

RELIGIO-PHILOSOPHICAL JOURNAL

THE ARTS, SCIENCES, LITERATURE, AND GENERAL REFORM

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

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

CONTENTS.
FIRST PAGE.—Marriage and Divorce, Psychometry and Christianity. Col. Olcott and the Virginian.
SECOND PAGE.—The Golden Mean of Metaphysical and Spiritual Healers. Cause and Effect—Remarkable Manifestations. Preachers who Bring Disgrace. The Existence of God. A Recent Important Decision.
THIRD PAGE.—Woman and the Household. Book Reviews. Miscellaneous Advertisements.
FOURTH PAGE.—A Presbyterian Divine Gives Advice and Calls Names. An Incurable Deprived of His Life. "The Great Four in Orthodoxy." An Inspired Cowboy Astonishes the Musical Critics. Questions about Home Churches. General Items.
FIFTH PAGE.—The Coming Man, Physical and Spiritual. General News. Miscellaneous Advertisements.
SIXTH PAGE.—Out of the Night. Honest Mediums. A Curious Experience. Manifestations Through C. H. Brown. The Course of the Journal Endorsed. Was it Objective or Subjective? An Appeal on Behalf of Social Unity. Independent State-Writing. Scintilla Relieved by Cocaine. A Great Fraud. The Ideal Man. J. Frank Baxter in Washington. A Son Appears to His Mother. Notes and Extracts on Miscellaneous Subjects.
SEVENTH PAGE.—Scientific Truth. Miscellaneous Advertisements.
EIGHTH PAGE.—Spirit Manifestations. Christianity and Spiritualism. Brooklyn Spiritual Diary. Not by Our "Will," but While We Live. Miscellaneous Advertisements.

MARRIAGE AND DIVORCE.

"What God Hath Joined Together, Let no Man Put Asunder."
A Lecture Delivered in Metropolitan Temple, San Francisco, Cal., Jan. 31st, 1886, by
MRS. E. L. WATSON.

(Reported for the Religio-Philosophical Journal.)
You are aware that there has recently been a revision of the good book from which our text is taken. We think it might be still further revised, and we trust that you will allow us to do a little of that work to-night, since we have no reason for supposing that the eminent gentlemen who have made this revision could lay any special claim to inspiration any more than we can. We will make our text read, "What God hath put asunder, let no man join together." [Applause.]

Nature makes no mistakes. The only infallible guide we know is found in the constitution of the universe; in the right reading of the phenomena by which we are surrounded, a portion of which constitutes our own life. The relation of the sexes involves the most important issues of human life. To rightly understand Nature's desire in this matter is to obtain divine guidance, and to shake from human nature an awful incubus, which has rested upon it for countless years. The institution as it now exists has been rightly named by one of the world's best advocates of human liberty, Elizabeth Cady Stanton, a "man-marriage." While woman is as deeply concerned in the matter as man, she has never been consulted on the subject, and has never been allowed one word toward making or modifying the statutes relating to that institution.

It is self-evident that Nature intended the male and the female to live together in harmony, and by this relation to keep humanity ever fresh upon earth's bosom, and to eternize the purest affections of the human heart. It is plain that what on the part of nature is a necessity and a legitimate condition, can have no grain of vulgarity about it, and must be held as pure and sacred. The relation of the sexes, the principle of sex, is as divine as the idea of God and immortality. Since this relation involves the happiness of the individual, the protection of the offspring, and the permanence of the State, it is of the highest importance that we should have right ideas upon the subject. Yet, strange to say, it has been treated with unpardonable lightness on the part of society at large; and it seems almost audacious on our part to discuss it publicly; nevertheless we are determined to do so in the plainest manner possible.

The institution of marriage starts out with a wrong proposition, and that is the inequality of human rights. Man arrogates to himself special prerogatives, and the Pauline doctrine is perpetuated, which declares, "Man was not made for the woman, but the woman for the man"; that "the man did not come of the woman, but the woman of the man"; that "wives must submit themselves unto their husbands as unto the Lord, for the husband is the head of the wife as Christ is the head of the church." We have had this doctrine preached to us for hundreds of years, and the result is an unjust relation existing between the sexes.
The basis of every true marriage is self-respect and respect for each other; the maintenance of individual liberty, the development and perfection of character, and an agreement of the positive and the negative to unite in building up mutual happiness. All true marriage has for its key-note, pure and constant love, which is only another name for individual adaptation,—physical,

moral and spiritual affinity; without these the two can never be divinely joined.

Nature (which is only another name for God) never joins in marriage two human beings who are constitutionally antagonistic to each other. If by any misapprehension they come together in the sexual relation, and then follows the revelation of antagonism, they are in duty bound by the laws of God, whatever may be the laws of man, to separate. [Applause.]

Divergence of views is beautiful, and only makes more perfect the harmony; but where actual and vital antagonisms exist in the marriage relation, they redouble their force in the next generation, and this results in confusion in society.
At present a married woman is a nonentity before the law. She sinks her individuality in her husband; she does not own or dare to claim her own person; her earnings are her husband's, also her dowry in many States; her children are her husband's; and his opinion must be hers, if she would live in peace. This is not right. [Applause.] This relation should be mutual, not only in one particular, but from the marriage kiss to the pushing out of the birdlings from the nest and sending them on their individual and independent way. Both should feel that they still exist as individualities, yet harmoniously blended in all their interests, and that the rights of one can not be infringed upon without injuring the other. From this harmonious action the music of the marriage life would flow continually.

When we take into consideration how little we really know; that here and there we pick up a fragment of truth, and now and then catch a glimpse of the moral law, the majesty of which few as yet are able to comprehend, let me ask why two beings, who, striving to do their best, come together from mistaken judgment, not being fully acquainted with each other's habits and characteristics, when they make this discovery and see that life is one cruel blank or that it is planted thick with thorns, if they continue the relation,—why, I ask, should they be compelled to torture each other for the rest of their mortal life? [Applause.]

I know of none. But you say they should remain together for the sake of the children. That is one of the very reasons why they should be separated. A happy home, with the rosy-cheeked little ones, their dancing feet, laughing eyes and prattling lips, and two united hearts making the perfect whole; the home, planted thick with the flowers of affection, is the vestibule of heaven; if not the very holy of holies of human life, but that other place, where two lives are stinging each other; where the children hear discordant words; where there are frowns instead of smiles, coldness and indifference instead of intense love and anxiety to please and bless—that place can not be called a home. It is the nearest to hell, if it is not the very heart of hell.

As the relation of the sexes lies at the very root of being, involving the happiness of generations to come, the first thing to make things better is to be more cautious about marrying. A young girl is physiologically and psychologically unfit for that relation. We say to her that the aim of life is not marriage. That is beautiful and is to be one of God's blessings to you by and by, but now make ready to do some noble work. Then you will attract, not the duds, the man of the world or the fortune hunter, but the noble of the opposite sex.

In the next place, get acquainted before you marry. A great many engage in matrimony who know almost absolutely nothing of their prospective husbands and wives. They unite blindly in this sacred relation, not knowing or thinking about the consequences. Do you say that the ecclesiastics have rendered it secure? Not a bit of it. If nature has not joined them, though the priest has pronounced them one, they are two nevertheless. This leads us to the heart of the question. Let us do away with marriage as a mere fashion. Let us recognize that a married woman is equal to a married man; and let half of the income be counted the wife's. In this respect you are better off in California than in some of the States east of the Rocky Mountains. Let it be remembered that happiness and independence belong to the woman also, and that she is something more to her husband than a mere convenient appendage. True marriage has justice for its basis, and it is domed with the principle of love. Any other is null and void before God's law. And here would come in the command, "What God hath put asunder let no man join together." [Applause.]

You may feel that we are treating the subject in a very radical manner, but we believe that the revelation which this idea of marriage would bring about, would do more for the redemption of the world than the death of all the Christs that have been nailed to crosses or that drank the poisoned draughts thrust upon them by the hands of prejudice and ignorance. Why? Because under present conditions it keeps all of the sons of God busy in both worlds to keep us out of hell here and hereafter. If it is so hard to regenerate, let us see what can be done by a good generation. See to it that you are joined by the law of harmony and mutual love. See that you are physiologically adapted to each other and psychologically blended. Then we will have no idiots and imbeciles to be provided for by the State; but Raphaels, Michael Angelos, Mozarts, Beethovens, Christs, Buddhas and beings like Soerates will walk with us in our common, everyday life. Every mother's bosom shall nurse

the world's redeemer, and every father's heart shall rejoice in a fresh and noble humanity springing forth from a pure love.

It is a significant fact that child-murder has become so common that the ecclesiastics—the last men on earth to touch a social evil—have found it necessary to cry out against it. How are you going to overcome the desire for murder in the heart of a mother who has no rights as a wife, and who is wronged in ways that can not be spoken, wronged a thousand times more cruelly than he who was nailed upon the cross and had the spear thrust into his side? How can we hope to have children welcomed until we see maternity protected, and life at its very fountains guarded from the lawlessness of man's lusts? Never will the day of redemption dawn until woman stands before the law equal to man; never until she is something more than a doll or a household drudge. There are thousands of men who think if they dress their wives well, allow them a liberal sum for "pin money," and permit them to ride in their carriages, they have done for them all that could be expected. But, we answer, husbands have not fulfilled their whole duty, if they disregard their wives' individual rights and trample upon the sacred desires of the heart.

This is a great subject; and we can only make a few suggestions in our limited time. Happy homes insure prosperity at large. A country where evil is disfranchised instead of legalized, and which regards the virtue of its young men just as necessary as the virtue of its young women, and establishes marriage upon a scientific and philosophical as well as ethical basis, can not possibly be otherwise than prosperous. When our homes are made the theatre of all the blessed joys, we shall not fear for any of the interests of the nation.

In regard to the law of divorce, the best interests of all concerned should be taken into consideration; and it should be just as easy for a woman to obtain a divorce as for a man. It should not be necessary in any State for either to commit a crime in order to sever this tie. [Applause.] I do not mean that there should be a separation on account of trivial differences; no, a thousand times not! Do not misunderstand me. But if you have tried it thoroughly, and find that it is impossible to live together amicably; if, after a number of years of earnest endeavor to soften the asperities and round off the angles of disagreement, you fail, then, I say, get apart; for then you may know that God did not join you together, and that man ought not to. This life is too short and the world too wide for two human beings, who constantly antagonize each other, to be forced to live under the same roof. It is not good for this generation, and certainly not for the next.

When you feel that you can not possibly agree, and that it is only misery to continue the relation, go to work amicably and build up from the ruins new conditions for each other and for the children. Bring the children into the council chamber. Let them hear your reasons for this action, and let them remain with the parent they revere the most. Then be friends. Do not believe that because you could not live together you must necessarily hate each other. You can be brothers and sisters, and perhaps enjoy that relation tenderly and sweetly, if you can not be husbands and wives.

In separating do not, as is often the case, show hatred, or fling dirt at each other, for this is unmanly and unwomanly. Always try to keep uppermost the angel side of life. Let us look at the subject rationally, and by and by you will cast your vote for a common-sense marriage institution, for individual liberty, for a higher moral standard in this relation. I declare unto you that, as it now exists, it is oftentimes a cloak of iniquity, a cloak for lechery, and a shield for degrading conduct. In the sight of God and the angel world a crime against your physiological being, whether committed under the shield of the marriage relation, or illegitimately according to the statutes of men, is all the same, and you must answer for it. Your nature will feel the wound and will show the scar for ages yet to come. Now, as Elizabeth Cady Stanton says, "What is man's glory is woman's shame." This is a wrong for which society stands answerable before God and nature.

Think of this subject carefully, and as you go from this place do not say that I have advocated sexual license, or have uttered one word that would lower by the breadth of a hair the moral standard of the race. Be assured that it is the evil and not the virtues of existing institutions that we attack.
No man has a right to marry who is not prepared to take care of his prospective offspring. The duty of parents to children is a thousand times more imperative than that of child to parent. You are responsible for your child's existence. If you make it a curse, you ought to suffer, and you will. You have no right to call into being a life of misery.

Let me distinctly state that in an unhappy marriage, divorce is not the best remedy. There should be the most careful endeavor to make home happy; and there should be the life in all respects; and there should be such forbearance for each other's faults as will gradually build up harmony. I believe that very often the beginning of unhappiness in the marriage relation is due to carelessness; to the neglect of the wife's individual attributes, which are the basis of the matrimonial relation. When you never forget to be polite to your husband and wife it does not mean that everything is "fixed." It is nothing fixed in nature.

the move; and the two who are not growing together are growing apart day by day. If one is careful and tender, full of desire to make life more gracious and beautiful, the other careless, cold and indifferent, by and by there is going to be a separation, whether published to the world or not.

Divorce should not be considered a disgrace. No one should be compelled to commit a crime in order to be legally divorced, any more than a man should be compelled to steal from his partner in business, in order to obtain a dissolution of partnership. Let it be strictly just, and then it will be honorable. It ought to be considered a disgrace to continue the relation when a thorough trial proves that happiness is impossible.

Have courage enough to face a false opinion, and to stand true to your selfhood. Have courage enough to be pure whatever the world may say. There are thousands of married people who are living together in utter estrangement. Bitter antagonisms undermine their health; and men and women, who otherwise related, would be virtuous and happy, become sour and pestilential members of society. They are "highly respectable." No one thinks of saying that there is any thing wrong there, at least not without adding "it is their own business." It is not their own business alone. It is the business of society to see that they harmonize or separate, for the interests of coming generations, as well as the present, are involved.

In this plain speaking I may offend some of my hearers, but I would rather offend by stating facts than please by falsehood. I have spoken to-night with my eyes fixed upon a brighter and nobler future for man and woman. [Applause.]

PSYCHOMETRY AND CHRISTIANITY.

To the Editor of the Religio-Philosophical Journal:

In the JOURNAL of December 26th, I stated the results of psychometric explorations by Prof. Denton and myself, which indicated the existence of a mild climate at the North Pole. These explorations I considered entirely credible, because they manifested a scientific accuracy of perception, and because psychometric exploration has proved reliable whenever I have directed it to regions where its accuracy could be tested. Your hypercritical correspondent who would compare such investigations with mediumistic fancies is not very well posted on this subject.

Having found reason to believe a mild climate in existence at the North Pole, which is quite contrary to the *a priori* probabilities, I sought for some reason to show the possibility of this discovery being true. If in seeking such reasons I have, as your correspondent says, resurrected a buried corpse, I was not aware that such an opinion had ever been buried. I shall believe that a mild climate exists until the question has been settled by exploration, as is predicted. But I was careless in using so freely the expression "tropical climate," which I forgot to correct in the haste of preparing the article. It was what might be called a tropical climate in summer, when my observations were first made, but in winter, when the sun was low, it was like our cool autumnal climate or a southern winter.

The wonder is that such a climate should be possible at the North Pole; but instead of seeking to show that there must be such a climate, I simply sought for reasons to believe such a climate possible.
The shorter polar diameter of the earth occurred as one reason, and if the interior were a perfectly solid mass, it would have been a sufficient reason, as the temperature might be assumed to be equal at equal distances from the central region. Your correspondent's mathematical argument is simply a confused misunderstanding of the subject, as I do not suppose any radiating central source of heat, but simply a heated mass, subject to the laws of cooling masses, which tend to equilibrium.

There is, however, a valid objection to polar heat; if the interior of the globe be a molten mass; for in that case the interior heated mass would have the same contour as the exterior, and the polar region would have no nearer access than the equatorial to the interior heat. In that case we have only two foundations for the possibility of a mild polar climate—the existence of an extensive volcanic region and the existence of a sea of extraordinary depth, bringing up the subterranean temperature. Both of these are admissible suppositions, and the devastating power of Mt. Hecla, Skaptar Jokul and Krafia, shows that volcanic fires indicated by hot, boiling springs, may be as powerful in hyperborean regions as elsewhere. I simply maintain that the psychometric statement on this subject is probably as true as other psychometric statements from reliable sources on geographical questions, and that physical science does not show its impossibility although it does show the great improbability of a mild climate being found at the North Pole. If it should be found it would be the greatest possible triumph for psychometry; if not, it would serve to show the limits of the intuitive faculty and cast a doubt upon the splendid geological and astronomical psychometry of Prof. Denton.

Upon the etymological question of the meaning of the words Christianity, Christ and Christian, I beg leave to repeat my statements as they were somewhat marred by typographical errors in the Greek.
My position is that the word Christ is simply an honorary title given to Jesus, and not a name; and that the word Christian is simply a name, which may denote a Christian.

to anoint, and Christos or Christ means the anointed one, in a holy sense. Hence the words christis, unction, and christma or chrism, the anointing substance, christion, the vase for the ointment, and christikinos, for being moved or inspired by Christ, the anointed one. The lofty meaning attached to the conception of Christ, the anointed one, is further illustrated by the analogous word ches, and its numerous compounds—the followers of Christ having sometimes been called Chrestians. Chrestes means a prophet, oracle, and the prefix chres, attached to various words, conveys the idea of excellence, usefulness, or superiority in virtue or prophetic wisdom.

Religion, which is a loving and reverential emotion, demands that we should honor and obey our Christs—the human beings whose example of wisdom and love leads us in the path of duty—not because we yield to authority as churches require, but because we yield to truth when it is made apparent by our teachers. Hence I conceive that Christianity is not an inappropriate name for true religion, if we understand rightly the meaning of the word.
JOS. RODES BUCHANAN.

Col. Olcott and the Virginian.

To the Editor of the Religio-Philosophical Journal:

The following relating to Col. Olcott, the Theosophist, I clipped from a recent issue of the Cincinnati Enquirer. It is from the pen of Gath (Geo. Alfred Townsend), a bitter opponent of Spiritualism. As the Colonel is well known to the readers of the JOURNAL, either personally or by reputation, it will doubtless be read with interest:

A DARING REPORTER.
"I was speaking to Major Poore, after looking at his book, about reporting feats, and he asked me if I had ever known a Mr. Olcott, who was at one time an officer of the secret agency of the State Department. Said he: 'At the time of the John Brown raid Olcott was a reporter on the New York Tribune, and he was directed to get to Charlestown in some way, where Brown was to be tried and hanged. He was an Abolitionist theoretically, and had been on an agricultural committee or convention with an old fellow from Virginia, who hotly debated the slavery question with him. Olcott never expected to see that man again, and he went to Richmond as a farmer, fruit grower, etc., and they knew nothing about his being a reporter. He had gone to Richmond with the idea that something would turn up that he might be taken up to Charlestown. The State Government had ordered its militia divisions to the valley, and made it compulsory for their members to go or furnish an able-bodied substitute. It was pretty hard to get recruits. The panicky state of slavery made them think that Brown represented a huge army with massacre in their eyes. After they had taken Olcott up to their army, they found him to be a pretty good rollicking fellow, and said: 'Why can't you enlist and come along with us?' So he found his chance and joined the Grays, and was marched to Charlestown. One day, while he was standing in parade under his leather hat and pompon, with chin-strap and musket and all that, behold the old fellow came right down the line with whom he had had the argument about the villainy of slavery. Olcott saw that he would be hanged if they detected him. They had been looking for the reporter of the Tribune everywhere but in the military lines, and for an Abolitionist to be there would be treason to the State in its inflamed condition. So Olcott half shut his eyes, squinted with his nose, put his chin to one side, and the old fellow came and looked right into his face; but as he got no recognition he went past, he presently came back again and went through the same inspection. Olcott felt as if he was John Brown, until finally the old chap went off."

