

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

# VOL. XL.

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

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### THE ROSTRUM.

Gerald Massey at St. George's Hall.

"On Sunday afternoon last," says Light of London, date April 3rd, "Mr. Gerald Massey delivered the first of a series of ten Sunday lectures on Spiritualism, at St. George's Hall, Langham-place. The audience, numbering upwards of 350, listened to the lecturer with great attention. Although the number of persons present was, considering the unfavorable weather and the almost insuperable difficulty of getting a representative audi-ence of Spiritualists together in consequence of the very long distances which many have to travel, a fairly good one, yet we cannot but regret that Mr. Massey was not better supported. There is no question as to the good work Mr. Massey has done for the movement in times gone by-a good work which will, we believe, be enhanced and extended by the present course of addresses. We are afraid that some of our friends are relying upon being able to read the lectures in print, but although Mr. Massey has courteously placed at our disposal very lengthy extracts from last Sunday's lecture, in response to a special request from us, this will not again be possible. Besides, Mr. Massey requires to be heard to be fully appreciated. A digest of his argument conveys no adequate idea of its value. We therefore earnestly appeal to our friends in London to make a point of attending the rest of the series. Judging from our experience last Sunday, we can safely promise them an intellectual treat." THE LECTURE. Mr. Massey said he proposed to give some details of his own experience of Spiritualism, and he could vouch for the truthfulness of everything he should state. His testimony might be questioned, because he was said to be a poet, and poets were supposed by some persons to be born incapable of speaking the truth. (Laughter.) It was thirty-five years since he was introduced to a young clairvoyante, an introduction which led to his mar rying her. So true was she in her knowledge when in a mesmeric state that she was at one time employed by the medical men at the London and other hospitals to diagnose diseases. On one occasion he remembered when his wife's mother had been ill a week, his wife woke up at seven o'clock in the morning and said she had had a message from her mother stating that she was dead. She also said that she had just seen a letter with a black seal. announcing the death, pushed under the door. An hour later in the morning he himself 'saw such a letter pushed under the door. In 1863 mental illness overtook her, and after she had been kept in the house a week the doctors ordered her removal to an asylum, declaring that her madness was permanent. She was very violent, but he insisted upon keeping her another day, and that same night after he had retired to rest, he heard a loud rapping as if on the bedstead. It disturbed his wife as well as himself, but there was nothing to account for it. As it was continually being repeated, he called in a servant and then another person, and they both distinctly heard the noise. and were frightened by it. At last he asked, "Is there a spirit present?" and three raps were the answer. Then he asked, "If so, will it come out?" and another three rape were given. To the next question, "Is it a bad spirit?" there was no response, but when he asked, "Is it a good one?" there were three raps in quick succession. He thought of his dead child and his wife's mother, and he asked, "Is my Marion present?" and then, "Is my wife's mother present?" and each time got three raps in answer. At that moment his wife rose up as stiff as a corpse, said, "Mother; Marion," and then went into a mesmeric state. He then learned through will was not the director, nor her mind the her that the spirits had brought a message | operator who controlled the muscular sys-

to him not to have his wife removed as she would be permanently well in a fortnight. The next day she was more violent than ever. but he refused to allow her to be removed, and surely enough in a week's time she was well. Mr. Massey went on to tell other re-markable stories of his own experience in conversing through his wife as a medium By far the most valuable portion of Mr.

Massey's lecture was his arguments in reply to the theories of Dr. Von Hartmann and the Society for Psychical Research. Mr. Massey has very kindly allowed us to give these al most verbatim.

Dr. Von Hartmann says the understanding of masked somnambulism is the key to the whole province of mediumistic phenomena; and he seems to think that the Spiritualists have rushed to their present conclusions with little or no knowledge of somnambulism and clairvoyance. That certainly is not my case lived face to face with those phenomena for fifteen years. I have brooded over the whole subject-matter more or less for thirtyfive years; and in the absence of the spiritual hypothesis, I should be more confounded to-day than ever; the more I had learned of the subject the less I should know. Dr. Du Prel has also expressed the opinion that the study of somnambulism is the only passible proportion for a comparate

possible preparation for a competent judgment of Spiritistic phenomena; and he holds it to be an anachronism that, for our generation, Spiritism has anteceded it, and has now to be overtaken by somnambulism, which explains it. Some of us, however, who are Spiritualists have had this necessary experience, and have come to the conclusion that somnambulism does not include or account for what we term spiritualistic phenomena nor explain them away.

When modern mesmerism was introduced its cures were denied by certain medical doctors, because, as they urged, the self-re-storing power of Nature was boundless, and could not be gauged. In fact, they were pre-pared to throw their own medicines overboard as altogether useless, and give Nature the entire credit of curing rather than ad-mit the efficacy of mesmerism.

In like manner, the natural opponents

# CHICAGO, APRIL 24, 1886.

were the main agents in demonstrating the presence of an intelligence indefinitely beyond that of the somnambulic consciousness.

