

# 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 ROSTROM.

An Unclerical and Untheological View of Religion.

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

(Reprinted 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 tendly proclaiming its *a priori* speculations in regard to God, his nature, his purposes, and his plans, as absolute truths, so sacred that they must not be questioned, so sacred that doubt of them implies moral depravity and excites divine wrath against the sacrilegious offend-

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 ongoings 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 inexpressible consciousness of a relation of dependence to the power manifested in the phenomenal world. Whatever doctrines or ceremonies, 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 fixedness,—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 intimately associated and interwoven much that seems to bear as little resemblance to its early beginnings as does the tree full grown, its branches bending with fruit, bear to the tiny seed from which it grew.

The aversion, so common among some of the older school of free thinkers, to the ex-

pression "man's religious nature,"—an aversion that had its origin in opposition to the old theological conception of religion as a supernatural revelation of 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, 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 olden time.

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 serene 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 "serene 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 his 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 he 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 neither elucidation nor 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 recognition of an ideal," and "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 intently 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.... Constantine sank beneath the Crescent, its inhabitants wrangling about theological differences to the very moment of their fall." Speaking of the period that just preceded the advent of Christianity, Mommson, in his History of Rome, says that "the more lax any woman was, the more piously she worshipped 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 sainthood 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 everlasting 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! that man only had faith, had saving faith, if Serapheen [her daughter] was only a Christian, my happiness would be complete."

"Mrs. 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 Savior 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 unengaged constituted beings are found again engaged in their objectionable course. 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 Eighth Page.)

The Rev. Heber Newton, on the Labor Problem.

The Rev. Heber Newton, rector of All Soul's Church, West Forty-eighth street, Sunday, May 30th, preached the third of his series of sermons upon "The Present Aspect of the Labor Problem" to a very large congregation.

OUR EYES MUST NOT BE CLOSED. "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? Society will survive such shocks though our streets run in blood.

"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.

"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!

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.

"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.

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.

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 fighting wrongs and restoring health to the body politic.

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.

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, 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.

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, 255 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.

"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."

"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.

"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 woe 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. Margaret 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, but 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 disease, 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 focal 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 poor-boosts 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.

Doing 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 disease 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, deathlike 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 those 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 chemically-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 ailing 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 its 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 patient's 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 we have to do on many occasions. This can be done 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 tortures. 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 the spirit, the real man, ascends, and forever quits the perishing earthly body, at the stage called death, when he declares 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.

Horsford'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 inconvalescence from exhaustive illness, and particularly of service in treatment of women and children."



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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 knocks 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 knocking," flew everywhere, and the many minds in a state of spiritual unrest hailed the news as a consummation long and devoutly wished. The cornfields were not more quickly fired by the brands fastened by Samson to the foxes' tails 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 that seemed to have returned to earth to go into the furniture business. All gradations 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 firmly to the highest forms of spiritualism 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 basis of "ghostism" in the South, Spiritualism has been grafted since the war. But the Southern Spiritualist 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 Spiritualism. This fact alone has been a blessing to Spiritualism, because it furnishes a conservative balance wheel for the system. During the past ten years, since the Southern wing of the motley army has grown to be a power, much of the fanaticism which had previously characterized the platform and press utterances of Spiritualism has disappeared.

In the beginning of any new movement like this its most cultivated ones rush to the front with crude

notions, and misrepresent the better elements of the body. In my own case (Christian) it will take fifty years to reconstruct the false impressions made by men who did not understand themselves forty years ago, and who taught only the half truths of the Bible for the whole truth 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 only then 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 who is 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 unbeliever person has produced his own slates, not merely hinged and locked but actually screwed together, has placed them on a table in his own house, at some distance from the medium, has sat 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 extruding the nails. It is wasting time to deny the mere facts of what is called Spiritualism, or to explain them all as mere jugglery: We have seen some of these jugglers' "exposures," and, except in a few things like the Davyport cabinet feats, they were quite inadequate to disprove the phenomena. And mediums have 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 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 workingman'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 worshipers of the sentimental of 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 slumery 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 eyeglass.

Widow (grass?) Fairchild having successfully beaten her way from the Pacific to the Hub opened out a first-class materialization shop. The two dear little JOVE-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 tall 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-appearing 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 detest 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 20th.

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 "thunder," 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, Casadaga, Niantic, Neshaminy, Lake Pleasant and Queen City Park Camp-meetings, but will not be at Onset, Haverhill, or any of the Maine Camps.