"Said I: 'I know Olcott very well. What has become of him now?' 'Why, after the war he took up Spiritualism as a hobby or a speculation, and somebody died in New York and left him a legacy on account of his devotion to that subject, and now he is out in India studying the Hindoo Scriptures, with the idea of getting up a new religion or overthrowing all the old ones.'"
New Haven, Ct. GEO. F. A. ILLIDGE.

A Tender Nurse.

A gentleman in one of the suburban wards owned a fine specimen of the spaniel breed, which is very fond of children, and when any little ones visit his master's house, constitutes himself their companion, playmate and guardian. A few days ago, a lady with an infant visited the gentleman; and in the course of the day, the child was laid on a pillow on the floor to amuse itself for a time. The dog took his place near the little one as usual. The day was hot and the flies bad, and they made the baby the target of frequent attacks. This rendered her restless. Her mother watched her for a few minutes, and then, walking close up, with his nose or paw drove away every fly as soon as it lit on the baby's face, and did it so gently, too, as not to disturb her in the least. The dog's actions attracted the attention of the mother and others, who were filled with astonishment at the thoughtful kindness. This story has the merit of truth.—Frost's Chronicle.

BY DR. C. D. GRIMES.

As the divine methods of healing, such as mind cure, magnetic, psychologic and mesmeric, faith and prayer cures, are being criticized individually, collectively and comparatively, wisely and unwisely by many, I offer, after years of thought and research, what to me is the golden mean.

E. S. Holbrook, in his criticism in the JOURNAL of January 30th, after wisely admitting that cures are effected by faith, prayer and other modes, proceeds to investigate the claims of Mrs. Eddy, of Boston, as "claiming new discoveries, aside from our spirit-magnetic healing. My assertion," he says, "is, therefore, that in so far as it assumes to be anything else, and flaunts a new name, claiming distinctiveness and originality, it is a fraud; and further, when it denies Spiritualism and wars upon it (and this is done), it is a flagrant fraud in fact. But I do not wish to say these new devotees know it." I reply that I am not disposed to dispute this extract, except to remind him of the apparent fact that to constitute a fraud it is necessary to find knowledge, intention and volition. Admitting what this critic admits leaves it simply an error of the head and not of the heart.

Again, he adds: "But this Mrs. Eddy is a kind of queen bee, that can hatch out almost any day, all over the country, full swarms (millions are they not?) of full-fledged scientists and philosophers, and all these, too, are something like the bee. They are born at once to their full capacity; at least if they pay something like \$300, and they enter at once into the great field of humanity, full of learning, full of genius, full of power. . . . And these, in turn, wonderful to tell, swarm, too, and philosophers and healers are made in an hour (at least for \$25 or so), and these, too, can cope with anything in the shape of philosophy or disease."

By regarding the term, "in an hour," as a comparative sense, I find no fault with this, and have raised my voice and wielded my pen against it. There are minor points in which the thoughts of Brother H. and myself run parallel that I cannot ask space to enumerate, but will notice the main points where we do not parallel, for the purpose of arriving at truth. I quote:

"The mind curists adopt as true the theory attributed to Berkeley. That all the universe is mind, and there is no matter—also old and very remote and without any respectable support as a philosophy. . . . But who is it that hath said this (that there is no matter)? It is attributed to Bishop Berkeley, and he only said it because of the difficulty of asserting any theory of knowledge except our mental states, which we know from consciousness."

Neither metaphysicians, Spiritualists nor Berkeley (as I understand them) affirm that "The universe is all mind, and there is no matter," but that matter is a "sensible seeming"; i. e., existing to physical sense as a reality, but cannot exist by and of itself as a real and an eternal existent thing, but comes into existence on demand of spirit, as a state or condition of mind, to answer certain ends. When these ends are answered, spirit or mind retires it, or withdraws, when it (the body) changes to gases—to "luminiferous ether,"—breath of life breathed into man at the beginning,—unparticled substance, the chaos of Genesis, etc., and these ready again on call.

The statements of Berkeley are that "matter exists only in mind," not that it does not exist at all. Another is that: "The properties or sensible (physical) qualities of all the objects of Nature cannot exist outside of perceptive mind." What is perceptive mind? but the Buddha, the Christ, the logos, the intuitive conscious reality, a light revealed within, that Paul refers to in Gal. i: 15, 16, saying: "God called me by his grace to reveal his son in me." Perceptive mind is what Berkeley referred to in Holbrook's last quotation from him, viz.: "Except our mental states, which we know from consciousness." This is explained again in Mark iv: 12, in contrast with physical sense, "That seeing ye may see and not perceive, and hearing ye may hear and not understand."

Matter is a correlate of mind or spirit, as ice or snow is a correlate of water, as steam is of water and caloric of steam, etc. Thus, mind becomes matter to furnish a physical basis of life, resulting in physical phenomena and material sense. This is the end or purpose of its existence. Matter, then, is as the temporary staging that man erect, from which to build a house. When the house is built, the staging, having answered its ends, it is retired and the house stands of itself; and so the soul evolves from this material basis in reciprocal action with matter until it is superior and can maintain an independent existence; then it retires matter—moves out of the material house. At this point the house begins to fall to pieces and soon returns to that limitless ocean of cosmic matter—occult air, feminine principle of a dual God—Mother God—world-spirit or universal spirit, etc.—some of the terms used in explanation as above. I find over sixty different terms used in explanation of this world stuff, that is as clay in the hands of the potter—becomes anything desired by us when a proper state of mind is reached by the one desiring. Thus, it is not the denial of the existence of matter as a correlate of mind, but of matter *per se*, and is as easy to comprehend as that water swings downward into ice and snow and upward into steam, caloric, electricity and light, into that cybele or chaos of the beginning.

Bishop Berkeley was the first of modern thinkers to renew the discussion of these mythical ancient, secret (or sacred) wisdom-religions coming down to him from Plato, Plotinus and others. What Berkeley said of mind and matter, we may say of water and ice. We know the fact of change, but the reasons and processes are too deep for our scanning. These, the most ancient of historical religions were concealed in all the myths, allegories and pantomime they could invent, in order to hide them from the vulgar (ignorant) with whom it was supposed to be unsafe to trust them.

Then, instead of having, "No respectable following as a philosophy," Berkeley was followed by a succession of German philosophers, such as Fichte, Schelling, Hegel, Schopenhauer and many others, reaching down to Emerson. Plato and Plotinus of Egypt, drew their facts from Pythagoras, B. C. 70 (whose miracles equaled those of Jesus), as well as Empedocles and Euclypius, B. C. 444. These reached again to the book of Kabala of the Jews, to the astro-masonic, astro-theological, wisdom-religions, to Rosicrucian symbols, transcendental and hermetic philosophies; thence to the mysteries of Ceres,—to the caves of ancient Persian mythologies, when the initiated took the names of stars and constellations, and assumed the figures of ani-

mals, and in dumb pantomime, became the errand of the universe, playing the revolutions of the planets, occultations, eclipses, and processions, thus searching for the hidden secret—the divine in nature.

From these again, down to the myths, Adam and Eve, Garden of Eden, Serpent and Tree of Life, to Noah and Ark, Sampson and Foxes, to that mystic book of revelations called Revelations, through myriads of secret masonic veilment societies, extending from Egypt, India and Persia to the present. And why all this seeking to cover with rubbish and conceal with Kabala, from the vulgar—"those without—the uninitiated?" Simply because one secret exerts a charm power surpassing a thousand realities. If mystery says "a mouse" is under the mountain, that mountain will be sapped and mined or turned over. Effort and trials are demanded, resulting in discoveries and evolution. Nature guards her secrets well; her choicest morsels with briars and thorns, bitter shucks and pricking briars.

In this case it is the spiritual significance that is concealed beneath the word—the rubbish of myth, allegory and pantomime, and each spiritual wave of a three-thousand year cycle, that sweeps over our race, is doing something to remove the veils from the bible. The present one is enlisting an army of sappers and miners from those "without" who are mining from beneath the mountains of phantasmagora, the jewels of thought, with which to unwind the maze, or remove the veils from the Ezra Bible, and determine the occult or spiritual significance beneath "The letter that killeth," but "In the spirit that maketh alive."

This work of finding the spiritual significance, of externalizing, practicalizing and bringing to light what is veiled by the word, began on earth when Spiritualism began, and is now being assisted by metaphysicians called the "Boston craze" (whether they are aware of it or not) in compelling deeper thought and research; and more has been accomplished in the thirty-eight years of Spiritualism than in the fifty years of my study and research in it, aided by such learned commentators as Black and Barnes in searching among the mysteries and contradictions of "the letter." But the search for the secrets of the divine methods of healing, practiced by Pythagoras, Jesus and others nearly 3,000 years ago, when a spiritual man was sweeping over the race, is renewed during the next one, in the last thirty-eight years, by thousands who have come and yet are coming to the demands of suffering humanity, and for humanity's sake, let us not stand on the order of their coming.

This critic says: "It is not a good policy to bring in another power until compelled to. . . . They should come to the true light and acknowledge the true God." Each one's light or God is true to the standpoint from which he sees, and each one will work in that way that the singularity of his constitution demands. Each must fill his own niche. Again: "That these mediums are in the main useful to those who want them, I must believe. Nevertheless I say, let us have something better. And I assert my belief that our magnetic way is better and seldom injures." "Great is Diana of the Ephesians." Whenever selfishness is to be found (and I can easily believe that it is found on both sides), it should meet with our unqualified condemnation.

Metaphysicians may proclaim forever, "It is not magnetism, it is not hypnotism, it is not psychology, it is not mesmerism, it goes beyond all these;" they are only proclaiming their own want of research in the most subtle of all science and philosophy. Hermetic philosophers spent hundreds, perhaps thousands of years, delving in occult chemistry, in search of the soul of things—for that grand Catholicon that might transmute the baser metal into gold; but it was left for later ages to find that this universal solvent was mind or spirit. Later it was seen that all was life of some degree—from the atom to the Infinite Mind; and that each life by virtue of its creation, becomes so by having a portion of this mind or spirit, as a basis or germ from which to become. Spirit or mind is that universal solvent, which becomes a magnetic, psychologic, mesmeric, telepathic or hypnotic force, because all of these are correlates of spirit or Infinite Mind which is at the base of all existence, and the kind or quality of each depends upon the constitutional peculiarities of the one that exerts or wields it.

The two hemispheres of the brain are as the poles of a magnet. From the right or positive pole, a magnetic, or mesmeric, or kind force (as above) is exerted and centered wherever desire fixes it, then returning to the left hemisphere as a negative force, constitutes a vortexian power capable of being extended in telepathy or as a healing power, various distances, depending on those that wield it. This forms the basis of society and the ruling power among brutes, insects, etc. The difference between the attractions, repulsions and combining powers of the elements, the aroma of the rose and the aura of the insect, brute, etc., is as the differentiation of progressive life. That of the wild goose that leads his flock, will differ from that of the politician that leads his flock, or that of the policeman that leads his flock or party. Every element (as medicine), being or life, can correct or heal some other in some degree; therefore all can be cured by these divine methods, when they find what is adapted to them. True blending is as healing. Before elements or atoms (as correlative opposites) can blend in the subtle chemistry of tissue formation, and heal the organ on the material side, there must be a true blending of thought and desire, or emotion (correlative opposites) on the spiritual side. This constitutes a creative process. Nothing is created without first being idealized or imagined in the mind, accompanied by desire or emotion. In Exodus xxv and xxvi chapters and Heb. viii: 5, it is said that when Moses "went up into the mountain" (i. e., exalted trance or spiritual condition), he created the tabernacle in idea, and was three times charged: "See thou make all things after the pattern shown in the mount." When out of this condition he went down and out of it, and externalized or materialized it to physical sense, in the wilderness. Sturgis, Mich.

The Queen of Italy has recently presented to the Roman Museum a necklace in silver gilt, a bracelet in massive gold, 400 grammes in weight—both presents from the Shah of Persia—and also a series of plates representing the costumes of Bolivia, given to her by the Italian Minister at Lima.

Georgia can beat Kansas on sheep stories, and tails of fifteen-sheep locked together by corks burs. Kansas raises too much corn to cultivate corks burs.

Philadelphia proposes to erect monuments to the memory of Generals Hancock and McClellan.

Lord Salisbury has declined a dukedom. Mme. Ristori is writing her memoir.

Cause and Effect—Remarkable Manifestations.

To the Editor of the Religio-Philosophical Journal:

I will state a few facts which I have witnessed from time to time, and ask Mr. J. D. Haggaman or anyone else to explain them by any other hypothesis than that of spirit agency. In Mrs. Hardinge's book on "American Spiritualism," she speaks of Miss Cogswell of Midd., Vt., who not only had red communications appear written on her arms, but flowers on her forehead.

About 1852 or '3 I taught school in East Midd where Miss Cogswell lived. Mrs. Hyde, a cousin of mine living in the neighborhood, invited Miss Cogswell, myself and husband to her house at a seance, to exhibit her marvelous gifts. We had been visiting a brother-in-law, who had two insane daughters. As we all sat in Mrs. Hyde's well-lighted parlor that evening I mentally asked what was the cause of the insanity of my nieces. As Miss C. sat in company with us, she would lift up her flowing sleeve occasionally to see the communication as it came gradually. It was this: "One thing is—the mind." There was a blank, a word not plainly written. The writing was visible in raised script, red letters, apparently under the skin. As it was late in the evening, Miss C. stayed over night. In the morning we sat again. I asked the same question mentally as I did the evening before. Then soon came this sentence: "Overtaxing the mind is one cause." Overtaxing was the missing word.

In the years 1844 and '5 I taught penmanship in schools in Buffalo, N. Y., and boarded at Mr. E. A. Maynard's. Mrs. Hardinge in her book describes some wonderful manifestations thus, some of which I witnessed. The medium's name was Reed. There were others more marvelous than I saw, that Mr. M. thought the public were not prepared to know. One evening Dr. Oliver and many other prominent citizens were seated in a double parlor at a seance. The doors of the room were locked and strips of wood were nailed down to them. Previous to this the spirit Samson had promised to bring a clock into the room from a certain number on Main street. The gas was turned down, and after some music, we heard a clock tick on a mantle shelf. When the gas was lifted there was the clock. The spirit requested that Mr. M. should carry the clock back in the morning. Several went to the jeweller's and asked him for a certain number of his clocks. He looked and it was missing. He was much surprised when they returned the clock.

A hunter's horn was brought and blown on, from a distance of three miles at another seance, and carried back by the spirit to the owner.

Mr. and Mrs. Maynard were people of superior intelligence and probity, and moved in the first circles. Last winter, seven months after we moved to this city of Grand Rapids, Mr. Allen, the celebrated medium, came here.

Mr. Wheeler, an old resident, held a seance with Mr. A. at his house, hoping to hear music from the piano. Invitations were given to about eighteen, including my husband, daughter and myself. We were strangers here. We joined hands and the light was extinguished.

In the course of the evening I held the medium's right hand, and my husband the left hand. Soon we heard writing with a pencil on paper previously prepared. The communications were placed in my hand and in his coat pocket. Arms were clasped around my husband's neck, and Laura was whispered into his left ear, and the next moment Eva was whispered in his right ear. The piano and tambourine were played at the same time. Mr. H. mentally asks for "The last rose of summer," and it was played soft and beautiful, and gradually the music died away in the distance. A prominent citizen obtained a satisfactory message on his shirt bosom, and he only found it out when he went home and his wife wanted to know what it was, and where he had been. We attended several of his seances and obtained ten communications that carried positive conviction that they came from our children. My husband had a written communication from Laura, and signed by our children, and the words below: "My son, I come. Ezra Hutchins." His father's name was written below. He died a Calvinist Baptist. One evening I attended the seance alone, quite a distance from home. Wendell, a son who passed away the July previous whispered, "We are all here, grandpas and grandmas; we'll go home with you." Can any sophistry explain these things away? MRS. L. A. HUTCHINS.

Grand Rapids, Mich.

Preachers Who Bring Disgrace.

To the Editor of the Religio-Philosophical Journal:

It is now a well known fact to every inquiring mind, that there is scarcely a daily issue of Chicago papers, that does not contain an account of the moral defection of some distinguished minister of the gospel. The Times lately had an article on that subject, which is worthy of careful consideration. Spiritualists can show a far better record than the church. The Times goes on to say that the "colored preacher, Nero, whose European career as a swindler and a libertine has now been exposed, is pretty sure to be sharply dealt with by British law. Yet it seems that before he went to Scotland to obtain money on false religious pretences and to further gratify his gross desires, the viciousness of his life had attracted attention in St. Louis and Kansas City; and one of the newspapers of the latter town denounced him last October as a profligate character.

"If what we now hear of his conduct in this country is true, he ought long ago to have been in an American prison, but he seems to have adopted the tactics which have carried through the ordeal of exposure not a few white preachers whose immoral practices have made them notorious here during the last ten or twelve years—that is, since Mr. Beecher set them the example and taught them the trick. When Nero was published as a dissolute character he had brass enough to stand out against the charges, and his "cheek" was supplemented by an oratorical power which enabled him to get sympathy from those who listened to his ready tongue. He could talk so plausibly and deny so indignantly that it seemed to them impossible that he should be a rascal.

"Yet everybody knows from practical experience how easy it is for vice and fraud to put on the cloak of piety and virtue, at least so far as speech goes. A street beggar can do it, and draw out by a piteous tale of domestic suffering the alms he at once proceeds to expend at the nearest rum shop; and how much more skillful at the game may be a corrupt preacher who has learned to play on the emotions of audiences, and who has about him all the impressive adjuncts of the pulpit and of his sacred profession. If the dissolute preacher is a clever actor as well as a persuasive orator, he is likely to be the most dangerous of rascals.

"It was because we saw that the Beecher case would remain as a lasting precedent and would furnish a continuous example, that we so greatly lamented the success of the methods adopted in it. For it affected not merely an individual, but the whole cause of religion. If one minister of the Gospel could thus escape charges so terrible and obtain countenance in braving the opinion of a large part of the public, then every scoundrel in the pulpit would be encouraged to pursue his evil practices with the confidence that he could at least win partisans to sustain him, right or wrong, and sleeky rascals would be stimulated to enter the holy profession as the surest cover for their depravity.

"And what has been the result? Since the Beecher trial we have had in this country a succession of clerical scandals of the most disgraceful sort, and the preachers concerned in them have almost uniformly been able to "cheek it out," and keep their places before the public as ministers of religion. Down, in Boston, hires a hall and draws all the more people because of the notoriety he has gained by his shameful practices. Bristol, in New Jersey, continues preaching, and poses as a martyr before the curious and the deluded. Nero abandoned school teaching and goes to Scotland to figure as a revivalist and a missionary for the conversion of his race in Africa.

"Yet these are days when religion, beset by countless enemies, needs more than ever to be proclaimed by men whose unquestioned spotlessness and sincerity shall command the respect of the world. The Church cannot afford to keep in its service a minister on whom the slightest evil suspicion rests. Even if he is wronged by the doubt, let him remain outside of the holy place until the stain is absolutely removed."

The position taken by The Times is excellent. Teachers should always maintain an unspotted character. The records of Spiritualist lecturers are generally most excellent. There are only a few exceptions. Chicago, Ill. J. E.

