

RELIGIO PHILOSOPHICAL JOURNAL

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

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

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THE ROSTRUM.

An Unclerical and Untheological View of Religion.

An Address by B. F. Underwood before the Free Religious Association at Boston, May 28th.

(Reported for the Religio-Philosophical Journal.)

I am no theologian and represent no theological system or theory; but of religion I may properly speak, and what I shall offer upon this subject on this occasion, will be from a wholly unclerical and untheological point of view.

When men say that they "do not believe in religion," they mean that they do not believe in the truth of the doctrines nor in the wisdom and utility of the forms and ceremonies which make up the various religious systems. Religion, as a fact in the world, whatever be thought of it, does not possibly admit of doubt. When the question is propounded, "Has religion a scientific basis?" it is pertinent only if asked in regard to theories, rituals and practices of a religious character. If they are not mentioned, they are implied, and probably not absent from the mind of the questioner. We do not ask whether a fact—the existence of a star or a stone, for instance—has a scientific basis. Science is classified knowledge,—knowledge of many facts grouped and arranged after their kind, so as to constitute a basis for induction, to afford data for rational conclusions, to reveal relations and principles which, viewed separately, these facts fail to disclose.

Religious beliefs and observances prevail all over the world, among civilized and uncivilized men. Time and labor are lavishly given to their support. In their defence, millions are ready to fight and to die. And thus it has been as far back as history and tradition reach. In one form or another, religion has persisted through all changes of human condition,—the migrations of races, the rise and decay of empires, and all those vast revolutions in the conceptions and habits of men which have formed a part of the process by which the present condition has been reached. It has, too, stirred to its depths every passion, giving intensity to the highest and lowest in human nature. Mr. Abbot has well said: "If there is one word above all others which articulates in a breath the supreme sublimity and the most melancholy abasement of human nature, which carries imagination up to the heights of a heroism so pure and lofty that common lungs gasp for coarser air, and then plunges her into dungeons of superstition so foul with blood and filth that the choke damp of the coal mine seems innocuous by comparison, it is assuredly the word 'religion.'" An element of human activity and a factor in the evolutionary process so prominent as religion cannot, save by very unphilosophical and superficial minds, be ignored or treated as of slight significance.

The science of religion is just as properly a science as the science of government. Each particular science is but a segment of the circle—a division of knowledge—made by ourselves for our convenience. All phenomena are related, and all the sciences are but portions of one science,—the science of the universe. Religious thought, emotion, and practice belong to the phenomena of human life, and must be included in the study of man. We must look to anthropology, and not to that pseudo-science called theology, for the solution of religious problems. Indeed, while theology has been loudly proclaiming its own priority in regard to God, his nature, his purpose, and his plans, as the basis of all that is true, and as the only standard by which all things are to be judged, it has been so busy with its own theories, that it has failed to see that the very things which it professes to teach are in fact, in the main, the result of the evolutionary process, and that the only standard by which they are to be judged is the scientific method.

er, anthropology has been exposing the weakness of theological assumptions, the puerility of its threats, the primitiveness of its method of thought, and showing that its "absolute truths" are but speculative fancies, which, instead of having a scientific value, begin where all science and correct reasoning end. Theology is no more entitled to be called a science than is astrology.

Let us now consider what is religion. By many, it is looked upon, as it was viewed by Miss Nesbit in *Dred*, "in the light of a ticket which, being purchased and snugly laid away in a pocket-book, is to be produced at the celestial gate, and thus secure admission into heaven." Theodore Parker thus refers to the popular religion: "A man is a Christian, if he goes to church, pays his pew-tax, bows to the parson, and is as good as other people." And Emerson says, "Fashionable religion visits a man diplomatically three or four times,—when he is born, when he is married, when he falls sick, and when he dies,—and for the rest never interferes with him." These definitions do not aim seriously to define religion, but what the writers would probably regard as perversions of it, or religion with its essential element left out.

Shelley defines religion as "man's perception of his relation to the principle of the universe." Coleridge says that it is the "union of the subjective and objective,"—the Me and the Not-me. Schelling says it is "the union of the finite and the infinite." Schleiermacher defines it as "immediate self-consciousness of the absolute dependence of all the finite upon the infinite."

In all religious systems, we find the recognition of a Power to which man sustains a relation of dependence, and a mental attitude corresponding with the conceptions prevailing; a feeling of dependence, accompanied by fear, wonder, reverence, adoration, and all those emotions arising from reflection upon the mysterious workings of nature and our relations thereto. That which is common to all religions, that which runs like a vertebral column through them all, that which is most fundamental, that which admits of neither denial nor doubt, is the recognition of mysterious power external to man and a sense of dependence upon it. Whether the power is one or many, whether it is good or evil, whether it is intelligent or unintelligent,—these are questions involved in theories respecting the universe and our relations to it; but deeper, more fundamental than these questions and the basis of them is the inextinguishable consciousness of a relation of dependence to the power manifested in the phenomenal world. Whatever doctrines or ceremony, whatever uttered word, whatever unexpressed emotion, stands for this common element, is religion in its essential nature.

The feeling of our relation to the universe precedes all conceptions in regard to it. The conceptions are built up out of the feelings before they can give rise to the more complex emotions. More fundamental, therefore, than any religious theories or conceptions is that deep feeling of dependence, more like that of the infant's early sense of dependence upon its mother than even those higher, those more complex emotions which result from the contemplation of nature. In the process of mental evolution there has been continuity, the higher conditions having been evolved from lower ones. The complex religious nature of the enlightened man—if evolution be true—must have grown out of conditions in which none of its highest characteristics were present. And this fact gives rise to the difficulty of deciding as to the universal existence of religion among men. Sir John Lubbock says, "If the mere sensation of fear and the recognition that there are probably other beings more powerful than man are sufficient alone to constitute a religion, then we must, I think, admit that religion is general to the human race." But, if this definition is adopted, Mr. Lubbock says, "we cannot longer regard religion as peculiar to man"; for he sees as much religion in "the feeling of a dog or a horse toward its master" as in some ceremonies which have been described as worship by travellers. If the highest races of men have come up through stages in which the lowest on earth now are,—many of them in a state of arrested development, of fixity,—who can doubt that our early ancestors were as destitute of all that is now commonly regarded as religion as are the Arafuras off the coast of New Guinea, or the tribe of Bechuanas, described by Moffat and Livingstone as destitute of religious beliefs and ceremonies? The fact that religion, even the highest, is rooted in the depths, and not simply upon the surface of consciousness, explains its permanence and persistence through all the mutations of human history, and the inability to restrain and direct it by moral considerations until ages of intellectual and ethical culture have strengthened the later and higher parts of our nature. Reflective thought through countless generations, exciting a multitude of emotions and adding vastly to the wealth of man's emotional nature, has added to the complexity of the religious sentiment, infused into it elements derived from intellectual and moral education, so that in the enlightened mind it is not merely recognition of mystery, a sense of dependence, a feeling of relationship, but a consciousness in which, with the deep primary religious feelings, is intermingled associated and interwoven much that seems to bear as little resemblance to its early beginnings as does the tree full grown, to the seedling bearing with fruit, born to the very soil from which it grew.

The progress, so common among some of the older school of free thinkers, to the expression "man's religious nature,"—an aversion that had its origin in opposition to the old theological conception of religion as a supernatural revelation or endowment,—disappears when the subject is viewed in the light of modern science. If man did not possess a religious nature, he would not have religious beliefs and feelings, he would not have religious exercises and practices, just as, if man had not a combative and destructive nature, there would be no war. Man, like the animals below him, acts according to his nature, and whether wisely or not depends upon whether his conduct accords with his higher or his lower nature.

Religion as a belief and the practice of devotional rites and ceremonies has been slowly acquired, with the development of reason and imagination, by man's contemplation of the power ever manifested to his senses, and which, invested with human qualities the greatest known or conceivable, has aroused fear, wonder, awe, admiration, gratitude and reverence. And the results of these thoughts and emotions repeated through countless generations have become established in the race as religious tendencies. We are now familiar with the definition, "Instinct is inherited habit." It is not in fact the habit that is inherited, but an aptitude, a predisposition to do as the parent did. There are islands having species of animals and birds which, tame when first discovered by man, have acquired an instinctive fear of him. This is shown by the young, they having inherited the results on the brain and nervous system and the corresponding mentality, through successive generations, of the fear excited by man's power over them and his cruelty to them. They have inherited no knowledge of man, but an instinct which, when he is seen, excites dread and impels them to flee. Thus, that which is learned, whether from personal teachers or by contact with nature, repeated through centuries, may produce states of mind which, by heredity, appear in the descendants in the form of predispositions. We all come into the world with organisms whose actions and reactions are largely determined by the form and quality of structure, including all those results of generations of experience which appear in us as aptitudes and intuitions.

Systems of religion are maintained, if it is true, largely by organized effort, including a vast amount of scheming and craft; but, everywhere, they have the advantages of the accumulated results of ages of religious belief and devotion, organized in the race, making it easy for men to feel and think in religious matters, as in others, as their ancestors thought and felt in older times.

Here, we have plainly a hint of the difficulty in opposing error and superstition not always sufficiently considered. He who assails the superstitions of his day encounters not only the living, but, in their stubborn opposition,—stubborn because of this fact,—the combined ignorance and bigotry, intolerance and perversity, of millions on millions who are dead, whose bodies are dust, but the effects of whose thoughts and deeds persist, with slowly diminishing influence, as the later and more enlightened ages neutralize by their teachings and influences the inheritances from earlier, from less civilized periods. Often, acquired beliefs and inherited tendencies are in conflict; and the results are inconsistency of conduct, discontent, instability, and various intellectual and moral anomalies. A good illustration of this is seen in the life of Carlyle, as recorded by Froude. A prominent religious paper, with the usual superficiality of such journals, quotes from Carlyle, "My life here these three years has been sore and stern, almost frightful," and ascribes the absence of joy in his whole life, by implication, if not directly, to his rejection of the religion of Jesus Christ. It fails to see that, among the causes that made this great life "sore and stern, almost frightful," most powerful was that Christian theology, the sad effect of which on Scotch character is described by Buckle, and the influence of which (chiefly by inheritance, but partly by education) affected profoundly the entire life of Carlyle. He outgrew belief in it as a system, but he could not outgrow the effects of generations of ancestral belief and the mood induced thereby. It is doubtless true that his life would have been more harmonious and happy, could he have remained in that belief. Much that was anomalous, incongruous and discordant in his disposition was due to an intellectual development involving the extinction of this faith, and the persistence of traits and tendencies which through many generations had been largely formed and fostered by it; and which in his strong nature, severed from their source of renewal and in conflict with his positive convictions, made him continually at war with himself as well as in antagonism to others. We have all outgrown, intellectually, beliefs the inherited results of which still powerfully affect us, especially when our emotional nature is strongly excited. Asked whether she believed in ghosts, Madame de Staël replied, "No; but I am afraid of them." And so it is with all men, who, having outgrown superstitions, so far as their intellect is concerned, are yet more or less subject to them in times of illness, depression, or danger, when reason is impaired and the old tendencies assert themselves, much to the mortification of their possessor, when the unimpaired light of the understanding is no longer dimmed by the revived ignorance and fear of the past. Many who reject the popular theology are so much under its influence and so little appreciative of the thought and methods of men of science that declamation, dogmatism, and indiscriminate denunciation

with them are more popular than the careful reasonings and judicial fairness of the great men whose names they have learned to speak. Saturated with the influence of theology, these minds do not become liberal in any true sense of the word by dissenting merely from one and assenting to another class of views.

In this period of transition, many, outgrowing one form of superstition or mysticism, are naturally attracted to others of essentially the same nature, presented to them under other names. There are multitudes, having renounced orthodox theology wholly or in part, who are now as naturally attracted to other professed solutions of the great problems of being as young ducks taken from their mother and their native pond are attracted to any other body of water that is within sight.