Dr. Dean Clarke spoke at the famous Dun-geon Rock, near Lynn, Jude 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. Ranch, 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 Otter 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 spiri-

life from different locations, yet when the last one of the flock has passed over there will be no missing links in the family chain.

The fee for a license to deal in elder, hard or sweet, at Windsor, Ill., has been fixed at \$1,000 a year.

A daughter of James Young of Nashua, N. H., was unable to walk for several years. Hearing that all medical remedies had failed to cure her a faith healer, Dr. Baker, visited her and succeeded in relieving her so that she could walk without crutches.

A private letter published in the Kansas City Times tells of a party of hunters and geologists who camped in Southwestern Kansas one night when a meteor fell near them.

A remarkable case of suspended animation has just been brought to light in Toledo, O. Two years ago Hugh McIntire, a young Irishman living in Detroit, married a daughter of Mrs. Cunningham, who resides here.

A farewell reception, previous to their departure for Europe, was tendered Thursday night, June 10th, to the Rev. Dr. H. W. Thomas and wife, by Judge Sidney Smith, and Mrs. Smith, and the congregation of the People's Church, at the residence of Judge Smith, No. 2633 Indiana avenue.

A man writes to the Philadelphia Press that he saw a remarkable sight in the heavens at four o'clock on Good Friday morning. He says that in the northern sky a thin fringe of white fleecy cloud had been driven by the light breeze into such a form that the dark space between—which was not cloud apparently, but the unbroken sky—assumed the resemblance of a colossal figure of the Saviour.

I have closed all engagements in Boston and vicinity preparatory to making a short visit West. I do not believe I would be a worthy representative if I did not mention the fact that the estimable worker, Dr. C. U. Wakefield, will occupy the parlors I vacate, 1308 Washington St.

M. Pasteur has received great notoriety. If not fame, for his anti-rabies inoculation discovery; but, admitting it to be a complete success, it is of small consequence compared with the alleged discovery of a method of inoculation for yellow-fever, which disease has killed ten times as many white people during the last hundred years as cholera and mad-dog bite together.

A case has occurred at the County Hospital recently that will command the attention of men of science as well as the medical fraternity of the world. Not long ago a fireman from Lake View was brought to the institution to receive treatment for an eye which had been wounded by a splinter.

A Presentiment. L. Hammond, of Scandia, Kansas, sends us the following, clipped from the Journal of that place. It illustrates the fact that "coming events frequently cast their shadow before."

When Cass went to put on his shoes that morning, he found that one of them had been kicked into the fire, and was burned so he could not wear it. He was a very mild boy and did not often let his temper get the better of him.

Do you believe in presentiments? No? Neither do I, but comrades, if Opher A. Bigelow, of our company, had not a "presentiment," please explain to me what it was, and I will call it that too.

"Jim, we will get all the fight we want before we get out of this." "What makes you think so?" I asked. "I have seen it," he said. "In my sleep last night I saw it plainly. Gen. Price got reinforcements and came back on us, and we had to fight or surrender, for they got in the rear of us by some move or other, and we had a terrible battle."

"But you are not dead yet," I replied. "No," he answered, "but you know as well as I do, that this ends it for me, and I have done so little," he said sadly.

Will you please accept a little tribute of thought and observation from the pen of your humble servant? I have contemplated writing you for many weeks, thinking possibly your readers might be interested in the workers in the East. Great and growing interest is manifested everywhere.

For the past few months I have been working almost entirely among the members of popular churches, who are investigating with much zeal and earnestness the various phases of mediumship, and they pronounce in its favor. The interest is steadily growing.

Many are disappointed that the beautiful Temple dedicated to Spiritualism a few months ago, had not proven more beneficial to the cause in demonstrating the divine principles it endorsed in the beginning; but prophetic eyes discern many changes in the next few months that will be productive of much good, hence "out of darkness cometh light."

A case has occurred at the County Hospital recently that will command the attention of men of science as well as the medical fraternity of the world. Not long ago a fireman from Lake View was brought to the institution to receive treatment for an eye which had been wounded by a splinter.

The man now has full control of his eye and perfect sight. A still more remarkable case is that of a man who had complete opacity of the eye; that is, the cornea had become opaque, so that no rays of light could enter.

There is a saying among the Russians that a man who is fond of his horse will not grow old early. The Arab and Cossack are examples of the truth of the proverb.