Du Prel speaks of the medium in trance dividing into another self. And another secdividing into another self. And another sec-ondary or superior self belonging to the same personality is now being discussed as a pos-sible reality. In my opinion this is but an immature inference from inadequate experi-ence. Some of us may be double-faced, but these phenomena did not tend to make me think that the mere somnambule is two persons in one. There is a wonderful transformation in the medium's personality; what formation in the medium's personality; what Buddhists call their "awakement" occurs in this change of condition. Mental and spirit-ual faculties folded up in the bud of the wak-ing life, as it were, will open and expand into the fullest flower as the blossoms shut up for the night may be made to unclose by the application of electricity. They prove themselves to be in a world not realized by us, where the vision is so enlarged the conus, where the vision is so enlarged, the consciousness so quickened, that knowledge ap-

pears to be unlimited—a mental world be-yond time or space; and what is more they insist that this world is a sphere of lovelier light and fuller life, and that it is inhabited by intelligences superior to ours, who oper-ate on this life of ours according to natural laws not yet, understood by us. And this positive experience of theirs cannot be gain-positive experience of theirs cannot be gainsaid by any amount of negative argument. Clairvoyance, like genius, is its own evi-dence. But the reality and truth of the vision are corroborated by the photographic plate. And the objective nature of the phenomena perceived by this vision is made apparent to other same for those who are not apparent other senses for those who are not abnormal seers. According to their own showing the cause of this great change is that in the trance mediums enter a more interior condition of consciousness, and establish a rarer relationship with that other world of quicker and quickening life. In the waking state Here we can appeal to the continuity of memory as a proof of the persistence of the same personality on the secret side, no mat ter what the obstructions may be in the sphere of the exterior sense. The experience of the same person in the waking life is a conscious personal possession of the medium in trance; there is no actual fundamental break or division in the personality or the experience. Both lives have been lived by her, or, rather, she has manifested in two aspects, internal and external, only one of which belongs to the waking state. The selfhood is one-the states only are dual. The medium in trance would go about for days together doing the work of the waking wife as the same person moving in two worlds of existence at the same time. There was a unity of permanent personality beyond all that duality of manifestation which may be short-sightedly mistaken for two selves or an internal double. In the waking state the memory may be arrested. Also, memory may be tampered with and confused in various ways; by a blow on the head, or by anæs-thesiæ. But it would be a false inference if we were to suppose that therefore we cannot appeal to the continuity of memory as a proof of our persistent personality. In the trance condition the continuity of memory and the unity of personality go together. I have a personal story to tell concerning a second self. The most curious part of the experience is that this secondary self in my case is female; at least the language, expressions, and suggestions imply the feminine nature of the operator. These are con-veyed by automatic writing. After a while I was told that the replies were given by my wife. Without question I assumed that this was my deceased wife, and I believed so for some two years. I never dreamed of polygamy extending to the other life. One day I was curious enough to ask the question: "Do you mean my wife Jane?" The astonishing answer was, "No; your nocturnal wife in Spirit-world," intimating a desire for androgyneity. This made a change in my feel-ings, which may have led to what experts call a change in the control. The most curi-ous thing was that the chief words used to convey the sentiment and express the desire were for the first time Egyptian, in which I had dabbled somewhat myself, but had to look up most of them in the vocabulary to see what they really meant. Not that plain English was altogether wanting; some of these were very much too plain. The upshot of the whole matter was that my secondary self had revealed itself to my primary self as a female! Moreover, my other self was at times divided against itself. And I would receive a warning hint to the effect that I must not allow this other self to write her billets doux to me in such an underhand way. Thus I was actually being cautioned by a third self not to permit my second self to control my primary self, until I began to think that I was almost the very devil himself. What is it, then, that would prove the pres-ence of another personality, or second self, manifesting through the medium? It would be the exercise of another will in command of other powers. And this is the crux of the whole matter as betwixt the spiritualistic and all other theories. It is so in mesmerism and hypnotism. Another will is brought to bear in the production of the abnormal effects. Another self, or the appearance of another self, can be imposed on the patient | knows what shadows come learing after us to

tem. It was not necessary for the medium to read or see the letters. She was used au-tomatically. Not her mind, but her muscles, um! And so we maintain it is when the opum! And so we maintain it is when the op-erator is out of ordinary sight. It can be proved that in producing certain phenomena called spiritualistic there is a cause beyond the will-power of the medium, and that this will-power is that of the operator out of sight.

Further experience showed me that the power which could control the nerve-force and muscular system of the medium could do what I have been accustomed to do, that is, become the mesmeric operator, and induce the somnambulic trance. And now, when this occurred, I found another will, individ-uality, person, or intelligence was in possession of the organism; another mind, other minds, could communicate with me, in this abnormal way. That they also could mag-netize and put their patient into a trance; take possession of the human machine, and run it on their own account! That these conditions were those of mediumship, be-twixt two lives, two worlds, the unseen and the seen!