One has but to announce a new system, or claim to have discovered an esoteric meaning in some old one, or to make claim to extraordinary powers of looking into the future, or of getting into exceptionally intimate relation with the Infinite, in order to become an object of special interest to a large class in this "modern Athens." It is necessary, however, that the system taught or the claim made shall admit of further elucidation not proof, that it shall rest alone upon the authority of its expounder (?), science, philosophy, and intellectual effort being thus dispensed with, and the arcana of nature being mastered by a "short and easy method." The mind, thus kindly relieved of the disagreeable drudgery of collecting facts and of the strain of reflective thought, is free to expend its energies in other directions. Marvelousness usurping control, finds satisfaction in whatever is at once incapable of proof and incredible to reason. Almost any obscure expression, if it only have reference to the Infinite and is flavored with a little weak sentiment, may be accepted as a proposition expressing the very essence of true philosophy, different from other philosophy, it is believed, if, indeed, there is the faintest conception of any philosophy at all, because of its "esoteric" character—and, too, by many who have largely outgrown the old theological creeds as formal statements.

The religious emotions, which through countless generations have been fed and stimulated by religious faith, if deprived, through change of belief, of the forms to which they have been accustomed, are sure to find expression through other forms; and the less reflective and enlightened the individual, and the less his change has been a growth, the more his need of a form of faith, by whatever name it is called, essentially like that he has cast aside. Fortunate it may be regarded, if these transitions, when due less to the process that produces its results from within than to the direct agency of external forces, are accompanied by no irregular and abnormal manifestation of religious feeling, and lead not to the adoption, under alluring names, of ideas and methods which imply reaction rather than progress.

It is sufficient for my purpose here to indicate that the so-called religious instinct, from the existence of which so many unwarranted conclusions have been drawn, is not a primordial endowment, but an acquirement, and, instead of implying what is so extravagantly claimed by theologians, it implies simply the mind with its power of feeling and thought, capable of change and growth, and the transmission of the results of experiences in the form of predispositions, together with the external world with all its varied and mysterious phenomena, impressing us from birth to death and exciting to contemplative thought.

Religion with human development and culture becomes more or less suffused with the spirit and dominated by the principles of morality. Yet the religious nature may be strong and the moral nature weak, or the moral nature strong and an almost entire absence of religious emotion, as well as what is ordinarily regarded as religious belief. A knowledge of this fact led Bentham to say, "There is no pestilence in a state like zeal for religion independent of morality." Elsewhere, he broadly defines religion to be "the whole duty of man, comprehending in it justice, charity, and sobriety." Rev. James Martineau speaks of it as "the culminating meridian of morals"; and Matthew Arnold defines it in the well-known words, "morality touched by emotion." But these are definitions of religion as it is after it has become subordinated to the moral nature. And the same is true of the definition that "religion is the effort of man to perfect himself." Socrates could say that the true philosophy of religion is an infinite search or approximation; but this is hardly true of the savage, in whom fear and a sense of dependence and desire to escape danger, like any wild beast, are the predominant religious characteristics.

Religious belief and emotion may both be strong, while morality is in a rudimentary, degenerate, or distorted condition. The Thugs, a religious sect of murderers, are very devout, do what is enjoined by their priests, and observe strictly the ceremonial rules of their religion. No Thug ever offers an insult to the woman he is about to murder.

The most corrupt periods of history have been periods in which the religious feelings were the most active and religious observances the most intimately associated with public and private life. Writing of the Byzantine empire, Mr. Lecky says: "There has been no other enduring civilization so absolutely destitute of all the forms and elements of greatness, and none to which the epithet *mean* may be so emphatically ap-

plied. The Byzantine empire was pre-eminently the age of treachery. Its vices were the vices of men who ceased to be brave without learning to be virtuous. . . . Constantinople sank beneath the Crescent, its inhabitants wrangling about theological differences to the very moment of their fall." Speaking of the period that preceded the advent of Christianity, Mommson, in his History of Rome, says that "the more lax any woman was, the more piously she worshiped Isis."

Often, the most religious persons among us to-day—those who revel in the excitement of religious revivals—are habitually immoral, and even criminal, as in the cases of Guiteau and the James brothers. "Unusual piety is, in the popular eye," Lange observes, "either genuine saintship or a wicked cloak of all that is vile. For the psychological subtlety of the mixture of genuine religious emotions with coarse selfishness and vicious habits, the ordinary mind has no appreciation."

"If a man has been in Mecca as a pilgrim," says an Arabian proverb, "do not live in the same house with him; if he has been there twice, do not live in the same street with him; if he has been there three times, leave the country where he lives."

It is said, that during the revolt of Texas against Mexico, Col. David Crockett made a tour through the Southern States, appealing to the passions and prejudices of his audiences, to collect money and to enlist soldiers. In his speeches, he dwelt particularly upon the strong points that the Mexicans prohibited slavery and Protestantism, and once capped a high-piled climax by exclaiming: "The cursed yellow-skinned Mexicans want us to abandon our glorious religion, and go to work ourselves. God everlastingly damn them!"

How little real humanity and morality there is in much of that orthodox faith now happily declining, supposed to be most powerful in promoting charity and love, is illustrated by the following quotation from the *Widow Bedott Papers*, by Miss Miriam Berry:—

"Rev. Mr. Price: How does Mr. Shaw feel?"
"Mrs. Shaw: I regret to say that he does not feel his lost and ruined condition as sensibly as I could wish. Oh! Oh! If that man only had faith, had saving faith, if Serapheen [her daughter] was only a Christian, my happiness would be complete."

"Mr. Price: Y-e-s. I trust that you wrestle for them, without ceasing, at the Throne of Grace."

"Mrs. Shaw: I do, Mr. Price. I do so."

"Mr. Price: And do you feel that, in case the Lord should see fit to disregard your petitions, and consign them to everlasting misery, you could acquiesce in his decrees, and rejoice in their destruction?"

"Mrs. Shaw: I feel that I could without a murmur."

"Mr. Price: Y-e-s. I am very happy, Sister Shaw, to find you in such a desirable state of mind."

It is evident that the Free Religious Association has done well in using the expression "ethics and religion" in its constitution as amended for religion does not necessarily imply ethics.

Schleiermacher said: "Religion belongs neither to the domain of science nor morals, is essentially neither knowledge nor conduct, but emotion only, specific in its nature and inherent in the immediate consciousness of each individual man. Hence comes the vast variety of religious conceptions and of religious systems observed in the world,—variety, not only thus to be accounted for, but apprehended as a necessity of human nature."

From the statement that religion belongs not to the domain of science, I must dissent, since it is included in human thought and feeling, and can be studied by observing its varied expressions in the individual and in the race. But the following comment on the passage by Dr. Willis, Spinoza's biographer, is to the point:—

This view of Schleiermacher was an immense advance on all previously entertained ideas of the nature and true worth of the religious idea, and has not yet been generally appreciated in all its significance. When we recognize it, however, we readily understand how religious emotion may be associated with crime and immorality as well as with the highest moral excellence; how a Jacques Clement and Balthasar Gerard may confess themselves to the priest, and take the sacrament of the body and blood of the Saviour by way of strengthening them in their purpose to commit the crimes that have made their memories infamous; how punctilious attention to Bible reading and devout observance among criminals of less terrible stamp do not necessarily imply hypocrisy and cunning, as so commonly assumed, when these unhappy constituted beings are found again engaged in their objectionable courses. The piety—the religion—displayed is perfectly truthful manifestation of the emotional element in the nature of man which seeks and finds satisfaction in acts implying intercourse with Deity, but neither seeks nor finds satisfaction in acts of honesty and virtuous life in the world. We have here an explanation of how it happens that our penitentiaries are filled with the worst sort of criminals, whose lives, prior to the detection of their crimes, were characterized by eminent piety and a strict regard for religious observances. That religion, *per se*, has no restraining influence upon the conduct of men is a truth confirmed and attested by our daily and hourly experience, and needs no elaborate argument to substantiate it.

When this statement is fully comprehended (Continued on Next Page.)

The Rev. Heber Newton, on the Labor Problem.

The Rev. Heber Newton, rector of All Souls' Church, West Forty-eighth street, Sunday, May 20th, preached the third of his series of sermons upon "The Present Aspect of the Labor Problem" to a very large congregation.

For the first time in the history of our country anarchy is being preached among us as a gospel. A savant like Elisee Reclus and an aristocrat like Prince Krapotkin are preaching this gospel with the fervor of enthusiasts.

Back of embittered workmen, back of their monstrous camp following stands the great rabble of the criminal population of our cities. Let the arm of law be paralyzed for a few days, let travel be stopped and communication be cut off while mobs are in our streets, and who can venture to predict the scenes that may ensue?

The essential fault of capital seems to me to be its failure to perceive that we are amid an economic and social revolution. It is indispensable to a republic that the mass of the people should be economically free and thus be loyal to the social order.

The essential fault of labor to-day seems to me to be its failure to recognize that this evolution of the higher economic and social order is to be brought about, not through cataclysms, but through a gradual, orderly, peaceful, natural development out of the present system.

The chief responsibility of the present state of things lies neither with capital, nor yet with labor. No one can carefully study the situation without recognizing that the trouble lies far below the surface on which men usually dwell. Plainly, certain constant factors are working to produce this uniform result in different lands under different political, social and economic conditions.

"LET US HAVE PEACE." I propose next Sunday to indicate some of the directions in which we can help forward the solution of the riddle given to our age. There is one factor in the problem which we can set at work at once—feeling. To this I appeal to-day in the name of civilization's fairest flower—the greatest and most beneficent of earth's republics. Beautiful day, on which memory weaves fresh garlands for the tombs of the nation's saviors, and patriotism sings the glories of their heroic deeds!

For many years they have heard the cry, tariff for revenue and protection; tariff for rail-road fares and freights; tariff for rates per cent for bond-holders, bankers and capitalists, for dividends on all manner of incorporated and privileged bodies; tariff for large fees for lawyers and doctors; for huge salaries for church and State office holders; in truth, a tariff for the protection, prosperity, and class exclusiveness of every thing and every body, except the honest, hard worked millions of toilers of our towns, villages and cities.

LABOR AND ITS EVOLUTION.

To the Editor of the Religio-Philosophical Journal:

Many of the non-producing class are now suspiciously watching and instinctively antagonizing the present great labor movement now going on throughout our country. There are, however, some among them, especially in the church and among the Spiritualists, who see and know that it is an immense spiritual wave or divine impulsion and demonstration in favor of "the rights of the many against the exactions of the few."

"The great labor question—the question of this age—at least one of them, is upon us and imperiously demands a wise solution. The question is: Shall the laborer rise according to his intuitions? Nature's decree to a higher civilization than this present one—God helping him; or sink to the condition of a slave, for wealth to own and lash around the world? I know that he will rise and be free, but exactly how, when and where I cannot just now see. To fight this rise is to slap the inevitable in the face and say, 'Old fool, away!' You know the run and trend of history and I shall not repeat it. The laborer hears the whispering of the Infinite—feels a kind of inspiration and to those who feel he lends his ear, and prays and acts in accordance to those inspirations. I am glad that you feel as I do on this and other questions—... Your idea of cooperative power—the oligarch system of doing every thing by corporations, which is damnable—is correct and well said. We must some how and at some time crush this power, or it will crush us. We may tax it to death possibly. At least we can "Scotch it"—stop its onward move. Yes, daylight is breaking on the average laborer, if not on all. They have found out the power of organization and how to use it. This is a glorious step—is it not? I hope your ideal of the laborer in the future will become and remain true forever, till the instinct of the soul will want to go up higher."

What is this "rise," and what of "the whisperings of the Infinite"? Let us see. The "rise" meant by Bro. Herndon is that of noble manhood and true womanhood,—to the attainment of which, every one ought to struggle and aspire. In the attainment of this, "the whisperings of the Infinite," not only impel us to avoid degradation and to resist injustice, but to seek marriage and home,—the endearing relations of father and mother, as well as those of a social and fraternal nature.

What are the prospects and opportunities of a realization of all this to the mass of workers in our great industrial hive? They are so dismal and forlorn that even youthful hope stands appalled in sullen despair. It is conceded that the life of the mariner and the professional soldier is fatal to the purposes of home, marriage and parentage. Most of our industrial pursuits—agriculture excepted—are now carried on under corporate and machine methods, as unfeeling, despotic and degrading as that of the Ocean, or of the battle field. All of these methods are as devoid of kindness, sympathy and fraternal feeling as a book on political economy.

The tolling millions of men and women are beginning to feel and realize that they are the victims of an intricate and unjust system—a vast legal net-work, cunningly framed to confer special privileges upon the few at the sacrifice of the vast majority.

