, and none of the parties I have been speaking of ever saw her again. People who know the brothers well' are firmly convinced that they saw and heard just what they allege, and those who scoff at the story find it hard to explain why Robinson started for home as he did, and arrived just in time to arrest three hardened fellows who were promptly sent to State prison.-N. Y. Sun.



The Religio-Philosophical Journal Is on sale at five cents per copy by the following newsdealers in San Francisco, Cal.:

Cooper, 746 Market Street. Goldsmith, 1000% Market Street, and 3 Eddy St. Scott, 22 Third Street, and at Stand corner Market

and Kearney Streets. Post Office News Depot, corner Sansome and Washington Streets.

Carll, 6 Hayes Street. And at the Spiritual Meetinge,

SICK HEADACHE .--- Thousands who have suffered SICK HEADACHE.—Thousands who have suffered intensely with sick headache say that Hood's Sarsa-parilla has completely cured them. One gentleman thus relieved, writes: "Hood's Sarsaparilla is worth its weight in gold." Reader, if you are a sufferer with sick headache, give Hood's Sarsaparilla a trial. It will do you positive good. Made by C. I. Hocd & Co., Lowell, Mase. Sold by all druggists. 100 Doses One Dollar One Dollar.

BOUNTIFUL NATURE AFFORDS NO FINER SPECIFIC for skin diseases than Sulphur, a fact that is clearly proven by the action upon the cuticle afflicted with eruptions or ulcerous sores, of that supreme purifier, as well as beautifier of the skin, Glenn's Sulphur Soap.

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 unequalled by any other remedy.

Glenn's Sulphur Soap heals and beautifics. 25c. GermanCorn Remover killsCorns, Bunions, 250

Hill's Hair and Whisker Dye-Black & Brown, 50c. Fike's Toothache Brops cursin 1 Minute, 25c. Piso's Cure for Consumption is the best Cough



THE SAFEST FOOD IN SUMMER For Young or Delicate Children,

A Sure Preventive of

CHOLERA INFANTUM.

It has been the positive means of saving many fives where no other food would be retained its basis is SUGAR OF MULK, the mest important element of nother's milk. It contains no unchanged starch and no Cane Sugar, and therefore does not cause sour stomach, irritation or irregular bowels.

It is the Most Nourishing, the Most Palatable, the Most Economical, of all Prepared Foods. Seld by Druggists-25 cts., 50 cts., \$1.00. Send for pam-phiet giving important medical opinions on the nutrition o

Infants and Invalids WELLS, RICHARDSON & CO., Barlington, Vt.

S250 A MONTH. Agents wanted 90 bestsell-address in the world. 1 cample free.

PENSIONS and Claims collected or no ray onts. BELLUM MILLER Att's, Washington, D.C

DYSPEPSIA. My Remody sent free. Cares where all other by SPEPSIA. ers fall. John H. MCALVIN, Lowell, Mass.

MAN---WHENCE AND WHITHER?

BY B. B. WESTBECOK, D. D., LL. B.

Author of The Bible-Whence and What?

Author of the blue--migner and mast : This work is a robust answer to the assumptions of Mater. alism and the myths of theelogy, and pungently puts about all that can be said for the existence of Gud and the future life of man 1 Vol. cloth. Price \$1.00. For sale, wholesale and retail, by the RELIGIO PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

PRACTICAL INSTRUCTION IN

ANIMAL MAGNETISM

Means of avoiding inconveniences and dangers, showing how we can develop the magnetic faculty and perfect our-selves in the knowledge of Magnetism with copieus notes on Somnambulism and the use to be made of it.

By J. P. F. DELEUZE.

Translated from the French by Thomas C. Eartshorn,

Translated from the French by Thomas C. Existent. For a long time, there has been a growing interest in the facts relating to Magnetism, and subjects connected with it, and many inquiries for a book giving practical instructions. The above work is believed to be, in many respects, the best, in fact, the only exhaustive work, containing instructions. This edition is from new plates with large type, handsomely print-ed and bound. The practical nature of the work can readily be seen, and that it is one of great value to all who are interested. Or who would know something of this subile power, and how to use and control it. In a notice of the first edition, the *Eastern seed-cal and Surgical Journal* said: "Askide from any particular feelings of dislike or partiality for the subject of Magnetism, candor obliges us to acknowledge that this compact manual is a very capturating production. There is a peculiar manifesta-tion of honesty in the author, who writes what he considers to be substantially true, without any reference to the optimies of the world. Having no guile binself. It as no disposition to behave its of Mission and Englishes of fully aware of the ridicule to which the devotees of Mermer-ism have been subjected, he shows no disposition to chun the crifted or of those who have endeavored, from the very begin-ning to devotine the labors of those who are tolling in thus held of Thilosophy."

520 pr. extra cleth, price \$0.00, portpaid. For sale, wholesale and retail, by the RELIGIO-PERLOSOFNE. TAL DEBLISHING HOUSE, Chicago.



ADDRESS OF COL. JOHN C. BUNDY.

This day calls to my mind some twentyfive years ago, when as a stripling and full of patriotism I was doing my level best to get a chance at some of our people down South. The occasion that led up to that struggle involved some of the issues, directly or indirectly, that are discussed here. Slavery was regarded by millions as a divine institution, as a God-given affair. It cost bil-lions of money and millions of lives to educate the people out of this delusion, and today in every cometery throughout this land are the remains of those who laid down their lives in order that men might be free, and to-day, theoretically at least, from one end of this country to the other, men are at liberty to pursue their search for happiness, and to think for themselves, and we as Spiritualists should be in the front van of those who accord to every person his possession of the right to think for himself. Unfortunately there are many Spiritualists who do not accord this right, and from their own earlier training they have acquired those habits of mind which do not permit to another that which they demand for themselves.

Now, I am very much more interested in discipling Spiritualists, in making them all that they ought to be, than I am in discussing the merit or demerit, the superstitions, etc., of the various religious sects. Let these people take care of themselves. I am not interested in seeing Spiritualists organized into a sect. We have sects enough, for that matter, but I would like to see Spiritualists organized for effective work, and so fully in accord, as a body, that they will be willing to plank down their money for the advance of the interests of Spiritualism. (Applause.

We are constantly inveloping against the Church for its superstitions; we talk about the Spiritualists knowing, where the church people only believe, Now, as a matter of fact, how much more do some of us know than some of these church people? We are a good deal more liberal than we were ten years ago. It was only a few years since when it was with the greatest caution that a Spiritualist dared even intimate that there was any sort of delusion or fraud in connection with the manifestations of Spiritualism. There are people in this audience who not ten years are people in this addicates who hot ten years ago wrote me letters "strictly confidential," "private," etc., telling me what they knew within their own experience, but asking me, in the name of all that was good, never to mention it, for if it were mentioned, their Spiritualist friends would ostracise them, sure. When the RELIGIO PHILOSOPHICAL JOURNAL began to give an expection of the truth, re-partices of where it hit, I received letters from

I am not one of those who claim that all the free-thought and all the liberalism in the pulpit is the result of Spiritualism, but it has done much towards it. Had there been that quick moral sense, and that active, aggres sive righteousness among Spiritualists which there should be, and which there must be before it will become the grand leader of human thought, the result would be very much greater. I want to commend the honest medium, the honest speaker and worker, whatever his rank in life. There should be a better support given them than at present. There is in this audience to-day a man who has devoted fifty years of an honorable and active life to free thought and reform in various ways, a man who has sacrificed brilliant prospects, a man who has taken his life in his hands, almost before I was born, in the interests of freedom, a man whose purity of life is not excelled by any other person on this earth. To-day he is a poor man. He goes long distances in his old age to work out his daily living, while here on the streets are half a dozen people, more or less, whom nobody ever heard of a few years since, but who now ride in their carriages, wearing their diamonds, and living in their own houses, through various means unnecessary to mention, and all through the manufacture of a bastard Spiritualism; and you Spiritualists, myself included, are responsible for this state of affairs; you are responsible for the present condition of the honest Spiritual teacher, and for the miserable frauds as well, and you will never have an outpouring from the spirit-world in all its fuliness until you have what the Methodists call the Spirit of God. or good. When this is had, the outside world, the intelligent and cultured, will join you. They have reached out their hands and implored us to demonstrate to them in any possible way the fact of spirit communion. and the facts that make men and women better.

Many charges are made against Spiritualism, for which it is not responsible, and which are due to the weakness of poor human nature. We have made Spiritualists out of pretty bad material sometimes. I do not know of any worse material for making a good Spiritualist, for instance, than an old dyedin-the-wool Calvinist. I never knew of one to become a good Spiritualist in the full sense of the word. There may be such, but they have that idea of rewards and punishments

"Who-me?"

"Yes."

"But I came to help take care of James." "You must be home by ten o'clock to-morow night," said the old woman.

"Why?" She beckoned him further away from the

bed and then whispered:

"To-morrow night, before midnight, three bad men will enter your house to rob and murder. You must go home!"

"How did you learn this?" he asked, know ing well enough that she would not joke him at such a time, but unable to credit her with all seriousness.

"They poisoned your dog to night," she an swered, "and they are now sleeping in the barn. There are two of them now; to-morrow night there will be three. If you love your wife and children do not tarry here."

"But-but-"Go-go!" she commanded, backing out of the room.

"Charles, who is that woman?" asked the sick man, and Robinson turned to the bed to find his brother wide awake.

"I do not know."

"I saw her in the room just before you came in. She came and leaned over me. She must be a stranger."

Robinson passed into the sitting-room, and from thence to the kitchen, but the woman had disappeared. He called his brother's wife, but she had no such person on her list of acquaintances. The doors were all locked and the windows down, and it did not seem possible that she could have left the house, though a thorough search failed to find the least trace of her presence. It was 2 o'clock when the search was abandoned, and at that hour the sick man was amazingly better. He not only declared that he had seen the woman and heard all she said, but he stoutly insisted that his brother should go home as soon as possible. At 10 o'clock in the forenoon Robinson left for home. The nearest railroad point to his farm was seven miles, and as he had to wait at a junction for seve ral heurs he could not reach his house before 10 o'clock in the evening. When he reached the station at which he must leave the railroad he told his story to the sheriff, and a team was hired and six well-armed men went out with him. It was half past 10 when they reached the house. They approached it across the fields, and came up just as two men had entered by an open kitchenwindow, while the third was on guard out side. The trio were speedily captured, and egan to give an expesition of the truth, re-in their mind, and if they find there is no in their mind, and if they find there is no in their mind, and if they find there is no in their mind, and if they find there is no it their several points corroborative of the little old woman's declaration were picked up. The family dog had died suddenly, with every is to fall the whole story, are you? For Heav-is allow in the left of in their mind, and if they find there is no it they are completely at sea. We hear it said they are completely at sea. We hear it said they are completely at sea. We hear it said they are completely at sea. We hear it said they are completely at sea. We hear it said they are completely at sea. We hear it said they are completely at sea. We hear it said they are completely at sea. We hear it said they are completely at sea. We hear it said the said sea not se goed is they are completely at sea. We hear it said they are completely at sea. We hear it said they are completely at sea. We hear it said they are completely at sea. We hear it said the said sea not declaration were picked up. The family dog had died suddenly, with every evidence of having been poisoned. Two tramps had been noticed hauging about the pictualism if you continue this." But my

What is said to be the largest schooner in the world will soon be launched at Bath, Me. She will have a coal-carrying capacity of 2,600 tons.

Business Notices.

HUDSON TUTTLE lectures on subjects pertaining to general reform and the science of Spiritualism. At ends funerals. Telegraphic address, Ceylon, O.; P), 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

Clairvoyant Examinations Free.

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

Spiritual Meetings in Brooklyn and New York.

The Brooklyn Spiritual Union holds weekly conferences on Sunday evenings at Fraternity Rooms, corner Bedford Ave. and South Second St. Alpha Lyceum meets in same place Sunday afternoons.

The Ladies Aid Society meets every Wednesday afterno at three o'clock at 128 West 48rd Street, New York.

The People's Spiritual Meeting of New York (htt, has re-moved to Spencer Hall, 114 W, 14th St. Screices every Sun-day at 2:80 and 7:45 P. M. No vacation for hot weather. FRANK W. JONES, Conductor. Metropolitan Church for Humanity, 251 West 23rd Street. Mrs. T. B Stryker, services Sunday at 11 A. M. Officers: Geo. D. Carroll, President; Oliver Russell, Vice President; Dr. George H. Perine, Secretary; F. S. Maynard, Treasurer.

Saratoga Springs, N. Y.

The First Society of Spiritualists of Saratoga Springs, N. Y. meets every Sunday morning and evening in Grand Army Hall. W. B. MILLS, President. E. J. HULING, Secretary."

The Society of United Spiritualists.

The Society of United Spiritualists, Chicago, meets each Sunday at 2 F.M. at the Madison Street Theatre. The exer-cises will consist of a lecture, rests, short addresses, and sing-ng DR. J. H. RANDALL, President.

WISCONSIN SPIRITUALISTS.

The Wisconsin State Association of Spiritualists will hold its next Quarterly Meeting in Musical Society Hall No. 881 Milwaukee Street, Milwaukee, Wis., June 25th, 26th and 27th, 1886. Speakers engaged for the occasion: A. B. French, of Clyde, Ohio, Mrs S. E. Warner-Bisbop, of Wisconsin. The Misses Cora and Vinnie Phillips will fu oish the vocal music. Pay full fare on all railroads to meeting, and you will be returned for one fifth fare. Board at first-class Boarding Houses at \$1 per day. We hope to see all interested in Spiritualism present. The meeting will be called to order at 10 o'clock 4. M.. Friday the 25th. Omro. Wis., June 1, 1886. Dr. J., C. PHILLIPS, Sec.