Two of Hartmann's canons are (1) that the development of the magnetico-mediumistic nerve-force is stronger in the somnambulic than in the waking state; and (2) that the guiding intelligence is to be sought for in the somnambulic consciousness of the medi um. I used to think so until the great change took place. But now I learned that the most powerful physical phenomena were produced in a condition comparatively normal, and the force used for this purpose was most po-tent in the waking state. The supreme ef-fects were produced not when the medium acted parability but when the medium acted psychically, but when made use of bodi ly as physical organ for another mind and will. Eglinton and Slade do not need to enter the trance condition or make direct appeal to the guiding intelligence of their somnambulic consciousness. Most of the photographic results have been secured with out the medium being entranced. In my case not only was the somnambulic condition unthey do not or may not remember the experi-ence of the somnambulic condition; but in trance they have the memory of both lives. consulted objected to my inducing the som-bulk consulted objected to my inducing the somna, but the controlling intelligence when nambulic condition for that purpose. Nor is this objection at all uncommon. Many me-diums object to being mesmerized. Some of them are instructed by their guides not to subject themselves to the preliminary pro-cess. There is motive in this, which motive cannot always be attributed to the medium's own will, for they would sometimes like to be mesmerized. A medium in Sydney expressed the wish that I should put her to sleep. I was succeeding very well when she was suddenly seized by some powerful influ-ence and began to fight furiously against mine, taking off her bracelets and ornaments and dashing them in my face. The most conclusive physical phenomena are not and cannot be produced by the medium's own will. He is only a willing and waiting agent; and at times is helpless under the control of that other will which is in a position to gather up and wield the neces sary powers for producing the phenomena. Thus the self-splitting is not necessary to produce the other self as an intelligent operator. When a double Ego is manifested, that establishes Spiritualism, Moreover, some mediums do not need to enter the trance condition to see with the clairvoyant vision. The Hindu adepts can be said to see in the two worlds at once. So could Swedenborg and other seers. So could my sensitive a lit tle later on. In this, the waking state also, the agencies or agents are recognizable controls of the individualized intelligences pre sented to the seer. Dr. Von Hartmann cannot possibly estab lish his theory against ours unless be can prove that non existence of spiritual intelligences which he assumes, and secure the isolation of the medium as he would a metal, by insulation, so as to be sure there can be no relationship to intelligences beyond the human, and then elicit the same phenomena under the new and absolutely exclusive conditions! Till that is done the Spiritualist will probably hold on to his own interpretation of the phenomena. He knows that it is with the spiritual and the natural in man as with the melon, of which the Hindus say, You can hold a melon in one hand which contains seven handfuls of seed. Of course, we are all pleased, not to say proud, that a philosopher like Dr. Von Hartmann should notice us and our facts if only by giving them a kick. And equally of course, a kick may propel as well as a push! Our thanks are due for the de mand he has made that our alleged phenomena should be carefully investigated, and for his spirited protest against the high-sniffing, pooh-poohing superciliousness of scientific snobbery. But according to him Spiritualism is a mental aberration, and he who does not treat it as such will never fathom its psychological causes. Consequently, his demand on the Government is tantamount to a request that, they should forthwith prepare a large number of asylums ready to receive an innu-merable host of hitherto unsuspected lunatics. The truth is that a diseased subjectivity is the curse of the modern mind. It is so in poetry, in art, in religious mysticism, but it reaches the acutest form in metaphysics. Metaphysical interpretation of mythology has led us into a very malbolge of error from the time of Plato until this of Max Muller. We must beware of its obfuscation in the domain of Spiritualism. We must hold fast to any facts, for who knows, as one of the characters in a play of Randolph's says: "Who

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steal away the substance?" Metaphysicians must make war upon or misinterpret our phenomena, because there is not a system of netaphysics extant but what is destined to have its bottom knocked out as it strikes up-on the rock of this underlying reality. Some of the metaphysicians and philosophers are such practical jokers, and have played tricks on themselves so often and dwelt amongst illusions so long, that they see trickery and look for delusion everywhere. In presence of our most obvious facts their

"Nimble souls Can spin an unsubstantial universe Suiting their mood, and call it possible Sooner than see one grain with eye exact, And give strict record of it."