The complete and wide spread organizations of the workers which have been going on during the past decade, to one of which I belong, are certain indications that a vigorous, honest and patriotic attempt will be made in righting wrongs and restoring health to the body politic. These men and women, hearing the whisperings of the Infinite, are a God-believing and law-abiding people, and therefore they purpose to attain their ends and maintain human rights and liberties not by the bullet and by revolution but by reason, the ballot, and evolution.

They well understand that our Ship of State is finally plastered all over with corporate and office-holding barnacles, the parent one being the off-spring of the fertile and aristocracy-loving brain of Alexander Hamilton; that this barnacle has produced and fostered a brood of oligarchs as dangerous and undemocratic as the slaveocracy of the South thirty years ago. These working millions well know that for one hundred years this class system has been entrenching itself behind bulwarks of legislation of a complexity and magnitude which are appalling and often incomprehensible to our lawyers and judges. Fully realizing that they have had no hand in the formation of the oppressive system, but that it is the outcome of the customs and jurisprudence of many centuries as well as of the legislation, the invention and discoveries of this, they do not strike for any sudden or violent remedy. They, however, have heard "the whisperings of the Infinite" that "the voice of the people is the voice of God" and they have determined that in the near future united and organized workers shall rule the human hive, as does the insect worker in the home of the honey-bee.

For many years they have heard the cry, tariff for revenue and protection; tariff for rail-road fares and freights; tariff for rates per cent for bond-holders, bankers and capitalists, for dividends on all manner of incorporated and privileged bodies; tariff for large fees for lawyers and doctors; for huge salaries for church and State office holders; in truth, a tariff for the protection, prosperity, and class exclusiveness of every thing and every body, except the honest, hard worked millions of toilers of our towns, villages and cities.

They have seen these tariff-protected classes ransacking Asia and Europe from the east coast of China to the Spanish peninsula, for laborers to bring into our country, to compete with the five million unskilled workmen and workwomen thrown into the labor market by our late war. All these matters are being discussed; and, and many others that are germane thereto in the local assemblies of the Knights of Labor, of those of the grangers and labor unions. It is from these that comes the agonizing wail that startles oligarchs and capitalists and makes them tremble for the safety of their system. The modern Hercules will see long rise in his strength and cleanse and purify the Augean Stables; or in true workman language, tariffs for special privileges and protection of the few "must go" with the Mongolians. May 20th, 1896. C. O. POOL.

Miss Clifton's Story of Imprisonment in a Low Resort.

Warned Nightly by an Apparition.

Early on Saturday morning a young woman knocked at the door of William E. Neary's little store, 285 Jay street, Brooklyn, and asked if Mr. Neary was in. She was dressed in a loose, shabby black gown, and wore a dilapidated straw hat. The only covering on her feet consisted of two linen handkerchiefs that at one time had been white. Her face, once very handsome, was pale and worn, and the lack of color was the more marked because of the raven blackness of her hair. Her expression was intelligent. He was surprised to see a young woman at his door at an early hour, and answered her question by asking her what he could do for her.

"You are Mr. Neary? Thank God!" exclaimed the young woman. "I have come all the way from New York to find you, and have been waiting many weary months for this opportunity."

As the young woman looked faint and tired, Mr. Neary requested her to step inside and have some breakfast before she told her story. After the meal she told him the following story with many tears: "I am the daughter of a farmer in northern New York. My parents are respectable, and I therefore do not like to state the exact place of my home. My name is Matilda Clifton and I am 22 years old. I left my home in the latter part of last October to come to New York. I had read and heard so much about city life that I was tempted to leave home, although I had everything that an honest girl could ask for. I thought, of course, that I would quickly obtain some light employment, and would then have a pleasant time. When I reached New York I wandered down the Bowery until I reached Roosevelt street. I saw a young woman go into the Vermont House at 4 Roosevelt street, and being tired and in search of shelter, I followed her in. A man inside, who was very polite asked me what I wanted. I told him I had come down from the country in search of work. He immediately became very attentive, and told me that he owned the hotel and was in need of a smart waiter girl. He asked me a few questions and then agreed to hire me. That was on November 1st. At first I was treated very politely. I had next to nothing to do. In the evening there was always a concert, and though the bright red dresses of the women and their slangy talk frightened me, yet I supposed that that was simply the city way of doing things. By the second night I was undeceived. From that time on it grew worse and worse. I went to the man who had hired me and asked him to pay me my salary, so that I could leave. He only laughed at me. I started up stairs to get my dress and go anyhow, but I could not find the clothes that I had had when I first went to the place. I had only the scant, bright scarlet dress that all the women wore in the concert saloon.

"It was cut so low in the neck and was so short in the skirt that even if the color had not been so bright I could not have gone on the street in it. Besides, they kept a watch on me. There was really no chance for escape. I had to learn to dance in tight, and I was kept up until four and five o'clock every morning, dancing and entertaining customers. The men gave me money, but I had to pay it all over to the owner, whose name was Blohm, and I was still continually in his debt for the hire of the clothes I wore and my board. I cannot say how miserable I was. I had to drink whisky to keep myself from sinking altogether. This thing continued until eight weeks ago, when something happened which made me decide to leave the place at all hazards. I had been dancing until five o'clock, and had finally crawled into bed with another woman. There were two beds in the room, and generally late in the morning the beds were occupied by four of us women. I was about dozing off when I heard a voice calling, 'Matilda.' I started up, and only a short distance from me stood the figure of my grandfather, who is dead and buried. I was so frightened that I could hardly breathe.

"Matilda," I heard him say, 'the life you are leading will bring you straight to hell. Take my advice and leave it at once.'

"Then he disappeared. I asked the other girls whether they had not seen him, and they laughed at me, and said I had the 'snakes.' Every morning after that, as soon as I went to bed, my grandfather appeared and warned me in the same way. I could get no sleep at all, and from a plump and hearty girl, I became worn to what you see now.

"The other women in the place were hopeless of getting away and gave in to their lot, but I was half crazy to get away. I finally enlisted the sympathies of one of the women, and she promised to try and get me a dress which I could wear on the street. She was two weeks in getting it, but last Friday she procured this old dress from a friend. She could not get any shoes, and as I did not dare wear the bright slippers of the concert room in the street I wrapped these handkerchiefs around my feet. At four o'clock on Saturday morning, after I was through in the concert room, I slipped unnoticed out of the back door. I changed my dress and then climbed over two fences until I finally got into the street. Then I ran as fast as I could, but being tired out with dancing and having no shoes, I did not get along very fast. The woman who had given me my dress had told me that if I could get to Brooklyn and see Mr. Neary I would be all right. I had gone only a short distance when I found that I was followed by several men from the house. Fortunately I met a policeman, who pointed out the men to me, and asked me why they were following me. I told him my story and he took me to the end of his beat and told me how to get to Brooklyn. He also gave me five cents, for I did not have a cent to pay for my fare across the bridge. The men following me turned back when they saw me talking to the policeman. I found my way over the bridge and to Bishop Loughlin's on Jay street. A priest there told me where to find you. And now I beg of you put me somewhere where I will be safe and where I can repent of my wickedness."

The earnest, straightforward manner of the young woman, her tears and her self-reproaches made a favorable impression upon Mr. Neary, and after asking her some questions he became convinced that she was telling him the truth. He took her to the Butler Street Police Court and informed Justice Massey of her story. The Justice questioned her and learned that she was a Catholic. He then committed her to the House of the Good Shepherd in East New York. Mr. Neary took her there, and when she had entered the place she burst into tears and expressed her thankfulness at having reached a place of safety at last. She said that although her commitment was for six months only, she would join the Sisters of St. Magdalene and spend the remainder of her life in the institution.

Mr. Neary said last night that in all his experience he had never met so sad a case.—New York Sun.

PLAIN LETTERS ON MESMERISM.

BY A PRACTICAL MESMERIST.

Many sensitive persons will tell you, when making passes, that they can distinctly see a luminous aura passing from the fingers of the operator; and, further, if you find a person asleep; and, better still, a child who cannot be suspected of collusion, make passes from the head down the whole body and off at the feet for ten or fifteen minutes; then point your fingers at the elbow, ankle, knee, or any part of the body, and you will soon observe muscular twitches in the part pointed at, not withstanding the many thicknesses of bedclothes that may intervene. This fact, with many others equally striking that will crop up during your experiments, tend I think, to prove to your own satisfaction what I am most anxious you should have no doubt upon. Never mind the doctors; leave them to mystify, while you seek to simplify. Let them theorize while you apply the simple remedies nature has provided to your hand, whether external or internal, always remember that the simpler the means employed the more natural, and consequently the more effective.

Let your efforts ever tend to the establishment of an equilibrium of Nature's forces, whatever the means employed, that they may abound in the system; and when the nerve-centers are free from congestion, the heart will beat light, quick, and full, sending the warm rich blood to every part of the body; then there is no longer weariness, pain or ache. The wonderful mechanism of man works with smoothness, regularity and ease. A perfect equilibrium of the vital forces will render the fortunate possessor proof against outward causes of diseases, and he may pass through all ordinary epidemics with impunity. Exertion under these conditions is a pleasure, and life enjoyable; but disease means want of this vitality or nerve-aura, either throughout the whole system or locally, and consequently a want of vitality in such parts of the nerve-centers as superintend or supply force to the part affected. Should there be congestion in that part of the spine that governs and regulates the heart, the consequence must be weakened action of that organ. Should the nerve-power be deficient in any part of the spinal column, then every organ or blood vessel governed thereby becomes relaxed, the circulation is impeded, and without increased vital power to remove the obstructions, such parts will remain congested, become the seat of pain, and the cause of distress to other parts. Pain, nature's cry for relief, follows, and, if not promptly responded to, slowly but surely becomes chronic congestion of those nerve-centers and local parts, which nature, unaided, is unable to throw off.

The vital powers being then too weak to overcome those congested accumulations and obstructions, does it not clearly follow that although the name of disease is legion, according to the locality and predisposing causes, the chief remedies are only those that will assist nature to perform her functions naturally, by natural means? Those remedies abound within us and around us on every side, and are at the service of ever healthy and intelligent man and woman, and with but little seeking will easily be found and understood, and if applied with heart-felt sympathy will soon unfold phenomena that will not only convince the most skeptical of those powers but will wonderfully reduce the sufferings of humanity, and will prove the truth of my former assertion, that their source is the fountain of life, and that also it has the approval of those invisible intelligences who are ever watching for opportunities to minister to our wants, by assisting us in applying this atmosphere of heaven to our falling energies.

This interference on the part of intelligences outside ourselves is no new thing, but has been inseparably allied with this power from all time, notwithstanding the jeers, vulgar abuse, scientific arguments, and the pool-poohs of obstructionists, and inconsistent Christians, whose dogmas and creeds are their only conception of God's laws. This fact is not only believed but thoroughly realized by thousands whom those blind egotists condemn unheard, either as enthusiasts or men who know but little; but, however little they do know they know thoroughly well, they grasp the reality much more surely than those who are led by faith or rather by the teachings of fallible, interested men, who place their hopes of eternal life upon beliefs which run dead against each other, and wholly ignore the teachings of nature, science and common sense; who are so blinded by prejudices, that they condemn all who differ from them, even one another to eternal torments.

Dining, a short time ago, with a certain vicar of the English Church, I was led to relate some of my experiences rather freely and thoroughly; realizing the truth of what I related, I gave them without reserve. After listening for some time, that learned spiritual luminary remarked: "Well, Mr. Younger, my first impressions of you in the early part of our conversation was that you were a man of some intelligence, but I have come to the conclusion, since the relation of those experiences, that you are just ripe for a lunatic asylum." Of course I had my reply, but those jeers may tend to dishearten those who are not thoroughly sure of the truth, efficacy and many virtues vested in this science; and if not sustained by a thorough realization of their glorious invisible surroundings and the responsibility of this gift this power entails upon us, their ardor may soon be damped or altogether extinguished. Hence the necessity of becoming thoroughly grounded in the truth of this science, also its close affinity with the Spirit-world.