& Lake Superior,' AND "Famous Resorts of Wisconsin." of this region of delights.

0846.*

Strain Kills

Come to these scenes of peace, Where, to rivers murmuring, The sweet birds all the summer sing, Where cares and tolls and sadness cei

Address JAMES BARKER, Gen'l Pass'z'r Agt., Wisconst Contrai Line, Milwaukee, Wi

- HOTEL CHEQUAN BGON." Ashland, Wis (Lake Superior). The largest and finest summer botel in the West Magnificent Surroundings. Superb Accounted fines. Splendth Summer Resert. Address at spee for strenisrs. S. S. BROWN, Manager.

BEING & GRAPHIC ACCOUNT OF Witches, Wizards, and Witchcraft; Table Tipping, Spirit Rapping, Spirit Speaking, Spirit Telegraphing ; and SPIK-IT MATERIALIZATIONS of Spirit Hands, Spirit Heads, Spirit Faces, Spirit Forms, Spirit Flowers, and every other Spirit Phenomenon that has Occurred in Europe and America Since the Advent of Modern Spiritualism, March 31, 1848, to the Present Time.

BT N. B. WOLFE, M. D.

The book makes a large 12 mo. of over 609 pages; it is printed on fine, calendered paper and bound in extra heavy English cloth, with back and front beautifully illuminated in

After comprehensively epitomizing the "Startling Facts" After comprehensively epitomizing the "Startling Facts" contained in his book, comprising original investigations made under most favorable auspices, ir, Wolfe says: "With these avowals of its feachings the book stands before the world, askin, no favor but a reading—no consideration but the fair judgment of enlightened men and women. As Death is a heritage common allace to King, Pope, Priest, and People, all should be inter-ested in knowing what it portends—of what becomes of us after we die Those who have tasted death, our spirit friends, answer this great problem in this book of 600 bages."

Price \$2.25. Postage Free. Mailed in a fine box so as to reach the buyer in perfect order. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHI-CAL PUBLISHING HOUSE Chicago.

MRS. M. M. KING'S

Inspirational Works.

PRINCIPLES OF NATURE.

In 3 volumes given inspirationally. This work is an exposi-tion of the Laws of Universal Development, Physical and Spir-itual. Vol. I. Treats of the Evolution of Matter from Primeval Substance, and the formation of Suns and Systems, the Solar System and laws and method of its development. The order in time of the birth of each planct, the causes of their revolu-tions in their orbits and on their axis. Why their matter is of such variable specific gravity. Why moons are developed by some and not by others, the present condition of each and whether inhabited, etc., etc.

EARTH.

Its history from its first cometic stage through all its condi-tions up to its planetary stage. Vol II., commencing with the first planetary stage of earth, gives its history through the Grotogic Eras. The laws of Life of the Evolution of Life, Species and Man. The Law of Life and Force is clearly stated and illustrated by eramples; show-ing the relations of Spirit and Matter, God and Nature, etc., and a brief history of Pre-historic Man, his Civilization, Gov-ernment, Religion, Decline, the Deinge and early historic age. Vol. III. treats of the laws of

MAGNETIC FORCES.

Material and Spiritual, the laws of Spiritual Manifestations through gross matter and Mediumship, and the law by which spirits control the Bodies and Minds of Men. The Spiritual Planes and Spheres; their Origin and Construction; where Located and how Arranged; their connection with physical spheres, by magnetic currents which flow from each to the other, how Spirits traverse these.

SPIRITUAL LIFE,

How sustained, and how spent. Society in the Spirit-world, thange analogous to beath in Spirits passing from Sphere is Sphere, etc.

Sphere, etc. Svo. Vol. I., 327 pp.; Vol. II., 268 pp.; Vol. III. 261 pp. Price per vol. \$1.50. The 3 vols. to one address, \$4.00, post-age 11 cents per volume.

REAL LIFE IN THE SPIRIT-LAND.

Being Life Experiences. Scenes, Incidents, and Conditi Illustrative of Spirit-Life, and the Principles of the Spirit ual Philosophy.

ual Philosophy. This volume, as its title indicates, is illustrative of the spar-itual Philosophy. It is sensitively of the minutes among mean by the sucher, with a turn desiriation 1 with the a necessity to oducate the people to a knowledge of the fugure state by mean method that for a two deviated by apart, consistent is a going with how that the 'nearmont are philosoft and the sussels of ford are accounting and descending " and methods and the sussels of ford are nected that the 'nearmont are philosoft and the sussels of ford are accounting and descending " and methods are provided the state for them piece life, methods are as a set of methods of the set transmission and the prime ford and the state of the state of them to remain a prime life, and the set of the state of the set of them to remain a set of the state of the state of the set of them to remain a set of the state of the state of the set the set of the set

RELIGIO PHILOLOPHICAL FOURSALS

Toices from the Leople. 150

THFORMATION ON VARIOUS SUBJECTS

For the Religio-Philosophical Journal. Musing.

BY O. W. BARNARD,

I love to sit and muse upon the past, When through the lighted chambers of my soul There come and go those gentle thoughts so pure, Like troops of fairy sprites with laughing eyes That shine with love so full of lambent flame, And through my soul diffuse their witching power Then backward floating comes to me again The spicy breath of childhood's happy dreams The golden hours when life was young and fresh And all the world was like a morn in May, So freeh and sweet with odors of the Spring-The beams of morn shone bright upon the hills And life's young day was glowing fresh with hope Ere care had dulied the pulses of my heart. Thence turning to the golden West, my gaze I fix upon the setting sun of life-Beholding now the grandeur that appears, And casts a softer radiance over the scene; The heat and burden now of midday past, Ambilion's flame has burned itself away, And breezes cool from o'er the Western seas Pass calmiy by and fan the faded cheek; when the sun has dropped into the sea And left a golden radiance on the sky. Then Hope, elate, doth fix his steadfast gaze Intentity on the far horizon's brim, His wont to pierce the intervening space, Whence far has gone the source of light and life, But no reward returns to bless the sight; Yet, on the eviding air is heard a voice That falls upon the inner ear so sweet Across that bourne whence Avon's bard has said, (ince passed, "No traviler yet has e'er returned," And soothes away the bitter pangs of doubt, And satisfies the longing of the soul-Then high upon the mountain top of life It comes again, far sweeter than at first, Unfolding all the beauties that are found, Wherein the hope of childhood fresh and strong Combined with wisdom's golden ray, serene, Gives life fruition full, for hopes deferred, And like the rising sun gives light, warmth To all the world, awakened fresh from sleep And thus my soul's refreshed with hope sublime, While calmly treading life's uneven way.

Spiritualism as a Help to Christian Life

An aldress has just been printed, delivered by John Hooker of Hartford, the reporter of our supreme court of errors, in Willimantic recently, on the relations between Christianity and Spiritualism. "A belief in spirit life," he says, "makes a man a better Christian." Mr. Hooker has been a deacon in a Congregational church for 20 years, and that has been his own experience. It involves a belief in a been his own experience. It involves a benef in a future probation, but, he says, "I meet few intelli-gent Christian men, outside of the theological schools, and perhaps I should say, qualifiedly, out-side of the ministry, who do not hold the same view. Such communications as I have had, or supposed I had, from friends in the other world, have told me, in reply to my earnest inquiry about what they could say as to Christ, that he is at the head of the Spirit-world not wearing a crown or rocal tobes. but say as to Christ, that he is at the near or royal robes, but ises of a satisfactory nature, in relation to the world, not wearing a crown or royal robes, but ises of a satisfactory nature, in relation to the world, not wearing a crown or royal robes, but ises of a satisfactory nature, in relation to the world, not wearing a crown or royal robes, but ises of a satisfactory nature, in relation to the world, not wearing a crown or royal robes, but ises of a satisfactory nature, in relation to the world, not wearing a crown or royal robes, and of society in each. Some spirits, who in their selfishments as here on earth, among the low ness, isolation and want of affiliation, who have working, working, as here on earth, among the low and wretched epirits of the world, to raise them up and bring them to light." Mr. Hooker does not helieve that the spirits are in-

fallible in what they tell us. "Their talk about the future is little more than human conjecture, or if more than that, it is only a more enlightened human wis lom, dealing with probabilities. Truth in its fulness does not burst upon them. They learn It gradually. Spiritualism teaches that if a man de-scends into the pit of sin here, he has got to work his way out of it over there, by slow and most paintruggles upwards, perhaps for long years. The

hell is in the man's own soul. "A few years ago, I had a long conversation with a very wealthy man about the duty of using his wealth for good. I saw that I made no impression upon him. Not long after the conversation he died. After his death I was in another city and was asked y a friend living there, to go with him and see a me diam in whom he had great confidence I did so, and to my surprise, the spirit of the man of whom I have spoken, announced himself and addressed It was indeed an entire surprise to me, as I had not thought of him. I at once welcomed him, and soon after alluded to my conversation with him, 'Yes,' said he, 'I remember it well. You were right and I was wrong, wrong, wrong. To be happy here, we must be good on earth." In a note to the address, Mr. Hooker says that new truth is never popular first. The old prophets were the cranks of their time. Until this century the church insisted that the world was made in six days. and it held on the belief until a public sentiment outside the church forced it to let go. He is willing to be laughed at by those who don't agree with him. The question with every soul is, "shall I espouse the of God's truth in its poverty and shame, or shall I wait till it has made its way to public recognition and 'society' has put its stamp of approval upon it Mr. Hooker's prominence in legal circles and among the active Congregationalists of the State, give a special importance to this publication of his views. It would appear to be good doctrine for some of our large capitalists to believe in .- Morning News, New Haven, Conn.

For the Bellato-Philosophical Journal. Our Relations with the Spirit-world.

BY DR. C. D. GBIMES.

I write. Mr. Editor, first to give a public expression of my approval and thanks for the well-timed, prac-tical and instructive anewers to the "Sealed Letter" in the JOUENAL of May 22nd, to Mrs. Siegel, as well as others who are inclined to hunt for tests and re-sort to mediums for secular and selfish considera-tions. Secondly, I write because of my own anxiety to relieve mediums from that-class of wonder-seeker and test hunters, who had never even dreamed that Spiritualism had a grander and higher mission than the gratification of our morbid curiosities, or the revelation of some device wherein a fortune might be acquired without "the sweat of the brow." After the facts of communion are settled, with good and sufficient evidence, that cannot be controverted, then our duty is to leave the A B C of Spiritualism or as Paul said—"Leave the first principles of the doctrine of Christ and go on to perfection"; for an unboundd ocean of grander truths are awaiting us and are

Inviting us forward to the banquet. Translation to higher spheres is not redemption or salvation from trickery, decelt, selfishness or vile and disgusting practices on earth. The first sphere after leaving this, while interspersed with many good and true from these mundane shores, contains also the uncultivated, save a cultivation in all that is low, base and undesirable, on the dark side of human nature. Are we cautious in selecting our society and the influences we come under here? With how much more caution and firmness should we meet and demand proofs from the denizens of other worlds, especially when they ask our confidence and trust in their veracity and integrity without reference to vouchers, for the following reasons: The first sphere of existence after this is an unor-

ganized kingdom of the heavens; not even spoken of as a resurrection, because there is no spiritual change in the translation. It is simply an awaiting sphere, awaiting the slow and sure processes of evo lution, through experience where there is but little restraint (excepting with those who pass on from restraint (excepting with those who pass of from here in infancy) from strolling about as idlers, on earth or in its heavens, still 'indulging in the same thoughts, habits and practices. In time, through these slow processes of growth or development, and through that elective affinity existing between the provide a strong between kindred, and qualifications evolved, they gravitate from an innate tendency, as the atoms of a compound come together, into the first organized kingdom. Here, work is the order and rest the exception.

From this waiting land, some are thus translated in three days, some in three months, some in three years, a hundred or even thousands of years. In this kingdom of organized labor, one can no more leave his post or special duties, determined by his natural traits, than a soldier can leave his regiment at will and tight when and where he chooses. It will be remembered that when Epes Sargent, Garfield and many others were translated, that messages were re-ceived from them but on one occasion, and that very soon after they passed from here, thus corroborating

the idea asserted in the text. Now, if we compare the society of earth with that of this border-land, (corresponding very much with the Catholic's idea of purgatory) considering that while from earth's society, the average of all life, good or bad, is but about thirty-three years; and remember that in this border land, the cultured, re-strained and refined, are removed in three days, and the gross, passionate and unbridled, remain for thousands of years, we have a data for establishing premdwelt within themselves and aside from all others through earth life, have been known to inquire of mediums, after many years residence there if they were dead. Were they in that world or this? On being asked if they did not know, replied that they had not seen any one from whom they could learn.