The Existence of God.

To the Editor of the Religio-Philosophical Journal:

In your issue of the 6th of February, there was an article on the above subject. The writer, after putting the subject pretty fairly before us, joins a former writer in asking for more light. I humbly respond. I am not sure, however, that what I have to say will be considered more light, but I think it will make the subject no darker, and as one thought begets another, and not always in the same mind, I may, and do, hope it will evolve some greater thought on the subject.

The design argument was long since disposed of by George Jacob Holyoak (Paley refuted it in his own words), and I think no one who attempts to solve the question by design, and follows out the logical sequence, but must conclude that, if it is necessary to conceive a being apart and independent of the universe, it must, of necessity, from the same premises, be admitted that there must have been a greater being than the creator of this world to create the creator of this world, and so on to absurdity.

If all we know has transpired in this world is the actual work of the being who is called God, then we must conclude that he and his works are entirely beyond our conception; that we cannot possibly judge him by the same rational judgment by which we judge the being we know; for if God governs this world, i. e., superintends all the phenomena, animate and inanimate, then, according to our ways of judging, he is neither wise nor good; otherwise we do not know what is meant by goodness when applied to God.

To say: "What to us is apparent evil is unmaturing good," is the same as to tell us we do not understand God and his ways, and if we are so organized that we cannot understand God and his ways, if we cannot be benefited by his existence, then his existence to us is zero.

If we, to be considered good, must act contrary to what we know of this being, God, then, to us, he is not good. If he exists and has the power to make things better, and does not, according to our ideas of goodness, then, to us his existence is of no utility; and if he does not interfere in our government; if we are responsible for our own happiness or misery, then, to us, he is from home. It is impossible to ignore the fact that as we progress—get more light and knowledge—we are ignoring that being which has been represented to us as God. The men of the "Independence" established a government without a God, and contrary to the governments with God, no man resists under any disability preventing him from serving the people in any office because of his unbelief in a God; hence it is plain we have come to the conclusion that we do not know God, or that the knowledge of him is of no use to us; that we can have a government without God, and better than those all along the ages ever had with their God!

A father who has the power and does not make his children happy, but injures them, or some of them, by his partiality, neglect, or otherwise, we call a bad father; and a father who is kind and uses his power to make his children happy, we call a good father.

A God who fails to make his creatures happy, either has not the power, and therefore is not good, or has the power, and is indifferently bad. If destitute of goodness, then no good God exists. If his plans, according to our idea of wisdom, are not wise, then, to us, no wise God exists. If according to our ideas of truth and justice, the arrangement of this world is not true and just, then, to us, no true and just God exists. Knowledge and wisdom are known by their utility in making us happy.

Much might be gathered from various sources to bear on this subject, but as we live in the "age of reason," they carry no authority with them; I shall, therefore, only quote from one leading mind, whose arguments the theists have only to overthrow to establish their position. Charles Bradlaugh says:

"As an Atheist I affirm one existence, and deny the possibility of more than one existence; by existence, meaning the totality of all phenomena, and of all that has been, is, or may be necessary for the happening of all phenomena. If, however, God is affirmed to represent an existence which is distinct from the existence of which I am a mode, and which it is alleged is not the *noumenon* of which the word 'I' represents only a speciality of phenomena, then I deny God, and affirm that it is impossible that God can be; that is, I affirm that there is one existence and deny that there can be more than one." See pamphlet by Charles Bradlaugh: "Is there a God?" and the "Free Thinker's Text Book."

It must be clear that we cannot conceive of an omnipresent God except as Christ said to Philip: "Believe that I am in the father and the father in me," which is Pantheism—the totality of all is God.

"All are but parts of one stupendous whole, Whose body Nature is, and God the soul."

If the term God does not represent the totality of all phenomena, then he must only be a part; if a part, then he is conditioned, subject to circumstances, and cannot have things as he wishes; cannot of himself control evil; cannot of himself establish universal good. I think it will be clear from the facts of history and the doctrine of theologians, that this has been the predicament of the God which has been represented to us all along the ages—the Bible God included.

While in our ignorance we stood in awe and trembled at the recital of the burning bush, and the thunder and lightning of the Mosaic Deity, such a God in our imagination existed; but since we dared to draw aside the veil, and with the lighted candle of philosophy have made diligent search, like all other ghosts, God is not to be found; the pretended exhibitors fail to present him; he never paid us a visit; we know not of his existence. JOHN MILLER.

Somerset, Iowa.

A Recent Important Decision.

To the Editor of the Religio-Philosophical Journal:

The recent decision of Judge Brewer, of Kansas (U. S. District Court) to the effect that an individual cannot by act of the legislature be deprived of his business by having his brewery closed, until he has received compensation for his losses, seems to bear upon the case of the Wisconsin physician whom the old school or allopathic fraternity are prosecuting, as stated in a recent JOURNAL, under the scandalous doctors' laws of that State. It would seem that Judge Brewer's decision of the constitutional right of the brewer to be paid for his losses before he can be closed up by law is just and sound in reason, equity and law, and that the right to continue his professional business established prior to the passage of the selfish laws procured by the doctors, is also guaranteed by the constitution until he has been fully compensated for the deprivation. I inclose a slip from the New York Times, proving that an Indian doctor removed a lizard from the stomach of a woman where all the "regulars" had failed. It was fortunate for Mrs. Williston that in Tucson there was no doctors' vile law to prohibit the Indian medicine man from practicing his calling.

The Times says: "Mrs. J. C. Williston, the wife of a contractor and builder, of Cleveland, Ohio, has just returned from an extended trip, after a most remarkable experience. Mrs. Williston is not yet thirty, but her hair is almost white, and her face bears the signs of a life of suffering. She has been the victim, for years, at varying hours of night and day, of pains like the cutting of a knife, and physicians supposed her to be suffering from cancer of the stomach. Eminent physicians failed to exactly locate the trouble or afford the lady relief. She spent months in travel and large amounts of money endeavoring to find effective treatment for her malady, but most of the physicians whom she consulted said that her disease was cancer of the stomach and that death would ultimately result.

"Last October she went to San Francisco, stopping and treating, while en route, at the Soda Springs of Idaho, but in vain. Later she tried the waters of Calestoga Springs and the baths of Passo del Robles without effect. San Francisco's best physicians could afford no relief, and she started for Sonora, Mexico, intending to visit some celebrated springs near Nogales. She was taken seriously ill at Tucson, Arizona. One day during her illness a Papago Indian, of local notoriety as a "medicine man," visited Tucson from St. Xavier's Mission. He was taken to Mrs. Williston's rooms and asked if he could tell her ailment. He looked at her and had her describe the pains and their location, and then with the exclamation, "Me sabe heap bad spirit," he rushed out and toward the mission. In a few hours he returned with herbs and a basket of moscal, a root used by the Indians for food.

"He motioned to Mrs. Williston to swallow the herbs. They made her deathly sick, so much so that she almost died from fright, thinking she had been poisoned. The result, after a few hours, was the emission of a dead lizard that was fully four inches in length. It was apparently of a species common to the East, but how it had managed to live for so many years was the mystery. Mrs. Williston says that but one explanation occurs to her, which is that when a child, and living at Phillipsburg, N. J., she and her brother were accustomed to drink from a little brook that ran near the house. They would scoop the water up with their hands, and she thinks that possibly in this way she swallowed the embryo lizard. Mrs. Williston's recovery has been rapid, and she is now fairly on the way to a complete restoration to health. Though the taking of living objects into the system is not rare, medical men say that this is one of the most remarkable cases on record." NEWS RECORD.

BRONSON MURRAY.

A gentleman writing from Yokohama says: "The Japanese have acquired such a passion for being tattooed that a law has been passed forbidding the marking of natives. The law does not apply to foreigners. It is quite the thing now to be tattooed, and elaborate designs are traced on many travelers as an indelible reminiscence of their sojourn in the East. The sons of the Prince of Wales, when here a few years ago, were tattooed, and several Russian Dukes and sprigs of nobility have undergone the process. The son of Longfellow recently submitted to a very elaborate tattoo decoration, and for more than three months was in the hands of the tattooer, who did an amount of work on him during this time that is usually spread over a period of three or four years. This caused, of course, a severe nervous shock, which he was only able to withstand by the application of hypodermic injections of morphia."

The statement is made that a statue of the Pharaoh who ruled Egypt during the ten plagues has been found in the desert, where it had been buried for over three thousand years.

Mrs. Sarah Davidson, of Lower Boulder, M. T., shot a bear, and with the bounty received for it paid for a sewing machine.

Liverpool has no cathedral, but plans have been prepared for one, and the edifice is to be one of the finest in England.

Of Charles Wesley's great-grandsons three are members of the clergy of the Church of England.

The king and queen of Sweden have joined the Blue Ribbon army.

George W. Childs is heartily in favor of the Federal aid to education bill.

President Eliot commends lawn tennis as an excellent game for college use.

Horsford's Acid Phosphate.

DECLINED BENEFIT.

DR. JOHN P. WHEELER, Hudson, N. Y., says "I have given it with decided benefit in a case of innutrition of the brain from abuse of alcohol."

Woman and the Household.

BY HESTER M. POOLE. [106 West 20th Street, New York.]

STANZAS.

Still, from the unsatisfying quest To know the final plan, I turn my soul to what is best In nature and in man.

The glance that doth thy neighbor doubt Turn thou, oh man, within, And see if it will not bring out Some unsuspected sin. To hide from shame the branded brow, Make broad thy charity, And judge no man except as thou Wouldst have him judge of thee.

Among the pitfalls in our way The best of us walk blindly, And judge your brother kindly, Help back his feet if they have slid Nor count him still your debtor, Perhaps the very wrong he did Has made yourself the better.

-Alice Carey.

Every reader of the JOURNAL will rejoice in the movement called "The White Cross Army," under the able generalship of Miss Frances E. Willard. It is to be hoped that an operative effort may largely influence public sentiment, and set on foot active work for the salvation of bodies and souls.

Moral Education societies in many cities have been struggling for the last fifteen years, to arouse action against these great enemies of religion and progress. During ten years, Mrs. Winslow's brave little Alpha has battled for purity, and it is not too much to say that these have been the forlorn hope of the White Cross Army. Yet I nowhere see a recognition of their labors. Why do they who sow and reap forget the pioneers who felled the trees and cleared the field for those who should come after?

I would not for a moment detract from the noble work of Miss Willard, whose career has been noted, in these columns, with admiration and delight. But I hope history would be able, almost for the first time, to record that the pioneers of a great reform would receive their just meed of recognition.

It is true these societies lacked the magnetism of great numbers and the leadership of one had time and strength to give exclusively to reformatory work, as well as an organization to carry out well-laid plans. Now, if to the immense psychological power which the White Cross Army must exert over the public, they will add the necessary physiological instruction, they will have begun the greatest reformatory movement the world has ever known. For it includes all other reforms.

This column has from the first strenuously advocated the truth that woman's work in society is primarily moral. She is to be the ethical seer, inspirer and teacher. It is so decreed in the constitution of things. If she fails in this, she fails in every thing. Neither wit, nor beauty, nor fascination, nor intellectual power, will establish her rightful position, nor give her a permanent influence in a world perishing for what she alone can supply.

For she represents the interior as man the exterior, part of creation. From her bosom, life is unfolded, her central quality is Love. The all-powerful, indestructible principles of creative Divinity, are implanted in her very heart. Only feebly yet, she is aware of her tremendous possibilities and consequent responsibilities. Man, the forceful, constructive, material, dominant nature, has wandered restlessly from place to place, waiting for woman to do her part in establishing a society upon true principles. All that he has yet done in that direction has contained the seeds of its own destruction. He has not recognized the duality in nature, and so has failed as all one-sided efforts must fail.

But woman has something to do beside teaching moral purity. In the trine being, body, soul and spirit, the pyramid must be set firmly and squarely on its base. It is next to useless to hope that the average man will be a moral, self-respecting being, whose system is ill-nourished or inflamed by stimulating food, or who breathes bad air, or is denied healthful recreation. Occasionally the very spirit of God seizes hold of such a one and lifts him above his environments, but he must have an unusual temperament or that can not be done. Miss Willard herself said these wise words, last year: "Had I the power, our system of education should be so changed that the course of study of every pupil, from the kindergarten toddler to the high school graduate, should be grounded where God grounds our very being, on natural law. They should know the laws of health, first of all. The blessed word 'health' literally meant 'holiness,' and that means 'wholeness.' The alcohol and nicotine poisons, leagued with bad food, unnatural dress, bad ventilation and ill-proportioned exercise, are the demons that hold the sacred citadel. Yet, we call ourselves a science-loving people, and think we care to know the reason why!"

In the issue of February 20th, an editorial of the JOURNAL called attention to the White Cross Army, and this column has already noticed the noble movement. Yet a republication of the main objects in view, may be of use:

"It aims to exhibit the relations existing between the drunk habit and the nameless habits, outrages, and crimes which disgrace modern civilization; and especially to point out the brutalizing influence of malt liquors upon the lower nature; this study to be conducted by means of mothers' meetings, leaflets, pamphlets, etc.

"It has in view a distinct effort to impress upon the minds of men and women, youth and maidens, the absolute demand of religion and physiology for purity in word, thought, and deed.

"It will endeavor to secure legislation of a character calculated to protect the honor and purity of women and girls, and render them safe from the depravity of brutal men."

We wait to see by what method the work shall be carried on. There ought to be a series of lectures in every school district, given to parents as well as pupils, illustrated with diagrams, given by popular speakers. The intimate relation between bodily and mental habits should be insisted upon, and the necessity of unstimulating food be taught. This is especially woman's work. A bureau to raise money, train speakers and teachers in physical and moral hygiene, and then set them to work, needs to be instituted.

MISCELLANEOUS.

Miss Edith Russell's name appears as assistant cashier in the advertisement of the Elk Creek Bank, Nebraska.

Miss Georgiana Campbell of New York, recently completed an exquisite portrait of one of Vanderbilt's children, for which she re-

ceived \$3,500, and has orders for more work amounting to \$30,000.

The Eastern Railroad of France employs 2,500 women; of these, four hundred and twenty are widows who are the sole support of their families.

Queen Victoria has sent personal thanks to Mrs. General Booth of the Salvation Army for her efforts in exposing crimes committed against little girls. Yet Mr. Stead, editor of the Pall Mall Gazette, was sentenced to six months imprisonment for a technical violation of the law, in working for the same purpose.

Dr. Lizzie Stafford Gillespie was appointed physician to Harry Lee Post G. A. R. of Brooklyn, N. Y., at its last meeting. She is the first woman in the United States to receive such an honor, and the same fact is true of her appointments as physician to the Actors' Fund and to the Elks. Of course she is proud of the distinction.

The Hahnemann Medical College of Chicago, at its annual commencement had a graduating class of ninety-seven, of whom eighteen were women, nearly one in five. Thirteen prizes were offered, four of which were carried off by the women; almost one in three.

Belle Boyd, famous as a confederate spy, and notorious in many other ways, has quietly settled down and opened a school of elocution and oratory at Little Rock. She is now known by the name of Mrs. N. R. High.

Mrs. Elizabeth Dickinson of Hartford, Ct., has been actively engaged in the jewelry business for twenty-five years. There are a few other jewelers in the country, but it is a business well adapted to the delicacy and skill of women.

The record of the Woman's Art School of Cooper Union during the last school year, under Mrs. Susan N. Carter's management, is certainly encouraging. Some four hundred pupils have profited by the opportunities offered in the school, and thirty-four of the members have proved competent to act as instructors. The pupils have received for work sold on their own account the handsome amount of \$17,000. The collection of casts is one of the largest and most representative in the country.

BOOK REVIEWS.

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

MIND CURE: Its Truths and Fallacies, from a Common Sense Standpoint. By W. T. Nichols, M. D. Price 75 cents. Chicago, 1885.

This is an excellent work of seventy-six pages, the author carefully and critically considering the truths and fallacies of the mind cure. It is well worthy of careful perusal. In his third chapter he says:

DISEASES AND GENERAL REMEDIES.

"We will now briefly notice those conditions, or changes, that take place quite frequently in the system, called diseases, together with some of their causes and some general remedies or preventives. Disease is some abnormal action. It is the opposite of ease or well-being, which is normal action. Disease may be the result of a large variety of causes. The organic life, or unconscious mind, may become embarrassed from a lack of suitable food, or from the elaboration of the various cells necessary to construct each particular organ, or its surroundings may not be favorable, or minute animalcules may invade its laboratory, and by their movement and voracious appetites destroy its most complex cellular structure, or the conscious mind may dissipate the forces necessary for its integrity. Any of these and numerous other causes may combine to produce an abnormal condition."

"Diseases are divided into two great classes—organic and functional. In organic diseases some part of an organ, as the lungs, or liver, or the mucous membrane of the stomach, is partially destroyed; that is, some of the proper cells have been broken up and cavities result, or other cells have formed structures that are foreign to the location. This may take place wholly or in part only. Functional diseases are by far the most numerous, and are caused in the first place by an inharmonious distribution of life or nerve force; that is, the force that has been generated by the mortal mind and stored up for use is either exhausted or exists in excess in some parts and is deficient in others. The unconscious mind has lost control of its own agent, in the same way as we lose control of fire when it once lets it out of the stove into the room. It is sometimes very difficult to replace it in the stove. If you don't believe this, try it. There are a very large number of people who are suffering from this inharmonious distribution of vital force. It may be productive of all kinds of bad feelings, from a pain in the big toe to a delirious fever. People have been known to lay in bed for years from this cause, believing they had some terrible organic disease, when in reality they had nothing of the kind. It is in this class of cases we frequently hear of such so-called miraculous cures. The fact that one can suffer so much without any actual disease is not generally understood, most people thinking that the amount of actual disease must be in proportion to the amount of suffering. This is an error, as you will understand from the fact that should you tightly grasp with a pair of nippers a small healthy nerve, it will produce the most excruciating pain. There is no actual disease, but the pain is produced by interfering with the distribution of nerve force through the nerve. These conditions can be removed by restoring the equilibrium of the nerve force, though this is not always readily done, as the forces, after becoming accustomed to passing in any particular direction, whether that direction be a right or wrong one, have a tendency to continue in that direction, because they can do so more easily.

"In organic diseases, or where there is actual destruction of tissue, restoration, if at all, can be made only slowly, as it must be replaced molecule by molecule, cell by cell. There are no instantaneous cures made of these diseases, not even by mind, faith, or prayer; for the Creator himself works by some method, and cell by cell is the method in this condition."