Strict record of it! That is what we ask of scrift record of it! That is what we ask of the Society for Psychical Research, that they shall give the world strict record of what they see with Eglinton and other mediums. It would be fairer to our facts if the Society were a little more reticent during the processes of investigation, a little less anxious to publish the difficulties of beginners, which are ever-recurring, or to print those specula-tive theories to-day which further experience may overturn in their own minds to-morrow. I know a man who was the conductor of an American railway car. He saw the form of his dead father enter at the rear end of a Pullman sleeper, and beckon him out. He followed the apparition through three carriages. Just then a collision occurred in front and several persons were killed, but he who was thus beekoned away was out of danger. This experience for him had all the elements of reality external to himself. He had no time to get up the metaphysics of the subject. It was instant and actual, outside of him and all around him. Nothing could persuade him that he projected it. Some of us have got beyond the position of suspecting that delusion is at the core of all things and that delusion is at the core of all things, and imposition the sole motive; as though a conscious imposture on the surface of phenome-na were only the natural outcome from an unconscious impostor behind the mask of matter. Some of us think that we know that there are forces in nature which are not acting blindly, that there is life operating intelligently, invisibly, and individually, well as law working physically, powers that can act on us and stir us into spiritual activty, who are conscious co-workers in our work the more we can lose our self-consciousness in theirs. Some of us think we know that the "unconscious willing" of the medium, as Hartmann calls it, is not a sufficient cause, nor the real cause of the effects we have witnessed. Mediums affirm the objectivity of figures in human form; this fact is registered by the photographic plate, and the portrait is often identified by those who knew the living original. The most palpable of physical phenomena, those of slate-writing and photography, are found to occur in perfect daylight, whereas according to Hartmann the implantation of hallucinations in the spectators seems under all circumstances to endure only a subdued light! Curiously enough, the crucial battle of Spiritualism has still to be fought in the domain of Physics. The manifestations of an bjective nature are precisely those which the metaphysicians cannot away with. And our fight at present is for the objective reality of certain manifestations which Hartmann would reduce to subjective idealities and externalized hallucinations. Nothing but the agency of invisible intelligence will account for the phenomena which occur in presence of Mr. Eglinton. The slate-writng is a fact in physics over which the medium can exercise no conscious control. He is neither the physical nor the mental operator. You have ocular and palpable proof that he himself does not and cannot do the writing on the slate by any involuntary muscular action. You hear it being done betwixt the two slates held close and fast in your own hands. You see the pencil worn exactly in propertion to the amount of writing done. Here the link between cause and effect is perfect. But you know that the medium could no more use the pencil than you did. Further, his mind, consciously or unconsciously, could no more direct the physical operation than yours can, for want of the necessary nexus. Yet the intelligence, not your own and not his own, is as surely present as that the physical operation is palpably performed. In reply to your request a choice s made of one color out of three pencils under conditions which preclude the possibility of the medium's making the choice. The operation demands an operator; the operator shows intelligence; the intelligence though invisible, is present, and proves there is an operator by the operation which establishes a connection between mind and mind. Moreover, in certain cases a clairvoyant will see and describe the unseen operator. Triple evidence of our theory is often presented in the nature of the message, the likeness in the handwriting, and the form, feature, and habits of the person described. It is in vain that you duplicate the personlity or Ego within the organism, to get rid of the operating Ego without. We know perfecty well that there is intelligence extant beyond the human, because it demonstrates a knowledge of nature, a mastery of hidden forces, a mode of manipulation, which are absolutely unknown at present, not only to us but to modern science. And if such power were in the possession of the medium he might revolutionize the science of the world, and make millions of money for himself. But the mediums themselves are not in the secret, either waking or sleep-waking, and cannot tell us how the phenomena are produced, (Continued on Righth Page.)

Spiritualism are now prepared to admit that anything or everything may be possible to somnambulism or the medium as unconscious operator behind a mask. Rather than believe in spirits Hartmann will credit hal-lucination with the working of miracles. His faith in hallucination exceeds the faith of the Spiritualist, who is often troubled with doubts and misgivings. But being so large It ought to include the possibility of his thinking that he himself may be suffering from hallucination, and as he would say, not a true one.

It is a psychological necessity, says Hart mann, that the somnambule should ascribe the intelligent manifestations of his somnambulic consciousness to foreign, invisible. personified intelligences! This is contradicted entirely by my experience. For many years neither the medium nor myself ever recognized another individualized intelligence as the speaker or operator. On the contrary, the sleeper in her own character used to write letters to her waking self as the same Ego, who recognized that it had to pass through a passage of unconsciousness with a loss of memory, whereas she knew that she could pass into the trance condition without loss of memory.

Du Prel says: "The medium's somnam bulic phantasy, by a sort of dramatic selfsundering, transfers the ideas emerging from its unconscious source to a foreign one, so that the images created by it stand as hallucinations before it. These are the spirits of which the medium speaks in complete good faith." This is not at all in accordance with my experience. So long as I put the medium into the trance condition I heard nothing of spirits as the operators or as a cause of the consequent manifestations. To me it was always the medium's other self, as on the other side the same self under changed conditions, the same self in a different relationship to myself and to her physical selfhood. We were not Spiritualists. The somnambulic phenomena did not necessitate or demand the Spiritist explanation. For twelve years I used to look on the trance conditions as only showing an exalted form of the same personality; as if the seeing power were limited to the clairvoyante's and mesmerist's own brains! There was no firm conviction or belief that spirits either controlled or helped her: no assumption that she was an agent to another agent, who could only act with her assistance! Both of these postulates are entirely wrong. The need of the spiritualistic explanation came with quite other phenomena, physical and mental, but mainly physical, which began on the first night of the noises. From that time the mediumship was completely changed. The change followed immediately after the new and spontaneous manifestations of invisible intelligence. It was not sought nor led up to consciously. There were no sittings for development. I was no more needed as magnetizer. The medium was no longer an ecstatic the trance condition; she was her waking self, with but very little absorption. The somnambulic consciousness was not now evoked or needed. The operation was mainly automatic. Yet the intelligence present was indefinitely increased beyond any that had been manifested in the somnambulic state. And this occurred when the medium's organ of thought to a great extent was visibly dispensed with! under conditions where her