Are we not wisely cautious of the company we keep, the society we select while here, where the evil and the good are all removed on an average of about thirty-three years? Then how much more caution should we use where the good are all withdrawn on the shortest, and the evil on the longest time. Do we, in our communion with spirits of the so-called dead, receive into our confidence and esteem those we scorned when spirits on earth? If we do, we should accept the consequences of our own acts without a murmur, for in all the spheres of existence and king loms of the heavens to come, there is not any wide departure from the rule plans, patterns and processes outlined on earth: for inasmuch as life lays its foundations in union with matters on earth, its lines of development are here rudely mapped out, only becoming more and more complex and beautiful as it advances from kingdom to kingdom. throughout the unlimited ranges of the circles and cycles of to be. Thirdly I write because to my mind an opportunity has arrived,—a door opened, by and through which it will be timely and practical to offer my views upon this question of mediumship and control so delicate and dangerous to handle; and it is because my sympathles and inclinations are with and toward the mediums, whose precarious situation as "middle men" between the worlds, exposes them to trouble f heaven at hand." from all'parties concerned. Elmira, N. Y. In rendering my views on this the most delicate of all subjects, I firmly believe I can do so in the most condensed, concise and emphatic manner, and not only "temper the wind to the shorn lamb," but avoid asking longer space in these overcrowded columne, by choosing and using the following selections from the pages of Oahspe, asking that they may be received and judged from a practical and common ense stand-point, and not from any prejudice formed previous to an understanding and mastery of its contents: "Jehovih said that mortals and angels may live and labor in concert. I have given certain days where large congregations on earth may be met by my organic heavens in re-union*-mortals and angels, for the happiness of each and for the glory of my works. Whoseever hath witnessed and knoweth of a truth that he has seen the spirits of the dead, that knowledge is impregnable, and none below him can judge him. Neither can any man attain to this knowledge, till he bath passed through the other two conditions; as no man knoweth the creator until he hath proven the communion of spirits." "God [A one time mortal—a high raised angel] said to Abraham, it is an easy matter to commune with spirits, but to judge righteously of them is no so easy. If man or angel say visit the sick and ad-minister to the distressed, follow his advice, for it is of the father. But if man or angel say do thus and thou shalt have profit or glory or applause, obey him not, for he adviseth for thyself and not for the brotherhood of man. He is not of God. For spirits will come in the disguise of your fathers and mothers, who are dead, professing love and profit for you Belleve them not, save they teach you to sacrifice self for the good of others. If a spirit say, behold I am thy father, say to him, it is well; what wouldst thou? And when he answereth thee, consider if his words be of God. And if his words be not of God, which are for the glory of the Creator, thou shalt challenge him to prove himself. Spirits of the lower heavens (unorganized king-dom) like mortals have multitudes of doctrines, and for the most part know nothing of the higher heavens-Nirvanna, which I proclaim to you. But consider the words and doctrines of spirits and men-for that only is good which provideth for the family and the State." "Behold I said unto you in olden times, try the spirits and see if they be of God. For the angels who wander about on the earth, know not my kingdoms, and they deny me, and deny all order and sys tem and discipline in heaven and earth. And each and all such angels coming to mortals, do so on their own account, assuming any form or name they find own account, assuming any form or name they near acceptible to men. After death they remain for the most part in their former places—the merchant in his counting-house, the banker in his bank; the ship-per, the philosopher, the pope, king and farmer, each in their places " (in thought.) "They stroll about like one who has lost his master, not affiliating with angels, stubborn and morose in working out an in-dialous identite put in booken down in sources and dividual identity, until broken down in sorrow and darkness. My holy ones carry them away to my es'yan (infant) schools." "Thou shalt suffer to fall in darkness, such mortals as consult the angels in regard to riches, or marriage, or for anything of an earthly nature for profit sake. And whose asketh for great men suffer him to be de-ceived by drujas (low, dark, evil, dangerous) and all manner of lying spirits. To the dark, come the dark; with the dark abide the dark, both angels and manner. Dien. "A pure man is as a clear glass; he can see out of himself, and so perceive My Angels and Ms. It is not the plan of my heavens for the spirits of the be enlarged.

dead to remain on earth forever. Behold the way of my kingdoms is upward; rather shall man on earth seek to rise upward, than that the Angels of Heaven go downwards." Sturgis, Mich.

The Fisk Will Case-An Important Decision.

To the Editor of the Religio-Philosophical Journal.

Many of the readers of the RELIGIO-PHILOSOPHI-CAL JOURNAL may be aware that for the past three years there has been a case pending before Judge Lyons as Surrogate of Tompkins County, which involves \$1,500,000 bequesthed to Cornell University, located at Ithaca, N. Y., by Jennie McGraw Fisk, who died September 30th, 1882. It seems that for reasons not stated the charter of Cornell University limits its possessions to \$3,000,000 (is it to prevent a monopoly of education?), and, although Mrs. Fisk who had been the wife of Prof. Fisk but a short time, bequeathed \$300,000 to him, he seems dissatis-fied with such a "trifle," and contested the will of big late wife on the ground of the charter limitation his late wife on the ground of the charter limitation of Cornell University. The decision of Judge Lyons sustains the will and though an appeal may be taken. the probabilities are that the question is practically settled. It is conceded that Cornell's wealth was in fact more than \$3,000,000 at the date of Mrs. Fisk's will, yet the Judge held that "it does not own in fee, or absolutely, the lands sold by the State to Ezra Cornell, but only their proceeds."

It seems too, that the law of the Empire State does not allow more than one-half of any estate to be bequeathed to literary or charitable institutions! Is this because there is a dangerous tendency towards too much charity and too much literature, and not sufficient regard for selfish ambition, pride of wealth and personal glory? If I were the possessor of \$3,000,000, I think \$2,500,000 of it might be better employed in educational and charitable work, than In pampering family pride and providing injurious ease and luxury for a dozen selfish relatives who might use it to debauch and shorten their own lives and oppress the unfortunate, thus damaging rather than educating society.

There is one feature in this famous will worthy of note. Agnostics, beware! After sundry other appointments of \$15,000, \$25,000 and \$50,000, the text of the famous document continues: "I also give and bequeath to said Cornell Univers-

ity \$200,000 in trust to be securely invested and known as the McGraw Library Fund, the interest income thereof to be applied to the support, maintenance and increase of the library of said university; but no books, papers or periodicals that have been or may be created or published in hostility to the Christian religion or doctrine shall ever be pur-chased with said fund,"

Now, this is legitimate and will doubtless be sus-tained and carried out to the letter. But suppose Mrs. Fisk had been a Spiritualist, and had decreed that no part of her bequest should be used in the purchase of "any book, paper or periodical which has been or may be created or published in opposiion to the" Spiritualists' religion or doctrine, would it be likely to be held sacred and strictly observed? Would not such a clause have been made the strong point in the law contesting the will on the ground of insanity? Have the Trustees maintained with sacred honesty the anti-sectarian requirements of Stephen Girard, whose generous bequest endowed the college bearing his name? Of course this pro-vision in Mrs. Fisk's will does not debar the institution from purchasing anti-Christian works with other money; but she clearly had a right to dictate what her money should be used for. But there is room for much controversy in this case, for who shall decide what is written or published "in opposition to the Christian religion or doctrine?" Whe

is authorized to define the Chistrian doctrine? John Murray was branded an infidel, an enemy to the religion of Christ. The Unitarian theology is anti-Christian to the great body of orthodox wor-shipers. The works of Professors Tyndall, Huxley, Darwin, and other great lights of science are con-sidered by thousands as the most fatal enemies to the Christian religion. Geology and astronomy are anti-Christian to all the "deacon homespuns" and many who count themselves learned. All the great works of Wallace, Crookes, Massey, Zöllner, Denton, Buchanan, Hudson Tuttle, Stebbins, Britten, Davis, Epes Sargent, and even Rev. Samuel Watson, would be written down as the enemies of the Christian religion by orthodox authority. The only tangible proof of a future life is branded as infidelity and denounced as the most dangerous enemy Christianity has ever had! Why? Because the teachings of Spiritualism from the first have set man above books. souls above sects, Christ above creeds, sense above superstition, law over license, reason above Rome, marriage above mockery, truth above tradition, just tice above divine jugglery, purity above party, mind above matter, and life the lord of death. It found vastly more in Christianity than the Church had ever found. It brought living demonstration to the door of despair and put new songe in the dumb mouths whose lips had long been paralyzed with fear. It accepted nature as a text-book, science its interpreter, man her crowning fruit, and Jesus as the "son of man" whose life illustrated the experiences of many modern mediums and revealed the "kingdom

Clairvoyant View of a Spirit Birth.

O

Two articles in your Golden Gats of February 27th, one entitled, "Andrew Jackson Davis and the Philosophy of Death," the ether, "An Experience of Mrs. E. V. Wieon," during a stay at Redding, Shasta county, brought so yividly to mind the death-bed of a dear sister, who was called to the Spirit-world some months since, and the experience of my sister Memora and myself at that time.

As we sat around the bed, hourly expecting the flight of the spirit,—the time being just between daylight and dark, when all nature seems hushed and sad at the death of another day,—the room was suddenly flooded with a soft influence which for a time seemed to quell the heart-breaking sadness of those around lingering to witness the passing out of a dear soul, and to place us in such a quiet mood as to enable us to witness the spirit of our dear sister preparatory to its flight to the home of the soul. There were three of us in the room at the time, and all being more or less mediumistic saw the forming of the spirit over the body in a vapor-like form which was connected to the body by a bright cord. At times this form was quite distant from the body and then again it would come nearer, as though loth to leave its beautiful tenement of clay. The many spirit forms of friends gone before, and of many unknown to us, filled the room, and stood waiting as if uncertain as to what to do, during which time we heard sweet voices blended with the soft sound of music into a full, beautiful chorus, and it seemed as though for miles we could see little angel faces teeming with bright smiles, and bearing with them garlands of beautiful flowers. For a time all was hushed; then the spirit forms

separated, forming an aisle from the bed to the door, down which the faces gazed with a look of expect-ancy on each one as though heralding the approach of some one for whom they had been waiting. In a few moments three forms moved up this narrow aisle, and beckoned the spirit to follow them. From them emanated a stream of light upon this small cord which attached itself to the body. Almost the very instant that this current of magnetism, or what-ever the stream of light may have been, came in contact with this cloudy attachment, the spirit immediately descended to the body and seemed to hug it so closely that for a time we lost eight of the vapory form, but only for a moment then it arose again. This momentary rising and falling of the spirit was repeated several times, during which time the spirit form of a beautiful woman, holding in one hand a bright light, stood at the head of the bed on the right side, bending over the form of my sister, apparently reasoning with the spirit, who in turn was willing set loath to depart.

As time wore on and the spirit still lingered, the forms around the bed moved in some slight confusion, and were soon lost to our view, whether it was that we became very nervous at the near approach of dissolution, or that the spirit forms pass ed out of the room, I am at a loss to know, other than that we no longer saw them, or the spirit form of my sister, who did not pass into spirit-life until the following morning at four o'clock. Neither my sister Memosa nor myself saw the spir-

it depart, but she (Memosa) saw the spirit of a dear friend of ours, who is yet in the form and who was 120 miles away from us enter the room. My sister remarked, "Mrs. ----," mentioning the lady's name, remarked, "Mrs. ——," mentioning the lady's name, "is here." Very soon after the coming of our friend, the spirit of my sister departed. In a few days I re-ceived a letter from our friend, saying that at four o'clock she was awakened, and a voice said to her, "Come with me, A (mentioning my sister's name) is dying." She passed out into space, and in a very short time felt cognizant of the fact that she was with us in spirit at the birth of our sister into the spirit realms.

To us it was indeed a wonderful experience, as we had neither read or heard of the transition being perceptible to the human eye, or rather to those stil in the form. And what was still more wonderful to us was, that during the interim between the death and burial, we saw her spirit moving around with us wearing the same apparel as the body lying in the casket.

In the evening all of the family at home passed into the room to look upon her face which would be hidden from our view ere the setting of another sun. As we gathered around the casket, my sister Memosa saw the spirit form of her whose body lay within step up and look into the casket. She seemed confused, and not to understand. To use her own words, "How can there be two of me?". Other spirits pres-ent try to explain to her, but as she had clung to me all through her long illness more than to any

Decline in the Church.

UNE 12, 18:0

The Rev. Dr. William Chauncey Langdon is writing a series of papers for *The Living Church* on the Church's lack of clergy, which, though intended to apply especially to the Episcopal Church, probably applies more or less to all the Oristian denominations. There are, according to Dr. Langdon, 1,500 parishes and mission stations in the Episcopal Church without ministers, while on the other hand there are hundreds of Episcopal clergymen, and among them some of the most devoted, hard-work-ing and spiritually efficient men in the denomination, who are unemployed. Dr. Langdon gives four reasons for this state of affairs. First, the Church has reserved to itself no right to send any minister to even the smallest parish in the land, while on the other hand there are no legitimate stope by which the minister are no legitimate stope by which the minister can secure a parish for himself. Can-didating is not a legitimate practice, and the minister who engages in it at once loses caste. Secondly, even when a minister gets a parish, his ability to keep it does not depend upon his piety or capacity, but upon his success in "holding" the well-to-do pew-holders and "drawing" others into the church. Thirdly, while the minister has promised to obey his bishop, as a matter of fact he may practically ignore the bishop, if he is only careful to obey the influential laymen of his parish. And, fourthly, inasmuch as ministers are no longer "sent" to preach the Gospel by the Church, but " called " by a number of laymen, it is only natural that the younger men who "draw" best should be employed, while the older men are laid on the shelf.—New York Tribune.

Notes and Extracts on Miscellaneous Subjects.

There is a Folsom State Prison in California,

Buffalo gnats are goading cattle to death in the lower Mississippi Valley.

Dick Holcomb, of Sand Lake, Wis., claims to have shot 198 rats in a day.

A bunch of oats eight feet three inches in height is displayed at Winter, Cal.

Battle Creek, Mich., street car drivers are wearing uniform with G. A. R. buttons on it.

An Athens, Ga., firm offers \$4,000 for the exclusive privilege to sell liquor in the county.

Last week Alpena, Mich., shipped 8,469,000 feet of lumber, 250,000 lath, and 7,033 barrels of salt.

Experiments are being made in Philadelphia in the breeding of silk worms from eggs of worms bred in this country.