"Now a word about remedies in general. The popular idea of these is just as confused as it is about diseased conditions. People, as a rule, fail to recognize the fact that constitutions differ, and that a person having a certain disease is in an entirely different condition during the different stages of that disease and requires entirely different remedies. Mr. Jones, who is a weak, nervous man, is sick, and Brown, who is the opposite, takes large doses of drugs, and recommends the same to Jones, and Jones does not know any better he takes them and gets worse. Tomkins has congestion of the brain, and Smith, who was cured of a fever by cold water, advises Mrs. Tomkins to try it on her husband. She does, and Tomkins is converted into an angel before the next day. Jenks has a friend who has been cured of cramps or nervous debility by faith, mind, or prayer cure, and he straightway prescribes these remedies to Young, who has a fractured arm, or to Blinks, who has a wooden leg. Other persons utterly refuse to take medicines of any kind. If you were to prescribe a simple salt of soda they would exclaim in horror that it was a poisonous drug, yet at the same time they are taking it at each meal in considerable quantities as chloride of sodium, or common salt, and would declare they could not eat their meals without it. The truth of the matter is that each and all of these, and numerous other remedies, produce a good effect, providing that they are indicated by the condition of the patient. Some remedies are given to supply a deficiency in the system of the particular element they contain. All true foods also act in this way. Others are given to unite with certain injurious foreign elements that have found their way into the system, and by thus uniting with them a new molecule is formed, that is not injurious, as in poisoning by acids we give alkalies, and vice versa. To assert that there is never an excess or deficiency of some particular element in the system, and that it is not proper to supply the right kind at the right time, is equal to asserting that the system can not be in a condition to require food, for all food contains more or less of similar elements in so the majority of true remedies, and is in reality just as much a remedy. Could we always find and

use the kinds of food that contained the required elements in the right proportions, it would be unnecessary to supply them in so-called remedies, for it is the necessary elements that the unconscious mind needs to weave its various cell fabrics, and it cares not by what name they are called.

"The foregoing remarks apply to remedies containing elements necessary for actual cell formation. We will now consider another and entirely different class of remedies. These do not of themselves necessarily contain any of the elements necessary for cell formation, but they possess the power of increasing or decreasing the quantity of nerve force in a certain part. They do this by their action on the involuntary nerves, or those nerves through which the unconscious mind acts. From some cause it may not be sending a sufficient quantity of nerve force to the stomach, and we take a remedy that irritates the nerves that supply that organ, and they, or the unconscious mind, feeling they are being hurt, telegraph for help, and down comes some of the reserve nervous force, which, by its presence, increases the activity of the various little glands of the stomach, causing an outpouring of gastric juice, and the result is a better and quicker digestion. Had we given a considerable quantity of the remedy, the sensory nerves would have called for help more vigorously, and still more reserve force would have been sent. This would have caused such intense activity in the glands and muscles of the stomach, that the muscles would contract and so diminish the size of the stomach that its contents would be forced out. This is the method adopted by unconscious mind when trying to get rid of poisonous substances. This is why vomiting is always an accompaniment of a case of poisoning. This is also the manner in which a so-called emetic produces vomiting. Unconscious mind always tries to protect itself by getting rid of the offending substance, but it does not always succeed, as some poisons destroy tissue the second they touch it, and before mortal mind can come to the rescue.

"We will now take a case where from some cause there is present at one particular place too large an amount of nerve force. We now give a remedy that for the time being partially paralyzes the nerve terminations, so that the force cannot pass so rapidly. Or, in some cases, if the organ be deep-seated, we irritate the nerves in the skin directly over the organ, with mustard, and the force rushes from the internal organ to the surface and is thus more nearly equalized. A brisk rubbing over the part with the hand sometimes equalizes the forces. These are only a few examples of the many methods used to equalize the distribution of the nerve forces when the unconscious mind needs assistance. To select the best method is the test of the true healer.

"Surgical treatment may be illustrated by the following: A heavily-laden branch of a fruit tree breaks on its upper side, at its junction with the trunk. One end lies on the ground, and the other is attached to its parent stem by its under side only. If permitted to lie here it will die for lack of nutriment. We lift it up to its former position and place under it a large prop to retain it there. We now take some wax and resin, and carefully fit the cracks, to keep out the air and to prevent the escape of its sap or vital fluid. Around this we wind a strip of strong fabric, and cover the whole with a coat of tar, to protect it from the rain and air. In a year or less the fracture is united, and the limb is as strong and healthy as ever. How did this all happen? There was no virtue in the prop, or the wax, resin, tar, or any of these, it was simply the aid applied by the conscious mind through the vital force, or the mortal mind, within the tree to supply the elements, through the sap, necessary to repair the fracture. What we have done for the tree is all the surgeon can do for his patient, excepting to see that he has suitable nutriment and surroundings. He can not make a single one of the many cells necessary to repair the fracture. This has to be done by the formation of new cells, and the force necessary for directing its own force to the part, may hasten the formation of new cells, but it can only do so through the same process as would have taken place without it. It can not produce that effect by any new or different process of its own. The assertion by so-called metaphysicians that it can, either in this or any other operation of nature, is one of the most glaring fallacies.

"Another very important aid in the treatment of various diseases is massage. This consists of pinching, rubbing, and spitting the body from head to foot when the disturbance is general. When it is located in any particular organ, local treatment may be preferable. This method of treatment produces good effects in several different ways. In an irritable or inflamed part very light, soft passes, by transmitting the own vibratory rates, change the rates of vibration in the sensory nerves, which cause painful sensations. This is on the principle that if you set two tightly stretched strings to vibrating at different rates, presently, from their mutual influence, they will vibrate in harmony. In congestive conditions of the system where there is a lack of vital force, vigorous massage arouses all the little points into activity, and hastens the performance of all the vital activities. The blood flows more rapidly, and the excretory system is stimulated to hasten the conduction of all worn-out tissue from the body. This is one method of applying so-called magnetism. A massage or magnetic treatment may be, and generally is, combined, although the one who uses either name may discredit the benefits of the other. Magnetism may be used under the name of vibratory rates, or the name of cure, though here again the one who adopts one name may discredit the other. In reality they are both of a similar nature—that is, both produce their effects by directing force to a part. In the case of magnetism only, the force is of a lower order—that is, it is more nearly physical, while the other is more nearly mental, and therefore higher. Should it be the particular goal of physical force, the magnetism that the patient needs, that mode of treatment will be the most beneficial. If the higher mental forces are most needed, mental treatment will do the most good. As a general thing both the so-called metaphysical and magnetism used these combined forces, though neither of them may sufficiently understand the subject to know whether they do or not, because both of these forces are constantly, though almost imperceptibly, passing from all thinking beings, and can be directed to others, sometimes even without any particular or conscious effort."

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

CHICAGO, ILL., Saturday, March 6, 1886.

A Presbyterian Divine Gives Advice and Calls Names.

The following letter is from Rev. Byron Sunderland, D. D., minister of the Four-and-a-half Street Presbyterian Church in Washington, where it is said that President Cleveland attends with his sister.

WASHINGTON, Feb. 2, 1886.
JOHN O. BUNDY, Esq., SIR: Some one has sent me a copy of your paper, from which I cut your article on Calvin and here with return it to you for further reflection. A more unfair, unjust, dogmatic, bigoted, lying article, I have not read in a long time. If you suppose that Calvinism is to be shaken or battered down by such a journal as yours appears to be (for I never saw or heard of it before), you will live long enough to find out your mistake.

It is "in the piping times of peace" that shallow minds have free scope to ventilate their rapid and vain conceits, but let a genuine storm arise, which threatens disaster to society, and the world will be soon brought back to Calvinism. Don't you worry about John Calvin and don't lie about Servetus. This is my advice to you. Very frankly,
B. SUNDERLAND.

There being no special reason for privacy, but, on the contrary, judging that the writer of this epistle would like to have the people know his opinion, we publish his clerical epistle. Dr. Sunderland is a man of good Presbyterian repute, and we have heard some good things of his interest in worthy charities, his kindly aid to excellent persons, and his sympathy with humane reforms, but the impudent, ill-tempered language and spirit of this letter show to what depths a man will descend when his sectarian bigotry is aroused.

Our article on John Calvin, which he returns to us "for further reflection" on our part, was a leading editorial in our issue of Jan. 30th, "A Monument to John Calvin in Washington," in which we plainly criticised the strange proposal made in the Presbyterian General Assembly to erect such a monument to a man whom we characterized as "an old-time persecutor and a religious bigot, whose memory is ignobly associated with the burning of Servetus." We commended the *Interior*, a large and leading Presbyterian newspaper in Chicago "for its strong and fearless protest against this miserable project," and the statement and opinions given on Calvin's guilty and bloody spirit toward his victim Servetus, were quoted from the *Interior*, with our own comments. Our facts as to the career of Michael Servetus were from authentic sources. But our clerical adviser calls the article "unfair, unjust, dogmatic, bigoted and lying," and tells us to "quit lying about Servetus," said advice being eminently Christian in spirit as well as elegant in language!

If we lied, it was in quoting lies from the *Interior*, for our facts were from its columns so far as Calvin was treated of. Will Dr. Sunderland say that journal lied?

Of Servetus we told the truth, if there be any truth in the best histories of that excellent man, that martyr to the bloody bigotry of John Calvin. If this pious adviser wants to try his hand at disproving what we have said, our columns are open to him. Why did he not write a frank and civil letter, showing our error and giving historic proof of it? Such a letter we should have published of course. Why did he write this poor epistle, full of priestly pride and impudent abuse? The reason is not far to seek. He was possessed by a devil—obsessed by the foul fiend of sectarian John Calvin, the same evil spirit that possessed John Calvin and urged him on in deeds of cruelty and blood.

He thinks the world will "soon be brought back to Calvinism," if a storm arises. Faint and few are the signs of such a backward step!

Further reflection satisfies us that we have done right in this matter. Far be it from us to advise so eminent a clergyman and so courteous a Christian gentleman as Dr. Sunderland, but we may venture to suggest that it is pitiful to see the depth of audacious abuse to which his advisory epistle descends.

The man Byron Sunderland is capable of far better and higher things, but this letter is from the Calvinistic Presbyterian priest.

"To such base uses do we come at last," in defending old dogmatists and persecutors!

An Incurable Deprived of His Life.

Euthanasia, interpreted according to its general use, "means an easy or desirable mode of death." Samuel D. Williams, of Birmingham, Eng., was one of its most able advocates, and he lays down and defends the following proposition:

"That in all cases of hopeless and painful illness it should be the recognized duty of the medical attendant, whenever so desired by the patient, to administer chloroform, or such other anæsthetic, as may be and by superadded chloroform, so as to destroy consciousness, and put the sufferer at once to a quick and painless death; all needful precautions being adopted to prevent any possible abuse of such duty; and means being taken to establish, beyond the possibility of doubt or question, that the remedy was applied at the express wish of the patient."

After describing lingering diseases, which lead to inevitable death, Mr. Williams says: "Why should all this unnecessary suffering be endured? The patient desires to die, his life can no longer be of use to others, and has become an intolerable burden to himself. The medical attendant is at the bedside with all the resources of his knowledge and his skill at hand; he could, were he permitted, bring to his patient immediate and permanent relief. Why is he not allowed to do so, or, rather, why should not his doing so be a recognized and sovereign duty?" Sir Benjamin Brodie said "that a very moderate amount of pain, if continued for a long time, would make any one heartily tired of life."

It is said that an affectionate Scotchman watching by the bedside of his dying wife, became impatient at the poor woman's anxiety to fully express her last wishes, and civilly requested her to "get on wi' her deeing." The *Saturday Review* says: "They pinched his nose [alluding to an incurable] beneath the clothes, and the poor dear soul went off like a lamb." "Suppose, in fact, the case of a small cottage, when the invalid has become a heavy burden upon his family, instead of support, when the expense of providing medicine and attendance is most seriously felt, and when the sick room is also the only dwelling room, must there not frequently be strong temptation to give him a quiet push or two along the downward path?"

A reference to this subject is suggested by the unfortunate fact that George Waterhouse, a boy fourteen years of age, some six years ago was bitten by a dog in Lansingburgh, N. Y. Very lately the boy exhibited signs of hydrophobia. His condition became alarming, and a physician was called, and administered all the medicines usually used in such cases, but it was deemed advisable to smother him on the night of Feb. 2nd.

In this most lamentable, heart-rending case, we have put into practical effect the peculiar ideas so boldly advocated by a certain class under the caption—"Euthanasia." It has been the favorite plan of many "half-fledged philosophers" to destroy the life, in a "pleasant, humane way," of all incurables, idiots, suffering cripples, or those who through age and decrepitude are unable to support themselves, and hence are a serious burden to their friends, or become a public charge. Here was George Waterhouse, suffering the excruciating torments of that dire disease, hydrophobia, and whose restoration under the circumstances seemed to be an impossibility. His friends and relatives, in order to relieve him of his terrible agonies, murdered him—nothing more, and nothing less! This is a practical illustration of the struggle for existence, "the fittest to survive being those who were not suffering from an attack of hydrophobia." If the right thing to do under the unfortunate circumstances, was to smother Waterhouse, why may not the rule become more general, and systematically deprive all incurables, helpless cripples, and those who are poverty stricken, of the life God has given them?

It may possibly be true that there are many incurables who would be far better off if on the spirit side of life; but it is also true that if humanity adopted rigorous measures whereby incurables should be deprived of their earth existence, the effect would be to destroy all the finer feelings of human nature, and each one would probably have an opportunity to become a murderer.

When people are suffering from the effects of incurable diseases, life then often seems to them more dear and more precious than ever; they cling to it tenaciously, and the humane thing then to do is to systematically make their last moments on earth as pleasant and happy as possible. To smother them, or deprive them of their precious life, has a tendency to brutalize human nature, and reduces it to the level of the instinct of the ferocious, bloodthirsty wolf which, when one of its kind is wounded, assists in killing and eating it. The life of each one is exclusively his own property. In due process of time the infirmities of old age or disease will liberate the spirit from its imprisonment in the physical organization, and that seems to be the device adopted by nature.

Each person now living is liable to become dependent, poverty-stricken, or rendered helpless through the instrumentality of some infirmity. If, under such circumstances, relatives and friends would mete out to one of their number the death penalty, even that very measure they should expect under certain circumstances, to have extended to themselves. When a person has been attacked by hydrophobia, in the great majority of cases insanity supervenes, and the suffering is by no means so excruciating as it appears to be. The contortions of the body and the weird visions do not, to a great extent, affect the normal consciousness of the patient; there

are spasmodic convulsions, mysterious movements on the part of the suffering one, incoherent ravings, and weird imaginings, but there is probably no more suffering experienced than when a psychological subject is willed to go mad, and experiences all the symptoms of hydrophobia. Then his appearance is terrible, his convulsions and writhing heart-sickening, but his real self is oblivious to all that if the operator so wills.

If the fittest, if known, should survive, regardless of the methods employed to destroy the inferiors, then the destruction of cripples and incurables would be in order; then, indeed, would this world become a charnel house—a place of butchery; and kindly feelings and sympathetic emotions would to a great extent be entirely suppressed. But who should decide who are the fittest? The fittest to survive, in some cases, may be a cripple or an incurable—the fittest in the high and exalted sense of possessing superior knowledge and more humane feelings and tender sympathy, and whose wise counsel would be light to the faltering footsteps of many. Who shall be the judge, the solemn umpire of humanity, to designate who shall be thrust out of existence? Who possesses that keen comprehensive judgment that would enable him to decide with unerring certainty and precision that momentous question? Who can weigh all the feelings, aspirations and capabilities of any mortal? Not one; hence the world must move along as usual, the so called saint and sinner by the side of the helpless, poverty-stricken incurables, who should be humanely cared for and allowed to die a natural death.

"The Great Four in Orthodoxy."

Such is the title of an article in the *Interior*, by Russell Cecil, of Nicholasville, Ky.—a clergyman we presume. His "great four" are Paul, Augustine, John Calvin and Jonathan Edwards. Without specifying chapter and verse as proof, he calls the apostle "the fountain source of orthodox theology, which some modern wiseacres tell us is dead." No proof is given from the words of St. Augustine, but doubtless his orthodoxy was good enough for the fourth century; we ought to have grown in grace a little since then. Calvin, he says, "in the doctrines of sin and grace, was essentially Augustinian." We know that Calvin taught the total depravity of man, and that divine grace saved but the few orthodox pietists, while the vast majority burned in hell forever. He quotes Beza, the friend and biographer of Calvin, who says: "We have in this man a most beautiful example of a truly Christian life and death." Doubtless the Genevese theologian aimed for a rigid morality, but unless his rigid creed went with it, the rest was as filthy rags and the heretic must flee or die. Servetus was as good a man in daily life as any Calvinist, but Calvin caused him to be burned at the stake. If Beza could call that cruel and awful deed a part of "a truly Christian life," we may well beware of Beza.

Of Jonathan Edwards, the last of his quartette, we are told: "His piety was exceptional, his eloquence phenomenal, his logical skill unrivalled." We know his intellectual power, and would not ignore certain merits of the great theologian of New England a century ago, but we know, too, that he said: "God holds the sinner over hell as you would hold a viper over the fire." We know that he taught the eternal damnation of innocent babes, and told of "sinners in the hands of an angry God." No marvel that atheism follows such conception of Deity. Of what use is "unrivalled logical skill" if it reaches this miserable conclusion?

Mr. Cecil is a strong defender of the old faith, and he has the old way of all bigots; he assumes and asserts without proof, and of this, his closing sentence, is proof. He says: "Orthodoxy is neither dead nor on the wane—Heber Newton and all his ilk to the contrary notwithstanding." He has never caught a glimpse of the better way to judge religious views—that is, to measure them by the light of their day, and to be glad that more light brings clearer views. He could not preach the ghostly sermon of Edwards in his Kentucky pulpit. Our day has out-grown them. The *Interior*, in an editorial word in another corner, shows a manly courage and clear sense which are creditable. It had been charged by some dogmatic Omaha editor with "being ashamed of John Calvin," and replies as follows:

"It is not exactly shame for him, because we are in no wise responsible for what he did, but we detest the bloodthirsty spirit of that age, and we regret it especially in Calvin, because there is very little apology for a man of his marvelous insight of divine truth, and acquaintance with the spirit of the gospel, when he let a vindictive spirit dominate him even to the extent of desiring to put his opponents to death at the stake. We have before us the 'Letters of John Calvin,' from the original manuscripts, published by the Presbyterian Board of Publication, Philadelphia. On page 33 of volume II., in letter 154, under date Geneva, 13 February, 1546, we find John Calvin writing to Farel concerning Servetus: 'He takes it upon him to come hither, if it be agreeable to me. But I am unwilling to pledge my word for his safety, for if he shall come I shall never permit him to depart alive, provided my authority be of any avail.' Servetus attempted to pass through Geneva, on his way to Italy, six years after the above was written, but was caught at the instigation of Calvin, and burned October 27, 1553. The purpose to kill him was therefore cherished by Calvin for a period of six years. In the same volume, published by our Presbyterian Board of Publication, page 338, letter 292, to Madame de Cany, John Calvin breathes out a desire to burn to death another victim, name not certainly known, but possibly Jerome Bolsec. Calvin says: 'Knowing partly the man he was, I could have wished that he were rotting in some ditch.... And I assure you, madame, that had he not so soon escaped, I should, by way of discharging my

duty, have done my best to bring him to the stake.'... The *Interior* positively declines to whitewash the crimes of any historical character. The Holy Spirit does not do it in describing Jacob, Moses, David, Solomon, Peter, or any other great name, and we will not. If any one chooses to say that because we will not apologize for Calvin, we are not a Calvinist—very well—then we will simply claim to be a Christian. We much prefer to hold up Jesus Christ for the love and homage of men."

Daily doses of Spiritualism, in "quantum say," as the doctors say, would be good for this old school Kentuckian. He would need a thorough course, but how much better he would feel after it had done its work!

An Inspired Cowboy Astonishes the Musical Critics.