It has been proposed to observe one day in each year, in the time of roses, as a Memorial Day in which Spiritualists may gather at some pleasant rural retreat and hold special services, meditative and other, as may be dictated by the occasion.

It is difficult to get a drink in Minneapolis on Sunday, but a shrewd fellow got one the other evening. He went into a drug store with a big bag in his hand, asked the clerk what it was, went into raptures over the rare specimen he had found, and bought ten cents' worth of alcohol to preserve it in.

Harry Kellar, a distinguished professor of legerdemain, investigated the slate-writing phenomena which occurred in the presence of Mr. Eglington, at Calcutta, regarding which he said: "In conclusion, let me state that after a most stringent trial and strict-scrutiny of these wonderful experiences I can arrive at no other conclusion than that there was no trace of trickery in any form; nor was there in the room any mechanism or machinery by which could be produced the phenomena which had taken place."

Bloodhounds will probably be used to pursue the hostile Apaches. The RELIGIO-PHILOSOPHICAL JOURNAL will be sent to new subscribers, on trial, thirteen weeks for fifty cents.

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

Readers having friends whom they would like to see have a copy of the JOURNAL, will be accommodated if they will forward a list of such names to this office. The date of expiration of the time paid for, is printed with every subscriber's address.

Passed to Spirit-Life. Passed to spirit-life on the morning of the 26th of May, 1886, at the residence of his grandmother, Curtis, in Mendon, Ill., Fred. H. Hays, beloved son of Emily A. Hays, aged 23 years.

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For the Religio-Philosophical Journal. Somewhere.

BY HATTIE J. MAY.

Somewhere beyond these frowning clouds, Where dreamlike murmur low; Somewhere beyond the lull of life, My spirit longs to go.

O love-land O silvery streams! Whose dimpled surface ever gleams With untold beauties ever gleams Our wildest earthly dreams.

O land where roses never fade! Where worms cannot devour, Where velvet petals never yield To Death's destructive power,

O land where fruitage rich abounds To satisfy the soul; Where perfumed breezes ever play And love holds full control,

O land of clouds! I do not shrink The last good-ly to say, To primal scenes wherein I dwell; May angels lead the way

Longfellow's Philanthropy.

Our contributor, Mr. Kennedy, in his very readable article, last week, on the biography of Longfellow, spoke of the poet, in respect to habits of pecuniary liberality, as being "close-fisted, as is well known." It is well known, which we did not know, then it is all the more important that any facts to the contrary should be brought to light.

The Spheres.

To the Editor of the Religio-Philosophical Journal: A communication in the Medium and Daybreak says: "Man, at so-called death, did not go to some far-off place in blue immensity, and become an angel at once. There were those left behind in the material world whom he could not forget, and finding no barrier it could be wondered at that he could find his way back again, and become the guardian, yes, the angel and inspirer of the household."

Music as a Curative Agent.

To the Editor of the Religio-Philosophical Journal: As set forth by the Chicago Times, in order to render a medicine popular it must be disagreeable to the taste, if not absolutely nauseating. Most persons doubt the efficacy of any remedy that is not, at least, very ill-tasting. I have known a number of people who recommended music as a remedial agent for certain mental and physical disorders. They stated that soft and sweet music had effected cures. In cases of insomnia and various nervous complaints. Numerous cures of the modern disease known as melancholia by means of spirited and cheerful music have been reported.

The Church Fair.

To the Editor of the Religio-Philosophical Journal.

The Detroit Post and Tribune had on one occasion an interesting article in reference to church fairs, the main points of which we give. The writer sets forth that the relation of the church to the church fair, festival, tableaux, "social" party, or by whatever name it may be called, is becoming somewhat strained.

In these dark church-going and the attendance on religious meetings were the principal diversions in the life of toil which our forefathers devoted to the conquest of the wilderness. Wrestling with the problems of fate and free-will, foreordination and election, was their chief mental recreation.

Life was dull in those good old times. No railroad, no daily papers, no books, unless theological, relieved the weekly round of duties. The nearest approach to modern dissipation was a singing school in winter, where psalms and sacred hymns were sung.

But those days have, to the lamentation of good people here and there, passed away. The grandson the Puritan is surrounded on every side by questions, problems and interests of which his grandfathers no more dreamed than he dreamed of the telegraph and the lightning press.

Under these circumstances the number of such people who go to church is growing smaller; while those who do go, must be attracted by something more than two sermons a week. The church must be infused with a certain degree of social life; the young people, when the town is too small for secular amusements, must be attracted by the gaiety and the interest of festivals and feasts. In some instances, too, these are relied on to eke out the income of the church.