# RELIGIO-PHILOSOPHICAL JOURNAL

### The Celebration in San Francisco, Cal.

To the Editor of the Religio-Philosophical Journal:

The 38th anniversary of Modern Spiritual ism was observed in San Francisco on Sunism was observed in San Francisco on Sun-day, March 28th, by appropriate services at four meetings, all of which were well at-tended. The weather was very pleasant. The morning service was held in Metropoli-tan Temple under the auspices of the Golden Gate Religious and Philosophical Society. The restrum and the organ were artistically The rostrum and the organ were artistically decorated with many beautiful flowers, the most elaborate forms being a memorial offoring by Mr. Harvey, to commemorate the birth into the higher life, during the past birth into the higher life, during the past year, of Mrs. Dr. Carrier and Mr. Howland, two zealous Spiritualists. The rest of the decoration was the work of Mrs. Sarah Now-ell, the "flower angel" of the Temple. Charles H. Wadsworth presided with his usual grace, and Prof. Alexis O. Eekman, organist, ren-dered the music with marked ability. After a beautiful voluntary upon the or-gan, the choir sang in good style-"The Old and New," which was followed by an elo-quent invocation by Mrs. E. L. Watson. Geo. C. Irvin read an excellent original poem, ap-

C. Irvin read an excellent original poem, ap-propriate to the occasion. Then J. J. Owen, editor of the Golden Gate, delivered the An-niversary Address which was able and inter-esting. He described the scenes in Corinifi-ian Hall, Rochester, N. Y., which he witness-ed, when the Fox girls first appeared there is 1848. The appeartment of the committee 1848: The appointment of the committee by the audience to investigate the rappings, which soon became famous as the "Rochester knockings;" the dissatisfaction with the committee's decision because it had not detected the supposed fraud; the appointment of another committee by the turbulent audi-ence, and the row at the third meeting when the mediums were saved with difficulty by their friends; all this was vividly portrayed by the speaker, who said that such phenome-non as the rappings had frequently occurred before, but this was the first time that they before, but this was the first time that they bands of spirits, as well as persons in high were attributed to their true cause, and that was all that Spiritnalists claimed for them.

Spiritualism has passed through bitter persecutions, but is now respected and is being investigated by all classes. It teaches that right living here is the only preparation for the hereafter. It recognizes law in all things, and that obedience to law is the only way to happiness. Nature is the only high priest whom we should heed. There is no angry God or idle heaven, but growth and happiness are for all. Welcome all phases of conf mediumship, for they waft us perfume from above, where our loved ones are waiting for us. Soon darkness will disappear, and our souls shall be ushered into the light of a new

day. "The Millennial Dawn" was sung by the choir and congregation, after which Mrs. Watson delivered the closing address. She watson delivered the glad tidings of great said: "Dear friends, the glad tidings of great joy brought to the world are for all. Every joy brought to the world are for all. Every soul may receive light. Promises are being fulfilled in this day of wonders. Angel vis-its were formerly few and far between, at least those that were recognized, but at last light is making its way through unbelief, and the invisibles penetrate every point of Epace and minister consolation. I am glad that there are so many here to-day who have falt the rlow of this light. I am glad that this auditorium is filled with our risen friends whose overflowing hearts make the John C. Bundy, editor of the RELIGIO PHILO-SOPHICAL JOURNAL, who is willing to bear witness to the holy truth of spirit communion." Mr. Bundy came forward amid hearty applause, and having mounted the rostrum, said: "After the very able address of my friend Owen, and the eloquent remarks by your speaker, hardly anything remains to be said. I am extremely glad to meet you on this memorable day. This invitation to speak is something that I did not anticipate, and to say a word is against my physician's dictation, but I cannot resist the temptation. What a glorious country is this! I used to wonder why it was that every Spiritualist in the East was trying to come to California, but I understand it all now. You are nearer heaven here. You ought to be better people than those elsewhere. Perhaps you are, or will be some time. "Spiritualism shows us no royal road to heaven. Hard work, self-reliance and stern devotion to duty are necessary. It opens a grand field to people here and now. There is a great deal of truth in Ingersoll's doctrine, 'One world at a time.' Spiritualists dwell too much on the other side. There is no home but can be made a heaven. One in Santa Clara Valley, near the foot-hills, blossoms with flowers in profusion, while the birds sing a sweet welcome. I have just spent a few most happy days there. No better lesson can be learned than by visiting such a fam-ily. Delicacy forbids the mentioning of names, but some of you may guess the one referred to. When depressed by physical ailments there is nothing more inspiring than such a home, and those who have not found their way there do not know what they have missed. "I have attended many anniversaries, but never was the audience more intelligent or refined than this one. This is but one coun-try after all, for the State lines cannot divide the people. I do not feel like a stranger here, and since first landing I have had none but pleasant experiences. I hope to be here again, and that this society may continue so long as there are bleeding hearts. Though we may never meet here again, we will meet beyond, and when climbing the hill of progress together we will have the good fortune to see among the leaders a womanly figure foremost, in whom we will recognize your speaker, leading us upward and forward in that beautiful way."