It appears from the New York correspondent of the Chicago *Tribune*, that the most extraordinary musical event of the last week in that city, has been the sudden descent upon the town of a person calling himself the "cowboy pianist." He is the typical "guy hooter" in appearance. Long, coarse black hair, broad-brimmed slouched hat, and blue shirt with open collar showing his brawny neck. His name is Babel. He is about twenty-three years of age and went to New York to challenge the world of pianists. He calls the instrument a "planner," and is spoken of by his ranchman agent as an "executioner."

Like all the men about Fourteenth Street and Steinway Hall, the *Tribune* correspondent regarded this strange apparition as something of a guy until he heard him play. He went with a small party of musicians and critics to John Pattison's rooms to see the wild Western youth macerate the masters and enjoy the prairie school. But the cowboy astounded him. In facility, force, brilliancy, and rapidity of execution he confesses that he was amazed. This cowboy does not know one note of music, and declares that he never received a lesson in his life. His antecedents are known. They corroborate his statement. Up to within the last six months he has been upon a ranch on the borders of the Indian Territory. He has all the characteristics of the cowboy, but he fingers like a musician who has given a life to the instrument. He played a sonata of Beethoven, a scrap of Schumann that he had, and then he improvised. A cloth was laid over the keys so that he could not see them, and he played with the same knowledge of the keyboard.

This remarkable character gave the following history of himself:

"On one occasion my father bought an old Chickering piano for twelve bushels of corn from a party of emigrants. I was then about sixteen years old. My father did not know anything about piano, but he thought it would be handy for mother to iron on. It was put in a corner, and the old woman used to cut our clothes on it, and when she wasn't using it it was covered with old harness and potatoes. When I was twenty-one I started one night to go to a round-up. You know what the boys are out there. We had a ride of sixty miles and we stopped half-way and got drunk. About three o'clock in the morning I started to go on. My pony got his foot in a gopher-hole and threw me, for I was pretty full, and broke my arm in two places. They had to take me back and go to Fort Sill, which was sixty miles, for a surgeon. Well, I was laid up for several months. One day I had a shock. I did not know what it was then, but I know now. It was electricity. It tingled down to the ends of my fingers. I did not know what was the matter with me. I was scared. I got up and I wanted to look in that old 'planner.' I took the harness off and got it open. Then I began to play. I hope I may die here if I know how I did it, but I played it. It made me so glad I howled. The old woman thought I had gone mad. If I ever saw the music of it before I hope I may drop."

The *Tribune* correspondent concludes his report by saying that "this astounding story is corroborated by several people, and, strange as it may be, is not outside the range of psychologic phenomena. The fellow plays as one possessed. He has taken the rooms on Thirteenth Street formerly occupied by Mrs. Langtry, and is arranging to give a concert here, probably at Steinway Hall."

Questions about Home Circles.

A Michigan subscriber writes us from Alaska, in that State, that they have "a home circle of two or three families, very interesting physical manifestations, and some mental. Our friends purport to come, when called for, and many strangers come and manifest in a contradictory way. Our friends, and others, promise to do things and do not keep their promises." She wishes to know if this is all deception, that is, if "bad people come back to lie and influence others badly." This is discussed in their gatherings and she asks for light.

We can only suggest that their circles be held at regular times, and that none be admitted save the regular members. This makes the spirits here and those from "over there" more at ease, more at home with each other, and more sure of giving true views of things. Let the circle be made up of honest and harmonious persons, Spiritualists and others, full of a devoted wish for the truth, sought fairly, with due judgment, and without either extreme credulity or extreme skepticism.

People from the other world are not infallible or wholly good. Doubtless the ignorant or depraved may come back with something of their old ways and spirit—for we start beyond the change called death where we leave off here, but with higher condition and more to uplift—but there need be no great trouble of this kind if the circle be made up of good and intelligent persons, for like attracts like, and care and patience will send any perturbed spirits away or help to reform and quiet them.

Spirits promise sometimes to try to do certain things, feel sure they can do what they promise, but fall as we do, erring in judgment but not meaning deception. Sometimes they may come with bad intent, or for tricky sport possibly, but a positive resolve for good and true things only on the part of the sitters will conquer such evil or deceptive aims. We must and can learn to be "discerners of spirits;" that is, to judge between good and bad, or rather low and higher. Hold your circles with high aims and clear resolves for the best things, use your own reason always, and much good will result.

We trust our correspondent will have "the interesting things for the home circle" in our columns, which she hopes to send us.

GENERAL ITEMS.

Charles Daw barn has been lecturing with great success at Providence, R. I.

J. Frank Baxter's lectures are creating great interest in Washington, D. C.

Judge P. P. Good is the editor of the Puget Sound *Weekly Co-Operator*, at Seattle, W. T. It is gotten up in excellent style.

Many thanks to J. E. Woodhead for a bound volume of *Mind in Nature*. His magazine is doing a most excellent work.

Dr. J. H. Randall lectures Sunday, March 7th, for the Society of United Spiritualists in the Madison Street Theatre at 2:30 P. M.

Miss Jennie B. Hagan occupied the rostrum, Sunday, February 25th, at Cataract Hall, Sawyer's Mills, Dover, N. H.

Giles B. Stebbins was one of the principal speakers at the annual meeting of the State Spiritualist Association at Grand Rapids, Michigan.

The municipal authorities of Paris have ordered that the name of the Deity be expunged from the children's books issued by the metropolitan school committee.

Societies or individuals desiring the services of J. H. Harter at weddings or funerals, or to lecture on Temperance or Spiritualism, can address him at Auburn, N. Y.

Dr. H. P. Fairfield has of late delivered eight lectures in Fairfield, Me. The people there desire a good test circle medium to visit them. Parties desiring particulars can address E. W. McFadden, Fairfield, Me.

J. H. Randall, President of the United Spiritualists, will answer calls to lecture, and attend funerals. Dr. Randall is an active worker in behalf of Spiritualism. He can be addressed at 431 W. Madison street.

Mrs. L. A. Coffin will return to Boston, March 10th. We are informed that Mrs. C. has given good satisfaction to those who have had sittings with her, and has also given excellent psychometric readings by letter. Her address will be Somerville, Mass. We have her little book on "Psychometry"; price, 10 cents.

At the annual convention of the Michigan Spiritualists' Association held last week at Grand Rapids, the following officers were elected: President, G. B. Stebbins, Detroit; Vice-President, Dr. W. O. Knowles; Treasurer, Mrs. R. A. Sheffer, South Haven; Secretary, Mrs. F. E. Spinney, Alma. The next meeting will be held there again.

A lady, whose home is at Minneapolis, Minn., called at our office last Saturday, and gave an account of a most satisfactory sitting she had with Mrs. O. A. Bishop, 79 South Florida Street. She was a total stranger to Mrs. Bishop, yet her son came, wrote a loving message to her, signing his full name. She got several other excellent tests. She does not want her name mentioned, as the Presbyterian influences with which she is surrounded at home, would not approve of her course in investigating Spiritualism. The truth will eventually make her free.

There has been more than the usual number of revivals of religion in Kansas this winter, and one of them has been among the young Indians in the school at Lawrence. It began in a prayer meeting organized voluntarily by a few of the young men. The interest grew, and soon another prayer meeting was organized by the Cheyennes in the school who could not speak English. This incited the Osages to start a prayer meeting where the services were conducted in their language. Then the young squaws must have their meetings, and now there are four daily prayer meetings, and nearly every pupil attends one, and often more. Over a hundred of the pupils "think" that they have been converted.

Notwithstanding Sunday last was a cold stormy day for people to come out, yet the attendance at the meeting of the Society of United Spiritualists was unexpectedly large. Mrs. S. De Wolf's lecture was plain, practical and earnest, and deeply interested the audience. Judge Holbrook made some pertinent remarks on the wonders and peculiarities of spirit mediumship. Dr. Randall called attention to the fact that the work of mediums and speakers in the interest of Spiritualism is having its effect on the church, and cited as an illustration that Mrs. Lillie and other good speakers in the cause of Spiritualism, have during the past few months occupied the lecture room of Thomas K. Beecher's church in Elmira, N. Y., and that the pastor was present at some of the lectures and commented favorably on them. He also said, "Surely the spirit of toleration grows. If the Spiritualists will concentrate their efforts in bringing out the substantial and indisputable evidence of immortality, and in the moral work for the development of man's higher nature no Protestant church can long remain closed to them with the religious thought that now prevails."

An intelligent Minnesota correspondent writes from the centre of the State as follows: "Spiritualists are not very numerous in this region; but, as elsewhere, spiritualistic principles are making inroads upon dogmatic assumptions to a degree but little suspected by the churches. Nearly every one, whether churchman, or other person, 'out of the ark of safety,' has his ghost story to relate, or particularly strange psychological experience to tell which happened either to himself or to some trustworthy informant, but as to Spiritualism, why, bless your soul, not."

Under date of February 22nd, Washington, D. C., A. Carey writes: "According to an article in this morning's *National Republican*, headed 'An evening with the Spirits,' J. Frank Baxter 'faced an audience of eight hundred ladies and gentlemen at Grand Army Hall, last night. Certainly the hall was packed full. I heard a remark made by a newcomer. 'I am surprised to see such an intelligent audience.' Mr. Baxter is proving to be a very great success financially and otherwise. He has volunteered to give an entertainment on Friday evening next for the benefit of the association."

Liberal definition of religion as given by John Wesley: "Religious liberty is a liberty to choose our own religion, to worship God according to the best light we have. Every man living as a man, has a right to do this, as he is a rational creature. The Creator gave him this right, when he endowed him with understanding. Consequently this is an indisputable right—it is inseparable from humanity; and God never did give authority to any man or number of men, to deprive any child of man thereof under any color or pretence."

The *London Athenaeum*, in a review of a published volume of discourses by one of the noted preachers of that city, says: "Modern sermons, for the most part, are without our scope, and beyond our notice; as harangues they generally exhibit an uncommon gift of tediousness—they are painful to hear and impossible to read—they suggest uncomfortable desires and provoke profane comparisons—they are ingenious in putting the most obvious truth in the most roundabout way—and attenuating very wise texts into very rapid conclusions. As to compositions, if they do not dive below the conditions of grammar, they seldom rise into the exactness of literature; and the public having benignly submitted to hear them from grounds of religion, evinces an excellent taste in refusing to buy them."

J. Simmons, Dr. Slade's partner, writes as follows under date of February 5th, from Amathal, Bohemia: "We arrived in Hamburg on Monday the second, remained over until the next day at 10:20, A. M., when we took the train for Eger. Passing through Leipzig at six in the evening, we reached Eger at 11:30 where we remained until morning. At 7:15 we left for Horazdowice, the end of our journey by rail. Mr. Schmid had sent his carriage in which we were treated to a five hours' ride to Amathal, a little village nestling among the spruce-clad hills of Central Bohemia. Mr. S. has a glass factory, was awarded a premium at the Exposition in Philadelphia, ten years ago. We had a rough voyage across the Atlantic, though we made good time. Slade stood it well, though both feel the need of rest. Mr. Schmid thinks there is a demand for phenomena in several places. He has telegraphed a gentleman in Munich, who is expected to-morrow. I understand he wishes to make arrangements for the world-renowned medium to go there."

It appears that much excitement is caused in Deep River, Haddam and Essex, Conn., on account of a religious revival that has broken out. It is believed that the new accessions to the churches will be greater than for many years past. Among the most marked of the cases is that of H. E. Johnson, a wood turner in one of the factories of Deep River, who was one of the first to become converted. He finally became so enthusiastic that he gave up his position in the mills, and went to exhorting all persons that he met in the streets to flee from the wrath to come. He finally became insane, and his friends here were forced to confine him in a house for a short time, when his reason returned, and he then went to work at his trade. George Wagner, a farmer of Essex, was also one of the most prominent converts. He became insane, and he finally became so severe that he said he was going to "heaven across lots," and undertook to hang himself in his barn. He was discovered in time and cut down. He was finally resuscitated.

It is thought that a dozen shots from the new German bomb, charged with dynamite shells, would destroy the strongest fortifications in the world.

Publisher's Notice.

The RELIGIO-PHILOSOPHICAL JOURNAL will be sent to new subscribers, on trial, thirteen weeks for fifty cents. Subscribers in arrears are reminded that the year is drawing to a close, and that the publisher has trusted them in good faith. He now asks them to cancel their indebtedness and remit for a year in advance. Readers having friends whom they would like to see have a copy of the JOURNAL, will be recommended 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. For each subscription examine and see how it compares with the others. At the JOURNAL will be

The Coming Man, Physical and Spiritual.

To the Editor of the Religio-Philosophical Journal: What will be the characteristics of the coming man? The *Inter-Ocean* defines him in the following interesting manner:

THE COMING MAN.
"The new monthly magazine, the *Forum*, which made its first appearance yesterday, contains an interesting, but possibly not consoling, speculative article by Dr. W. A. Hammond. This distinguished and learned gentleman has undertaken to forecast the Coming Man, and has rather risked the popularity of the magazine with the tonsorial brotherhood by reducing remote posterity to the economic condition of poor Uncle Ned, who

"Hed no har on de top of ees hald
In de place whar de wool oughter grow."
"He very considerably premises his remarks by pointing out the folly of present solicitude, as it can make no serious difference to the existing race what will be the physical aspect of its descendants a few thousands of years hence, and reminds the sensitive that the general theory of evolution is to rid us of superfluities as well as develop new values.

"Arguing from analogy, Dr. Hammond concludes that it is quite in the order of things that the cranium, by the process of sexual selection, should ultimately rid itself of capillary incumbrance, as the body long ago got rid of its superabundant hair. Hair, it seems to be his opinion, is a badge of rudimentary nature, and he does not hesitate to indorse the proposition that primitive man, if not literally a monkey, had many apish characteristics, including the prehensile tail. He believes, too, that both the male and the female of the human species originally wore beards, and inferentially pays a delicate compliment to the superior evolving properties of woman, who has grown sufficiently spiritual to be generally without facial hirsute ornament. Though original nature persists in reasserting herself occasionally, so that we sometimes have women with beards, and men as completely hair-coated as a gorilla, it is evident to the doctor that within the memory of those now living the growth of hair upon the cranium has diminished to a marked degree, and if we consult the statues and pictures of a former age, we see that the men of the present day are bald to an extent unknown to their ancestors.

"It is an established fact, of course, that certain causes may and do lead to the atrophy of parts of the animal body. Disused parts lose strength and vitality, and in the course of generations disappear. It is also well known that individual peculiarities are transmitted from one generation to another. It is, therefore, argued that disuse or persistent use and selection may accomplish anything. The hat is making hair unnecessary. Women, who cover their heads less than men, resist the proclivity to baldness with much more energy than do men, and the instance is made, the North American Indians, who go bareheaded in all kinds of weather, show no indications of the fate awaiting the more civilized race. "The hat in all its varieties is a product of civilization, and the more highly civilized a people is the more injurious to the well being of the hair are the coverings devised for the head. Nothing could be worse than the stiff 'stove-pipe' hat, pressing, as it does, on the temporal arteries with such force as frequently to close them altogether."

"Dr. Lewis attempted to remedy the evil of the 'stove-pipe' as a non-ventilating covering by punching the crown so full of holes it resembled a sieve, but Dr. Hammond prescribed for incipient baldness by making his patient dispense entirely with a hat, even in cold weather. Had Dr. Hammond concluded his paper with the pathological deduction that overheating, bad ventilation, and arrest of nutrition, results of hat wearing, are the principal causes of baldness, it is possible he might have instituted a reform in the style of head-gear. But with inexplicable audacity, not to say with malicious cunning, he follows that remark with the insinuation that great mental exertion leads to the death of the hair, and caps his treason with the abominable dogma that women are overcoming their one-time prejudice 'and see in the bare head an element of manly beauty.'"

"To what the dissemination of such views must lead it is not difficult to conjecture. It is as though Dr. Hammond entertained the hope of seeing in his own time a partial fulfillment of his prophecy. If women are to be encouraged in the notion that a bald head is especially coming to man it must follow that men, eager to propitiate feminine favor, will court the means of denuding their crania, and it will require but a few hundred years, through the agency of sexual selection, for man to give over raising hair as effectually as he put an end to growing tails."
"His description, however, of the 'Coming Man' is in adequate and unsatisfactory. The coming man will be altogether different morally, intellectually and spiritually, in so far as he will be more moral, more intellectual, and more spiritual, and his full, rounded-out development will be such that the general aspect of things will seem entirely different to him. His sole object in life will be, to not only be good, but to do good, and then he will be a law exclusively unto himself. Whether he will have hair on his head, when that glorious era in the history of our world arrives, is a matter of very little importance. INQUIRE.
Chicago, Ill.

General News.

James Buchanan and Zachary Taylor are members of the present Congress.—"John E. Gough," says the *Independent*,—"used to lecture for 1 cent admittance."—A St. Louis paper calls Mary Anderson the female Edwin Forrest of the American stage.—Queen Margherita of Italy—"the Pearl of Savoy"—is said to be the best-dressed woman in Europe.—Mr. F. R. Comee, of Boston, has presented to the Fitchburg public library a copy of the original edition of Goldsmith's "Vicar of Wakefield."—Mr. Hamilton Disston, of Philadelphia, is said to be the most heavily insured man in America, having policies aggregating \$475,000 on his life.—William J. Ferguson, one of the prominent eccentric comedians of the American stage, was twenty years ago a newsboy on the Baltimore and Ohio Railroad.—The Philadelphia *Times* says: "Gough illustrated in a conspicuous way the two great essentials of success—a natural talent persistently devoted to a single worthy end.—Lulu Hurst, the magnetic girl of Georgia, has gone to a fashionable boarding-school.—A Pennsylvania miner last week sold his wife to a neighbor for a quart of beer.—The society folks of Albion, Neb., recently held a monster progressive euchre party, the Opera House having been hired for the occasion. Eighty-four persons and twenty-one packs of cards were engaged at one time.—The Hon. William D. Kelley, of Pennsylvania, thinks he was the first public man in

America to make a speech for woman suffrage. It was forty-five years ago, and he has firmly believed in the cause ever since.—Comte de St. Valliere, the French statesman, who died lately, had for twenty years, in consequence of a disorder of the stomach, lived exclusively on milk, of which, during his splendid dinner parties, he sipped glasses.—Miss Kate Field was invited to deliver the lecture on "Woman's Day" (March 2) at the New Orleans Exposition, on "Women in Art and Literature." Miss Field's engagements were such that she could not accept the invitation.—The Mayor of Portland, Me., has forbidden the police force of that city to talk politics while on duty. It seems they have been in the habit of "stopping citizens upon the street and indulging in the most offensive partisanship."—John King, who died a few days ago in Cincinnati, was only a newsboy, crippled and poor; but he gave to the public library a valuable collection of 2,700 volumes which he had purchased with the savings of years of toil and privation.—Miss Kato Kin, a daughter of Kato Kiyote, a shizoku of Tokyo Fu, Japan, has been ordered by the Department of Education to visit the United States to study the routine of normal schools and nursery establishments for three years.

Scott's Emulsion of Pure

COD LIVER OIL, with Hypophosphites.
ESPECIALLY DESIRABLE FOR CHILDREN.

A LADY physician at the Child's Hospital, at Albany, N. Y., says: "We have been using Scott's Emulsion with great success, nearly all of our patients are suffering from bone diseases and our physicians find it very beneficial."

LADIES!