It has been frequently asserted, even by intelligent and to all appearances impartial observers, that the so-called cures effected by this science are not permanent, and many cases are recorded in proof, that diseases relieved, after a time have returned; but I make bold to assert that such cases fall because the local parts were treated only, without paying the requisite attention to the seat of the disease in the brain or spine. You may soon remove a disease from any part of the body, but if you leave that part of the spine congested that governs the diseased part, it will be like pinching the tops of the weeds in your garden, while you leave the roots to send out a stronger growth. In deep-seated chronic cases it may often be necessary to closely examine the spine for those white unhealthy patches and when found treat them in the same manner. For example, if the liver, lungs, arms, or any of the upper parts of the body are diseased, white, dent-like patches will be found somewhere in the upper part of the spine; if the legs or lower members are affected, then the lower part of the spine will present a similar appearance, and these patches must be removed

at all cost to effect a permanent cure. Attention to the local parts is of much less consequence than the setting up of a healthy action in the nerve-centres, and an abundant supply of force to the diseased parts. The removal of these diseased parts may be effected in several ways: viz., by rubbing the spine with an oil that I have found invaluable, not only for the spine, but for chronic rheumatism, enlarged joints, &c. To every ounce of good neatfoot oil, add one grain of chemical-pure phosphorus dissolved in a water bath; or take of southernwood, wormwood, and thyme, cut small, equal parts. Put them in an earthen jar, and cover them with good neatfoot oil. Let it stand on a warm hob, but not allowed to boil, for three days and nights. Press all the oil from the herbs, and put another charge of herbs into the jar, putting back the oil. This do three or sometimes four times, thoroughly pressing the oil from the herbs after every operation; and keep for use well magnetized. Another lotion of equal value is made by substituting vinegar for oil.

In order to charge the nerve-centres it will often be found sufficient to make passes from the top of the head down the back, and off at the hips, sometimes passing off at the shoulders down the arms. No hard and fast line can be drawn here; but as the operator becomes sensitive by practice, and other necessary modes of development, he will at once feel and be guided by a power that the outside world knows nothing of; the more he gives himself up to this influence the greater his success. He will feel when he touches the sitting spot, and he often will be compelled to let his hand remain until the vital aura has done its work by permeating the part affected. Patients will often tell you they feel the magnetism flowing down their natural channels to the place diseased, when the hand is simply laid on the spine; coursing along the nerves at an unusual rate, removing all obstructions from its path. Pay every attention to the sensitive patients' feelings and directions, as they are often influenced by higher and good intelligences; but if you have reason to doubt their surroundings after testing them thoroughly, don't scruple to reason with them, and, if necessary, sternly drive them out. This you have to do on many occasions. This you can do by a determined effort of will, accompanied by active passes in their direction; but great discrimination is necessary, and much charity and forbearance should be shown to those unhappy beings, ever having in our minds, that although Paul wrote, "Try the spirits if they be of God," yet a greater teacher than he says, "Judge not lest ye be judged." Clairvoyants have often seen them write under this ordeal, undergoing the most frightful contortions. A case recently came under my treatment, and may serve to illustrate this, but it is of such importance, that to secure the necessary space, the statement of it must be deferred till next week.—D. YOUNGER, in Medium and Daybreak.

Overhauling Christian Beliefs.

One of the many significant "signs of the times," in the religious world—all pointing to great changes towards greater freedom of individual thought and opinion—is shown in the "Church Congress," in session this year at Cleveland. The main topic for discussion was the question of "The Necessity for a Re-statement of Christian Beliefs."

The statement of the question itself, is a confession of the error and instability of the existing "body of doctrine," in what are called the orthodox churches. The truth is that the old Calvinistic theology, with its dark and horrible dogmas, is a libel on God and an outrage on humanity. It has been propped up and nursed with jealous care, but is visibly tumbling—going by the board—in the wider light of the present day. The leaders in the Church Congress only express what nearly all reflecting people see and say, when they declare, unreservedly as they do, that the time pressingly demands a general overhauling of what are called orthodox doctrines, and their readjustment in better conformity to the dictates of common sense, and the evolutions of science and modern progress.

The Rev. Dr. Daniel Curry, of New York, the well known leading Methodist editor and preacher, squarely declares that he calls "the historical creeds"—the Old Testament Declarations—"are all materialistic"—grossly materialistic, if not barbaric. "In forms, language and manifest conceptions respecting the future life." These conceptions of God and of human duty and destiny, may have been all that could be expected in such an age, of the people that were more directly concerned or addressed; but as Dr. Curry frankly says: "the once popular notions respecting the resurrection of the dead, and the character of the life everlasting, which those creeds manifestly teach, have ceased to command the assent of the great body of intelligent believers." The grossly materialistic character of the "resurrection" doctrine, as taught in the churches and at funerals, is not, it seems, accepted by Dr. Curry, or by the great body of intelligent believers. St. Paul was right in seeing that there is a spiritual body; and the Bible, rightly understood, is filled with the evidences of the same great reality. Dr. Curry declares that the notions about the "second advent," and the expected reign of Christ on earth, in the former human form, are grossly materialistic and unfounded in truth. "The ablest Christian scholars," he says, "agree that our eschatology needs to be restored"—to the grandly simple actual teachings of Christ; but these have seemingly become so inextricably mixed with errors, interpolated, for church purposes, in old days, that he feels disheartened at the job. "Who," he despairingly exclaims, "shall undertake the work? And what shall be the form and contents of the reconstructed faith of the church?"

A solution of this problem may be nearer than the Rev. Dr. thinks. The work of progressive change moves rapidly in these days, and it is ever the unexpected which happens.

Dr. Parker of the Hartford South church, followed Dr. Curry, taking a similar view. He feels that orthodox teachers are to-day compelled to preach, like Paul, with "fetter on the wrist"—and he protests against it. It is every true leader's privilege, as well as duty, to break such fetters.—Hartford, Ct., Daily News.

Edmunds' Anti-Polygamy bill has been placed on the House calendar.

Hersford's Acid Phosphate, FOR WOMEN AND CHILDREN.

Dr. Jos. Holt, New Orleans, La., says: "I have frequently found it of excellent service in cases of debility, loss of appetite, and in convalescence from exhaustive illness, and particularly of service in treatment of women and children."

Woman and the Household.

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

ADVICE.

"I must do as you do?"—Your way, I own. Is a very good way; and still, There are sometimes two straight roads to a town— One over, one under the hill.

You are treading the safe and well-worn way That the prudent choose each time, And you think me reckless and rash to-day Because I prefer to climb.

Your path is the right one, and so is mine, We are not like peas in a pod, Compelled to lie in a certain line Or else be scattered abroad.

'Twas a dull old world, methinks, my friend, If we all went just one way, Yet our paths will meet no doubt at the end Though they lead apart to-day.

You like the shade and I like the sun; You like an even pace; I like to mix with the throng and run, And then rest after the race.

I like danger and storm and strife; You like a peaceful time; I like the passion and surge of life; You like its gentle rhyme.

You like butter-cups, dewy sweet, And crocuses, framed in snow; I like the roses, born of the heat, And the red carnations' glow.

I must live my life, not yours, my friend, For so it was written down, We must follow our given paths to the end, But I trust we shall meet in town.—Ellis Wheeler.

Mrs. McAdow of Billings, Montana Territory, was lately appointed one of the judges of election.

Des Moines, the capital of Iowa, has found Mrs. L. M. Wilson to be better fitted for city superintending than any other of its 30,000 inhabitants. She has a salary of \$1,800 per annum.

The Tribune of April 3rd, gave a long notice of the annual dinner of the alumni of Michigan University, of the preceding day. The account began with these words: "More than fifty of the alumni of the University of Michigan at the annual dinner of the New York Association at the Union Square Hotel last night."

A novel but none the less pleasant feature was the presence of the alumnae ladies, who had drunk of the education Pterian spring at Ann Arbor, adding the graces of feminine accomplishments and acquirements to the brilliancy of the occasion."

Miss Alice M. Freeman, President of Wellesley College, was one of three college presidents present. She made a speech both wise and witty. The others were, Miss Townsend, Prof. Emma C. Barnes, Wellesley College; Mrs. Mary S. Barnes, Professor Kate E. Cowen, Wellesley College; Professor Lucy M. Hall, Dr. Emma M. Mooers, Dr. Eliza M. Mosher, Miss M. A. Williams, and Mrs. Tweedy. This is a new and pleasant departure from the usual alumni dinner.

At the fiftieth commencement exercises of the London University, last month, there were thirty young women graduates out of the class of two hundred. "The sweet girl graduates in their golden hair," and academical gowns were greatly applauded by the immense audience in the University Theatre, Burlington House. Among them, Miss Mary Adamson obtained a first prize over the male students, and Miss Rebecca Wisport, a first matriculation prize, also.

There lately passed from this life, in the City of New York, Miss Charlotte Deming, at the age of ninety-five. She was a charming artist and retained her faculties and eyesight till the last. Her pictures of flowers and her miniatures on porcelain were excellent; until after she had passed the age of eighty-five there was no falling off of her artistic power, which only failed at a slight stroke of paralysis. She was sick but an hour at the last, and passed away as naturally as a ripe leaf in autumn falls from the tree.

The Boston Herald describes a Woman's Exchange in Atlanta, Ga., which presents some excellent features for imitation. There are five rooms, comprising parlor, lunch-room, toilet room and rooms for the display and sale of articles of woman's handwork, both artistic and useful. Everything is managed in a business-like way. The lunches are of excellent quality and low price, and the rooms are generally resorted to by ladies in their intervals of shopping, or for a brief season of sociability with lady friends whom they may chance to meet. The rooms devoted to women's work bring together the women who want certain articles and the women who can make such articles.

The club of the future will comprise both men and women. Here is one in old Virginia: "Norfolk, Virginia, has a new social and literary club, called the "Northern Club." It was established about three months ago by a joint stock company composed of both Northern and Southern men. They have two handsomely furnished rooms in the Academy of Music, one a large long room fitted up with a good library and a good supply of the best magazines and newspapers of the day. The ladies' room adjoining furnishes a comfortable and retired place for ladies wishing to read and amuse themselves with games; chess, backgammon, dominoes, and all such games are provided for their pleasure. Yearly members are admitted, and an entertainment is given to the members of the club every two weeks. The principal object of the club, however, is the entertainment of strangers coming to the city. Such visitors are extended the free use of the rooms and all privileges enjoyed by members. The features which commend this club so strongly, is that it is as much of a woman's club as it is a man's. Men are not invited to leave their families to spend evenings, but can take their wives and daughters and enjoy social intercourse amid refined and elevating influences in company with them. "This is decidedly a step in the right direction."

The woman's "School of Design," in Philadelphia, was founded in 1846, by Mrs. Peters, who taught to young women the rudiments of industrial art in her own basement. A few years after several ladies assisted her to organize the society which now gives instruction to three hundred members. Their instruction includes drawing, painting, modeling, lithography, wood-engraving and weaving.

WOMEN'S CLUBS.

The New York club, Sorosis, has for President Mrs. M. Louise Thomas, the widow of Rev. Abel Thomas, a once noted Universalist minister. She is a woman of great dignity and worth, eminent in many philanthropic movements, and one of whom we may well be proud. Mrs. Thomas has often been described as successful in many ways. Her farm near Philadelphia was managed by her with consummate ability, and the "gilt-edged" butter and cream from her Jersey cows has long

been noted in the City of Brotherly Love. Successful as an apiarist, Mrs. Thomas, last year, disposed of three thousand pounds of honey. Better than all this is the fact that she has raised to maturity eighteen poor children of all nationalities, beside her own two sons, and sent them out into the world well equipped for self-support. Under her presidency, Sorosis may well aspire to useful work.

The Scottish American Journal has this ADVICE TO YOUNG WOMEN.

A lady of intelligence and observation has remarked: "I wish I could impress upon the minds of the girls that the chief end of woman is not to marry young." If girls could only be brought to believe that their chances for a happy marriage were better after twenty-five than before, there would be much less misery in the world than there now is. To be sure, they might not have so many opportunities to marry as before, but as they do not need to marry but one at a time, it is necessary that that one should be satisfactory. As a girl grows older, if she thinks at all, she certainly becomes more capable of judging what would make her happy than when younger. How many girls of twenty would think of marrying the man they would gladly have married at sixteen? At thirty, a woman who is somewhat independent, and not anxious, over-anxious, to marry, is much harder to please and more careful in her choice than at twenty. There is good reason for this. Her mind has improved with her years and she now looks beyond mere appearances in judging men. She is apt to ask if this man who is so very polite in company is really kind-hearted. Do his polite actions spring from a happy, genial nature, or is his attractive demeanor put on for the occasion, and laid off at home as he lays off his coat? A very young girl takes it for granted that men are always as she sees them in society—polite, friendly, and on their good behavior. If she marries early the man who happens to please her fancy, she learns to her sorrow that in nine cases out of ten a man in society and a man at home are widely different beings. Five years, at that period of life, produce a great change in opinions and feelings. We frequently come to detest at twenty-five what we admired at sixteen.