stepping-stone to a higher sphere. Spiritu-alism has broken the shackles of mankind, making each one his own priest. It bids us to look within for our redeemer, and not to expect instant purgation of our sins but progress by slow growth. Self-reliance is to accomplish our salvation here and hereafter, for our destiny is in our own hands and we cannot cast our burdens upon others.

Mrs. Mathews said that she was not pre-pared to speak, but that it gave her great pleasure to look into the many happy, famil-iar faces before her. The President thanked Mrs. Mathews for her recent noble defence of the First Spirit-ual Union, which, he hopes will be resurrect-ed to continue this work

ed to continue this work. J. Battersby said that in all ages men had

been troubled with the question of immortality. Prophets, seers, poets and scientists had seen as through a glass darkly, until the lowly Fox girls interpreted the tiny raps and lowly Fox girls interpreted the tiny raps and enlightened the world by proving the cer-tainty of spirit communion. Many ask, Why was not this revelation made before? There is a time for all things, and it came when most needed, that is, when materialistic no-tions were permeating all places, even the churches. This continent was once believed to be a chimere of the brain. Then no yoy. to be a chimera of the brain. Then no voy-ager ventured far from land. At last, at the ager ventured far from land. At last, at the proper time, Columbus crossed the ocean and discovered it. Can you imagine the trials that he had to endure? So, when the spirit-land was discovered, all manner of contume-ly was heaped on those who gave us the hope and the certainty of a future life. But now this pulses by is honce generally precived. this philosophy is being generally received. It opens new opportunities and shows us

heights and depths not yet attained. Mrs. Eggert-Aitken said that although per-secuted like other mediums, she pressed on places on this side, would stand by the mediums.

Under the influence of Mrs. Miner's sweet singing, Mrs. J. J. Whitney became entranced and gave names and descriptions of many spirits. Some persons were overcome by their feelings when they recognized their risen friends, and the scene was very affect-

C. C. Cooledge told how, in the early days of Spiritualism, magnetic operators became confused by suddenly losing control of their subject, who would then be controlled by spirits. The Fox girls originated the alphabet of spirit communion, which is the crown-ing sheaf of the ages. Conditions have im-proved, and strides rapid and long have been made since then.

The President appealed to those present to join the society, and several ladies passed around with lists, securing twenty-four new members, which makes the total membership

felt the glow of this light. I am glad that ous work in the promulgation of truth. In order to expand we must let others grow, and be charitable to all. Those spirits that come two worlds one. Truth is growing in spite of prejudice. The visions of John and Paul, and the prophecies of Jesus are being ful-filled. Friends, we have with us to-day Col. free, but not until you realize this truth. Mrs. J. M. Mason read an original poem of merit, entitled "Spiritualism, Our Live Oak Tree.' Dr. L. Schlessinger, publisher of the Carrier Dove, said that when he was six years of age he was carried down two flights of steps by spirits, and gently placed at his mother's feet, and his father had witnessed strange phenomena in his presence. He paid no attention to Spiritualism until 1869, when he wrote to his deceased father-in-law, in order to cure the supposed folly of a friend, who had pressed him to write the letter. After enclosing it within several envelopes, each one of which, except the outside one, was marked, he had it stitched for safety. Then he and his friend called on Dr. R. W. Flint, the medium. Soon he received back the sealed letter with an answer which completely dumbfounded him. On his way home he called on Chas. H. Foster, the medium, from whom he received additional evidence, which convinced him of the fact of spirit communion

speech, which was followed by a solo, admir-ably sung by Mrs. Carrie Miner. Judge A. Swift then spoke of the beautiful truths of were originally free and being so did unite of Mr. B. on that fateful night, and his im-Swift then spoke of the beautiful fruchs of Spiritualism, and of the remarkable ignor-ance of those who denounce this philosophy as having emanated from the devil. Then Miss Sophie Eggert recited in good style, "O Why Should the Spirit of Mortal be Proud?" Miss Wright and Mrs. Ada Foye delivered ap-propriate addresses and after another head propriate addresses, and after another beau-tiful solo by Mrs. Miner, the services were closed with a test scance by Mrs. Foye, who gave many names and messages by means of rapping, writing, clairvoyance and clairaudience.

### CONTINUED AND CONCLUDED.

On Thesday evening, March 30, the Progressive Spiritualists continued the celebration by giving a musical and literary entertainment in Scottish Hall. Recitations, songs and instrumental pieces were all rendered in a very creditable manner, after which the hall was cleared, and the pleasures of the dense were induced in until midnight. dance were indulged in until midnight.