Occasionally, this new departure goes beyond even the bounds of what the world recognizes as propriety; as in the case of a church at Bradford, Massachusetts, where young men sent a challenge to the young men of a neighboring town to a squirrel hunt, the party killing the best game to pay \$1 each for the supper to be served in the church, the funds going to the benefit of the church.

The Wonders of Mesmerism.

The great question of the time is, whether mind, soul, astral spirit, or whatever we may term it, can give manifestations of force, consciousness, and volition independent of the material body. The different schools of Materialists ignore the existence of individual mind or spirit force, capable of acting independently of what they term matter—a *g.*, something tangible to the senses, that can be weighed, measured, seen or felt.

Now, this I am satisfied, is only the A B C of the possibilities of phenomena that can be produced in this way. I claim no particular psychic power (as will appear by the way) in the *g.* manifested for myself and many others. There are thousands that could do the same, and much more. Can we help giving more or less credit to this kind of power, said to be in possession of the priests of India, taking into consideration the amount and credibility of the testimony attesting to these things?

Worcester, Mass., has equipped its central police station with a lightning-bolt tester, which gives speedy proof of whether the liquor is over or under the three per cent standard. A policeman who gets hold of a sample of beer sold at any saloon, dashes to the station, where it is tested. In less than ten minutes, and if above three per cent, an officer goes on an unlooked-for expedition to his saloon.

A Theosophist Explains.

To the Editor of the Religio-Philosophical Journal.

The excellent article in the JOURNAL of May 22nd, apropos of an alleged incident with some slate-writing medium claimed to have been the result of a Theosophical adept's efforts in Cashmere, deserves attention. It has in many respects my commendation but at the same time seems to call for some few words.

Those who understand our objects know that the Society cannot afford to, nor does it, ignore the facts of Spiritualism; and if any message from a living member was sent through a slate-writing medium, that neither upsets Spiritualism nor much assists Theosophy.

I do not find in all the years of spirit communication, that we have been furnished with any clues of great value. It all seems merely to furnish proof that there exists another world than the one which we can touch, cut, and measure.

But with the few exceptions of rare talent, or tact, in the clergyman, churches feel the competition and pressure of the world more and more, and every year feel compelled to yield a little to its demands. If they do not, directly or indirectly, they are liable to the puritanical regime, and no longer discipline their members for dancing, card-playing, theater-going and the like.

The name of this latest of the prominent, savants of Germany, who have declared for the facts of Spiritualism, was already well-known to all students of German philosophy when he courageously published a series of articles in the *Gegenwart* Review, in which he affirmed the truth of such facts as he had witnessed.

The Theosophical Society is engaged in spreading Eastern views on these matters, and not in making any assumptions, or in doing any thing, which the occurrence you refer to in the editorial first mentioned, would justify.

Father Adam not a Dead Issue.

To the Editor of the Religio-Philosophical Journal.

I am exceedingly glad to learn that "Old Father Adam" is again coming to the front. When his exact status will be established, no one can exactly tell. It appears from the Chicago Tribune that the general assembly of Southern Presbyterians, in session at Augusta, Ga., last week, passed several resolutions in an attempt to establish the identity of Adam and left off where they commenced.

It is of the highest importance that the subject of Spiritualism should be taken out of the hands of the untrained public, and brought within the domain of scientific investigation in order that it may be cleared of excrecences which are already surrounding its kernel of truth to the profit of superstition.

It may be unexpectantly predicted that before this century closes, Spiritualism will have secured a position in our universities. If, as Du Prel says, there is a shell of superstition forming itself about the kernel of truth in spiritualism, the duty of science is to pierce the shell, and to follow his example, and assist in bringing the kernel of truth out into light.

An Innovation.

The beautiful wedding service of the Episcopal Church has very generally been adopted among other denominations; and we observe that, while Dr. Sunderland followed it for the most part in marrying Mr. and Mrs. Cleveland, he introduced one variation which may perhaps excite a good deal of comment. From the vows on the part of the bride Dr. Sunderland omitted entirely the promise of obedience which forms an essential and even indispensable element in the duties of a Christian wife.

An animal whose identity is at present unknown there was landed in San Francisco lately from the interior of Japan where it first saw the light of day. At a glance the curiosity might be taken for either a dog or a monkey. It is shaggy like the former about the head and neck, but otherwise somewhat resembles the monkey. The animal's favorite position is on its haunches, but with a little urging it stands on its four feet, the body sloping downward from the head like a giraffe.