The Faithists. The Faithists of Shalam are experiencing the throes of an internal revolution. New Yorkers will remember that the religion of the Faithists originated in this city a few years ago with a dentist of thirty-fourth street, Dr. Newbrough. This man had been seeing visions and dreaming dreams of various degrees of intangibility for many years. His communion with the other world at last became so perfect that he was able to write down a new revelation from Heaven which should supersede all previous revelations. This revelation was to be called the Oahape, and the fortunate people who accepted its teachings were to be known as Faithists. Dr. Newbrough then concluded to go out of the dentistry business and adopt the calling of a religious leader, or in the somewhat mysterious language of Oahape "c-chief." At first it was determined to start a Faithist Kingdom in New Jersey but after a while it was decided to go to New Mexico. "Jehovih," the Faithist name for God, was here to be glorified, and Shalam, the new revelation, was to be taught in the mountains and strengthen its stakes in the land of the Montezumas.

Shalam was a radical cure, but is charged, even in this holy undertaking there was worldly guile. The converts were told that they must deed all their possessions to Jehovih; and the 1,500 acres which the colony settled upon was said to be recorded in the name of the same august personage. After a time, however, it came out that a wealthy gentleman had adopted the calling of a religious leader, or in the somewhat mysterious language of Oahape "c-chief." At first it was determined to start a Faithist Kingdom in New Jersey but after a while it was decided to go to New Mexico. "Jehovih," the Faithist name for God, was here to be glorified, and Shalam, the new revelation, was to be taught in the mountains and strengthen its stakes in the land of the Montezumas.

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The Faithists.

The Faithists of Shalam are experiencing the throes of an internal revolution. New Yorkers will remember that the religion of the Faithists originated in this city a few years ago with a dentist of thirty-fourth street, Dr. Newbrough. This man had been seeing visions and dreaming dreams of various degrees of intangibility for many years. His communion with the other world at last became so perfect that he was able to write down a new revelation from Heaven which should supersede all previous revelations. This revelation was to be called the Oahape, and the fortunate people who accepted its teachings were to be known as Faithists. Dr. Newbrough then concluded to go out of the dentistry business and adopt the calling of a religious leader, or in the somewhat mysterious language of Oahape "c-chief." At first it was determined to start a Faithist Kingdom in New Jersey but after a while it was decided to go to New Mexico. "Jehovih," the Faithist name for God, was here to be glorified, and Shalam, the new revelation, was to be taught in the mountains and strengthen its stakes in the land of the Montezumas.

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

CHICAGO, ILL., Saturday, June 19, 1886.

A St. Louis Preacher on Spiritualism.

We judge that the convention of Spiritualists at Louisville did one good, doubtless more. It stirred up the watchmen on the towers of Zion. One of these, posted high amidst that wicked city of St. Louis, has preached a sermon. Rev. Calvin S. Blackwell, of the Central Christian Church, spoke Sunday evening, April 5th, to a large audience, and the *Republican* gives a column report of his discourse. Modern Spiritualism, he calls a reaction from modern materialism and human credulism. His opening glance at Emerson, Parker and Margaret Fuller shows but a superficial knowledge of these great teachers of transcendentalism, which he holds as opening the way for Spiritualism. He says:

So when at the door of Mr. Fox, at Hydeville, N. Y., March, 1848, a great racket was raised every night and Mr. Fox asked "are you a spirit?" and two knaves answered in the affirmative; and when he asked "are you an injured spirit?" and two more raps answered "yes." It prepared the way for a young lady in the same house the next night to feel the impression of a man's hand on her brow—it was naturally in order to discover that years before a peddler had been murdered for his money in that very house and that his spirit had returned to collect either his money or his bones. "Spirits of the dead are communicating with the living by knockings," flew everywhere, and many minds in a state of spiritual unrest, hailed the news as a consummation long and devoutly wished. The cornfields were not more quickened by the brands fastened by Samson to the towers than was the whole country set ablaze by this Fox tale from Northern New York. Tables tipped, chairs walked, brooms flew in the air, doors opened; indeed, all the dead seemed to have returned to earth to go into the furniture business. All grades of mind and culture became affected with the "new religion."

Here we see the same hasty inaccuracy as to facts, possibly in part the fault of an imperfect report. Soon we come to a jumble of statements purporting to be from "some of the best men in spiritualistic circles twenty years ago," from whom he gives their criticisms of errors, but not their commendations of great truths. Among others he quotes that brilliant but notoriously unreliable man, Dr. B. P. Randolph, as "of long and honorable standing among Spiritualists." Some of his other witnesses are of the same sort, and the extracts are garbled and unfair. Of our own position he says:

Let us hear them on the great question of right and wrong. *Religio-Philosophical Journal*: "To us (Spiritualists) there is no evil. Good and evil are convertible terms. Do we answer the true end of our earthly life by obedience to all the impulses of our earthly being? Most certainly we do."

Possibly some correspondent might have written these words, and the liberty of discussion might have given them place in our columns years ago; we shall not look over old files to see. But to give the idea or impression that the *JOURNAL* has ever advocated, or upheld such mental and moral confusion, is a base falsehood without even the merit of bold frankness.

The growth of the movement he admits: Yet in face of all this, Spiritualism makes its million converts every year. Thus the prophecy of the apostle is surely fulfilled: "In latter times many shall depart from the faith, giving heed to seducing spirits and doctrines of devils." 1 Tim. iv., 1. *****

Many thousands of the most refined and lovable people on earth draw their spiritual life from it. True, there are of those who hold to the highest forms of spirituality in the Bible and Christian teachings.

He sees the power of its coming and is getting in shape to welcome it, as follows:

During the past twenty years Spiritualism has entered the Southern States and taken deep root. Not because it found that people, as it did the people of New England forty years ago, practical infidels, for the people of the South are Bible-loving and Christ-believing people. But the Southern people have always been practical Spiritualists without knowing it. They have had an abiding faith in ghosts—disembodied spirits returning to earth. Upon this deeply rooted base of "ghostism" in the South, Spiritualism has been grafted since the war. But the Southern mind does not break with the church and social institutions, as does his iconoclastic brother of the North. Thousands of the best members of the churches of the South are devout believers in Spiritism. This fact alone has been a blessing to Spiritualism, because it furnishes a conservative balance to the system. During the past ten years, the Southern wing of this madley army has been doing a good work, much of the fanaticism which has characterized the platform and press of Spiritualists has disappeared. The movement is now a quiet, unobtrusive one, and is not a rash to the front with crude

notions, and misrepresent the better elements of the body. In my own church (Churches) it will take fifty years to exterminate the false impressions made by men who did not understand themselves forty years ago, and who caught only the "last dregs" of the Bible for the whole host of all the Bible, and nothing but the Bible. Hence I take Spiritualism in the concrete, as embodied in the lives and characters of the best men and women whom I know to be devout believers in it; and doing this, I say there must be something in the thing not spoken and acted in the words and lives of these would-be teachers of Spiritualism who push themselves to the front to ridicule Deity, spit upon Christ, and scorn the deities of society in the name of Spiritualism. When this new wine throws off its untrue and impure, and settles down into new bottles, there will be much to thank God for. But it must remember there was never one on earth, but the Christ, who could cast out the evil spirits. Even His disciples tried it and failed. "This kind goeth not out, save after much fasting and prayer. Oh ye of little faith!" If Spiritualism is saved from its worst enemies, those in its own ranks, it must not deny the Christ of God, who was but the incarnation of the Holy Spirit in human form—the medium to communicate between the lowliest creature and the loftiest creator.

Strong criticisms, if fair, we covet rather than shun, but the grave fault of this preacher is that he has ignored the noble aspects of Spiritualism,—its reverence, its aspiration, its faith in great truths, its sacred joy when the Gates Ajar give gleams of the life above,—and has put to the front the wildest crudities and moral absurdities of some of its foolish advocates. Let us turn about and judge the church and clergy in like way, and a miserable lot they will be!

Rev. B. and his like will reckon poorly if they expect to make Spiritualism a help and ally of the miraculous Christ and the vicarious atonement, for "the man Christ Jesus, shall increase as these decrease."

"The Small Phenomena of Spiritualism."

Under this heading the *Springfield Republican* has a just and sensible word, and frankly criticises one of the most reckless and audacious of its opponents. M. D. Conway has done good work in certain ways; he is a brilliant writer, sometimes more dazzling than reliable, a man of unwearied industry and of strong and distorting prejudices. He preached in London for some years to two congregations five miles apart in that great city, giving to each the same sermon or lecture on the same day. For a time he was Unitarian, then Free Religious, with a strong bearing toward agnosticism. His creed of doubt or disbelief would be long, his statement of spiritual truth that he believes or feels that he knows, would be short. That style of men are infected often by a stilted pride of science, falsely so-called, and affect to look down on Spiritualism with quiet pity or spiteful contempt—the latter being Conway's mood. So he goes on preparing material of impudent misstatement (one we believe assailing the character of Alfred R. Wallace) which will help to make him and his like ridiculous in the near future. The *Republican* says:

One ought to be fair, even to a belief he despises, and M. D. Conway should not say that investigators of spiritual phenomena "never try whether writing can be produced inside two slates securely hinged and locked together, with only a bit of pencil between them." That has been done repeatedly with slate-writing mediums. An unbelieving person has produced his own slates, not merely hinged, but actually screwed together, has placed them on a table in his own house, at some distance from the medium, has set holding both the medium's hands beneath his own, and heard, as it seemed, the writing going on beneath the slates; has taken away the slates unopened and removed the screws in the absence of the medium to find words characteristic of one whom he knew to be dead. He did not believe that the spirit of the departed wrote the message, he had no belief as to the nature of the fact, but that it was a fact; he did not doubt. We do not allude to any special case in this, but to many cases. And so where Conway says they never try table-moving when paper is pasted around the table from top to floor. But tables have been moved when previously fastened by strips of webbing nailed to both table and floor; the movement sometimes tearing out the webbing, sometimes extracting the nails. It is wanting due to deny the mere fact of what is called Spiritism, or to explain them all as mere jugglery. We have seen some of these jugglers' "exposures," and, except in a few things like the Davenport cabinet feats, they were lame, quite inadequate to the requirements. And nobody has ever yet shown how the simple "rap" is produced.

Only last week, while on the way home from Boston, we witnessed table movements in a private house at Detroit which would have dumfounded even such a hypercritical skeptic as Conway. In this instance an extra heavy dining table around which were seated ten men and women, with hands resting lightly thereon, was lifted from the floor repeatedly and rapidly in response to unspoken questions. The replies in every instance were correct. The action of this table in expressing joy, sorrow, tenderness and diffidence was surprising; and this peculiarity has been witnessed and carefully noted by men superior to Conway in critical powers of observation and scientific attainments. We do not know that the spirits purporting to manifest through this table were present; but that there was no trickery on the part of the gentlemen and ladies present, is certain.

Conway in his old age seems to have returned from his extended wanderings in a cynical and somewhat worn out mental condition. Never sound nor sweet, he has worked out his mine, and the output hereafter will scarcely command attention.

The Church Congress at Cleveland.

The last week in May this large body of clerical and lay delegates from different churches, including, we believe, a few of the liberal denominations as well as those held as evangelical, met at Cleveland to discuss leading religious topics. The congress has no legislative power, but is simply a meeting of men of various sects to look at vital matters in the light of our day—to discuss, and compare views. On the 26th of May, Rev. Dr. Curry, Methodist, spoke on "The present necessity for a re-statement of Christian beliefs"—that is on the revision of creeds which they see are not fit for the life and light of our time. Others followed his address, and at night an audience of 3,500 people listened to a discourse by Rev. Dr. Wayland Hoyt of Philadel-

phia, on "The workman's distrust of the church: its causes and remedies," and John Jarrett of Pittsburgh, and Henry George followed in keen criticism of the churches in their relation to labor.