By sending us 10 cents in stamps will receive by mail our beautiful "May Blossoms" a handsome panel of delicate flowers, mounted on heavy gilt edged level board, forming an attractive parlor ornament. We are certain it will please you. Address at once F. Peiro, 107 Opera House, Chicago, Ill.

That feeling of extreme debility is entirely overcome by Hood's Sarsaparilla. "I was tired all over, but Hood's Sarsaparilla gave me new life and strength," says a Pawtucket, R. I., lady. Hood's Sarsaparilla is sold by all druggists. \$1 a bottle, or six bottles for \$5.

A Sudden Change of Weather

Will often bring on a cough. The irritation which induces coughing is quickly subdued by "Brown's Bronchial Troches," a simple and effective cure for all throat trouble. Price 25 cents per box.

Bleeding nostrils. It has done me so much good, I want you to send me two more bottles immediately. I have been afflicted with Catarrh for over ten years—frequently my nose would bleed and leave the nostrils in a dry, inflamed condition, with constant soreness. I experienced relief after the first trial of Ely's Cream Balm. It is the best of a great many remedies I have tried, and I can fully recommend it.—E. GILL, Madison, O., Editor of the *Index*.

A VIOLENT COUGH CONTINUED through the winter often brings Consumption in the spring. Soothe and tone the irritated and weakened lungs with Hale's Honey of Horehound and Tar, and the Cough yields and the danger disappears. 25c, 50c, and \$1.

Glenn's Sulfur Soap cleans and beautifies, 25c.
German Corn Remover kills Corns, Bunions, 50c.
Hill's Hair and Whisker Dye—Black & Brown, 50c.
Hill's Toothache Drops cure in 1 Minute, 25c.

Business Notices.

HUDSON TUTTLE lectures on subjects pertaining to general reform and the science of Spiritualism. Address: 100 N. Dearborn St., Chicago, Ill. P. O. address, Berlin Heights, Ohio.

SEALED LETTERS answered by R. W. Flint, No. 127 Broadway, N. Y. Terms: \$2 and three cent postage stamp. Money refunded if not answered. Send for explanatory circular.

MR. CHARLES DAVERN will lecture for the Southern Reunion of Spiritualists at their gathering in Louisville, Ky., from March 28th to April 4th. Mr. Davern would be pleased to arrange for one or more lectures to such Societies as may be convenient to his route, either going or returning. Address him at 463 West 23rd St., New York City.

Spiritual Meetings in Brooklyn and New York.

Church of New Spiritual Dispensation, 416 Adelphi St., near Fulton Brooklyn, N. Y. Sunday services, 11 A. M. and 7:45 P. M. Medium's Meeting 3:30 P. M. Ladies Aid Society meets every Thursday, 8 to 10 P. M.
John Jeffrey, President; S. B. Nichols, Vice-President; W. J. Cushing, Secretary; A. G. Kipp, Treasurer.
The Brooklyn Spiritual Union holds weekly conferences on Sunday evenings at Fraternity Rooms, corner Bedford Ave. and South Second St. Alpha Lyceum meets in same place Sunday afternoons.

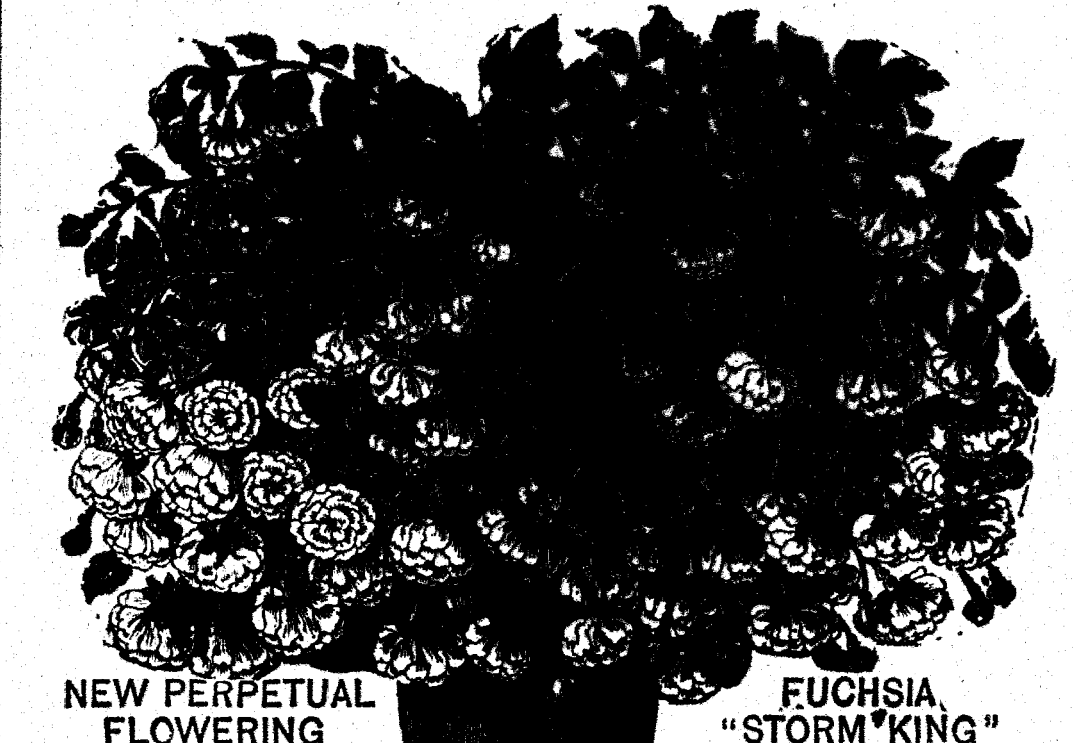
The Ladies Aid Society meets every Wednesday afternoon at three o'clock, at 128 West 43rd Street, New York.
The People's Spiritual Meeting of New York City, convenes every Sunday at 10:30 A. M. and 7:30 P. M., at Miller's Arcadium Hall, 54 Union Square.
FRANK W. JONES, Conductor.
Metropolitan Church for Humanity, 251 West 23rd Street, Mrs. T. B. Stryker, services Sunday at 11 A. M. Officers: Geo. D. Carroll, President; Oliver Russell, Vice-President; Dr. George H. Perine, Secretary; F. S. Maynard, Treasurer.

The Society of United Spiritualists.
The Society of United Spiritualists, Chicago, meets each Sunday at 2 P. M. at the Madison Street Theatre. The exercises will consist of a lecture, table, short addresses, and singing.
DR. T. H. RANDALL, President.

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

MARSHALL FIELD & CO.
State and Washington-sts.
We beg to announce the arrival of
PRINTED INDIA SILKS
In Great Variety,
Showing handsome and unique combinations in patterns and colorings.
Inspection Invited.

A GENTLE FOR THE CHILD'S HEAD: Introduced by Dr. J. M. VINCENT. The best selling book in the world. CASSELL & CO. (170), 327 Broadway, N. Y. 40 Dearborn St., Chicago.



NEW PERPETUAL FLOWERING FUCHSIA "STORM KING"
This new Double Perpetual-Flowering Weeping Fuchsia, "Storm King," is the grandest plant novelty in many years. It is always in bloom, often as many as 200 buds and blossoms on a plant at once. The branches droop most gracefully, and the blossoms are frequent and large as teardrops. The buds open two weeks before they expand into balls of glowing scarlet crimson. When expanded, the enormous double flowers are almost pure white, capped by a calyx of glowing scarlet; and when a plant is loaded with buds and blossoms it presents a sight which for true grandeur and beauty no flower can surpass. They are of the easiest culture and will grow and bloom freely with ordinary care in any window or garden. Fine specimens of plants which will soon bloom, by mail, post-paid, 50 cts. each, 3 for \$1.00, 7 for \$2.00, 12 for \$3.00. We stock secure from frost and warrant them to arrive in good order. Form check for this grand Fuchsia. See the low price at which they can be secured by the dozen.
Our new Double White Perpetual-Flowering Violet, "Swanley White," is the queen of fragrant flowers. It produces in great number large pure white double blossoms of great beauty and fragrance. A splendid winter bloomer and desirable for pot or open ground culture. Strong plants, which are now budding and blooming, by mail, 30 cts. each, 3 for 60 cts., 12 for \$2.00.



Our new Imperial German Pansies have created a sensation and are the floral wonder of the times. Flowers of enormous size, with colors and markings entirely new and of marvellous beauty (see catalogue). They bloom from May to December; always large and profuse through the dry, hot weather of summer when other sorts fail. Mixed seed of over 50 distinct colors, 25c. per paper. We have 40 distinct colors separate such as pure white, black, yellow, blue, silver, and many others. See our list of colors. We also send 12 large flowering bulbs of Double Pearl Tuberoses for \$1.00; 5 fine hardy Lilies, including Anatum, 75 cts.; 12 choice mixed Gladioli, 50 cts.; a beautiful Tea Rose—White, Red, Yellow, and Pink, 50 cts.; 4 fine cut flowers of 4 different colors. See our list of colors. New and guaranteed to arrive in good condition. They are exactly as represented, and will more than please those who plant them. Many years of liberal and honest dealing have secured to us our great business, extending to all parts of the world. Orders can be sent at once. The white Pansies are magnificent for centerpieces and guaranteed to arrive in good condition. They are exactly as represented, and will more than please those who plant them. Many years of liberal and honest dealing have secured to us our great business, extending to all parts of the world. Orders can be sent at once. The white Pansies are magnificent for centerpieces and guaranteed to arrive in good condition. They are exactly as represented, and will more than please those who plant them. Many years of liberal and honest dealing have secured to us our great business, extending to all parts of the world. Orders can be sent at once. The white Pansies are magnificent for centerpieces and guaranteed to arrive in good condition. They are exactly as represented, and will more than please those who plant them. 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Voices from the People.

AND INFORMATION ON VARIOUS SUBJECTS.

Out of the Night.

BY REV. H. A. RYD.

Out of the night, into the light,
And over the river of fear,
We leap, we fly, we seek the sky,
And feel its music near.

And nevermore its tingling tide
Small warm, inspiring faith from shivering hope divide
Or mar my vision clear.

Out of the night, into the light,
And over the river of fear,
Where nevermore its shadowy shore
May seem with many a fright of dark, mysterious lore.

To build a terror on where none might yet appear,
No more its phantom forms may glide
Into my soul, into my side.

River of darkling mist, river of shadowy fear
Out of the night, into the light,
And through the golden day,
Follow we on, all bars despite,

To feel the quickening beams of the Sun of Truth
So bright,
And plant our feet where angels greet
To all the shining way.

Let us sweep the river of love divine,
To see its virtues brightly shine,
To read what hopes are yours, are mine
And read the rules of heaven in many a golden line.

All up the shining way,
Where Life, and Love, and Truth their seat
Of happiness have built complete;
Where every soul of man may find a welcome sweet.

All up the shining way,
Out of the night, into the light,
And down the aisle of years,
Behold the lofty, lifted height.

Of Freedom's pearly temple, impierced with martyr's tears,
Out of the night, into the light,
And down the aisle of years,
The ages, rolling still, must toll

A flood of life, a flood of soul,
From burning tropic line to either frigid pole,
That, rising on the golden wave of progress, now
Appears.

And blend in joy the mingling whole
Of many a lovely life, of many a savior soul,
Of man, of martyr, spirit pure
That shines a sacred cygnus,
All down the aisle of years.

Out of the night, into the light,
Along the path of hope,
I see them pass in angel white,
Robes of soothing, soft delight,

Spirits of men, spirits of women, tried and faithful
Never more to grieve and grope,
Through darkling doubt's eclipse of hope,
Or creep'd uncertain soul.

Out of the night, into the light,
From every land they come,
Of races red, and black, and white,
Whom God's eternal wisdom, justice, truth and right,
Have given in heaven a home.

Out of the night, into the light,
And o'er the silvery road,
We walk the way of love's delight,
To where the lamp is burning bright.

Of living trust in God,
And heaven's vision in the sight,
With fields of glory, teeming, beaming all abroad;
Where spiritual freedom, born of beautiful spiritual love,

With angels hath abode,
Happy in the realms and spheres above,
Far up the silvery road.

Out of the night, into the light,
And into the garden of God,
Where love-beams every spirit warm,
Where clouds may never burst in storm.

Where joy is felt in holiest form,
But never wrath or rod,
We come with joyful haste, we leap, we run, we rise,

And leave behind the bitter taste
Of earth's unappetizing waste,
And mingle with the good,
For fountains of angels, stooping from the skies,
And loved ones gone before, with love-light in their eyes,

Come whispering near the heart, the ear,
And light the way to happiness and God.

Honest Mediums.

To the Editor of the Religio-Philosophical Journal:
If there is any one thing more than another, that discourages me on the cause of Spiritualism and its attendant investigations, it is a want of moral honesty and truthful uprightiness in some mediums. While some mediums, and without doubt a very large majority of them, are honest, trustworthy, and always reliable in word and deed, yet it is a lamentable fact too often proved to be questioned, that there are some others who, though having mediumistic powers and readily influenced as such, yet are lacking in moral honesty, and are unreliable and not worthy of trust in word or deed, and consequently invite a class of undeveloped and unreliable influences that result in discredit to our cause and discouragement to investigators. Admitting this fact, it may be asked, "What can be done to remedy the evil?" Well, one thing can be done, to at least modify its effects, and that is, don't encourage such mediums, either in public or private circles; tell them plainly why you cannot. If a person cannot be trusted in word or deed, when not under spirit influence, then it is neither safe nor consistent to trust such as mediums. If they will persist in untruthfulness and wrong doing, then don't dishonor the good cause nor discourage investigators by encouraging a continuance of mediumship in such persons. If there are fraudulent professional mediums who are deceiving the public, send Spiritualists themselves should be the ones to detect and expose them, and not wait for others to do it. For Spiritualists cannot afford to be deceived by impostors who are not mediums at all, nor to be heard to dishonor ones who are mediums. There are enough who are true, honest mediums who would never under any circumstance, nor for any consideration, falsify their word nor do a wrong deed. Encourage and help such honest, noble souls, for they live to do good, and their exemplary lives, their good deeds and elevating influence, is telling for truth and right.

East Westmoreland, N. Y. ELLIOT WYMAN.

A Curious Experience.

To the Editor of the Religio-Philosophical Journal:
While in Lowell, Mass., Prof. Cadwell was giving a series of mesmerism entertainments, in which I became greatly interested, and not having seen anything of the kind before, I could not believe it possible that one man could have such wonderful power over another. Being determined to sift the matter, I asked if he could impart the knowledge to others. Assuming me that he could, I took lessons, and to my great surprise I found that I could influence my subjects in a wonderful manner. This knowledge set me to thinking and reasoning thus: If we continue to live after the change called death, a law that holds good now, might then; in other words, if I can control a person's actions under certain conditions, perhaps a spirit can do the same. I placed myself under the conditions said to be required for spirit control; the consequence was I began to feel some power working on me, and coming to California about six months ago, I was controlled to speak, and have been ever since. Although I am convinced of the reality of spirit control, there seems to be a deficiency somewhere, for my control has given me no less than six different names, besides talking in a rambling manner, hardly ever telling the same story twice, sometimes seeming to try to do me harm, and at other times to do me good. I have had of going to circles or meetings, and seem to feel some power, but the control is with me just the same, and speaks more or less every day, when I am alone. I am not unconscious, but I have no power to prevent myself talking at times.

Now, Mr. Editor, if any one has had a similar experience, I would like very much to have them communicate the same to the JOURNAL.

W. S. HASKELL.

Manifestations Through C. H. Brown.

To the Editor of the Religio-Philosophical Journal:

Thinking it may be of interest to the readers of your good JOURNAL, I will give some of my experience in what I have witnessed in the way of spirit manifestations with Chas. H. Brown, the medium. I have been acquainted with him only since last May. He came to my house, a stranger from Danville, Ill. He was at that time posing as a medium, a cure for the morphia and opium habit. He told me that he was a clairvoyant; that his mediumship ran in different channels. I can safely say that for rapping and describing spirits, he has no equal, and I feel that every lover of truth and every investigator should witness the manifestations produced through his mediumistic powers. We had our first circle or séance the evening of his arrival, an evening long to be remembered. About 8:30 we opened the séance by sitting around an extension table. Mr. B. sang a verse, "Let the good spirit come in." At the conclusion the rappings commenced, which were very loud; could be heard a good distance away. Mr. B. then asked if the spirit present would please communicate. To which a reply was given by Cora, his guide, saying: "Be patient; don't get excited; anxious." I wish it understood that instead of calling over the alphabet the tedious way, Mr. B. writes by impression instead and is responded to by the rappings. The medium then turned the light some lower, and said: "There is a gentleman here, giving every characteristic of the man. He is dressed in soldier's clothes, and has a lame arm." I then asked: "When and where did he pass to spirit-life?" He then said: "The spirit's name is Daniel Savage. He was killed by the pencil he wrote, being responded to by the raps. He met with an accident and was drowned at such a time and place."

I was personally acquainted with Daniel Savage, and the medium's statement was correct in every particular. He then gave an accurate description and name of my father, Thomas Wentworth, and a brother by the same name. Mr. Brown never gives a description of a spirit without giving the name. We had the pleasure of hearing from many of our relatives, old friends and neighbors, which was to my wife and I very pleasing, knowing that there could be no deception on the medium's part. Such manifestations and intercourse has a tendency to make one feel that the Spirit-world is not far off. Well may we take to heart the truth and spirit of Hawthorne's last poem: "There is no Death." I can recommend Mr. Brown with no reluctance whatever, to all gatherings where such plain evidence is needed. His home is in Bangor, Maine, but he can be heard from by writing to me. We have been having an enjoyable time in his circles the past two weeks. We have been believers in the spiritual philosophy for many years; have been constant readers of the JOURNAL for eight or ten years; came to this country Paulding, in 1837, to follow the gold wilderness. We had the pleasure of witnessing a vast amount of the phenomena, many years ago, through the trance condition of Lucinda Allen and my brother-in-law, Mr. N. Strout, a clairvoyant and trance speaker.

We have had our yearly meetings in this neighborhood annually for the last fourteen years; have held them in my grove for the last five or six. The grove is situated three miles from the town of West of Hicksville. I am exceedingly happy to be able to say that our meetings are more largely attended than any other meetings in the vicinity, with such speakers as Mrs. Pearsall, A. B. French, Hudson and Emma Tuttle, and Mrs. Bishop. They cannot be other than a success. I can say with no reluctance whatever that Mrs. Pearsall has done more for our meetings than any speaker we have had. Her editorials, as an editor, were of great help to us in our last meeting and did much good.

DANIEL AND MARY ANN WENTWORTH, Hicksville, O.

The Course of the Journal Endorsed.

To the Editor of the Religio-Philosophical Journal:

I have been taking the JOURNAL for several years, and think it is doing great good in the cause of spiritual enlightenment. I am glad to see you are battling the old theologians earnestly and strongly, but respectfully. I also heartily approve your course in condemning and exposing mediums that are frauds and deceivers. Mediumistic powers are not confined, it seems, to only those of good moral character; but we, as Spiritualists, should give contentence to none others. Spiritualism is proof palpable of immortality to all who have investigated its phenomena, and to such an extent that they by no means have lost their love for us, will yet be, I believe, "Glad tidings of great joy which shall be to all people." And it is of the utmost importance that the communications from the other world be from a good and pure source. We want, therefore, to learn wisdom from good and pure spirits, and we must have good and pure mediums.