Trout sell for 50 cents per 100 on Chingoteaque Island, Va. Other fish are equally as plentiful and proportionally cheap.

The Indian Agriculturist estimates there are 280,-000,000 cocoanut trees in the world, which produce 10,000,000,000 nuts every year.

The hour hand of the clock which is to be placed on the tower of the Philadelphia City Hall will trav-el about six and a half feet in an hour.

The first sugar cane was cultivated in Louisiana in 1722, on the Jesuits' plantation, where stands to-day the office of the New Orleans Times-Democrat.

During the late storm in South Carolina the destruction of cattle and other live stock was unprecedented. Rivers rose thirty feet in the same number of hours.

Ten students of Heidelberg College at Tiffin, O., were arrested for hazing a "Soph." The affair caused a sensation and will be bitterly contested in the courts.

An Ionia House of Correction convict, whose term expired one day last week, celebrated his return to liberty by eloping with the daughter of one of the guarde, and the two were married at Lowell, Mich.

Application for divorce has been made by a Lewiston, Me., couple, who, it is said, did not exchange words for nearly a guarter of a century, until a month ago. They lived in the same house all the while.

There is a colored church in Newton County. Georgia, whose members have a mania for funeral sermons. One old fellow's funeral sermon has been preached six times at this church within the past eight months.

A Bavarian who returned after an absence of two years on a whaling yoyage was willing to give all the money he had made for two weeks' board, When the long voyage books were balanced his dues amounted to just \$5.

Natural and Supernatural.

To the Editor of the Religio-Philosophical Journal:

The Christian Register says: "The distinction between the natural and supernatural is the distinction which has been preserved from an age in which the usual was supposed to be the natural, and the unusual or unexplainable to be the supernatural. An anthropomorphic view of God, as a being subject to human jealousies, passions, and capfices, has been more or less associated with the view of the supernatural, even until a late Thus, in Increase Mather's book on "Comets," 125. we find that every appearance of a comet was re-garded as the prediction or sign of some judgment from the hands of God. Modern astronomy has reduced such a book to a mere curlosity of religious literature. The supernatural is now better designated by the unknown or the mysterious. And it is im-portant to note that the enlargement of our knowledge of the natural order of the world is only increasing the sense of the mystery which lies behind it. It is probable that by and by, through a greater knowledge of psychic forces, those apparitions, visions, and other phenomena which now seem lawless, will have a distinct place in the natural chain of cause and effect. But, however human knowi-edge may be enlarged, the indications are. from such books as Mr. John Fiske's "Ideas of God," Mr. F. E. Abbott's "Scientific Thelam," and, indeed, the whole trend of modern philosophy, that the Infinite Intelligence and the Infinite Goodness will be recognized as universally operating in the things that are seen as well as in those that are unseen.

It is exceedingly strange that a paper with 'the prefix Christian, should entertain such views as the above. The world moves,

The Golden Rule.

Golden Bule by Confucius, 500 B. C.: "Do unto another what you would have him do unto you, and do not to another what you would not have him do unto you. Thou needest this law alone. It is the foundation of all the rest."

Golden Rule by Aristotle, 385 B. C.: "We should conduct ourselves toward others as we would have others act toward us."

Golden Bule by Pitacus, 650 B. C.: "Do not to your neighbor what you would take ill from him." Golden Bule by Thales, 464 B. C.: "Avoid doing what you would blame others for doing." Golden Bule by Isocrates, 588 B. C.: "Act towards

others as you desire them to act toward you." Goldan Rule by Aristippus, 865 R.C.: "Cherish re-ciprocal benevolence, which will make you as anxious for another's welfare as your own." Golden Rule by Sextus, a Pythagorean, 406 B. C.

"What you wish your neighbors to be to you, such the also to them." Golden Rule by Hillel, 50 B. C.: "Do not to others "What you would not like others to do to you."--ry Truth.

Ellioft Wyman writes: I like the JOURNAL'S frank and prompt course in dealing with fraudulent

WARKER RECEIPTION OF THE SECOND

"A special mission from an organized kingdom.

a dita.

.....

LYMAN C. HOWE.

Narrow, Very Narrow Sectarianism.

Mr. Beecher Speaks Very Plainly About the Sunday-School Union.

In Plymouth Church, Sunday morning, May 24th Mr. Beecher, after giving notice of the proposed parade of the children of the Sunday-schools on Wednesday next, spoke in terms of withering sarcasm against the narrow sectarianism which refused to permit the children of the Universalist and Unitarian schools to join in the parade, " for fear," said he, "that our children might catch hereey. It is the one thing," he continued, "that ought to make the young men in charge of this affair blush with shame. and it makes me blush whenever I think of it. I have borne testimony against this outrage ever since have been in Brooklyn and to the day of my death will I continue to do so. Under the pretense of or-thodoxy this is the very essence of damnation and the devil.³ The text of the sermon was from Mark viil. 22-26, and its subject was the love and sympa-thy of Christ as expressed by his personal contact with those who needed succor. "When Christ wished to give relief to men," said Mr. Beecher, "he gave himself to them by his touch. It was not only on the cross that he gave himself; it was his continued habit to associate with the poor and the needy, and to make himself one of them. Do you suppose when he went to visit Mary and Martha that they sat up in a corner like two old maids or that he sat with them like an old bachelor, and that they talked dignifiedly about creeds or free ordination and election? Not a bit of it. I sometimes believe that Christ is crucified yet, between the two thieves of orthodoxy and propriety, and it would seem so, when they won't let little children walk the streets together because their parents belong to different sects, or unless they have a proper catechism and creed. The pulpit is a good thing; I like it and I believe in it; but it is like a man-of-war two miles away from an object bom-barding it with heavy balls. Whenever one hits, it is effective; but if it teaches those who hear the lesson of charity, makes them go down to the poor and needy and take them by the hand, it is the very om-nipotence of preaching. Scholastic theology says to all men you are all welcome so long as you come to me; you are either right or wrong, there is no mid-dle ground; but there are 10,000 acres of middle ground. The most melancholy history is that of the uarrels of the Church. The blood that has dropped from the hands of the priests has been more than equal to the drops that flow down from the ruin of life. Men with their consciences set to the edge of cruelty, persecuted and burned each other at the stake. Those days have gone by, but men set their fellow-men apart by a public sentiment, by making fellow-men apart by a public sentiment, by making their lives uncomfortable to them so that there is a moral intelerance almost as had as the physical in-telerance of the days that have gone by, and if this is not Satan usurping the temple of God I don't know what is. All tendencies, therefore, which will operate to bring denominations together are Chris-tian tendencies. The medicine for the heart, is an-other heart."-New York World.

Two packs of foxhounds are sustained by English settlers in the northwestern corner of lows for the sport of chasing the prairie wolf or an occasional fox. The hunting is carried on chiefly in the spring, and is described as having all the elements of the liveliest sport of that kind. The present season has been an exceptionally good one, and the packs will be anarred.

A Methodist missionery has been appointed chief physician of the Chinese army.

other member of the family, so in the spirit she came to me so quickly apparently for explanation. I fainted away .- Miss Mary L., in Golden Gate.

Exposures.

The New York World of Sunday, May 16th, derotes four columns of matter besides numerous wood cuts representing individuals and scenes, witnessed by two reporters of that city. The names of the partices made most prominent in the report are Mr. and Mrs. Jos. Caffrey, Mrs. Stoddard Gray and hus-band, Mrs. Sawyer; Mrs. Williams's name is mentioned but nothing part cular is said in reference to her; but in the case of Mr. and Mrs. Caffrey, full de-tails are given supplemented by a reported contession made by Mr. and Mrs. Caffrey to the reporters, in which it is said that Caffrey acknowledged the fraudulent manner by which the proposed manifestations were produced. We were not surprised at the recital, but have been surprised that these things could be carried on successfully for so long a time without detection. There are less than a dozen parties prominently before the public as mediums for this phase of phenomena materialization, and one or the other of them is constantly before the public in the role of fraud dealing in manifestations and if true, the public has been sufficiently informed in relations to these matters to let them alone. We think the best way to get rid of a public nuisance is not to go near it; boycotting may not be honorable under all circumstances, but in dealing with that class of men and women who pray upon communities-taking advantage of honest truth seeking persons-paiming off upon them bogus manifestations for the real; in such cases any measure not openly criminal, becomes not only honorable but the fulfiling of a duty one man owes to another. Not long since a friend wrote us that he thought we gave too great credence to exposures published in the secular press. The press is the great educator of the nineteenth century; we depend upon it for our religions and political news. It is the medium through which the public are informed of what is transpiring, not only in their own immediate vicinity, but in all parts of the world. There may be prejudiced journalists as there are bigoted clegymen; but no reputable jour-nalist will deliberately assail a man or woman's character unless there is sufficient reason for their doing so. It is not alone those who attend scances who are interested in Spiritualism; there is an under current stronger than what is seen upon the surface; t is the sick who require the physician's services, not they who have been healed. The class of manifesta-tions produced by Caffrey and others of the same stamp do not affect directly the cause of Spiritualism, but it places it in a position, giving palpable reasons, for harsh, unjust criticisms; in that light they are an injury to the cause and all who support them are equally guilty and open to censure. The man who openly denies the facts of Spiritualism and spirif communion, for the reason that he cannot un-derstand them, is more of a true friend to the cause than these pretending to be mediums, and we hope ere long laws will be enacted making it a punishable offence to practice deception of this kind.

We wish it distinctly understood that we do not include in our denunciations honest mediums for any phase of phenomena, we refer to the frauds, tricksters, who by tricks and premeditated deception, rob honest people of their money, and palm off upon them human forms disguised and made to ap-pear as materialized spirit forms. We regard medi-umship as the grandest and best gift ever given to mankind; but we want it unadulterated, we want it to be what it purports to be. We know something of the character of Caffrey and were not in the least marking at the grandest and were not in the least surprised at seeing his name so prominently referred to by the *World's* reporter; the only thing that sur-prised us, is that he could carry on his nefarious business so long without being detected. Now that his plans have been discovered, and he says that such has been his practice for years, he will not be allowed to pose as a martyr, but left to make a living by honest labor, if he can .- Olive Branch.

When will people learn that every unkind or un-charitable thought they indulge in is so barbed as to wound the spirit that sends it forth, far more griev-ously, often, than the one to whom it is sent? We cannot indulge in such thoughts--we cannot even think unkindly of a fellow-being, be he ever so great a sinner,--without dwarfing our own souls, and hereby retarding our spiritual unfoldment.

Boston is excited over a scheme for condemning the mansions on the apex of Beacon Hill for the purpose of crecting new buildings for the use of the commonwealth. The estates have been handed down from father to son, and the buildings are rich in tradition and history.

A Chinaman named Lee Ah Dot and a woman You Gim, have been arrested in Sacramento, Cal., for holding three young Chinese girls in slavery. Tonk Kee, one of the girls, told a reporter that the defendant had paid \$2,000 for her. The culprits were held in \$3,000 bail each.

The Sabbath Association of Philadelphia has asked the Mayor of that city to enforce a law of 1794, which says that no places of business shall be open on Sunday. There are 15,000 such places in the Quaker city, and the Mayor is asked to see that the 1,200 pocemen of the town enforce the law.

One of the features of the 250th anniversary of the founding of Springfield, Mass., which will take place shortly, will be a reproduction of the old Pynchon house, built about 163d. This will be borne on a wagon in the procession, and Puritan soldiers will be seen firing from the loopholes at imaginary Indians. .

John Bridgman was bitten on the right temple by skunk while prospecting in Texas. He went to Dallas, and a so-called madetone was applied and clung to the wound five hours before it dropped off. The Waco Examiner says he was in that city a few days ago suffering from the wound, and looking for another madstone. The bite of a skunk is thought dangerous.

The fourteen miles of street railway in Glasgow are owned by the city, and bring to the treasury a rental of \$76,000 annually. There is no uniform rate of fare, but a penny a mile is charged, with reduced rates morning and evening, when the working people travel. The original purpose of the tramway, in fact, was to enable workingmen to inhabit the suburbs.

To be sure this country is growing. In 1881 the village of Gladwin, Mich., had one store, a printing office, shoe shop and blacksmith shop. Now it containg fourteen stores, four blacksmith shop. Now it con-taing fourteen stores, four blacksmith shops, two shoe shops, two harnees shops, planing mill, one meat market, one livery stable, one cabinet shop, three hotels, a good bank, also good church and school house buildings, besides several professional men have since located there.

Three years after date the floating islands of pumice thrown up and into the sea by the stapen-dous volcanic eruption at Krakatos, in the Java seas, are found to have drifted along the Indian Ocean in the last twelve months 676 miles in a direction west by south from where they were one year ago, or about five miles a day. This accidental help to hydrographers, and all who study ocean cur-rents and drift, is probably the best they have ever had, because the origin of the pumice is well known, the floating expanse of it is so large that it cannot escape notice, and the dates and other particulars about it are all matters of record.

77

奏

Palm wine, or lakmi, is made from the sap of the date palm. Trees in full vigor are selected for tap-ping. The juice escaping from the wound is con-ducted by a read into an earthenware pot, and may ducted by a read into an earthenware pot, any may smount to two gallons daily at first, gradually sink-ing to about half that quantity toward the end of the tapping, which is seldom allowed to exceed a month. Much of the "wine" is drank fresh, when it resembles sparking cider, but becomes implied af-ter losing its arrhonic acid. Its color is opsiescent and milky. After undergoing alcoholic fermentation it contains 4.88 per cent. of alcohol, 22 carbonic acid, and 5.60 of mannite,

A. H. Drayton, of Springfield, Ohio, purchased a fine spring chicken in market and took it home for fine spring chicken in market and took it home for Sunday dinner. Three little eggs, without shells, were found in that portion of the bird usually de-voted to that industry. They were put in a skilled to be fried with the dismanabered chicken. Just then a peculiar thing happened. The eggs acted decorously until they strick the bubbling int-then they exploded with three separate cracks like pixel shots and fisw out of the frying pan with such hores as to strike the ceiling. Had they been dynamits they could not have acted more explosively. The cook was hadly burned by the actioning, and count-ed har romains all the nest of the day.