This taking up of practical and pressing questions, and the freedom of discussion given are good and wise. We extract from Dr. Curry as follows:

It is manifest that the present age is a time of changes in the forms of Christian thought and of modifications of doctrinal conceptions. The formulas of doctrine which have come down to us from the past, although so precious to those by whom they were once cherished, no longer satisfactorily express the theological conceptions of the best minds of Christendom. Although it has become fashionable to certain circles to speak lightly of theology and to prefer the sentimental and the practical in religion to the speculative and intellectual, it is still certain that Christianity as manifested in its human subjects must be, first of all, a system of truths to be accepted respecting God's purposes toward men, and his methods for working out his designs in and among them.

Teachings of Prominent Ministers on Last Sunday.

At Central Music Hall Prof. Swing said that his own congregation was interested in the present conflict going on in the Unitarian Church, precipitated by the too liberal anti-creed party in that church, a brief sketch of the development of which he drew, saying that their ideas had grown until a Unitarian clergyman of their school would deem it a sort of intellectual servitude to mention Christ or maintain a firm belief in a future life. They had come to think that Unitarianism needed to be nothing more than an ethical organization—its demands being "freedom, fellowship and character." In the West the more liberal ideas prevailed, and they seemed to think that it was enough to cultivate the kingdom of man instead of the kingdom of God.

Dr. Lorimer spoke as follows to graduating class of the University of Chicago: "We have become worshippers of the sentimental and sweetness and sweet things. We are today without moral vertebrae. We care more for liberty than for anything else. We should teach our youth that liberty is all right in its way, but it is nothing without justice. That school is a failure that does not grind in the principles of justice above love of liberty or anything else. We have gone so far that we have lost the conceptions of our fathers."

Rev. Thomas E. Parry preached at the Jefferson Park Presbyterian Church. He was intensely orthodox, and didn't manifest any of the progressive spirit of this age. He said: "At the battle of Antietam Gen. McClellan had an opportunity of achieving a decisive victory. He waited for a still better opportunity, and Gen. Lee, taking advantage of the delay, withdrew his army from the field under cover of the night. That moment was the downfall of McClellan. If we lost our opportunities in this world we lost a life of joy eternal in the next."

Last Sunday was children's day at the Western Avenue Methodist Episcopal church. In the morning Rev. W. H. Burns delivered a discourse, beautiful in some respects to the children, his subject being "The Child Grew." His text was Luke ii., 40. In the choir Mrs. Burns had thirty children who sang in the chorus. At the conclusion of the morning services the pastor baptized five children. A little water is still a very important item in connection with the exercises of the Methodist Episcopal church.

The exercises at the Sinai Jewish temple in connection with the confirmation of a class of twelve boys and eight young misses attracted great attention. Rabbi Hersch said: "The instructions of old, while telling with which foot to get out of bed and what to eat, was much better than some of the types of religion of the present day, which attempted to explain the attributes of God and spoke of him as a spirit omnipotent and left the student less wise than when he came. Judaism stood for righteousness, and therefore what the children had to learn was what righteousness consisted of. The children of orthodox Christianity were the ones who were swayed to-day by the empty-headed ingersollisms. They were taught the world was only six thousand years old, that man had fallen, and that Christ had come to save man, and then they went to high school to learn the world was millions of years old, that man had not fallen, but was continually advancing, and so, with these glaring inconsistencies staring them in the face, they fell away from the Bible and from religious teachings."

The Transmission of Vital Force.

The following case, reported in the daily papers, illustrates the healing powers of vital force or magnetism, when transmitted from a circle of friends to one who is sick. It appears that at Tolono, Ill., Miss Jessie Crawford rejoices in what appears to be a "miraculous" deliverance from death. She is twenty-two years old, and the daughter of the Rev. and Mrs. David Crawford, who are among the wealthiest residents of Champaign County. Two years ago Miss Crawford graduated from the Methodist Episcopal College at Fort Wayne, Ind., and returned home sick. Her illness assumed a dangerous character, but failed to conquer her splendid constitution, and for two long and weary years she fought off the grim monster. There appeared to be absolutely no hope for her recovery. So emaciated did she become that she resembled more a skeleton than a live person. Every week of the two years it looked as if she could not survive the next. Wealth provided every comfort and luxury; loving friends rendered every service in their power. But careful nursing and the most eminent medical skill failed to rally the patient or to inspire any

hope of recovery. In this extremity the white-haired father decided to put to a severe and practical test the faith which in his younger days he had proclaimed from the pulpit, and which since had been his comfort and consolation. He called in the good Christian people of the neighborhood and told them that if ever prayers were needed they were then. They prayed—the father, and the mother, and the friends, forming what might be called a "healing circle." Prayers more earnest than those which ascended from the Crawford dwelling were seldom uttered from human souls. In the midst of their supplications Miss Jessie arose from the bed, which for two years she had not left alone, and stated that she was well. The fever which had consumed her body and almost blotted out her very life was gone. The awful pains which so long had refused to give her rest no longer racked the wasted frame. The disease was utterly banished in an instant.

To say this wonderful cure has excited a very widespread interest expresses it but mildly. The prominence of the family, their undoubted intelligence, and the high position which they occupy in church and society, together with the entire hopelessness of any relief from human agencies, make the case appear all the more wonderful. Miss Crawford appeared with the family at church last Sunday morning, a mere shadow of her former self, but she declares that she is well and believes that her cure is permanent.

No Shadows—Why?

Whenever a Boston reader propounds a question, the *JOURNAL* feels under special obligations to answer it promptly, frankly, and correctly if possible. Not that the *JOURNAL* loves Boston people more than others. No, indeed! the *JOURNAL*'s humanitarian interest is cosmopolitan and universal, and evinces itself most strikingly where and when most needed. Hence, though ready for the press, it stops to answer an anxious inquirer who writes from the Hub.

It seems that among the large lot of spiritualistic flummery on exhibition in that town for the past forty years—more or less—is one especially active specimen in the person of an eye-glassed, gaseous manikin known as John Shadows or Shallows, or something that sounds kind of thin and hollow. Let the weather be what it may, manikin Shallows is said never to have allowed a day to pass in all these long years without calling on his friend Colby at the *Banner* office. Emaculated wit and attenuated humor have been unceasingly poured out by the manikin for his lonely bachelor friend. It is rumored that under these continuous shadows of intellectual cloudiness, Bro. Colby has so mellowed down at times as to write love sonnets. Alas, for brotherly love! In an evil hour the shadow of a sandy-haired adventurer fell athwart the manikin's eyeglasses. Widow (grace?) Fairchild having successfully beaten her way from the Pacific to the Hub, opened out a first-class materialization shop. The two dear little love-tokens left behind by the departed Fairchild were drilled—so the story goes—to personate spirits. Shallows was given free tickets and flattering smiles. Result: Shallows, though but a manikin, has gullet enough to swallow the "spirits," boys and all. He strives to convince the *Banner* folks that they, too, can swallow the show, but for once he fails. His failure produces a coolness, as it were, between himself and Bro. Colby. Whereupon Shallows issues a printed circular and floods the Spiritualist public with it. Among other humorous (?) sentences in this document occurs this: "My 'shadow' has not been allowed to fall on the *Banner of Light* for some months but that is not my fault." The *JOURNAL*'s correspondent sends a copy of the circular with the above sentence marked, and asks, "Why?" The *JOURNAL* don't care to say more and refers its correspondent to its esteemed contemporary for full particulars.

The Modern Devil.

In a recent sermon in a fashionable New York Methodist church Rev. Dr. Milburn, the blind chaplain of the house, created quite a sensation by the description which he gave of the devil. He said the old pictures of a personage with hoofs and tail and horns and pitchfork was simply the wild medieval picture of a barbarous imagination. "Such a devil does not exist to-day," said the Doctor, "and he could do no harm if he did. The devil of to-day is a polished, traveled, gentlemanly individual. He has been in London, and Paris, and New York, and Washington, and San Francisco. He knows all about the grand sights, and is well posted on the gossip and news of the day. He moves in the best society and is much admired here. He dresses in faultless style. His cold, gray eye looks steadily at you and fascinates you, perhaps. He has thin, delicate lips and fine nostrils that are easily curved in scorn. One great feature of the modern devil is that he never becomes enthusiastic over anything. You may show him the most beautiful sunset or natural views, the most rare and valuable painting or piece of statuary, and with his cold, gray eye he will look steadily at it and make some disparaging remark. You can not point out a man or a woman that he will not disparage. He is a cynic, a Mephistopheles. He enters your drawing-rooms and your churches. He causes trouble and dissension everywhere. He disparages the brethren." The Doctor says that this is exactly the same devil that existed in the days of Job. That individual had traveled up and down the earth, and had been to and fro in it. He was very distrustful of humane nature. He was certain that no one ever had any but

selfish motives, and that the most damage against good was now being done by those who imitate the devil in modern society. He said: "We detect the stolidity and lack of confidence manifested in the savage, and yet many people in the highest walks of life and the most cultivated circles imitate these characteristics."

GENERAL ITEMS.

Mr. and Mrs. J. C. Bundy reached home on Saturday last.

The city of Buenos Ayres is said to have nine spiritual societies.

The *Theosophist* for May is received and we can fill orders, price 50 cents a copy.

Miss Carrie E. Downer, of Baldwinville, N. Y., lectured at Pratt's Hollow, N. Y., on Sunday, May 30th. She will speak at Peterboro, N. Y., on Sunday, June 29th.

Mrs. Abby N. Burnham spoke May 9th and 10th in Cincinnati, O.; May 18th in Covington, Ky.; May 23rd in Cincinnati, O., and June 6th and 12th in Worcester, Mass. Address her for engagements at 1243 Washington street, Boston.

W. J. Tillotson writes: "Miss Carrie E. Downer lectured at Pratt's Hollow, N. Y., on Sunday, May 30th. She will speak at Peterboro, N. Y., on Sunday, June 20th. Spiritualists desiring a lecturer, will find Miss Downer an acceptable speaker."

The Rev. Dr. R. Morris has just read an essay to the London Philological Society on the etymology of the word God. He thinks that it means "thunderer," and is derived from the Sanskrit *gu*, which means "to sound," and is allied to *gora*, which means "terrible."

The *Boston Journal* relates cases of birds being killed by harshness of speech, and cites the case of a woman who wished to make a bobolink stop singing, finally scolded it, and took up a scarf and shook it at the bird. In a few moments the bird fluttered and fell dead.

J. Frank Baxter lectured on Sunday, the 13th inst., in Winslow Hall, East Bridge-water, Mass. He is under engagement for Wachusett, Cassadaga, Niantic, Neshaminy, Lake Pleasant and Queen City Park Camp-meetings, but will not be at Onset, Harwich, or any of the Maine Camps.

Dr. Dean Clarke spoke at the famous Dunmore Rock, near Lynn, June 6th, at 2 P. M., and in the evening at the memorial services in Salem, Mass. He intends to go to Tyson, Vt., to celebrate the twentieth anniversary of his public work, which began at Unionville, Vt., June 19th, 1866.

J. J. Morse has a Sunday or two vacant for September camp-meetings, and is prepared to close engagements for the few disengaged months of next season, his last one East, as in June, 1887, he leaves for California, having been compelled to decline doing so this year, owing to prior engagements. Address him care of the *Banner of Light*.

Mr. Eglinton, the English medium, is in St. Petersburg, Russia. Speaking of his materializations, the *Rebus* says: "On one occasion Mr. Eglinton came out of the cabinet, and directly after him and between the curtains there appeared the figure 'Abdullah,' who took the medium by the hand and led him back into the cabinet; thus Mr. Eglinton and the figure were seen simultaneously."

The *Golden Gate* says: "At the close of her lecture at the Temple, on Sunday evening, Mrs. E. L. Watson spoke of the rich treat the Spiritualists had in store for them in the camp-meeting, now inaugurated in Oakland. She said that under the management of Hon. Amos Adams, chairman of the meetings, Spiritualists had the assurance that all would be conducted with reference solely to the highest good of the cause."

Few people will accept the remarkable views on opium smoking expressed by Mr. J. G. Scott, the traveller, in his book on Tonquin. He asserts that opium used moderately is at least no more harmful than tobacco or alcohol, and that the opium pipe is a positive blessing after a hard day's march, or in countries where fever fumes rise thick out of the marshes and jungle. He says that it is only when a man puts himself to sleep with a half dozen or more pipes that it becomes a curse. The opium habit is very prevalent among the French soldiers in Indo-China.