Wednesday evening, March 31st, the clos-ing exercises of the anniversary took place in St. Andrew's Hall. The night was wet, still the attendance was fair.

still the attendance was fair. C. Cooledge acted as chairman, and Mrs. E. C. Wms.-Patterson led the congregation in singing, which she accompanied on the pi-ano. C. Cooledge gave an interesting histor-ical sketch of Modern Spiritualism. He said that A. Newton, of South Church, Boston, was the first percent heyested on preput of Spirthe first person boycotted on account of Spiritualism. Dr. Gardiner was also requested to withdraw from church, losing his practice at the same time, on account of his clairvoyance and spirit rappings, after which he be-came a leader in Spiritualism. Mrs. E. C. Wms.-Patterson said that the Rochester knockings would be remembered for ages. They are better appreciated by us who re-member the affective difference of the sector member the effects of theological slavery. In 1662, the mediums of New England-the soand prophet. Liberty was a great metrical and prophet. Liberty was advanced more through his works and life than by the efforts of any other man. The spiritual phenomena have been the greatest liberator in Church and State. Science does much for progress, but during the past thirty sight years Suirbut during the past thirty eight years, Spiritualism has done more than Science has ever accomplished; and even the scientists have

been much aided by advanced spirits. If Spiritualism becomes popular we fear the re-sult, for unless wrong be demolished, truth and justice would be forgotten. Christianity came to break the chains of slavery, but it did not free women, who were so deeply enslaved as to be totally ignorant of their slavery. Spirits have come to wo-

of their slavery. Spirits have come to wo-man to sunder her chains, and bid her save herself. Few men advocate equal rights for women, but there is one society that doesthe International Workmen's Association in dom of all. We cannot be free until we are self-sustaining; and the people will not be free till the soil is free. Though the sky is dark now, we are more hopeful than ever. H. C. Wilson said that Mahometanism, at

the end of thirty-eight years, had less than 100 believers, but now, after 1300 years, it has 500,000,000. There are already over 40,-000,000 of Spiritualists. What will be their number when Spiritualism reaches full maturity? Even in Spain liberal papers are as numerous as here. Thought is to save the shedding of blood. Mrs. J. Hoffman said that three years ago she was induced to attend a spiritual meeting in Oakland. Through fear she sat near the door, so that she could run out. A trance medium (Mrs. M. J. Hendee) was preaching. Suddenly the speaker came straight to her, and she was too terrified to move. Mrs. Hendee told her the names of several of her deceased relatives, and described how she had been kidnapped when four years old. All was true, and she cried bitterly because she had so misjudged the mediums. Since then. when in trouble, spirits had brought people to help her. Mrs. Hoffman, under control, then gave about a dozen names, with descriptions and messages, most of which were recognized. Mrs. Eggert-Aitken described many re-markable phenomena which occurred in her presence many years ago. She was entranced for three weeks at one time, and has frequently been taken by her controls to heal persons of whom she had known nothing. Mrs. Thorndyke said that in Southern California Spiritualism was making but slow progress on account of the Jesuitical domination there. Religion has burdened us with errors. Let us get out of dogmas back to nature, and rid ourselves of the theological nightmare.

of spirit and matter; hence, assuming they were originally free and being so did unite in new and compound conditions, let us seek to comprehend why they thus united, as we may thus best solve the problem of their ori-cin and united. gin and nature. Those who believe the original atoms were self-existent elements, claim that their first unions were induced by an inhering tendency to act and re-act on each other, and assuming this to be true, thus ex-plain their continued change in conditions resulting in the development of gaseous, flu-id and solid states of matter, of which physical nature is said to be composed. This theory substantially recognizes mat-

ter as the sole source of nature or the world of effects, and thus ignores the alleged coexistence of spirit therewith; but let us stop and carefully examine this alleged explanation of the conceded first unions changing the original condition of the atoms, for the theory involves one difficulty which its advotheory involves one difficulty which its advo-cates should meet and remove, to wit; if the atoms originally uncombined and free were self-existent, it will follow that their first unions would constitute a change of their inherent condition which we may term "the beginning of creation" or birth of time, and as self-existence implies without a begin-ning this birth of time would be a dividing ning, this birth of time would be a dividing line between two eternities of their existence—one preceding, and one future thereto, and the theory therefore impliedly recognizes that the original atoms existed unchanged in their free condition during the eternity which preceded their first unions; and this existence unchanged in condition of being would surely imply an inherent inertia rather than an inherent tendency to act and re-