RELIGIO-PHILOSOPHICAL JOURNAL.

° C#

Death.

" Leaves have their time to fall," a poet said, "And flowers to wither at the north wind's breath, And stars to set; but all-Thou hast all seasons for thine own, O Death!"

Yet not alone superior or above, As if he reigned the sole and only king,— He is not that: the sweeping tides of love From shore to shore do no such tidings bring.

Rather to each there comes, in deeper sense, The conscious presence of a king sublime, Whose rule the years affect not, nor the seasons sway, But leave the bounds of time ----

Always with tigor, hope, and aspiration rife, This King of Kings forevermore is Life! -II. W. Hazzen, in Christian Register.

Slade's Mediumship.

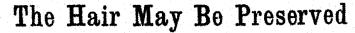
(Light, London.)

Comments on the statement of *Psychische Studien* (May) comments on the statement of Herr Welsendanger in the April number, that Slade "broke slates upon his knees," etc., and points out that this imputation is made without any details in support of it. "I do not propose," the writer goes on to say, "to enter upon a controversy on behalf of Slade, but only ask Horr Wiesendanger, whether he himself saw the breaking of the slates, or has cogent grounds for his assertion?" He proceeds to describe the phenome-

assertion?" He proceeds to describe the phenome-non as he himself witnessed it. "On the afternoon of the 13th March I had a sit-ting with Slade, at which I hoped to experiment with a locked double slate which I took with me. But as I was at once told that Slade tried only ex-ceptionally with double slates, and no longer at all with locked ones, my slate was opened at the begin-plure of the sitting. Slade power took one of his or with locked ones, my slate was opened at the begin-ning of the sitting. Slade now took one of his or-dinary slates, to ask, as he said, if the spirits were willing, or had sufficient power, to write on my double slate. Having laid a bit of pencil on the slate, he pushed the latter about half way under the table, and now, while the exposed half lay quietly before my eyes, there ensued a crack, and the slate was shattered, the wood of the frame being split at the ends. Observe, that Slade during the whole sitting kept his lower extremities turned as far as nossible sideways from the fable, and that I was abla possible sideways from the table, and that I was able possible enceways from the table, and that I was able fully to perceive the situation. Then, without 'ask-ing' further, Slade took my double slate, put on it a morsel of pencil, and held it under the table as he had the first. I observed the experiment with, if possible, heightened attention. Result: again a crack. The thing began to be uncanny. Slade's phenomena had long been known to me by descrip-tion, but of this prank (Sauk) I had near year we beard. tion, but of this prank (*Spuk*) I had never yet heard. I had gone out hopefully with my slate to bring back, as I had long wished, a test a ka Zöllner, and here for my pains was a handful of sherds ! While I was sadly regarding these, Slade still holding as much of the slate as remained in his hand, I saw and heard that the sherds were bursting, with a loud cracking, into yet smaller fragments. What caused that? I will offer no bypothesis, but I must most decidedly contend that the shattering of the slate, in the way that it happened close under my eyes at that sitting, absolutely *could not* have been accomplished by a blow upon the kness, even if they had been made of ADOLPH GOOS. etone "Hamburg, April 26th, 1886."

The following editorial remarks occur in another part of this number of Psychische Studien:-

"As regards Mr. Slade, his recent appearance in Germany seems to offer to the critical observer a number of new problems for colution. His visit to Annathal, which was to interest wide circles on his behalf, has not had the desired result. A remarkable nervous perturbation seems to have been the cause that, not only at Aunathal but also in other places, the mediumistic results have either wholly or par-tially failed to give the expected satisfaction. There taily failed to give the expected satisfaction. There still remain a number of phenomena which must nevertheless have convinced even receptical observers of them at least inexplicable proceedings. Splins, Neua Spiritualistische Blatter, and Licht mehr Licht contain reports of this character, besides those contributed by us. So in Berlin Hamburg, and Paris, where he is at present staying. Yet reliable witnesses agree that this time quite exact proofs un-der absolute conditions have not been supplied, because he will operate only under his own conditions, although this does not prove that the results are not genuine. At Hamburg a small newspaper war is going on between supporters and opponents of me-diumship, namely, between Herr Oscar Biecke, editor of the Hamburgen Fremdenblatt, in consequence of his article 'Spiritistic Duping and its Exposure,' and Baron Dr. Carl du Prel, of Munich. The latter, by his former article, 'A Problem for Conjurers,' incited two Hamburg prestidigitators, a Herr Ludolf Schradieck and a Herr Carl Willmann, manufacturer of magical and mechanical apparatus at Hamburg, to the observation and rivalry of Slade's slate-writ-ing. Willmann has published a pamphlet of his own, of which the chief aim is to expose Slade as a owp, or which the chief aim is to expose Slade as a mere conjurer, and to attack him on account of a second mystery of modern Spiritism, culminating in depravity. Herr Willmann would hardly go wrong on this point, were the whole subject to be represented by Slade's personality and possibly pri-vate tendencies. What we know from private re-ports concerning these dark hints decidedly does not below to the moral forum of Herr Willmann and belong to the moral forum of Herr Willmann and his colleagues, who have no other comprehension of mediumship than from their standpoint of finger dexterity, but to the tribunal of physiologically and psychologically instructed students of mediumship of large experience and width of view. There are still mysteries of nature and of human life which Messrs. Willmann and Schradleck could no more discover than they could set the Thames on fire, or they would not make use of such hints to reinforce their position, and to disguise with their moral indigna-tion a certain profes-lonal jealousy, trying in this way to drive out of the field their supposed rivalsMeanwhile, we hear that Slade has been experimented with in Paris by distinguished investigators, and that he will receive invitations to other import-ant places notwithstanding all these dark reports about him. His earlier and present striking manifeetations remain," etc. C. C. M.



To an advanced age, in its youthful freshness, abundance, and color, by the use of Ayer's Hair Vigor. When the hair is weak, thin, and falling, this preparation will strengthen it, and improve its growth.

Some time ago my wife's hair began to come out quite freely. She used two hottles of Ayer's Hair Viger, which not only prevented baldness, but also stim-ulated an entirely new and vigorous growth of hair. I am ready to certify to this statement before a justice of the peace.—H. Hulsebus, Lewisburg, Iowa.

Deace. - 11. Huisebus, Lewisburg, Iowa. On two occasions, during the past twenty years, a humor in the scalp caused my hair to fall out. Each time, I used Ayer's Hair Vigor and with grati-fying results. This preparation checked the hair from falling, stimulated its growth, and healed the humors, render-ing my scalp clean and healthy. - T. P. Drammond, Charlestown, Va. -C. E. Sweet, thoucester, Mass. I have used Ayer's Hair Vigor for years old, my hair is as thick and black as when I was tweenty. This prepara-tion creates a healthy growth of the hair, keeps it soft and pliant, prevents the formation of dandruf, and is a per-fect hair dressing. - Mrs. Malcom B. Startevant, Attleborough, Mass.

Ayer's Hair Vigor,

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists and Perfumera.

Safety,

Health is maintained by correct habits | Thorough action, and wonderful curaof living, and through a proper action tive properties, easily place Ayer's Caof the Stomach, Liver, Kidneys, and thartie Pills at the head of the list of Bowels, When these organs fail to per- popular remedies, for Sick and Nervous form their functions naturally, the most | Headaches, Constipation, and all allments originating in a disordered Liver. efficacions remedy is Ayer's Pills. Consistent of the second state of

AYER'S SUGAR PILLS, Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists and Dealers in Medicine.

PILES. Instant relief. Final cure in 10 days, no suppository. Sufferers will learn of a simple remedy Free, by addressing C.J. MASON, To Nassau St., N.Y. DR. JOS. RODES BUCHANAN 6 James Street, Boston,

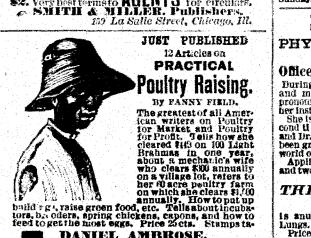
A FRIZE. Send six cents for p-stage, and re will help all of either sex, to more money right away than anything efson to is world. Fortness await the workers ab solutely sure. Terms mailed free. TRUE & CO., Augusta, Me.

Perfect



\$100 can be made EVERY active lady celling our Popular Book, WIFEAND MOTHER New and

Introduction Or, INFORMATION FOR EVERY WOMAN. By Sarah Hackett Stevenson, M. D., By Suran mackett Stevenson, M. D., Prof. of Obsectrics in the Woman's Medical Col-lege, Chicago, Teaches Health in Pregnanex pain-less child-birth; treats Constipation and Discusses of Women; gives Directions for Confinement, and Care of Infants and Children, Most Complete LADIES' MANUAL Ever Published; 558 pages, Postpaid, AGENTS for circulars, S2. Very hest terms to AGENTS for circulars, 559 La Salle Street, Chicago, III.



S now giving altention to the treatment of chronic diseases, a sided by systematic to the treatment of chrome onseases, and by systematic of the systematic of the systematic of the system edies discovered by himself. His residence is in the mere elevated, healthy and pictures one location in Boston, and he can receive a few invalids in his family for medical care. MRS. BUCHANAN continues the practice of Fsychometry-full written opinion three dollars. **DR. SOMERS'**

Turkish, Russian, Electric, Sulphur, Mer curial, Roman, and other Medicated Baths, the FINEST in the country, at the GRAND PACIFIC HOTEL, en trance on Jackson-st., near La Salle,

Chicago. These baths are a great luxury and most potent curative agent. Nearly all forms of Disease Bauddy Disappear Under Their Influence when properly administered. All who tr-them are delighted with the effect. Thousands of our bee citizens can testify to their great curative properties. Tr-them at once and judge for yourself. **ELECTRETCETY A SPECIALTY.** The Electro-Thermal Bath as given by us, is par excellence in Nervo: s Diseases and General Debility. Open for Ladies and Gentlemen from 7 A.M. to 9 F M Sundays 7 A.M. to 12. Chicago.

SARAH A. DANSKIN,

PHYSICIAN OF THE "NEW SCHOOL" Pupil of Dr. Benjamin Rush,

Office: 481 N. Gilmore St, Baltimore, Md

VINCE: TOL A. WILMOFE Sty BART MORE, MA During fifteen years past Mas. DANSERN has been the pt pil and medium for the spirit of Dr. Eccj. Rush. Many cross pronounced hopeless have been permanently cured through her instrumentality. She is clairaudient and clairveyant. Reads the interior could im of the patient, whether present or at a distance and Dr. Rush treats the case with a scientific skill which is as been greatly enhanced by his fifty years' experience in the world of spirits. world of spirits. Application by letter, enclosing Consultation Fee, \$2.6; and two stamps, will receive prompt attention.



For cale, who desaily and retail, by the Linkson Philadophic Cal Publication Howev, Chicago,

Rest Street

GHOSTLY VISITORS

-118--"SPECTRE-STRICKEN."

A Series of Authentic Narratives, with an Introduction by M.A. (Oxon). Cloth, pp 128. Price 75 cents, postage &

"Consumption Cure"

would be a truthful name to give to Dr. Pierce's "Golden Medical Discovery," the most efficacious medicine yet discovered for arresting the early de-velopment of pulmonary disease. But "consumption cure" would not sufficiently indicate the scope of its influence and usefulness. In all the many diseases which spring from a derangement of the liver and blood the "Discovery" is a safe and sure specific. Of all druggists.

The popular belief that Russia and Great Britian are the greatest tea drinking nations is declared an erroneous one in one of the East Indian journals, which states that the Australian colonies and New which states that the Australian colonies and New Zealand drink far more tea per head of population than the British Islands. The Australians come first, with 7.56 pounds per head; New Zealanders next, with 7.23 pounds per head, while the popula-tion of Great Britian, though appearing third in the list, consumes only 4.90 pounds each. Newfound-land and Canada come next, while in the United States the consumption is only 1.30 pounds per head States the consumption is only 1.30 pounds per head, and in Russia, which is always regarded as a great tea drinking country, the consumption is only 0.61 pounds per head.

'Fis vain to seek a powder that defies detection, but use Pozzoni's to improve the complexion. For sale by all druggists and faucy goods dealer.

For ventilation open your windows both at top and bottom.

How often is the light of the household clouded by signs of melancholy or unitability on the part of the ladies. Yet they are not to be blamed, for they are the result of aliments peculiar to that s-x, which men know not of. But the cause may be removed and joy restored by the use of Dr. Pierce's "Favorite Prescription," which, as a tonic and nervine for debilitated women, is certain, eafe and pleasant. It is beyond all compare the great healer of women.

Great Britain's drink bill for 1885 was £123 268,805, or three millions less than the bill for 1884.

"Tell your Aunt Maria, baby's got the cramp" 'N. K. Brown's Ese, Jamaica Ginger curve cramp."

The Mexican government supports 10,000 public schools, with facilities equal to many of our colleger.

Rupture, Breach, or Hernia,

permanently curved or no pay. The worst cases guaranteed. Pamphlet and references, 10 cents in signipa. World's Dispensary Medical Association, 665 Main St., Buffalo, N. Y.