A Hypnotic Phenomenon Among Turkish Dervishes.

(From the Hungarian Journal, Budapest Herald, of Feb. 19, 1886, translated into German for Psychische Studien, May.)

Our excursion was to Rimlik-Hassan, a ruinous fortress not far from Constantinople. Our good old M. Bey took us, myself and my friend (a Russian Journalist), to a so-called Spiritualist performance, of which the following is a description. Arrived at a street of Rimlik-Hassan, our Mussulman conductor, us to a wooden building, sprang from his horse and repeatedly piled the iron knocker of the door. It was opened by an old dervish, who let us in after examining our faces with the light—(we, of course, wore a fez for head-gear). We went upstairs, and were soon in a wide reception room brightly illuminated by petroleum lamps.

After we had sat, silent and motionless, for about fifteen minutes, my Russian companion asked me what we were to expect. But M. Bey, who, like the other dervishes, was looking fixedly and devoutly before him, gave us unambiguously to understand that this was no place for speaking.

Another quarter-of-an-hour passed, when the curtain of a door was drawn back, and an old dervish, of a brown complexion and with a white beard, and leaning on a stick, entered the hall. He was followed by a well-grown, red-cheeked boy of ten or twelve years, dressed in the uniform of a Turkish soldier. The dervish who had let us in kissed the old man's hands, which were extended, palm upwards, to heaven, in an attitude of prayer.

Suddenly the old man stuck his stick in the girl's, and began magnetizing the boy, stroking his head, pressing on his forehead, and drawing his finger along his eyebrows. The boy became pale, but his eyes and dropped his arms to his body, which suddenly became quite stiff.

Hereupon the "mysterious dervish" took his seat among the rest, without further troubling himself about the freely suspended lad. For a good quarter of an hour the latter was thus freely suspended before our eyes. Herr B., the Russian, and I strained our eyes in vain to discover the solution of this enigma, for we could not make out a hair on which the boy could have hung.

By Allah! don't move!" cried the Bey, so strenuously that my friend forbore his desire to penetrate the secret of this Oriental black-art. At last the old man raised his stick in hand with measured steps to the suspended boy, placed his stick as before under the boy's head, seized him and put him on his feet. He then blew on his face, fanned his eyes with his hand, so that he awoke and ran off.

The Punishment of Death.

To the Editor of the Religio-Philosophical Journal.

Punishment heavily reformed a person. It acts, perhaps, in many cases as a preservative of crime and a deterrent to the commission of the same. It is the only method of reforming the fallen offender—the reformation of the violator of law and order. The remarks of the Chicago Times show the inadequacy of punishment as a reformatory agent, advocating its repeal, written by Henry Remley, which has just been published in England, has attracted considerable attention in that country.

It is a strange thing to know how far he was responsible, and whether, if his rib had not been taken from him, all of us might have been spared the necessity of working for a living. The exact status of Adam will not be exactly established until the foot is all dead. Chicago, Ill.

was the son of Sir Samuel Romilly, who achieved such an honorable fame by his zealous, and finally successful, efforts to mitigate the severity of the criminal code of England. At the beginning of this century, to such an extreme had British law-makers carried the idea that the efficacy of a criminal statute is in direct proportion to its harshness, that they had affixed the death penalty to almost two hundred offenses. The category of capital crimes included murder, treason, rape, arson, counterfeiting, robbery, piracy and larceny, but as a great number of minor offenses, many of which have been reduced in our modern codes to the grade of simple misdemeanors, while of others the laws of to-day wholly fail to take cognizance. It is a fact which has received its full share of attention from social philosophers that the process of moderating and humanizing (so to speak) the criminal law has been attended, in England as in other countries, by a steady and progressive diminution in crime. To what extent the relations of cause and effect obtain between these phenomena has been a fertile theme of speculation. No doubt the relaxation in the rigors of the law and the more equitable correspondence which has been established between statutory offenses and statutory penalties, are important elements in the progress in the evolution of a more advanced civilization than as direct causes of the decadence of crime. Barbarous laws have disappeared from the statute-books of civilized nations or fallen into "innocuous desuetude" for the same reason that crime has diminished; because society has become more human and enlightened. They are clearly the twin consequences of a common antecedent. Chicago, Ill.

Letter from Thos. Harding.

To the Editor of the Religio-Philosophical Journal.