Continue, Mr. Editor, in your work of dispelling the mists of old theologians, and believe the mind and conscience, and which shut out the heaven-born truth which alone can make the soul free. Continue, also, to oppose and to expose all wrong-doing and deception practiced in our own ranks. By so doing you will always deserve, as you do now, the thanks of all who believe that truth is of more consequence to the human race than creed or mere profession. Creed and humbug have cursed the world too much, and stand in the way of its progress.

Now allow me to say that your valuable paper has supplemented my own feeble efforts in contributing to the opening of a few minds at least, in our city, to the reception of newer and grander truths than they ever thought of before. It is not a great while in the past since, with one or two others, I stood alone as an advocate of the spiritual philosophy. Now several persons in our city are earnest and true Spiritualists, and several more are such as a matter of fact, but on account of their relation to the church or to the public, they prefer to keep the matter quiet. Your valuable paper has done much to bring about this result.

The cause cannot be retarded. It will spread the "spacious earth around." WILLIAM THOMAS, Maryville, Mo.

Was it Objective or Subjective?

To the Editor of the Religio-Philosophical Journal:

The New York World of February 8th, published a special despatch from Harrisburg, Pa., giving news of a strange and mysterious occurrence at Millersburg, Dauphin County. It appears that on Thursday morning there was a jovial crowd in the hotel there, and while they were in the hotel, Samuel Foster, a mother, was well known throughout the county as a patent medicine peddler, and was fifty-five years old. Shortly afterwards a discussion on religious subjects arose, and the sacrament of the Lord's supper talked about. Foster became very earnest in his talk and finally invited the men to indulge in an imitation of the Lord's supper. They agreed to have it with beer and bread, and accordingly their glasses were filled with beer and bread. They then knelt in mock humility, and with beer in one hand and bread in the other Foster went around giving a bit and a sup to each. When he was about through, a strange noise was heard and on looking up the men saw a sight that made their blood run cold and froze the marrow in their bones. As near as the scared men can describe it they declare that it was an immense, ill-formed, foul beast, with great cloven feet, pointed horns and eyes that flashed fire. With wild yells they rushed into the open air and scattered in every direction. Finally all of them reached home, except Foster, who was away for a long time, and at last he arrived, a maniac. He was put to bed and physicians called in, but they could do nothing with him. He raved, howled and prayed, declaring that he had seen the evil one, and that he was lost. His torture was so severe that he could be done to relieve him, and he died in the wildest agony. The death-bed scene is said to have been so full of horror that it can hardly be described.

Now the question that is agitating my mind is this: Was this vision which they had objective or subjective? Or is the whole thing the fabrication of some sensational brain? T. R. J. H.

The house which Thomas A. Edison is building for himself at Menlo Park, N. J. will cost, complete, furniture and all, over \$450,000.

An Appeal on Behalf of Social Parity.

CHICAGO, February 15, 1886.

To all who think that not only "Fallen Man," but "Fallen Women" can be saved.

A practical movement has been started in Chicago, which has for its motto, "Not willing that any should perish, but all being ready to go into the fire, to reach out pure and friendly hands which they may grasp; and to set forces in motion by which they may have hope of restoration to a good and useful life." As the gospel cure for drunkenness has been offered to men who were impure as well as intemperate, so it is proposed, in strictly love and kindness to come with that same heavenly help to women who are intemperate as well as impure. There is no warrant in the laws of nature or of grace, for proffering a broader gospel to the one class than to the other. If there is hope for sinful men there is just as much for sinful women. The lips of Christ spoke no words so full of tender compassion and divine hope as to the "Magdalene." It seems pitiful that society, the "Magdalene." It seems pitiful that the name of its outcast women should forget that He "who spoke as never man spake," freely forgave the "woman who was a sinner," on the condition that she should "go and sin no more." But how shall these women hear without a preacher, "how shall they preach except they be sent," and what will their preaching avail except it be accompanied by steady and earnest efforts to help these women not only to a clean life but to a new outlook for respectable maintenance? Who doubts that if the opportunity were to-day offered to every impure woman in Chicago to earn an honest living and be restored to society with her name made reputable once more, (as a fallen man's name can be made so readily by true repentance and the works that prove his faith), three-fourths of the disreputable houses in our city would be emptied of their tenants before sun-down?

But as the circumstances now are, where shall they go and what can they do? The glittering spears of social ostracism hedge them in on every side, while their partners in shame share the social triumphs of the most elegant drawing-rooms in this city of wealth and fashion, and meet the smiling welcome of proud women who would not suffer their haughty gaze to rest upon the Magdalene, lest its purity be tarnished. The Woman's Christian Temperance Union has entered on the experiment of trying to reach the outcast women of Chicago. Like all beginnings, this one is small and would be unnoticed but for the generous help of journalists. We have organized our committee, opened pleasant rooms, secured the services of Dr. Kate G. Bushnell, a non-Christian woman and thoroughly educated physician, who has had large experience in this work and who will "lend a hand" to any and all whom she can induce to begin the splendid struggle for a better life. Associated with Dr. Bushnell is her first trophy in this work, now for five years a Christian, but one who knows by what she has suffered, the horrors of an impure life. We shall be the best for the protection of women and girls who are friendless who are strangers in the city, or have been defrauded of their honest earnings, or who have endured such outrages as the press daily recounts, and which transpire the savagery of Indians to the centers of civilization. In their defence we will invoke such laws as are already available and steadily strive to secure better ones.

The success of this venture, made in the love of God and humanity depends upon the financial aid that may be given us. As far as our base of supplies extends, we will multiply these agencies of help, healing and defense. We have taken up this work in faith with twenty-five dollars in our hands, contributed by one of our best women in Chicago. Our expenses can not be less than sixty to seventy-five dollars per month for the work already planned. Who will help us? Let those willing to contribute persons sitting in the parlors of the Inter-Continental, Chicago, or to any one of the committee, stating in all cases that it is for this cause, and may God bless this sacred endeavor begun in His name, who said to the repentant Magdalene, "Go, and sin no more."

FRANCES E. WILLARD, MATHILDA B. CARSE, MRS. J. B. HOBBS, ANNE M. HENNING, HELEN L. HOOB, Committee.

161 La Salle Street, Chicago, office of W. G. T. U. Send also to Dr. Kate G. Bushnell, same address (161 La Salle street.) Money will then most directly reach the work.

Independent State-Writing.

This beautiful phase of mediumship, so satisfactory and convincing, is rapidly gaining ground in the world. There are probably at this time, more persons sitting in the parlors of the Inter-Continental, Chicago, or to any one of the committee, stating in all cases that it is for this cause, and may God bless this sacred endeavor begun in His name, who said to the repentant Magdalene, "Go, and sin no more."

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A GREAT FRAUD.

A Nevada Audience Victimized by Prof. Hume's So-called Tricks.

The religious illustrated lecture on Spiritualism advertised to take place at Moore's Opera House was the worst and most complete fraud ever perpetrated on the people of Nevada. Fifteen minutes before the doors were opened for this so-called "religious" show, the steps and entrance to the Opera House were crowded with a surprising mass of people, many of whom were anxious to get a glimpse of the "manifestations" to be produced at this wonderful "séance." Before eight o'clock the Opera House was filled with people. Even the gallery was well filled on this occasion. When the curtain arose the "company" part of Prof. (?) Hume's wonderful combination appeared before the footlights, and in a rambling ungrammatical manner attempted to explain the position taken by himself and the renowned Professor, and apologized for what appeared on the bills. A cabinet about ten feet long was on the stage, about which was drawn a curtain, in which place the greater part of the manifestations were to appear.

Dr. Dodson and Capt. Cummins were selected as a committee to sit on the stage as judges. The first thing in order was to tie the Professor in the cabinet, in which was placed a gull, a tambourine, bells, etc. Then the cabinet was closed, and the Professor would proceed to rattle the instruments left with him. After numerous attempts at these old legerdemain tricks the "company" part of the show went into the cabinet with a bundle of ropes and when the curtain was drawn he was tied fast to the chair. These and kindred tricks were the "manifestations" presented. One of the men said that "had been invited by a list of ten names to give a light and dark séance at Hotel-Mitchell Monday night, and that if the list could be swelled to thirty they would give the performance."

When the curtain dropped, the small boys in the gallery called out "anid! anid!" The audience took up the refrain, and had a vote been taken the verdict would have been by unanimous consent, that the performance was a cheat and a fraud. Prof. Hume and his accomplice left on the early morning train. If they will show themselves in Nevada again, they will stand a good show of being egged out.

The press of Missouri is warned to look out for these frauds. Give it to them hot whenever and wherever they show their heads. Scorch them; yes, scorch the rascals with plain truth, which tell of their fraudulent performances.—Daily Mail, Nevada, Mo.

The Ideal Man.

The ideal man expresses the moral tone of the age he represents. The point which the aspirations will be high. If that point be high, his aspirations will be high. If the ideal man is high, his aspirations will be high. If the ideal man is high, his aspirations will be high. If the ideal man is high, his aspirations will be high.

The ideal man of the future will be he who best understands the universal brotherhood of man; who seeks to unify the human race, and whose highest conception of civilization will be found in the complete and perpetual extinction of war, the cultivation of all the arts of peace, and the banishment of all sectarianism. Jesus ought to have been the ideal man of his time, but he lived too far in advance of the age. He was not the man they wanted, yet he was, in the realized ideal of humanity. He was intensely human. He was touched with the feeling of our infirmities; he was often moved to tears, so great was his sympathy. Thus he was a man among men, sustaining human relations, and comforting human hearts. He taught the science of manhood, as it had not been taught before; but up to the present time has not been taught before, and is not the man they wanted, yet he was, in the realized ideal of humanity.

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J. Frank Baxter in Washington.

I have spent several winters in Washington and the idea that Spiritualism was at rather low ebb in this city, has been quite general. There seemed to be great difficulty in getting people to attend the lectures which have been given from the spiritual platform. It seems to have been reserved for J. Frank Baxter to create a real interest in the cause. Last evening, being warned by my last Sunday evening's experience, I went to the hall at 6:30. The séance commenced at 7:30. I found the hall one-third full. The lecturer, J. Frank Baxter, told me that he had managed to crowd in seventy chairs more than on the last Sunday evening; but at 7:30 every seat was taken, then as many extra chairs as possible were placed in the aisles, which were filled as once; the door was closed to keep out the constantly arriving new comers, and I was told that from one to two hundred were turned away. Mr. Baxter's lecture was replete with fine thoughts; the text numerous and apt. A happy lot of faces that those uplifted to the medium; it would be hard to find. Mr. Baxter has received a royal reception in this city. An effort is being made to obtain a hall of sufficient size to seat the ever increasing number. AUG. C. CARAY, Washington, D. C., Feb. 15.

A Son Appears to His Mother.

I will vouch for the absolute correctness of the following: The mother and all the family live in Haverhill, Ohio, but the son, William, was in New York City for some time prior to his death, and had not been heard from for a number of weeks. The facts came from Cleveland to this city in this form: "Mrs. J. ——— has been in trouble lately; has lost her son Will. He was taken sick on the second of January in New York, with pneumonia, and died on the seventh." They did not know a word about it until a message came that he was dead. The night before the mother was sitting in the kitchen, and early in the evening, making pie when she heard Will's step, and he came and opened the door and stood there so plain that she said right out, "Why, Will, you have come at last!" and with that he vanished. "She worried all night so she could not sleep, and when Frank went down to the store in the morning, the telegram was there saying Will was dead. Now, let me ask, is it more in harmony with what we know of the laws of nature, to explain this as a phenomenon of the physical relation of mother to child, which may permit the transference of her thoughts to him when in trouble, than to assert that this is a plain case of a disembodied son's quick journey to his mother's side when liberated from his earthly bonds? I confess that the latter seems most natural to me. KANSAS CITY, Mo. S. D. BOWKER.

Spiritualism in Cincinnati, Ohio.

The officers are as follows: A. L. Stanford, Pres., No. 291 Elm street; Harry Brotman, Sec.; Mary Roberts, Treas. We have been organized about four months and have a membership of thirty earnest workers in the cause. We have a lyceum (the only one here) with about fifty scholars. We meet every Sunday at 2 P. M., at Eagle Hall, southwest corner of Eighth street and Central avenue. We need books and papers for other things for the lyceum, and respectfully ask the assistance of the Spiritualists of Cincinnati in sustaining our lyceum and getting books, etc. We have had a hard struggle to sustain the lyceum, depending entirely on a few who are blessed with only what their daily labor brings them, and that not much. I think that if we had some way of reaching the Spiritualists of Cincinnati that a great many of them would come to our aid, and help us in our need. How there is said to be 500,000 Spiritualists here, but very few of them come out to lectures on anything else. CINCINNATI, Ohio. A. L. STANFORD.

Sciatica Relieved by Cocaine.

Dr. W. B. Menz, of Vidalia, La., writes to the Medical Record that he was called to see a lady, fifty-five years of age, who had been a constant sufferer from sciatica for ten years. The pain was very severe, and extended along the entire length of the nerve. She had run the whole gamut of anti-neuralgic remedies, and had never obtained anything more than a very transitory relief. Having written a card to the Medical Record, he determined to try the efficacy of a subcutaneous injection. The hypodermic needle was inserted deeply over the sciatic foramen, and about twenty drops of the solution were passed into the tissues. The pain ceased almost immediately, and during the six weeks that have since elapsed, has not returned, although there has been no further treatment, and case injection only was practiced. The relief given by other remedies had never been of more than from two to four hours' duration.—Scientific American.

Notes and Extracts on Miscellaneous Subjects.

The word Shenandoah means "the daughter of the stars." The greatest depth of the ocean is said to be 7,706 fathoms. Manistee, Mich., has an orchestra composed of fourteen young women.

The Mexican Government supports 10,000 public schools, with facilities equal to many of our colleges. The prospects for a greatly increased yield of bullion from Colorado in 1886 are said to be very promising.

George and Martha Washington were arraigned on the same day recently at a police court within sight of Mt. Vernon.

In a cemetery in Ohio there is a tombstone with the following inscription: "Christiana Haag, died Feb. 31, 1859."

Los Angeles, Cal., rejoices in the possession of a black Morocco grapevine which has produced three crops of fruit since May last.

One of the latest "fads" for preserving health and beauty is to drink a glass of hot water before breakfast, and it is largely practiced.

The oldest and largest tree in the world is a chestnut near the foot of Mount Etna. The circumference of the main trunk is 212 feet.

A mathematician who had a little spare time recently weighed the earth, and found it tipped the scales at exactly 5,955,000,000,000 tons.

Mrs. Desdemona Wadsworth Fuller Smith, who died recently in Salt Lake City, aged 75 years, was one of the first of Prophet Joe Smith's wives.

The vitality of widows astonishes the Pension Bureau. There are now on the rolls the names of 17,212 women, widows of soldiers of the war of 1812.

There were 40,712 persons employed in the oyster interest in Maryland last season, and 9,000,000 bushels were taken from the waters, the aggregate value of which was \$2,250,000.

A fond father was greatly surprised the other day to find that his daughter, who had been attending the public schools of Louisville, Ky., for a number of years, has never heard of Gen. Robert E. Lee.

There is a smart little girl in Cedar Rapids, Nebraska. She is nine years old, and the other day she wrote an account of a children's party, set it up in type, and corrected the proof and the work was well done, too.

The extent to which steel rails are taking the place of iron rails is illustrated by the fact that the production of iron rails has fallen in the United States from 500,000 tons in 1859 to less than 15,000 tons in 1885.

A Texas editor is one of the curiosities in Washington at present, by reason of his extraordinarily big hair. He was a Whig in 1844, and made a vow that he would never shave his head or cut his hair until Clay was elected President.

George Leib, a colored carpenter of Savannah, Ga., fell backward from a third story scaffolding the other day, turned a complete somersault, struck squarely on his feet, looked around to see if any one was hurt, and quietly climbed back to his work.

Several citizens of New Haven, with worthy forethought, have had their graves dug and tombstones erected. The graves are stoned up and sealed over, to protect them from the weather, and the stones are all lettered, except the date of death.

"To the toboggan slide" read the signs attached to a sleigh that led a funeral train at Saratoga. The solemn procession had proceeded about two yards when a bystander called attention to the printed cards, which were quickly removed by the driver.

A Maine farmer astonished even the natives by ingenuity in keeping warm. The forward part of his sled was rigged a small tight shelter, in which were a comfortable seat and a hot stove. Two small holes admitted the reins and a pane of glass let him see whether he was going.

A few years ago the Montreal Witness, being a strong temperance journal, refused to publish advertisements of saloons. One day, however, it printed an advertisement headed "Saloons for Sale," and giving time and place. It was an announcement of the opening of a larger beer saloon.

Canadian lumber dealers are now glad to buy the black walnut fence rails which farmers split and used as they would any other timber twenty or thirty years ago. The long exposure has seasoned the wood thoroughly, and it is valuable as material for chair legs, spindles, and other small articles.

Capt. Tom Gregory of Winchester, Tenn., has a unique pair of gloves. They were made

SPIRIT MANIFESTATIONS.

Sudden Appearance of a Spirit in the Forest. -The Spirit of a Little Girl.

BY DR. R. P. WRIGHT.

To the Editor of the Religio-Philosophical Journal:

Am I a Spiritualist? Well, I am sure I do not know, because I am not certain that I clearly understand just what is meant by the term. Why? Because I have never tried to inform myself on the subject, and, until right recently, it has never been my pleasure to hold conversation with those who claim an acquaintance with the Spirit-world. But I do know that there is a land or sphere of spirits, and that sphere is illimitable space—the deep mazarine vault above and all that is beneath us—it is everywhere. This is not the statement of a belief, a something of gossamer form with no materiality by which it may be proved or identified; on the contrary it is the declaration of a fact. Now, if this knowledge had not come to me unsolicited, or without previous thought or study on the subject, perhaps I might have argued that I had been deceived by a vivid imagination, intensified and enlivened by ardent hope and desire; so might the opponents of the theory have argued, and hence might have deprived me—for a time at least—of that which affords me more genuine pleasure than all things else on earth—a knowledge of the spirit land and the inhabitants thereof. But this is a subject I never speak of and this is the second time I have committed anything of the kind to paper.

Just why all men and women cannot or do not come in contact with the departed I cannot say; I am inclined to think they do, but know it not; but here is what I would call attention to: We of America are indeed a free and independent people; we are ever surrounded with personal liberty and political freedom, in every respect our own masters and guaranteed the privilege of worshipping God according to the dictates of our own consciences. Yes, reposing under the shady boughs of the great American tree of liberty, our brows fanned by the gentle zephyrs of republican liberty, the dictates of our own hearts alone map out the course we would pursue, whether relating to temporal or spiritual things. While peacefully working in the lap of this God-given privilege, most of us come to the conclusion that after death we shall still exist in the full possession of all our faculties; but on this subject there is the greatest difference of opinion, though the ultimate conclusions in most instances center at one point. The ministers—and they are legions—continually preach the eternal existence of the spirit of man, of the relation he sustains to his spiritual creator and his spiritual savior, yet they call it worse than idolatry to suppose that there is a possibility of establishing a line of communication between the living and the dead. They enter their churches, bow at the shrine, and offer the most eloquent spiritual sacrifices to the God they would propitiate; yet they will tell you that the departed know no more of earth. They will tell you that God is a spirit and must be worshiped in spirit and in truth, yet mock the Spiritualist. They admit the handwriting on the wall, the scene at the transfiguration, etc., yet say "the days of manifestation have passed."