DANIEL AMBROSE, 45 Randolph Street. Chicago, Ill. 10



A simple vegetable preparation. A positive cure for CATARRH, BRONCHITIS, HAY FEVER,

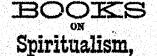
and kindred discases The long suffering public have been so shamefully imposed upon by advertisements of worthless catarch medicines, that we are loth to use this means of making known the virtues of Aunt Mary's Catarch Cure, but so positive are the results follow-ing its administration, that we stand ready to

QUARANTEE A CURE,

CUARANTEE A CURE, it used according to directions, or refund money in case of failure. All sufferers from these terrible diseases may find speedy relief, without a change of climate by the use of this simple remedy. Its effects seem truly moralis from many well-known citizens of Chicago, who have been entirely cured in a few weeks by its use; these testimonials and Aunt Mary's Story, will be sent to all who write, and those who send us the names and address of six people who have Catarrh, Bronchitis or Hay Fever, will receive free a beauti-ful sketch book of the Chicago Exposition. Or method of treating (tatern is entirely new The remedy is applied to the diseased mucous membrane in the form of a spray, and no drugs are taken into the system Price of full treatment, including atomizer and sufficient of the remedy to effect a cure, sent on receint of R. MO, or Aunt Mary will treat patients at our office. Remedy for sale by Drugsits. Agents Wanted in Every Town.

Agents Wanted in Every Town.

. QUAKER MEDICINE CO ... 161 La Salle Street, CHICAGO, ILLINOIS.



Psychical Phenomena,

Free Thought, and Science. The crowded condition of the JOURNAL'S advertising columns procludes extended advertisements of books, but inestigators and buyers will besupplied with a

CATALOGUE AND PRICE LIST on application. Address,

JNO. C. BUNDY, Chicago, Ill.

THE PROOF PALPABLE

07

IMMORTALITY,

Being an Account of the Materialization Phenomena of Modern Spiritualism, with Remarks on the Relations of the Facts to Theology, Morals and Heligion.

LY THES BARGENT.

Author of "Planchette," "The Scientific Basis of Spiritualism," etc.

Price, paper covers, 75c., postage free; cloth, \$1.90, postage free. For sale, wholesale and retail, by the ELLIGIO-PRILOSOPHI-CLL PUBLISHING HOUSE, C.P. Mgo. THE AMERICAN LUNG HEALEM Prepared and Magnetized by Mrs. Danskin,

Is an unfailing remedy for all diseases of the Throat as: Lungs. TUBERCULAR CONSUMPTION has been cured by it Price \$2.00 per bottle. Three bottles for \$5.00 Additess. SARAH A. DANSKIN, Baltimere, Md. Post-Office MOn-y Orders and remittances by express payable to the order of Sarah A. Banskin. Sarah A Danskin

BUSINESS AND MEDICAL PSYCHOMETRY MRS. FANNLE M. BROWN, 509 W. 60th St., New York City.

Five business questions answered for 50 cents. Ten ques-tions or a full business letter. \$1 00. Medical Examination and advice (from lock of patient's hair) \$1.00.

LICHT.

A weekly Journal for Spiritualists and other students on occult Philosophy. Published at 16 Craven St., Charing Cross London, W. C., England. Price, postpaid, #3 per an-num, in advavce. Subscriptions taken at this office.

LCNDON AGENCY OF THE

Religio-Philosophical Journal,

John S. Farmer, office of *Light*, 16 Craven St., Charing Cross, London, W. C., Eng. Subscriptions received. Specimen copies supplied at three pence. All American Spiritual books sup

THE INDEX

RADICAL WEEKLY JOURNAL. PUBLISHED AT 44 BOYLSTON ST., BOSTON, MASS.

Editors. {W. J. POTTER. B. F. UNDERWOOD

CONTRIBUTORS:

Prof. Felix Adler, John W. Chacwick, M. J. Savage, F. M. Holland, W. H. Spencer, Mrs. E. D Chener, Mrs. Anna Garlin Spencer, Caroline H. Dale, Mrs. Sara A. Underwood, Miss M. A. Hardaker.

The sim of *The Index* is— To success general intelligence with respect to religion; To foster a nobler spirit and quicken a higher purpose, both in the society and in the individual;

in the society and in the individual; To substitute knowledge for ignorance, right for wrong, truth for superstition, freedom for slavery, character for creed, catholicity for bigotry, love for hate, numanitarianism for sectarianism, devolon to universal ends for absorption in selfsh schemes. In brief, to basten the day when free and rational thought shall take the place of dogmatism and ecclesiasticism inroughout the world, and when the weifare of humanity here and now shall be the aim of all private and public ac-tivities.

livities. The relations of Religion to Modern Science, and to Social Science and Philanthropy, the Relations of Universal Religion to the Special Religions, and the relations of Religion to the State, will receive particular attention. Terms, 85 per annum in advance. To new subscribers. \$1 for six months. Specimen copies sent gratis. Address: The Index. 44 Boylston St., Boston, Mass.

FREECIFT I Acopyof my Med-ics i Common Memore Reck will be sent to any person afficted with Con-muption, Bronchits, Asthms, Sore Throst, or Nasal Octarrh. It is elegantly printed and illustrated; 144 pages, 19mo. 1879. It has been the means of swing many valuable lives. Sond name and post-office address, with six cents post-age for mailing. The book is invaluable to persons suffering with any disease of the Nose. Throat or Lungs. Address DR. M. B. WOLLTE, Cincinnati, Ohlo. B. State the paper in which you saw this advertisement 37-4tt.

THE GREAT

SPIRITUAL REMEDIES.

MIS. SPENCE'S

POSITIVE AND NEGATIVE POWDERS.

"Our family think there is nothing like the positive and Negative Powders"-so says J. H. Wiggins, of Beaver Dam, Wis., and so says everybody.

Wis, and so says everybody. Buy the Positives for Fevers, Coughs, Colds, Bronchilis Asthma, Dysposita, Dysentery, Diarthoa, Liver Complaint Heart Disease, Ridney Complaints, Neuralgia, Heedache Fernale Disease, Rheumatism, Nervousness, Bicepleseness and all active and acuie diseases. Buy the Wegnatives for Paralysis, Destines, Amaurosis Typhoid and Typhus Fevers. Buy a bux of Positive and Megnative (haif and half) for Chills and Fever. Mailed, postpaid, for \$1.00 a box, or six beres for \$5.00 Send money at our risk by Registered Letter, or by Money Urder.

Send ma Order.

For sale, wholesale and rotall, by the RELIGIO-PHILOSOPHI CAL PUBLISHING MAYOR, Chicago.

.

Earliest Times; Government Land Laws; How to Acquire Lands; Postal Patent and Pension Laws; Coats of Arms of all the States; Rules and Tab'es of Measurements; System of Land Measures in all parts of the United States, and 1,000,000 other facts, Cloth bound, 1 by 7 inches, nearly 800 pages, price, postpaid, 50 cents.

Of Useful Information, Contains Colored Mana of all

the States and Territories, History of each State from

USO pages, with full Index of Titles and Index of

Subjects. Price, by mail postpaid, \$1.00; 50 Eiblo-

The Western World Guide and

Mental Gymnastics;

markers free with each copy.

Hand-Book

or, Memory Culture. By ADAM MILLER, M. D. A practical and easy system by which any person, old or young, can train themselves to memorize anything they choose. The Clergy, their sermons; the Student, his lessons; the Eusiness Man, items of business. The author of this work was put to the severest publie test, a few days ago, by reporters of all the leading Chicago dally papers. The commendatory notices which appeared the following day showed how well he stood the test.

Most ingenious; enables any one, who familiarizes himself with the system, to carry an immense mass of digested information, ready for production on demand. By experiment we have tested the author's mnemonic resources, and been moved by them to wonder .- Advance.

Frice, cloth bound, with written instructions by the author, postpaid, \$1.00.

Halsey's Homœopathic Guide. For Families, Travelers, Pioneers Missionarles, Farm-ers, Miners, Poultry Reepers, Cattlemen, Horse Owners and Dog Fanciers.

Intelligent, educated, liberal minded homeopathic physicians will quickly realize, after an examination of the book, that the more copies of it are circulated in a community, the better for the people, for the physician, and for homecoopathy.

350 pages, large type, file paper, handsome cloth binding, sent, post-paid, on receipt of \$1. Cheap Edition without the Veferinary and Poultry Manual, 265 pages, post-paid, for 50 cts

The Homeopathic Veterinary and Foultry Manual, 85 pages, post paid, 30 cents.

The above, or any other books published will be sent on receint of price.

DANIEL AMBROSE, Publisher,

45 Randolph St., Chicago, Ill.

IMMORTALITY,

AND

OUR EMPLOYMENTS HEREAFTER.

With what a hundred spirits, good and evil, say of their dwelling places.

By J. M. PEEBLES, M. D.

By J. M. PEEBLES, M. D. This large volume of 300 pages, 8vo.—rich in descriptive phenomena, lucid in moral philosophy, terse in expression, and unique in conception, containing as it does communica-itons from spirits (Western and Oriental) through mediums in the South Sea Islands, Australia, India, South Africa, England, and nearly every pertion of the civilized world—BANKS as the most interesting and will doubticss prove the -most influential of all Dr. Peebles's publications. This volume contains twenty-one chapters, and treats of: The Nature of Life. The Attributes of Force, The Origin of the Spiritual body. The Garinents that Spirits Wear, Visits in the Spiritual body. The Garinents that Spirits Wear, Visits in the Spiritual body. The Garinents that Spirits Wear, Visits in the Spiritual body. The Garinents that Spirits Wear, Visits in the Spiritual body. The Garinents that Spirits Wear, Visits in the Spiritual body. The Garinents that Spirits Wear, Visits in the Spiritual body. The Garinents that Spirits Wear, Visits in the Spiritual body. The Garinents that Spirits Wear, Visits in the Spiritual body. The Garinents that Spirits Wear, Visits in the Spiritual body. The Garinents that Spirits Wear, Visits in the Spiritual body. The Garinents that Spirits Wear, Visits in the Spiritual body. The Garinents that Spirits Wear, Visits in the Spiritual body. The Garinents that Spirits Wear, Visits in the Spiritual body. The Garine Spirits Means in Spirit-Low, John Jacob Astor's Leep LAment, Stewart Exploring the Hells, Quakers and Shakers in the Spiritworld, Indian Huat-ing Grounds, The Apostle John's Home, Brahmans in Spirit-Lift, Clergymen's Sad Disappointments, Fountain-of-Light City, Fountains, Fields and Cities, The Heaven of Little Chil-dren, Immoriality of the Unborn, The Soul's Giorious Destiny, The General Teachings of Spirits inall Lande. Large Swo, cloth, beveled boards, gilt sides and back. Price 81.50; postage 10 cents.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPER-CAL PUPLISHING HOUSE, Chicago.

NEWSPAPERS AND MAGAZINIS.

Medium and Daybreak, London, Eng., weekly.... *

Olive Branch. Utics, N. Y., monthly..... 10 The Shaker Manifesto. Shakers, N.Y., monthly. 10 The Theosophist, Adyar, (Madras,) India, month-

The Mind Cure, Monthly, Chicego 10

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHI gat PUBLISHING HOUSE, Chicago. THE SCIENTIFIC BASIS SPIRITUALISM.

BY EPES SARGENT.

Author of "Planchette, or the Leapair of Science," " The Prog Palpable of Immeriality," etc.

This is a large 12me, of 872 pages, in long primer type, with an appendix of twenty-three pages in hereler. The author takes the grand that since natural science & concerned with a knowledge of real phenomena, appealing re-our sense perceptions, and which are not only distorically the parted, but are directly presented in the irresistible form of daily demonstration, to any faithful investigator, therefore Spiritualism is a natural science and all opposition to it, un-der the ignorant preferse that it is outside of nature, is un-scientific and unphilosophical. Mr. Sargent remarks in his preface: "The hour is coming-and now is, when the man claiming to be a philosopher, phys-ical or metuphysical, who shall overlook the constantly recur-ring phenomena here recorded, will be set down as behind the sign or as evading its most important question. Spiritualism, is not now THEDESPARE OF SCIENCE, as I called it on the title page of my first book on the subject. Among intelligent 6b-pare of my first book on the subject. Among intelligent 6b-servers its claims to scientific recognition are no burger a mate-

servers its claims to scientific recognition are no longer a mat-ter of doubt."

Gloth, 12me., pp. 373. Price, \$1.50. Postage, 10 Centr. For sale, wholesale and retail, by the Religio-Philosophi-CAL PUBLISHING HOUSE, Chicago.

MORAL EDUCATION: ITS LAWS AND METHODS. BΥ JOSEPH RODES BUCHANAN, M. D., Author of. "System of Anthropology," Editor of Buchanan's Journal of Man, and Professor of Physiology and In-stitutes of Medicine in four Medical Colleges successively from 1846 to 1881; Dis-coverer of Cerchral Impressibili-ty, and of the Sciences of Psychometry and Sarcommuny Sarcognomy. Governments. Churches and Colleges for many thousant years have striven in vain to conquer Crime, Disease and Misery-A New Method must therefore be adopted-if that Method can be found in this

volume, does it not indicate a better future for Humanity?

The Doctor says: "For more than a third of a century the doctrines illustrated in this volume have been cherished by the author, when there were few to sympathize with him. To-day there are thousands by whom many of these ideas are cherished, who are ready to welcome their expression, and whose enthusiastic approbation justifies the hope that these great truths may ere hong percade the educational system of the English speaking race, and extend their beneficeth power not only among European races, but among the Oriental mo-tions, who are rousing from the torper of ages. May I nor-hope that every philanthropist who realizes the importanceod' the principles here presented will aid in their diffusion by circulating this volume?"