Will the JOURNAL grant me space to acknowledge the receipt of several letters, called out by a few of my recent articles, and to apologize to my kind correspondents for not answering them? I should be happy to reply, if time permitted, particularly to my friends who seemed to expect a return. It is a pleasure to me to perceive that a great number of letters, possessed by Spiritualists, some of whom differ as widely from each other, as the poles are apart, and it is well to compare notes, "for in the midst of counsel there is safety."

A Jersey heifer died at Milton Junction, Wis., from chewing tobacco. More than 45,000,000 persons have passed over the Brooklyn bridge since it was opened to travel. The Bootblack's Amalgamated Union, of San Francisco, has raised the price of a shine to 10 cents. Coffee, if taken in the morning on an empty stomach, is said to act as a preventive against infectious diseases.

A doctor at Flint, Mich., recently took eighty-four bushels of horse-radish in payment for professional services. A Carson City Indian, whose squaw would not give him money with which to play poker, killed himself by eating wild parsnips. The embezzlement of \$60 was sufficient to bankrupt and dissolve a travelling theatre troupe in a New England town the other day.

The Norfolk County, Virginia, truckmen, never knew such a cabbage season. One man set out the largest area in the county. He put 1,500,000 plants on his four farms, and expects to make over 1,250,000 heads. A New Orleans paper reports that a Jew fish or a black sea bass was caught near the jetty in the Mississippi River that weighed 570 pounds, more than 7 1/2 feet long and 15 inches high. While a still larger one was caught at Fort Eads.

The stage from Fairfax to Westford, Va., is driven by Joseph Root, a man who will be one hundred years old next March. He drives eighteen miles a day and rarely misses a trip. Mr. Root has been a stage driver for forty years. The U. S. Fish Commission's steamer Albatross has been doing exploratory work near the Bahamas, and the naturalists of her staff have sent to the Smithsonian some valuable collections of both sea and land life from that region.

The underground wire problem is being speedily solved in Chicago. The wires are being strung, and will all be down by winter; and, more significant still, the various electric companies confess that the service is greatly improved by the change. The skeleton of a man in a sitting posture was unearthed at Nevada, Col., by workmen engaged in grading. The oldest inhabitant was unable to account for the presence of the remains in the locality, being more than half a mile from the nearest cemetery.

A noted pyrotechnist of London, says a correspondent in that city, has gone off to Lisbon, where he has contracted to supply sixteen miles of decorations and illuminations on the occasion of the marriage of the Crown Prince of Portugal. His contract reaches the formidable sum of \$3,000. Meteorologists, it is said, have found that there can be no thunder and lightning without rain. When thunder is heard beneath a clear sky, the reports must either come from distant clouds or be the result of some other cause than a discharge of electricity. Harvest or heat lightning is produced by a "leasant storm."

A correspondent writes that a young woman in Washington made a good living teaching small talk to the young aristocrats on the occasion of the Embassade. Not long ago she taught six young fellows precisely the same round of pretty phrases, and at a recent ball they hovered around a certain girl, and all said the same things to her. Warm water is now supplied at the rate of 175,000 gallons per day at Peñon, from an artesian well said to be about 5,000 feet deep, and the deepest in the world. The temperature of the water is 161 degrees, but the work is to be continued until the temperature rises to 175 degrees. It is expected that the supply will also then be ample for all the wants of the city.

A young lady in Virginia committed suicide by throwing herself in New River. She went to the house, got out her best clothes and took them to the river with her. There she disrobed, and put on the clothes she had brought with her, leaving the others on the bank of the river. She then is supposed to have waded out to a large rock and jumped into the water where it is very deep. Kaleidoscopes are made to sell at from five cents to \$5 each, the latter (made in Providence, R. I.) being used a great deal by carpet designers and for fire purposes. In a factory in New York a reporter found five girls at work before a long bank, this being their system of operations: The first row of girls wraps black paper about the glass, which produces the optical illusion. These strips of glass, when thus arranged and fastened together, form the body of the Kaleidoscope. The next girl simply inserts the united reflectors into the pastebord cover, and then passes the occasional pastebord to be held together. The girl in the third row draws the covering which keeps the glass in place, and, between the glass plates are placed the scraps of colored glass, the beads and various trinkets which tumble about as the Kaleidoscope is revolved, and when reflected by the mirrors form themselves into ever-shifting, fantastic forms. The other young women are armed with hammers to beat down the glass, to keep the color clear. The colored glass is obtained from the same source, purchased very cheap at stained glass manufactories.