Parson Gray, who is at the head of a congregation of colored folks in Denver, has been preaching sermons that reflected severely on the morals of some of his people. James Hawkins thought the coat fitted him, and not only put it on but talked back savagely to the pastor. Then Parson Gray got a pistol and put it in his pocket, and the next time he and Hawkins met there were more high words, and the pistol went off and Hawkins was hurt. And now the pastor is on trial, charged with assault against this black sheep.

Dr. W. G. Eggleston, associate editor of the *Journal of the American Medical Association*, wrote to the State Board of Health some days ago calling attention to the mental scientists, and asking if they could not be prosecuted for infringement on the medical laws requiring of all practicing physicians a license to practice from the State Board. To this Dr. J. H. Rauch, the Secretary of the board, has replied that he did not believe the mind-healers could be successfully prosecuted, as they claim to use no medicine, but stated that bills contracted by their patients were not collectable.

The *Olive Branch* well says: "Meeting beyond the river must, in order to satisfy the human heart, correspond with the meeting of friends on this side. Though different members of the same family pass to spirit-

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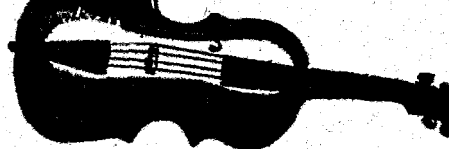
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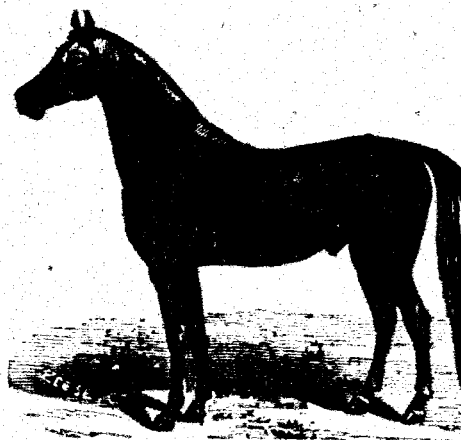


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He sang His own Death Song. To the Editor of the Religio-Philosophical Journal: Dr. W. A. Barry, passed to spirit life, May 24th, at Jonestown, Pa. He served as surgeon in the late war, and was with Gen. Sheridan in his famous ride to the front. A delegation of twelve physicians and insurance men accompanied the remains to Reading, Pa., where the interment took place May 27th. The only service was the reading of the following poem, which Dr. Barry composed two weeks before his death, and by his request it was read at the grave:

When o'er my cold and lifeless clay The parting words of love are said, And friends and kindred meet to pay Their last fond tribute to the dead, Let no stern priest, with solemn drone, A funeral liturgy intone, Whose creed is foreign to my own.

Let not a word be whispered there In pity for my unbeliever, Or sorrow that I could not share The view that gave their souls relief. My faith to me is no less dear— No less convincing and sincere Than theirs, so rigid and austere.

Let no stale words of church-born song Float out upon the silent air, To prove my implication wrong The soul of him then lying there, Why should such words be gibbered sang? O'er one whose life was so true, Such empty phrases never rung?

But, rather, let the faithful few Whose hearts are knit so close to mine, That they will time the dearer grow, Assemble at the day's decline, And while the golden sunbeams fall In floods of light upon my pall, Let them in softened tones recall,

Some tender memory of the dead— Some virtuous act some words of power, Which I, perchance, had done and said, By loved ones treasured to that hour; Recount the deeds which I admired, The motive which my soul inspired, The hope by which my heart was fired, Jonestown, Pa.

Heartless Women. To the Editor of the Religio-Philosophical Journal: I learn something from the New York Tribune with reference to the heartless slaughter of our feathered songsters. The Audubon Society for the Protection of Birds deserves generous encouragement. The slaughter of these creatures, which has been going on so extensively of late, must soon be checked or there will be no birds left. Some of the figures given in regard to this wholesale destruction are startling. One Broadway firm, New York City, buys from 500,000 to 1,000,000 small American birds every year, obtaining them from every State in the Union. Gulls, terns, orioles, crows, blackbirds, bobolinks, snipe, larks, sparrows, etc., are greatly in demand because they are cheap. Another house has 5,000 sparrows in stock, and 40,000 pairs of German magpies made up a recent consignment. A million bobolinks are said to have been killed in one month near Philadelphia, and one millinery house had 200,000 bird skins on hand at one time. The killing of birds in order to earn a few cents or dollars has become a common practice on Long Island and elsewhere. What the result of this will be is not hard to foresee. In a few years our fields and forests will be stripped of feathered songsters, and one of the chief charms of rural life will disappear.

Organization to prevent such a disaster cannot take place too soon. The Audubon Society's pledge to refrain from the use of any wild bird's plumage as an article of dress ornament ought especially to appeal to the ladies of New York and other cities. They have it in the power of the Audubon Society to secure the enactment of laws in all the States against the barbarous practice of making beautiful and harmless birds pay tribute with their lives to the demands of fashion.

Is it not exceedingly strange that women, usually tender hearted, should exhibit so little feeling with reference to the wholesale slaughter of the songsters of the air? A. AMES.

Spiritualism at New Haven, Ct. To the Editor of the Religio-Philosophical Journal: In an article in the JOURNAL of April 18th, 1885, I stated that many of the Yale professors, I had been informed, were secretly interested in the phenomena of Spiritualism. The articles in the Daily News tend to confirm the statement. Spiritualism is at present attracting unusual attention here, investigations being conducted almost exclusively in the presence of private mediums who are too fearful of social or clerical ostracism to openly admit the possession of strange and wonderful gifts; and, again, owing to the ridiculous superstition that Spiritualism, as at present understood, lacks the element of popularity accorded the Church.

It was not surprising, therefore, was in New Haven a paper with sufficient stamina to so openly comment favorably on the phenomena, but the trend of the secular press is to-day more favorable, to it, and I think the gloomiest days of Spiritualism are over. The Daily News is edited by Rev. Bacon, whose tendencies are towards a Christian Spiritualism. Yours truly, GEO. F. A. LINDGE.

Years Teach More Than Books. Among other valuable lessons imparted by this teacher is the fact that a very young child, Dr. Pierce's "Golden Medical Discovery" has been the principle of liver correctives and blood purifiers, being the household physician of the poor man, and the able consulting physician to the rich patient, and praised by all for its magnificent service and efficacy in all diseases of a chronic nature, as malarial poisoning, ailments of the respiratory and digestive systems, liver diseases and all cases where the use of an alternative remedy is indicated.

An honest parent in New London wrote this note to his little son's teacher: "Please excuse B. this P. M., as I would like to take him to the circus. Since older persons like myself, like to go, although the most of us won't acknowledge it, I can't blame him for wanting to go."

Most complexion powders have a vulgar glare, but Pizzoni's is a true beautifier, whose effects are lasting.

A year ago one of a pair of canaries owned by a young woman of Waynesboro, Ga., died, and its mate, an excellent singer, refused to whistle a note. It maintained an unbroken silence for full twelve months, and then the other day began singing, and now is a really remarkable songster.

A Total Eclipse of all other medicines by Dr. B. V. Pierce's "Golden Medical Discovery" is approaching. Unrivaled in bilious disorders, impure blood, and consumption, which is scrofulous disease of the lungs.

A youthful disciple of Blackstone in Spink County, Dakota, was appointed County Attorney on condition that he attend Sunday-school regularly for six months.

"You are very kind, sir," but I prefer N. K. Brown's Euc. Jamaica Ginger. I know what it does."

An artillery at Fontainebleau, France, boasted that having been killed, he had no more attractions for him and that he would astonish them all by an electrical way of supplying anxiety of mind. Possessing the rays of the sun, he took a charge of dynamite, loaded the cannon, put his head at the mouth of the gun, securing the firing by means of strings. On hearing the report his comrades had only to pick up twenty-three fragments.

Missie Palmer has still \$5,000 on offer in the Michigan lottery, and she needs no more of it. A member lately took a charge of dynamite, loaded the cannon, put his head at the mouth of the gun, securing the firing by means of strings. On hearing the report his comrades had only to pick up twenty-three fragments.

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ed, it will be seen that what is needed is not a revival of religion, but a moral movement...

One of the gentlemen who spoke from this desk last year, on the question, "Is a Scientific Basis for Religion Possible?" said: "An institution has a scientific basis when the thought, the emotions, the rites or customs, and the actions involved in it are found to accord with the scientifically ascertained nature of things..."

All institutions accord with the nature of things; but the question should be: Is that for which an institution stands true or false? Is it founded on enlightened reason or in mere superstition? Is its specific purpose praise-worthy? Does it aid or hamper human progress?...

The recognition of a mysterious Power, upon which man depends and of which he is but one of many products, being the real essence of religion, Humanity can never be substituted for that which always has been the object of the religious sentiment.

As, in the evolutionary process, religion is divested of its concreteness, its object is not changed, but the ethical element is necessarily brought into great prominence in conception and life; for with this growth, involving the religious change indicated, there must be intellectual and moral growth, however imperfectly realized in individuals whose transitions are necessarily marked by anomalies in belief, and conduct.

The Cassadaga Picnic.

Cassadaga Lake is really a triune sisterhood. Three lakelike blend into one by narrow channels where you can take your fill of water-lilies as your boat glides along, hardly an oar's length from either shore; and it seems to me—if I may venture to record a first impression—as if 'blending into one' every feature of the camp as well as the lakes.

In savage life it is the woods which shape the man, but in this era it is man who shapes the woods. It is the old wigwam life, and these Cassadaga masters—we call them trustees by courtesy, have so blended man and woman into this official life, that beauty and use have married, and gone to house-keeping here, with the zeal and eloquence of the pilgrim in his New England home.

Cassadaga to have had naught but pleasant Sundays for the whole of its seven years of infant life. Fancy old Probabilities at Washington qualifying his report of an approaching storm by adding, "except at Cassadaga, which always has pleasant Sundays in camping time."

I am writing in the camp, sitting at my open window, and listening to nature as she whispers "goodnight" to the setting sun; and the two days of glorious picnic life are also passing away from the present out into the past where pleasant memories are stored for use in rainy weather. I have met many a whole-souled Spiritualist here, and grasped his hand as an old friend, though we had never met before.

These have been two memorable days to me. Large audiences of experienced Spiritualists, mean an inspiration that should call out the best thought of any speaker. It is not for me to speak of the result from the standpoint of the platform, since I have been the talker; but lectures upon mediumship and the law of vibrations—scientific Spiritualism—and the development of true manhood, have been listened to with an eager attention that means future thought upon those subjects in the quiet hours of the old home.

CHARLES DAWBARN.

STURGIS ANNUAL MEETING.

To the Editor of the Religio-Philosophical Journal:

The three days' meeting at Sturgis, Michigan, advertised for the 4th, 5th, and 6th, June, (Friday, Saturday and Sunday), was quite a pleasant reunion of old friends and an occasion of much enjoyment to Spiritualists, Free-Religionists and Free Thinkers in general.

The president of the chartered society of Sturgis, Hon. J. G. Wait, presided, and Thos. Harding served as a sort of factotum, note-taker, reporter, secretary, usher and "door-keeper in the house of the Lord"—all in one! The supply of speakers was ample.—Mr. Giles B. Stebbins, A. B. French, Mrs. Woodruff, Wm. Kenyon, and Dr. Spinney. The readers of the JOURNAL of course understand that these annual gatherings are held to commemorate the building and dedication of the Free Church of Sturgis, which was the first building ever erected by Spiritualists for meeting purposes; and that event occurred 27 years ago, when they were "boycotted" out of their claim on the Baptist building next door.

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Friday.—On the first day of the session, the time is occupied by an exchange of views by the parties present, and comparatively short addresses by the speakers who have come early and are ready to proceed; but few persons come in from abroad on Friday, and the meeting partakes more of the character of a family or social gathering than that of a general convention.

Saturday.—We settled down to business. A conference introduced the forenoon session, after which Mrs. Woodruff lectured; her subject was "Health." She said, "We see health every where and only health," which statement she proceeded to explain by intimating that it was real. She said, "We don't possess any thing which we do not know how to use; wealth is not possessed in a true sense unless the possessor knows how to employ it. Religion is sustained by inspiration. The babe without a mother's loving care would pine and die; so with religion. I do not encourage my child to adopt a profession for which he is not fitted; better he should dig in the earth if that suits him. Put things in their right places and you can find them again." The forenoon session closed with the song: "There's a land that is fairer than day." It was exquisitely rendered by Miss Free and Mr. Spaulding.