CONTENTS.

1. The Essential Elements of a Liberal Education.

II. Moral Education.

III. Evolution of Genius, IV. Ethical Culture,

V. Ethical Principles and Training.

IX. Sphere and Education of Women

X. Moral Education and Peace.

XI. The Educational Crisis.

XII. Ventilation and Health.

VL Relation of Ethical to Religious Education.

VIII. Relations of Ethical to Practical Education.

VIL. Belations of Ethical to Intellectual Education.

The Pathological University. The Management of Children -by Mrs. Elizabeth Thompson. Cloth, \$1.50, postage 10 cents.

For sale, wholesale and resail, by the RULIGIO-PHILGBORGE CAL PUBLISHING HOUSE, Chicage

a ha a sussessing i sussi

from Most Page) and religion shall out straw lov-

dwelt the more at length on this nonmenon, because it is the key-The accription of a something in in which properties or attributes which itself is not an attribute, is igrated and reiterated in every conceivable arm of speech as if sheer persistence in ormatizing would commend it to the judg-

ent of sensible men. In the perusal of this remarkable review of a remarkable theism, I have had repeated ocsion to notice that wherein the author's howing appears to be deficient in proof, the effect is more than made good by the zeal of the admiring commentator. In fact, it is this person we have mainly to deal with, as he evidently has made the anthor's cause his own. So identified is Prof. Wilder with his theme, that it is clear he has made himself responsible for the sentiments advanced. The seal of the convert is apparent everywhere; the author and the expounder are in double harness, tugging together in the same quagmire. A quotation or two more on the topic in hand, and we will dismiss this phase of our subject:

"Noumenism, the philosophy latent in the modern scientific method, therefore establishes the fundamental principle that self-existent being, whether known or unknown, is absolutely and infinitely knowable; that the universe, per se, is intelligible through and through, and transparent to finite thought just so far as finite thought can go." Fine rhetoric this, and the qualifications judiciously slipped in at the close, in a measure protects its logic, but checks somewhat the mo-mentum of assertion. Once more: "What then, is intelligibility? Strictly speaking nothing is intelligible but relations." Here we are on tenable ground at last, and the query arises, if nothing is intelligible but relations, why so much ado about that "grin" back of relations, and why so much rhetoric wasted on a phantom? "And there is no re-lation except in and with the things of which it is the relation. Things and their relations, though necessarily distinguishable, are abso-Intely inseparable in being and in thought." That, implied in the "things," we understand is this ubiquitous noumenon, ever asserted but never proved. Again: "The understanding or intellect is nothing but the faculty of relations." Most true, and hence, with nothing but relations does it concern itself. Grant-ing this, we naturally inquire what, then, does it know of the Noumenon? If the intel-lect is nothing but the faculty of relations, of necessity the perception of relations ex-hausts its capabilities. "But the infinite understanding which creates both the form and the matter of its own constructions, creand the matter of its own constructions, cre-ates organisms, and rightly interpreted, or-ganisms alone." That is, the infinite under-standing creates " matter " and it does not create matter, but the form, *i. c.* "organisms" alone. These weighty affirmations, just con-sidered, our commentator dignifies and desig-nates as " principles " nates as " principles." A theistic proclamation of whatever kind,

would hardly be considered complete, or suffi-ciently self assertive nowadays, without a show of locking horns with Herbert Spencer. I have noticed of late years that every aspirant for metaphysical distinction in the domain of theology, seems instinctively to realize that in order to make good his claim, he must be thought capable of criticising this foremost apostle of Agnosticism. . Hence, no effort of any pretention is deemed satisfactory without a passage at arms-at a safe distance. with this overshadowing intellect. Below is an example in point:

"Whatever exists is intelligible, because

iam, which it seems has apply that the imag-ination of Prof. Alexander Wilder, I have almed to meet the issue on the ground where it is set up-meet it squarely and fairly, with out evacion or subterfuge meet it as bents honorable and manly controversy; but I regret to say that such a course does not meet the exigencies of theism, nor does it seem to commend itself to Professor Wilder, if I may judge in view of two articles published in the JOURNAL last year; -- the first, June 13th, en-titled "The One Who Is," credited to Prof. W., who, in his article, predicated God on the de-liverances of intuition, or as he phrases itthe "higher faculty;" affirming there as now, that the "effect which is visible and phenom enal, depends vitally upon that which is noumenai and invisible." The other article, of July 11th,—"God and the Religious In-stinct." was written in reply, by the present writer. In my article, I laid down these simple, plain, easily understood propositions interrogatively and affirmatively, thus:---But can the finite mind cognize the infinite? To this we must come at last. Has man any faculty by which he can take cognizance of the infinite in anywise? Will any one affirm this? If not, what do we know about this power or intelligence not of ourselves in which we are immersed? Simply that it transcends anything we know of as appertaining to human nature. This is the extent of our intuitions in this matter. But this is not Theism as ordinarily understood. What this power is, or what relation we sustain to it, is just what we want to know, and just what intuition fails to impart. The so-called "higher facul-ty," is no more capable of determining these questions than is the moral sense acting singly capable of distinguishing right from wrong. The intellectual faculties in their collective capacity-the understanding-di-recting and dominating the instincts or intuitions, is the sole measure of our knowledge. Where it fails, knowledge fails. If there be in the human soul a higher faculty than is here indicated, the onus probandi lies with the party assuming such to be the fact."

Instead of responding to this common sense view of the case, like an advocate confident of the tenability of his theses, and his ability to hold his own, the Professor, ignoring the issue here presented, sets himself about to hunt up some new sensational evasion, and after a year's cogitation turns up with this marvelous revelation from Boston. I don't know that it is quite becoming in me to mention this little matter of etiquette when others with similar or greater provocation remain silent. I have now in my mind an "Open Letter to Alexander Wilder," from a gentleman in Wisconsin, in which certain criticisms were courteously yet vigorously presented which failed to elicit attention from the Professor. However, waiving this as of no significance or importance, let us turn to the subject in hand. And here I must be permitted to enter my protest emphatically and unqualifiedly against the licentious use of words the import of which no one does nor can comprehend, such as we have been treated with most lavishly in the article under review.

When the Professor says "absolute" or absolutely, a form of speech to which he seems attached, I would deferentially first inquire if any body knew anything concerning the idea involved in the word, sufficiently to just-Ify me. And when he affirms, as he repeatedly does, that the universe is "infinitely intelligible," I should be moved to say "per-fectly" intelligible, and then consider my straddle too wide for my breeches. Infinity, eternity, the absolute, the unconditional or unconditioned-phantoms they are, over-wrought conceptions, every one of them. What do we know about these plethoric abstractions, which we affect to consider substantive realities? The arrogance which affects to override the limitations of consciousness is conspicuous and obtrusive everywhere in this review, and the constant recurrence of terms indicative of measurements of quantities and qualities the comprehension of which transcends human capacity, challenges our attention, if it does not command our respect, and is the one intoxicating chimera which characterizes the whole performance. It ill becomes us, finite intelligences as we are, to dogmatize overmuch about the infinities. The more one thinks of these things the more modest he will become, if he thinks in the spirit of true devotion. The truth is, we know really nothing concerning them. We have concepts, indeed, which we employ as counters or symbols, when our real knowledge fails. And as the human mind is prone to speculate, when it cannot know, it is well to have some conventional signs or symbols, in the proper use of which we may find out, not how much, but how little and circumscribed our actual knowledge is. Infinity, notwithstanding the flippancy with which it has been spoken of by the learned Professor, is a pretty big thing to handle, I take it, by ordinary minds. Conceived of as an entity, as a substantive reality, infinity admits of no competitor. It occupies the entire ground to the exclusion of the idea of plurality and all things else. In the very nature of our conception of this thing, it appears to me there can be no two or more infinities in the wide universe, unless we are prepared to affirm that two entities can occupy the same place at the same time. Of course 1 know religious experts do this, and some of them may fancy they comprehend it, but I am now thinking of secular intellects. According to the Professor's showing, if Lunderstand him aright, there is an infinite briverse; there are infinite organisms and infinite environments; and then, these seem, in his manipulation of them, to be transmutable, one into another, and all into one, and vice versa Then he has an Infinite Self-Conscious Intel lect; and this, too, by some inexplicable me-tempsychosis becomes the universe. Moreover, there are in his estimation, infinite time and infinite space, not to be confounded with any of the above, though all-pervading-es pecially space, and both veritable entities. Speaking of space, if it be an entity, then, we must allow there is that in the universe

and communities: And, when, losting alill farther and more dritically, we discover the whole thing to be destitute of meaning, the exalted emotion drops down to sore, and fi-nally merges into something like that " fa-mons grin," which so " admirably " sets off and enforces the Doctor's thesis. Passing over all else, we will give our attention simover all else, we will give our attention simply to the last five words which I have taken the liberty to italicise.

march Laten & Lot

With reference to these, my idea is, that when we talk about the infinite purity, rectitude and holiness of God, we deceive ourselves with a phantom; the mind is confused, as if " seeing through a glass, darkly." Words represent ideas, and have their deter-minate meaning, and necessary limitations. Some are so fixed and unalterable, that the signification they bear exhausts their capacity of expression to that extent that no qualifying adjectives can augment or intensify their import. Such I take to be justice, rectitude, purity and holiness. The question then is: What do we understand by justice, or rectitade, its equivalent, as applied to Deity? In briefest statement, it is this: "Strict conformity to right." To do justly, is to do all that is required of any one. There are no degrees of this thing. Strict conformity to right is justice or rectitude, Anything short of this is not justice or rectitude. An act is either just or it is not just. To speak of infi-nite justice or rectitude, is a solecism, and absurd as to say a yard stick is infinitely straight, or a cube is infinitely square. The stick is either straight or it is not straight. A cube is either square on its six equal sides or it is no cube at all. Any manifestation of justice or rectitude, comprehends all there is of it. The possession of this attribute by the Supreme Being, does not change its nature nor intensify its quality. It is simple jus-tice or rectitude in every form or position it can be viewed. Anything less than simple rectitude is not rectitude, anything more is inconceivable. The idea of infinity, therefore, cannot attach to such a quality as rectitude. It is always and under all circumstances a fixed quality, neither more nor less. We cannot conceive of this attribute of the Almighty, as we do of the manifestation of his power, in the light of more or less. Again, purity and holiness, as applied to God, are synonymous. I waive the matter of tautology. My contention refers to the signification of terms. As applied to the Supreme Being, Webster defines holiness thus: "Perfect moral purity, or integrity of moral char-acter." And purity-"Freedom from guilt or defilement of sin." Purity or holiness, then, in its very nature cannot be infinite, because there can be no degrees of perfection. Again, Webster defines the word perfect, thus: "Especially, not defective, having all that is requisite to its nature and kind; without deficiency or blemish." Hence we see, rectitude and its cognate attributes, whether inhering in man of God, imply perfection simply: perfection refers to a stand-ard, infinity to quantity. Greenwood, III.

Supernatural Manifestations in Mr. Robinson's New Home.

In the year 1870 a family named Robinson removed from Medina county, Ohio, to a farm near Davenport, Iowa, Mr. Robinson made the purchase before his family left Ohio, and bought of a real estate agent in Davenport. It appeared that the farm had changed hands several times within a few years, and that the last owner had lived on it less than a fortnight. There was a good frame house on the place, the barns and sheds were in good repair, and the land was certainly rich and fertile.

Mr. Robinson got the place at what he

hence. Bolinson at the same fine leaving for this to bring on his family. What occurred after the family reached the farm is gleaned directly from Bobinson and his wife and, in the light of all circum-stances, must be taken for the truth. The household goods were teamed out, and as they got there late in the afternoon, the family were invited to remain at their neighbor's over night. This was the same farmer with over night. This was the same farmer with whom Robinson and the painters had stopped. After supper Robinson, his boy, 12 years old, and a son of the farmer, two years younger, went over to the house to unbox and unpack some of the goods, taking a couple of candles along. It was not yet dark when they reached the house, and the boys started out to make a tour of the place. They had been up stairs about five minutes when they came rushing down in great excite-ment, declaring that they had heard a wom-an crying. Robinson laughed at the idea, telling them to look more carefully and they would find a cat. The lads refused to leave the room in which he was at work, but he was busy and paid no particular heed to them.

It was midsummer, and the evening was without a breath of air to move a leaf. Robinson had passed into the parlor with an armful of goods, and the boys stood by an open box in the kitchen, when the cellar door suddenly opened. They ran screaming into the parlor, and their terror was so man-ifest that Robinson was for a moment unnerved. He was sure that the cellar door had been shut for an hour, and when he walked out and found the door wide open, he was, to say the least, greatly astonished. It might be some one from the other house playing them a trick. He took a candle and went down cellar, but it was empty of any living thing. He finally concluded that the door had not been fully shut, and that some movement of the boys had opened it, and as nothing further occurred he worked for an hour, and went away laughing at the boys who hugged him so closely.

During the next day the house was so far settled that the family occupied it after supper. Everybody being tired out by the day's work, they were off to bed at an early hour. There was a bedroom off the kitchen, and in this the boy slept. There was another off the sitting room, and this was occupied by the parents, while the daughter, a girl of 17, slept up stairs. Robinson saw to it personally that all the doors were locked. There was no lock on the cellar door, but he saw that it was shut. The two bedroom doors were left open, also the door between the sitting room and kitchen. Nothing whatever occurred to alarm any one until about 10 o'clock. The boy was fast asleep, Mrs. Robinson snoring, and Robinson was dozing off, when the daughter came running down stairs and cried out that she had heard the sounds of a woman moaning and sobbing. The father ridiculed it, but while he was speaking the sitting room door shut with a bang. He sprang out of bed to open it, followed by his wife, and as the three entered the kitchen the bumpety-bump began on the stairs and finished off with a blow and a stifled cry at the bottom. This cry awoke the boy-from his deep sleep.