If the Bible teaches anything it certainly teaches what I suppose is Spiritualism, and Christ and the Apostles taught it in the most unmistakable terms. But I will not take up time and space for an argument in support of the theory; but I thought it necessary as a preface to the statement of the following

SPIRITUAL MANIFESTATIONS:

Five years ago I was in the pine woods district of Louisiana with a party of camp-hunters. One dark, cloudy afternoon, while in quest of game, I suddenly realized that the sombre curtains of night were rapidly unfolding, and that I was—lost. I sat down on an old hickory log to listen for some noise at the camp. I sat for some time but heard nothing. The cold wind just rushing in from the north-west shrieked and howled through the boughs of the majestic yellow pines that raised their lofty heads skyward. I was lost in the depth of a dense forest! Hark! I hear just one low howl of a great grey wolf in the distant bramble jungle. But let him howl, his timidity is a sufficient guarantee that he will do me no harm, even if I must remain all night alone in the dark. Yet there is a deep, undefinable, sickening dread at my heart. "Ah! Good evening, sir!" I said as I looked up and saw in front of me an old hunter quietly seated on a log not six feet away. But he said not a word. Where did he come from, I thought. Why don't he speak? He looks kindly, there is no harm in those large, liquid brown eyes. I will speak again: "I am lost, I am a member of a party of hunters. We are camping in this vicinity, yet I know not the exact locality." He smiled pleasantly, then said: "Why, my son, get up and go straight to camp. This is not far away!" Then to my utter surprise his form changed to a deep blue shadow, which in turn faded to nothing. Of course I at once recognized the fact that one of my spirit friends had visited me; yet he had not benefited me. "Let's see," I thought. "He said 'get up and go straight to camp—this is not far away.'" Well, I did go. I turned directly to the right, and, having traveled a half-mile, walked up to the camp, where the rich flavor of roasting venison perfumed the air. How did the old hunter look? Well, he was quite elderly. I had never seen him before, nor have I seen him since. He was dressed in an ordinary hunter's suit, wearing moccasins and a cap made of the skin of some animal. In his hand he held a very long flint-lock rifle, such as we rarely see now. A leathern belt encircled his body, a pocket at either side—one holding a long knife, the other a hatchet.

WAS IT MY LITTLE SISTER?

Four years ago I was prospecting for gold in Mexico. At the close of one long summer day, not feeling well, I withdrew from my comrades and sought the hospitality of an elderly Mexican whose thatched hut hung on the southern slope of a mountain overlooking the green valley below, the vineyard and onion patch. He received me with a degree of unusual kindness, and chatted away in his very imperfect English at a lively rate. Night came on, and after partaking of a frugal repast I took a seat on the outside of the hut to enjoy the last cigar in my case. About thirty feet from where I sat stood a beautiful scrubby, widespread live oak, among whose branches the old Mexican's chickens roosted. The moon, nearly full, rode on her pathway in brilliant splendor, and a moonlight night in Mexico is indeed beautiful. While I sat there alone meditating on the great display of natural beauty surrounding me, my attention was suddenly attracted by the noise of the chickens that all at once appeared on the ground, at the foot of the tree, and they seemed lost and greatly distressed. Then it was a little child began to sing in the top of the tree. Of course I

was at first astonished, but I soon, almost in an instant, became satisfied that what I heard was the voice of a spirit. The poor child cried most pitifully and began coming down. A short ladder rested against the tree, and until the crying child reached this ladder I saw nothing. Down the ladder it came, and still crying—came running to me with outstretched arms, as though anxious I should take it up; but just as it reached me it vanished and I saw and heard no more of it. When I looked for the chickens they were all quietly resting away among the boughs of their oak as if nothing had happened. I asked my host if he had heard anything, and he answered in the negative. On that very evening, about two hours before I saw the child, my six-year-old sister died in Washington City. Was it her I saw? I have seen the sweet darling often, but she never would say yes or no to an inquiry on this point. Denison, Texas.

For the Religio-Philosophical Journal. CHRISTIANITY AND SPIRITUALISM.

BY W. N. DAVIDSON.

Much truth is couched in the adage, "Once a priest always a priest;" and it would be as true to say, "Once a sectarian, always such," so prone is the mind to continue in, or to return to, the old familiar ruts. Hence, it is but natural that there exists among a class of Spiritualists, a distinction very analogous to sectarianism, and that many well meaning persons, upon whom the life inspiring beams of the New Day have fallen, desire still to be called Christian, and to be affiliated with an organization called "the church." Educated and accustomed to follow a leader according to a "plan of salvation," they feel the need of both pastor and exemplar. Like Spiritualists in general, they are intelligent people, of strong convictions; their leaders are men of great mental force, whose opinions upon moral and ethical questions are entitled to much respect, but whose religious ideas are probably colored by early training or hereditary influences. These have labored diligently to show that the name Christ or Christian is of momentous importance to be incorporated with modern Spiritualism.

Dr. Crowell is sure that the Spiritualism of to-day is the same as the Christianity which received its name at Antioch; Dr. Feebles, the whilom "Spiritual Pilgrim," so sure that Christ is the "Corner Stone of Spiritualism," has taken scrip and staff, gone "out of the spiritualistic lecture field" and presumably threaded his way back into orthodoxy, pure and simple; and Prof. Buchanan sums up his sentiments in the statement that the world Christian expresses the perfect ideal of all that is to be admired in life. Again he says: "There never has been, and probably never will be, another such word as Christianity," to which last proposition doubtless there are millions entertaining views quite different from his upon the subject, who will readily assent! These good brethren, as I understand them, all insist that Spiritualism in its "higher aspects" is essentially Christian.

The writer is a plain man, unlearned in the Greek, ignorant of the various shades of meaning which may inhere in the word Kristos, and he may be considered obnoxious to the charge of "illiterate iconoclasm"; but to him the term Christian Spiritualism seems very like an invasion of the proper order of words; rather it would appear as though the Christian world should be heard to insist upon projecting into their religion a liberal ingredient of modern Spiritualism. The effort to repair a complete fabric by fastening upon it patches taken from the worn out garments of medieval priests and monks, is a sad anachronism, and more vain than the endeavor to preserve the new wine of to-day in musty bottles delved from the ashes of Pompeii.

Is the profession of the Christian religion such a passport, per se, to public confidence, that the name would give greater prestige to Spiritualism? And, particularly, do believers in Spiritualism constitute a sect or denomination in any sense whatever, any more than do ethnologists or geologists?

The proposition that there is any great similarity between modern Spiritualism and the Christianity known to the world's experience, is based on a total misapprehension, or a monstrous perversion of the facts. The name Spiritualism is suggestive not only of all there is of the material universe, but embodies in its meaning the sum of all mental discipline, soul life, eternal advancement in charity and love of soul to soul and of soul to God. It is the philosophy or philosophies, the science of sciences, the religion of religions. While Christianity reeks with the blood of martyrs, and smells to heaven with the odor of the burning flesh of thousands whose ransomed souls soared upward from the midst of flames kindled by the Calvins and the Torquemadas of Christianity's golden age, modern Spiritualism is redolent of the flowers of sweet charity and affections among men, and of the breath of angels. The history of Christianity is but a panorama twenty centuries long of disputation, heart-burn, tumult and bloody war; at the contemplation of which the heart sickens and the soul cries out with anguish—all done in the name of Jesus Christ!

Of all the actors in the great drama of earth the bloodiest and most implacable has been Christianity.

"But," say the advocates of the Christian prefix for Spiritualism, "these excesses are not properly chargeable to the account of true Christianity; there is a plain distinction between Jesus, the Nazarene, and Christ, the impersonal spirit of righteousness pervading the universe, and of which Jesus was the grand and sinless exemplar. He was filled with this divine amatus, and we should emulate him in his meekness, his loving spirit and God-like example."

All of this is plausible, but why insist on adopting as an adjective to qualify Spiritualism a foreign word meaning, as is alleged, the aggregate of all perfection, while the fact remains that the word whose qualification is desired means all of that in itself? Why attempt to limit an infinite thing by a mere word of uncertain and disputed meaning? Why not allow the term Christian, so suggestive of memories of discord, enmity and carnage, to sink into desuetude, and be laid away among the useless lumber of the past, in the garrets of the ages, never more to become the fruitful parent of disorder? If it is wholly immaterial to the question in hand whether or not the Nazarene was all the fancy can paint of goodness, or whether there was, at the root of things in early times, a "true Christianity" or not. It is enough that the great mass of Christians, so-called, have been the foes of the earth's peace and of man's progress, all along the line of march. Names are nothing except as they give color and character to the history of times and peoples. As a rule men are not learned in the lore and the sophisms so familiar to doctors of divinity. They are generally ignorant of the subtle distinction said to exist between Jesus

and Jesus, and what the divinity. For the most part they have never heard of it, but have supposed that Jesus and Christ were but names of one and the same individual. Myriads of them have sung and heard sung and been taught at Sunday school of a date— "When Christ, the mighty maker died."

And no amount of special pleading can now change the impressions of free minds in this respect. When they read of the taking off of Hypatia, Bruno, and Servetus, they do not indulge in any such intricate speculations, but charge the whole to the account of Christianity; and stronger and stronger grows the desire to hear less of Christ and Christian, and more of human brotherhood; less of the rewards of heaven and more of right for the very right's sake; less of organizing into sects and more of aggregated humanity.

If we wish to refer to the divine spirit so revered by these earnest friends under the cognomen of Christ, we shall be correct in following Emerson and saying, "The Oversoul," or Denton, who named it the "Soul of Things." The term, Supreme Power, includes the thought in its entirety.

Will the calling of Spiritualism Christian hasten in the least degree the glad time when philosophy shall be freed from superstition, and religion from dogmatism? Would that course aid in building up the cause we have so much at heart, making it mighty to the pulling down of the walls that bigotry has reared between man and his brother man? Would the Christian world any more readily accept Spiritualism as an ally in the conquest of evil? Would the cause itself be strengthened in general estimation, or in fact, by the christening? Verily, nay! On the contrary, nothing more valuable could result than the adding of one more to the ample list of sects whose contentions and bickerings have harassed the world for all these long weary centuries.

Against Jesus, the son of Joseph and Mary, there is no reason for bias. According to the collated accounts he was a man at least fully up to the level of his contemporaries in ethics and morals, comparing favorably with any of the reformers who had preceded him, and his memory ought not to suffer for the misdeeds of such as committed wrongs in his name. Were he upon the stage of action today doubtless he would be found in the van of earth's noble men and women, whose very life consists in going about and doing good to the poor and the suffering, like a Howard or a Nightingale. His discourses would most likely compare well with those of a Beecher or a Collyer; but it is hardly to be supposed that he would aspire to become the head of a sect, or the founder of a church.

What is a Christian? What is Christianity? These questions, propounded to the reverend doctors themselves, would, if responded to at all, receive as many irreconcilable answers as there are sects. There would, however, be great unanimity among them in voting Spiritualism a humbug and delusion, endangering immortal souls, devised by the "great adversary" as a means of populating the waste places of sheol. The recognized Christianity of the day is a unit in abominating every thing pertaining to it—albeit there are many of its adherents who secretly come to its fountains—while Spiritualism, all-pervading, all-embracing, welcomes all, of whatever name, nation or sentiment, who are earnest in following the light of justice and truth; and there is no conceivable reason why each and all church members should not be known as Spiritualist Christians, if they so desire. Luverne, Minn.

BROOKLYN SPIRITUAL DIARY.

Experiences with the Controlling Spirit, Jimmy Hicks.

To the Editor of the Religio-Philosophical Journal:

As promised, I forward you a few extracts from my journal. It was the last séance I witnessed at the residence of my friend, Mr. Neilson, although I attended many through the preceding winter. On the present occasion, accompanied by two intimate friends, we found ourselves punctually on hand at eight o'clock, at Mr. N.'s house. There were eight persons, including the young medium that formed the séance. As on former occasions the room was made suitably dark, all the doors closed and locked, the lamp extinguished, and we sat in whispering silence for a few minutes, each sifter holding his neighbor's hand, when our silence was broken by the loud, hoarse voice of Jimmy Hicks. He announced his presence by saying, "Good evening, ladies and gentlemen." "Jimmy," remarked a lady, "we thought you had forgotten us." "Oh! no," he replied, "I had a good deal to do."

"Mrs. Neilson," said Jimmy, addressing Mr. N.'s wife, "would you have any objections against having our sances held up stairs in the parlor this evening?" She answered, "No." "Mr. B., I perceive you are in good company this evening," said Jimmy, addressing me; "one is a doctor, the other an undertaker. It is best to be on the safe side, you know!" Here he gave a boisterous laugh. "That's so," I remarked, "let me introduce them. This is Doctor Hays and this Mr. Bryan, the gentleman who did the last office for an old friend, Mr. Witt."

"Well, Mr. Bryan, did you bury his body deep enough, and sod it down workmanlike, and all that?" said Jimmy. "I did that, Jimmy," said Mr. Bryan. "Ah!" remarked Jimmy, "you will never have that office to do for me. I know where my old bones are buried. They are snug enough in the old churchyard."

I would here remark that Jimmy Hicks in all his familiarity with his visitors, was always respectful in answering their questions, good mannered and kindly, but when opportunity offered he was quite humorous and surprisingly witty, and it was hazardous to try to turn the laugh upon him.

Jimmy, addressing himself to me said at a former séance: "Mr. B., Cliff has broken into your house, and he feels put out. You took no notice of him."

This aroused my memory. "Was that Cliff the other evening who called me by name three different times in my study?"

"So he says," answered Jimmy.

"Well, I am sorry I did not recognize the voice. I thought it came from some children in the street. Now, Jimmy, if you can send some of your spirits again around to my house, I shall be pleased to hear, feel or see them."

Jimmy signified he would, and no more passed between us individually at this séance. All these events related to some former séance. Incredible as it may seem to ordinary readers and even some Spiritualists, the fact of spirits speaking audibly and conversing rationally with visitors, even this species of manifestation began to lose its novelty with me, after I was satisfied of the fact. But it seems the spirits were determined they would leave no doubt or skeptic-

ism, and I had I think, been so long conversing with the shades of the departed, that I was with great anxiety, as I had something to request. "Jimmy," I remarked after I got an opportunity, "I should like to talk with you. At my request you sent your spirits around to my house and they have been there nightly for a week past. I have seen enough of them, and now I request you to withdraw them."

I here gave a statement to the company of what occurred. Every night for a week past I had a different species of manifestation, the first night two large and powerful hands were pressed upon my mouth so hard, indeed, as to be hurtful. I still thought this might be a severe cramp of my lips, and let it go at that. The next night both ears were pulled violently! The next night there was a motion as of some one under the bed, making an effort to tumble me out on the floor. This aroused the attention of my wife and she bid me lie still and be quiet. I must say I began to be each succeeding night timid about retiring to bed, not knowing what new startling freak I had to undergo, as the invisibles never repeated the same manifestations. I readily acknowledged to myself the unmistakable truthfulness of the nocturnal spiritualism of these manifestations, but the last was, indeed, a clincher! I was just in that state between wakefulness and sleep, when I was seized by two powerful hands by the throat as if I were being choked or garroted! I was, indeed, so real that for an instant I thought it possible that burglars had broken into our bed chamber, but found on examination the door was still bolted on the inside! I stated these occurrences to the members of the séance, when Jimmy, with affected sarcasm, broke in, saying: "Mr. B., I should be afraid to sleep in that bed! O Jerusalem!" "Jimmy," I replied, "I am not afraid of your spirits, but I don't like to be startled. At my request you have sent your spirits to visit me at my house, and now you would do me a favor to withdraw them."

He promptly promised to do that, and has so done, as I have not been startled by them since. These are to me remarkable occurrences, and if necessary could be verified by many still living witnesses. The writer would hardly dare forward you these accounts unsubstantiated by evidence. What is still more remarkable of this young married medium, although subsequently in deeply straitened circumstances when her wonderful mediumship would have yielded some financial profit, her remarkable gifts had left her for several years. She is still living among us. Brooklyn, L. I.

Not by Our "Will," but While We Live. To the Editor of the Religio-Philosophical Journal: Rev. James Freeman Clarke says many beautiful things. He gives the following: "Mrs. Oliphant, in one of her stories, has described how an old lady, whose only fault was a modest self-indulgence, saw after she had entered the other world how wicked she had been in neglecting to make any provision in her will for one whom she ought to have taken care of; and Mrs. Oliphant tells how the old lady tried to come back and rectify this error, but only succeeded in frightening some persons by her helpless apparition. The story illustrates what a terrible punishment it may be to be suddenly enlightened hereafter to see our sins of omission and commission. "I am afraid that if persons are to suffer hereafter for not making a just and good disposition of their property by will, there will be a great deal of misery from that cause. Too often a man's testament is just what the name implies—it is his will, not his conscience, not his reason, not his heart, only his will. He says: 'Shall I not do what I will with my own?' He forgets that he must answer for the use of this power, as of all others. He seeks to find some way by which he can still hold his property after death. This feeling produced by all these abuses which the law calls by the expressive word mortmain—the 'dead hand.' The statutes of mortmain were intended to prevent the very abuse which Jesus denounced as practiced by the Pharisees, who allowed persons to alienate their property from their relations by dedicating it to the Temple, and calling it *corban*—that is, a gift to God. Dying persons were persuaded by priests that their sins would be forgiven if they gave their property to the church and disinherited their heirs. There was at one time danger that a large part of the land in England would go into the possession of the church, and the English law of mortmain declares that land must not be given for such purposes by a deed or will executed by a dying man. He must give his land for charitable objects in his lifetime, or not at all. "When our friends leave for another world, how often we say, 'Why did I not do differently during all those years when I had them?' Why was I not more considerate of their feelings, more attentive to their needs, more thoughtful of ways in which I could have made them happy? Why was I so cold and selfish, so hard and overbearing, so irritable, so determined to have my own way? Why was I not kinder? Why did I not appreciate more their goodness? Alas! I see it all now, when it is too late. How often I wounded the feelings of that dear friend who was to me so true and faithful, so loving and tender, so conscientious and pure! Too late! Too late! If it were all to do again, how different my conduct would be! "If I had thought so soon she would have died, he said, I had been tenderer in my speech, I had a moment lingered at her side. And held her, ere she passed beyond my reach, if I had thought so soon she would have died. "When we ourselves go away, leaving our work undone, or badly done, will there be needed any greater punishment than to see what good we might have done and did not do, or what lasting evil we have caused which we might have avoided." There is a beautiful, practical sentiment permeating the above that can not fail to have a beneficial influence. J. O.

Recent excavations at the Acropolis at Athens have resulted in the discovery of six mutilated female statues in marble. These fragments, which are colored and belong to the period before Phidias, cannot fail to be of great importance in the history of art, as no museum in Europe possesses works of this period. The statues are part of those overturned by the Persians, and buried by the Greeks at the building of the Acropolis in the time of Pericles.

An auxiliary rudder for steering seagoing vessels has been proposed. It consists simply of two discharge pipes, placed one at each side of the vessel's stern as far below the water line as possible, and connected with a steam pump capable of forcing a powerful stream of water through the pipes, which, impinging upon the water in contact with the vessel, forces it to the side opposite that from which the stream issues.

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