Afternoon.—When the conference was opened, the chair called on Mr. Harding, who said that this world in all its departments had changed so much since his boyhood that he could scarcely recognize it as the same. He referred to farming and manufacturing processes, to travel, etc. Even the cattle are not of the breed which existed when we were young; then they possessed an abundance of bones, but they had very little meat to cover them; the hogs had long snouts and legs like racehorses. Even men and women are changed, but nothing has undergone so great a change as religion. The sermons of our early days were sulphurous; they were principally made up of chains and brimstone. I was so terrified by them that I hated to pass a graveyard even in broad daylight; now we may attend a respectable church every week, and in an entire year we will not hear such words as devil, hell, damnation, perhaps, twice. What has brought this change? Independent thought! To whom shall we attribute the advance? To the spirits above us, who are directing the movement called "Spiritualism." He concluded by suggesting that we all become better acquainted with each other, adding, "If we knew each other better, Mr. Chairman, we should love each other more." He was followed by Dr.

Grimes who spoke on the subject of the Christian and Jewish Scriptures: "They contain much of great value if comprehended, but those who profess to accept them and exemplify their teachings, do not understand them; they are too superficial in their interpretations of them."

After conference Mr. Kenyon lectured inspirationally; his subject was, "The Way of Life." He referred to the forces of nature; action and reaction, seeing and hearing, etc., are simply imperfect manifestations of perceptions. In the universe of God there is no noise. A. J. Davis uttered a great truth when he said, "A child is the receptacle of infinite possibilities." Love is the creative element of being—love is God. Referring to the tribulations of time he quoted the Roman Catholic prayer, "Oh blessed virgin Mary, give me purgatory here on earth, that I may not be in purgatory hereafter." (The way of life for Spiritualists) he said, "is to practice what they know."

Evening Session.—There being an abundance of professional talent the conference was dispensed with and the chair called on Mr. French. The subject of his lecture was, "The Future of this World." He said: "We are interested in this world, yet look at things as we may, we live in the future. What will be the condition of our world and its inhabitants 100 or 1,000 years to come. The earth is constantly changing. The great trees of California, says a celebrated scientist, will be the last of their race. Climate, soil, and animals are changing; so is man. This is no longer a "Yankee nation." The future man will be perfected through the inheritance of the best qualities of all. He will develop a new government and a new religion. We import the bone and muscle from Europe, that is what is needed now for the rough work to be done. We don't import the aristocracy; we don't want them! Men are dependent upon physical conditions. We are the creatures of environment. We have given the ballot to black men and withheld it from white women. We are passing through a social revolution. No people can be more thoroughly the slaves of monopoly than we are; we have social rings, legal rings, political rings, banking rings, manufacturing rings and theological rings; and if they are not broken they will ring the life out of our national liberties. We are on the eve of general co-operation; the result of which will be that labor will be artistic, every workman will be an artisan and take pride in the work of his hands. Education in our day is not what it ought to be; it neglects the higher branches; it does not refine the soul nor give that practical knowledge which would enable men and women to carve out for themselves material independence; our education stuffs every child from the same dish, without regard to his appetite." Mr. French spoke of the religion of the coming man, and said that the religion of to-morrow will not be in creeds but in deeds. This session closed with a song by the entire choir, in which some of the congregation joined.

Sunday Forenoon.—Mr. Giles B. Stebbins was first on the boards, but your reporter having been unavoidably absent, no doubt lost a treat, but has been informed that in the course of his remarks he took occasion to commend the Spiritualist publications, asked the people to extend a liberal and general support to the weekly papers, and in particular many of the contributions to the RELIGIO-PHILOSOPHICAL JOURNAL, and showed that a weekly visit from one or two of the Spiritualist papers would keep the family posted in regard to the advance which the world was making in our day and generation. No intelligent Spiritualist is doing himself and family justice, who does not regularly peruse a good and reliable Spiritualist paper.

Mr. French followed Mr. Stebbins. His subject was, "Theology." Your contributor got in while Mr. F. was closing, wherein he eloquently and feelingly remarked that the older people who occupied the front seat, some of whom were nearly 90 years old, viewed "death" very differently now from what they did in their youth, and he paid a respectful compliment to their white hairs.

Afternoon.—The lectures were by Mr. Stebbins and Mrs. Woodruff; closed with a fine song by the entire choir in which the people joined. Evening.—The session opened by the song, "Gather at the river," beautifully executed. The lecture was by Dr. Spinney, which occupied about one hour, and the balance of the time until the close was filled out by ten-minute speeches from each of the professional lecturers. Dr. Spinney is a "free lance" in lecturing. His profession is that of a physician, but he kindly volunteered to give us a talk. His subject was, "Medical Science." Physical and mental aspects of the question were touched upon. He said that pain was a blessing from God; without pain we should not know of approaching disease, or the presence of physical evil. He spoke of magnetic healers, honest and dishonest. He knew certain parties who kept 200 or 300 letters in stock already written, and when a patient wrote to them for a diagnosis of their disease, they just filled in the name of the applicant, and mailed one of these letters and pocketed the fee. These letters were all exactly alike, but carefully worded so that the deception should not be apparent. When medicine was written for those pseudo-doctors, calling themselves Spiritualists, would mail some inexpensive and worthless compound; some of these parties had but two medicines and these were supplied in all diseases. Dr. Case's book was invaluable to "practitioners"; his receipts, compounded and sold as spiritual remedies, had made money for those detestable cheats, which the Spiritualist public do not sufficiently condemn; but some people like to be cheated, seemingly, and sometimes will even undertake the defence of the villains who have swindled them. I have not given Dr. Spinney's exact words, but the substance. He concluded by referring to the consoling and healing power of sympathy and love.

Mrs. Woodruff followed in a ten minutes' speech. Referring to the previous lecture she said that there was more evidence that man is a spiritual being than that he is a physical being. She was succeeded by Dr. Kenyon who gave us an item or two of his experience, very interesting and as evidence of external spirit control conclusive. Mr. French came next. He referred in glowing and flowery sentences to the happy and beautiful prospect before us, and Mr. Stebbins summed up, saying, "Spiritualism is verified and fortified by facts," and he recalled a remarkable circumstance of the return of the spirit of the millionaire, A. T. Stewart, through a lady of society in New York, who did not wish to be known as a medium, which communication convinced a practical business man who had previously been careless or unbelieving.

The presiding officer, Mr. J. G. Wait, then arose and thanked the audience for the respectful hearing they gave to the speakers through the entire three days and for their gentle deportment and patient attention to the proceeding, and the excellent order which they preserved, frequently under trying circumstances. "We shall all never meet again,"

he said; "some of us will have passed the line before another June meeting, but there is comfort in contemplation of our future; there is true and lasting consolation in the knowledge that there is no death, no final separation, but that we shall all be again united and live in the enjoyment of fraternity and peace." Concluding song, "There's a land that is fairer than day." Then the chair called on Mrs. Woodruff to pronounce the final benediction, which she did, and the meeting closed.

A circumstance occurred at this year's June meeting which shows what an ordering, calm and thoughtful people the Spiritualists are. The weather was very warm and although several of the meeting-house windows were open, many suffered from the heat and adulteration of the atmosphere caused by the exhalation of so large a concourse of persons. While Mr. French was speaking a lady member of the choir fell to the floor in a faint, but there was no disorder; the chairman at once came forward and requested the people not to leave their seats, as the sick lady would be attended to by her friends. Three or four ladies then took her from the house quite calmly, and the business proceeded; not one in the house but seemed capable of over-coming curiosity and anxiety by a good calm judgment and cultivated instincts. This is a feature of character to be found among Spiritualists which should not be overlooked, nor the circumstance forgotten in a report of a Spiritualist gathering. Oh! how it grows, how it is spreading; how it is softening the asperities of this mundane life; how it is purifying and civilizing this Spiritualism; this science, this philosophy, this religion of head and heart! A vast avalanche is rolling down the mountain; that mountain whose top is kissed by the warm rays of the sun of truth and righteousness, and that avalanche is crushing opposition as it rolls. The dark valleys which have been hidden from the sunlight by the towering rocks and hills, shall be visited by light, health and verdure; the proud, the tyrannical, the self-loving, shall be laid low, and gentleness, purity and worth shall be exalted. Self-assertion shall not rule forever; modest genius and true talent shall be elevated and protected. The night is far spent, the day is at hand! Even the materialists who have scoffed, shall be the recipients of its blessings. Sturgis, Mich. THOS. HARDING.

NOTES FROM ONSET.

To the Editor of the Religio-Philosophical Journal:

The Children's Progressive Lyceum met in the Temple, Sunday the 6th, at 2:30 o'clock P. M., with a marked increase in attendance. Conductor D. N. Ford, who was at his post of duty, called the session to order. After singing by the full school, the Guardian, Mrs. Pierce, and her assistant, Mrs. Smally, lead the banner march, Mrs. Whittemore officiating at the piano. The regular work of the Lyceum followed, consisting of recitations and responses to the question, "What can you say of music?" The exercises were interspersed by a song by C. W. Sullivan, and selections upon the piano by Mrs. Eva Cassell.

Mr. Charles W. Sullivan, of Eagle Cottage, was called upon to tell the Lyceum what he saw through his clairvoyant powers, that would be of interest to the school. The request took Bro. Sullivan entirely by surprise, for although it had been known to many of us present that he was blessed to a large degree with spiritual vision, yet he had never made a public demonstration of the beautiful powers; nevertheless he stepped forward and in a brief apology for what he might say in his humble way, he gave some beautiful word-pictures of scenes presented to his view at different times in the Temple, of spirit children appearing there and taking part in all the Lyceum work, just as much interested in the march, singing, recitations and responses as were any of the children in the mortal form. Mr. Sullivan also saw many of the old workers in the spiritual ranks that had passed to spirit-life, who still maintained their places in the march beside the Guardian and her Assistant, or upon the platform and beside the friends in the audience. We all felt that we had received a spiritual treat, and we hope that Mr. Sullivan will let the beautiful light shine in the future and not hide it under a bushel.

In my notes of last week I referred to a series of sances that had been inaugurated here to investigate the phenomenal work of independent oil-picture painting, through the mediumship of a lady by the name of Debar. Up to the present time, I learn that only one sance has been had, and that the prospects of having the remaining nine sances carried out is not probable, owing to some financial misunderstanding. I hope the above is correct, rather than that honest investigation should be the cause of failure.

The Directors of the Onset Bay Grove Association had a meeting at their office Saturday evening, June 6th, to further perfect the arrangements for the coming camp meeting. The carpenters report more cottage building at the Grove at present than has ever been under way at the same time in any season since the Grove was opened.

W. W. CURRIER, Onset, Mass., June 7th, 1886.



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It has been the positive means of saving many lives where no other food would be retained. Its basis is BREAST MILK, the most important element of mother's milk. It contains no unchanged starch and no Case 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. Sold by Druggists.—25c. per 100. Send for pamphlet giving important medical opinions on the nutrition of infants and invalids.

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HINDERCORNS The Best Cure for Corns. 15c. per 100. Send for pamphlet giving important medical opinions on the nutrition of infants and invalids.

A THRILLING WARNING. Man Traps of the City.

By THOS. E. GREEN. Mothers—place this book in the hands of your sons.

The Tiger and His Den. Cups of Wine. The Scarlet Sin. Embezzlement. The Devil's Printing Press. 2c. per 100. Send for pamphlet giving important medical opinions on the nutrition of infants and invalids.

A book that is sensational, not from excited rhetoric or florid figures of speech, but from the facts that show it melted lava from the pen of the writer. It is a book of time, it is a book of life, and it is a book of warning. It is a book that is a warning to the young, and it is a book that is a warning to the old. It is a book that is a warning to the rich, and it is a book that is a warning to the poor. It is a book that is a warning to the powerful, and it is a book that is a warning to the weak. It is a book that is a warning to the wise, and it is a book that is a warning to the foolish. It is a book that is a warning to the good, and it is a book that is a warning to the bad. It is a book that is a warning to the living, and it is a book that is a warning to the dead. It is a book that is a warning to the world, and it is a book that is a warning to the universe. It is a book that is a warning to the soul, and it is a book that is a warning to the body. 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