Robinson was an old soldier and a brave man, and he did not hesitate a moment to begin an investigation. He lighted a lamp and went down cellar, and then he made a trip up stairs, but he could not discover the slightest cause for the mysterious sounds, let alone the curious manner in which the doors had operated. The rest of the family retired to bed, but he loaded his revolver and sat up all night, fully determined on solving the mystery. Nothing further occurred, however. When morning came he tried hard to convince himself that every thing had come



knowable; Spencer, to the contrary notwith-standing. The only 'unknowable,' is the non-existent....The unknowable is nothing . but the non-being-the non existent and the nonsensical." One can but admire the exquisite egotism unconsciously exhibited in this short passage; the tremendous assumption of a capacity to grasp everything but the "non-existent!" I understand agnosticism to be this: That it modestly affirms of human consciousness certain limitations as inherent in its constitution, precluding absolute knowledge of fundamental essences back of phenomena; that the "depths of being are unfathomable by any faculty of man; and if it has not the right to affirm this, it does insist upon the incontestible fact that no human intelligence has hitherto been able to justify its pretension to other knowledge by a demonstration that will command the suffrages of the higher intellect, or in the language of Mr. Abbot,-" the unanimous consensus of the competent." Once more.

"Dream as phenomenism may, the fact stands firm, if there is any firmness in molern science and the scientific method, that the universe, per sc, is independent of man. yet thoroughly knowable by man, as far as man has wit to know it." Precious little "wit" is needed to see that this is not saying much. " Make his wit infinite and he would know it all." Ah! "The knowable unknown is one thing; the known unknowable is a very different thing. In short the known unknowable is an absolute myth, and the agnosticism founded upon it is a parvenu mythology. Thus much for the animus. Pity such thrusts were not reinforced with a modicum of logic! But enough of this.

It is unfortunate for the ontological argument for the being of God, that theism is perpetually shifting its base. Impelled by adverse criticism, ever and anon the theistic idea comes up in a new form, destined, it seems, ever to be routed and ever to be renewed. The reasoning on this subject which quieted if it did not satisfy the cravings for demonstration of such minds as Descartes, Locke, Adam Clark, Sir Wm. Hamilton and others, who were sufficiently orthodox in their day, is found in this nineteenth century to be inadequate to meet the assaults of modern thought. Hence, the philosophical tenets relative to human consciousness, and the nature of human cognitions, which satisfied these deep yet sober intellects of a by-gone age, are now being rediscussed, repudiated and set aside by the accredited conservators of theological opinions. The Rev. Dr. Nathaniel West, of St. Paul

in a series of addresses last winter in Farwell Hall, to the Young Men's Christian Association, on Evolution, and what he was pleased to call "modern infidelity," is among the number like Dr. Abbot, who have abandoned at least some of the old defences, and are ting about for something new; and I am aid that his efforts in this direction were received with satisfaction by the conservative religious element of Chicago. But in looking

rengious element of chicago. But in rotaing over such reports of these addresses as were published in the papers, I can discover noth-the stars tangible in the way of argument, the postulates of Dr. Abbot's, with which have the postulates of Dr. Abbot's, with which have the identical, so far as the two lines of the same direction; nameas respects the "relativity of knowledge," in inushing the correspondence of our continue with the rea ity of nature.

surveying this so-called scientific the-

which is not God, and yet independent of God.

The Professor, overshadowed by the wraith of an ancient mythology from the fascination of which he is unable to escape, evidently has become so habituated to the use of terms of enormous signification, that, I suspect, he is not at all times aware of their true import or appropriate use. Note the following: "The blindly executive will is nothing but the objectively creative potency of the understanding itself. Thought is force, and force is substance. The perception of the absolute fitness of the ideal to become the real is the ground of the elernal creative act. The infinite organism manifests itself essentially as moral being; and the moral nature of man, derived from this moral nature of the universe itself, is the august revelation of the infinite purity, rectitude and holiness of God."

It is amszing the wealth of language and attitudinal dignity presented in this brief paragraph. The wonder, however, is somewhat sbated, when, referring to the motio at the head of the Professor's article, we ob-serve it is the united contribution of author

called a great bargain, and he had few questions to ask about former owners and why they left. As the house had been tenantless for several months, there was need of repairs. Robinson hired a couple of painters, and was with them about the place for three days, all taking board at a near farm house. On the evening of the first day one of the painters went over to the house after a pipe he had left. The time was just after sun down. The kitchen door was not locked, and he went in that way to go up stairs, leaving the door wide open. The door leading from the kitchen to the cellar was shut. The door leading into the sitting room was open. As the painter halted in the kitchen for a

moment to look at the new paper on the walls he heard a sound on the cellar stairs which filled him with amazement. It was as if somebody was walking backward down the stairs and dragging something which bumped on every step. This noise continued until the bottom step was reached, and then there was a dull blow, a half cry, and all was still. The painter pulled the door open and asked who was there but all was quiet. At this same moment the kitchen door, which he had left wide open, and the sitting room door, which he had noticed was open, both slammed shut. Then, from some spot he could not locate, came the sounds of sobbing and moaning.

The painter had the conrage of the average man, but he could not face that. He pulled the back door open and rushed ont, all desire for an evening's smoke having been driven from his mind. However, on the way back to the other house he made up his mind to say nothing of his adventure, fearing the ridicule which is always justly or unjustly heaped upon the man who becomes frightened over what he cannot see. His pale face and agitated manner were subjects for inquiry. but he excused himself on the ground of sickness. The next morning he wondered if he had really heard what he thought he had. The more he thought of it the stronger became his convictions that he was the victim of some temporary hallucination. To prove or disprove this he put up a job on his comrade by borrowing his knife and leaving it on the sill of one of the windows. He took notice as they guit work that every door in the lower part of the house was shut.

After supper the painter asked for his knife, as was expected, and when told where it had been left he set out for the house. He entered also by the back door. The knife was in the sitting room. As he crossed the kitchen, the sitting room door, which he saw was shut, was violently opened. The painter stopped in his tracks, believing at first that some tramp was in the house. After half a minute the door shut with a slam and the cellar door flew open. Then came the sounds which the other had heard, and as they died away the back door shut to with a bang. The man, as he readily acknowledged, flew out of the house with his hair on end. Not being so fearful of ridicule, he returned to the other house called his companion out, and related his adventure. When they came to compare notes they agreed that the house was haunted. notes they agreed that the house was haunted. There was no wind stirring to operate the doors in that manner, and if there had been, how could the noise on the stairs and the moans and sobs be explained? It was agreed to say nothing to Bobinson or others, and this compact was held to. The work in hand was finished next day, and the men went

about from natural causes-a cat in the garret, rats in the cellar, a draught of air, or something of the sort. His family tried hard to agree with him, but they were so timid that none of them would go up stairs or down cellar alone.

After supper of the second night, Robinson made a careful inspection of the cellar. It was an ordinary farm-house cellar, lighted by two windows, and contained nothing but an empty box and a few stone jars. He inspected the garret, and he found it entirely empty. He sounded the various walls, but there were no hiding places he could discover. No one went to bed. The cellar door was shut, the sitting-room door left open, and two lamps were left burning. At 9 o'clock Robinson went up stairs alone, determined to investigate the mysterions sounds, which seemed to start there. He sat for half an hour alone in the dark, when the sobbing and moaning suddenly began. There could be no mistake. The tones were those of a woman, who seemed to be pleading and grieving. They had not continued above two minutes. and Robinson had not located them as coming from any particular spot, when he heard a door down stairs slam to, and the wife and children screamed out in terror. He hastened down. The sitting-room door was shut. He opened it. The cellar door was wide open. The sounds on the stairs began and ended as usual, and Mrs. Robinson was so worked up that she fainted away.

The next day Robinson took his family to a country hotel a few miles away hired a sturdy young fellow to go back with him, and passed two nights in the house. On the first night the noise came at half past 8 o'clock; on the second not until after 10. Robinson acknowledged that after the noises ceased on the second night, both left the house and slept in the barn. He packed up his goods and lived in Davenport for several months, or until he had a chance to dispose of the farm. It was his policy to keep the matter quiet, but, among the few who heard of the strange proceedings, were two men who one day accompanied him to the farm, and gave the cellar a careful looking over. In one corner was a spot where the earth had at some time been dug up, as if to bury some large object, but they dug down several feet without making any discovery. It was intended to remain in the house all night, but as darkness fell Robinson's companions weakened and all left the place. The farm was sold to a Swede. but, before he was ready to move in, the house burned down one night, and nothing further was ever learned of the great mystery.-Ex.

Mr. Johann Strauss, the composer, is much discomposed by criticism on his change of creed, and frankly declares that he embraced Protestantism because the Catholic canons forbade his marrying the third time, as he desired, and, as Austrian law is similarly severe, he has been naturalized as a German citizen.

Money Makers

don't let golden opportunities pass unimproved; there are times in the lives of men when more money can be made rapidly and easily, than other-wise can be earned by years of labor. Write Hallett & Co. Portiand, Maine, who will send you, free, full partionlars about work that you can do, and live at home, at a profit of at least from \$5 to \$25 daily. Some have made over \$50 in a single day. All is new. You are shifted free. Capital not required. Rither sex; all ages.

lights, but as a thing of death, now and in future life to be abhorred.-Weslern Christian Advocate. Price, post paid :

Cloth bound, 75 cts. Paper bound, 50 cts. DANIEL AMBROSE, Pub'r, 45 RandolphSt., Chicago, III.

SCIENTIFIC THEISM. By FRANCIS ELLINGWOOD ABBOT. Ph. D.

By FRANCIS ELLINGWOOD ABBOT, Ph. D. This work includes the substance of a lecture delivered last July at the Concord School of Philosophy. It is part of a new philosophy of Evolution, vitalized by the principle of Universal Endocosmic Teleology and by the substitution of the Organic Theory of Evolution for the Mechanical Theory advocated by Byshcer and Haeckel. Its purpose is to philo-sophize the scientific method, and to show that modern sci-ence, interpreted by its philosophized method rather than by its non-philosophic special results, leady, not to Atheism, not to Agnosticiem, not to Idealism, but to a Realistic Spiritual Theism which will satisfy both "the head" and "the heart." 1 vol. 12mo. Price, \$2.00. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHI-CAL PUBLISHING HOUSE, Chicago.

IF, THEN, AND WHEN. FROM THE DOCTRINES OF THE CHURCH.

By WARREN SUNNER BARLOW.

Author of "The Voices," and other Poems. All who have read the author's "The Voice of Nature," "The voice of a Pebble," "The Voice of Superstition, ' and "The voice of Prayer," will find this Poem just suited to the times.

Price 10 Cents. For sale, wholesale and retail, by the hELIGIO-PHILOSOPHI CAL PUBLISHING HOUSE, Chicago.

LEAVES FROM MY LIFE:

A Narrative of Personal Experiences in the Career of a Bervant of

the Spirits; with some account of American Spiritualiam, as seen during a twelvemonth's

visit to the United States.

BY J. J. MORSE,

Illustrated with two Photographs.

This work, received from London, furnishes in a succint manner, evidence of the interost of our friends in Spirit-life in "ur welfare, illustrates the idea of Spirit Control, and its value when rightly understood and employed in developing the indi-vidual powers of mind. 186 pp. Price 75 cents. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHI-CAL PUBLISHING HOUSE, Chirago.

THE PRINCIPLES

OF LIGHT AND COLOR:

Including among other things, the Harmonic Laws of the Universe, the Etherio-Atomic Philosophy of Force, Chromo Chemistry, Chromo Therapeutics, and the General Philosophy of the Fine Forces, together with Numerous Discoveries and Practical Applications. Illustrated by 204 exquisite Photo-Engravings, besides four superb Colored Plates printed on seven plates each. Cloth, 576 pp. Royal octavo. Price, \$4.00; pestpaid.

By EDWIN D. BABBITT.

This work has produced considerable sensation in sei-entific and cultured circles. It contains probably a greater number of remarkable discoveries than any one volume of modern times. The demonstration of the form and working of atoms, of the basic principles of chemistry given for the first time, of the maxvelous Ohemical and Hasing power of Light and Color, crystalized into a science, and the erglann-tion and proof through apeetrum analysis and distrogenee of a new and higher work of Light, Color and Perce, invisible to the ordinary eye by means of which the wonderful placemen-na of Chairvoyance, Psychology, Statuvolence, Meanal Asther and Color, and the service of the mean of the invisions. a new and night world of Light, Color and Force, invisible to the ordinary eye by means of which the wonderful piencem-na of Clairvoyance, Psychology, Statuvolence, Mental Astion the Interior Machinery of Life, and many of the hereicafore unknown Forces of Nature, stand forth in clear. Jigit, and show how imperfect human nature can be made over new by these divisor processes of the Fine Forces. Fire wonders of vegetable growth as alded by colors are also given and the hu-man eye and its diseases and methods are explained.

OPINIONS.

"This work inaugurates a new are in science."-FRANKLEW SMITH

"Contains more remarkable discoveries than any of of modern times. A new world hithorto unknown cell men is opened up."-NGRMAL TRACHING, Aris. "A magnificent wick and does both you and he des the oredit. The furth charger, 'The Harmania Law Universe.' is worth the price of the book."-Journ room, Reselant. 10 0 121

\$