Now the point I make is, and for which I ask a solution, whether this implied inher-ent inertia of the "original atoms" during that eternity can be reconciled with their called witches—were whipped at the tail of carts. Thomas Paine was a great medium and prophet. Liberty was advanced more through his works and life than by the efforts was characterized by a power of action we term force, which was either a property in-hering in matter or it was the attribute of spirit embodied therein; but if force was a property inhering in matter, it must ever have been operative, and we must, therefore, ignore the implied unchanged free condi-tion of the atoms during the eternity refer-red to, and if we accept their existence, free and unchanged, in condition during such eternity, we must infer they so existed because of their alleged inertia, and therefore, ignore their alleged inherent tendency to act, as it is reasonable to suppose that if the atoms were self-existent elements they would ever preserve intact their inherent charac-ter. Again, if they existed in their original free condition during the eternity referred to while they inherently possessed the power of while they inherently possessed the power of self-action, or even the tendency to act and re-act as claimed, the fair inference would be that they possessed also the attribute of independent volition in the exercise of this power which would imply that matter is in-herently both conscious and intelligent; but presuming none will affirm or adopt this conclusion I will leave to the advocates of this theory the task and duty of reconciling these seemingly fatal antagonisms between its premises and conclusions, and in my next ask the attention of my readers to another theory and its teachings accounting

APRIL 24, 1886.

made the journey possible; the wakefulness of Mr. B. on that fateful night, and his immediate apprehension of the cause of the prostration of his friends. Why should he, a man who all his life long had had nothing to do with charcoal fires, divine at once that

to do with charcoal fires, divine at once that his fellow-travelers were almost suffocated by charcoal gas? We have the account direct-ly from one of the company." Spiritualism gives a key to this mystery. This seems a case in which good friends over the other side laid their plans successfully to save the life of one whom they prized and whose work on earth was not done. Just as naturally as such things are done here did these invisible intelligences, these people in the higher life, devise and carry out their plans. Detroit, Mich.

Detroit, Mich.

A Canada Paper on Spiritualism.

To the Editor of the Religio-Philosophical Journal

The following fron The Mail of Toronto,

The following from *The Mail* of Toronto, Canada, will be read with interest, although it does not do full justice to Spiritualism: The Spiritualists in the United States have just closed the celebratiom of the thirty-eighth anniversary of the discovery of spirit-rapping by the Fox girls in Wayne county, N. Y. Two of these girls, twelve and nine-years old, often heard mysterious rappings on the floor of their bed-room, and at length years one, often heard mysterious rappings on the floor of their bed-room, and at length, after having spoken of the matter to their parents, they summoned up courage to open communications with the agency which produced the noises. The official account submitted at a Spiritualist convention at Louisville Ky the other day says that an Louisville, Ky., the other day, says that on the night of March 31 st, 1848, when the ranpings had commenced as usual, Kate imitatpings had commenced as usual, Kate imitat-ed them by snapping her fingers, and the raps responded with the same number of sounds. Kate then said: "Now, do as I do; count 1, 2, 3, 4, 5, 6," at the same time strik-ing her hands together. The same number of raps responded, and at similar intervals. The mother of the girls then said: "Count 10," and ten different raps were heard; "count "15," and that number of raps followed. She then said: "Tell us the age "of Catby (the "15," and that number of raps ichowed. Sne then said: "Tell us the age "of Cathy (the younger child) by "rapping one for each year," and the number of years was rapped correctly. In like manner the ages of each of four other and then absent children were by request indicated by this invisible agent. Mrs. Fox sched if a buman being made the Mrs. Fox asked if a human being made the noise. There was no sound. She then said, "If you are a spirit, make two distinct sounds." Two raps were accordingly heard. Three weeks afterwards it was made known by the raps that the body of a murdered man lay buried near the cellar, and it was found at the spot described. He had myste-riously disappeared whilst living in the house five years before. The Fox family removed to Rochester shortly after the discovery of Spiritualism, and new phenomena, ineluding clairvoyance and the movement of ponderable bodies without visible agency, were developed. The cult of Spiritualism became general in Rochester and the neighborhood, and the official statisticians now say that there are thirty millions of Spiritualists in the world, though this is probably

a sanguine estimate. Spiritualism has been investigated by scientific men, and the verdict seems to be that, amidst almost infinite fraud, there is a grain of truth; that a force or a class of forces exists with which as yet we are im-perfectly acquainted. This judgment it is

Mr. Bundy was warmly applauded as he returned to his seat, and Mrs. Watson's benediction closed the service.

THE AFTERNOON EXERCISES

were held in Washington Hall by the Progressive Spiritualists, President II. C. Wilson in the chair. Mrs. Carrie Miner presided at the piano, and sang two or three solos in the most pleasing style. The floral decora-tions were very beautiful.

After the singing of "Nearer, My God, To Thee," by the congregation, Mrs. E. Price read a beautiful, original poem, entitled "The Soul."

E. Fair said that back of the raps was discovered intelligence, as in telegraphy, and that superstition had prevented this discovery until 1848, although similar phenomena had occurred through all ages. One thing to be grateful for was the tendency of Modern Spiritualism to free the soul and round out the character of men and women. The fact that the soul survives the wreck of death with identity unchanged, should rejoice all hearts.

Singing by the congregation then closed the services, which had lasted three hours. TWO EVENING MEETINGS.

In Metropolitan Temple the evening service was opened with a pleasing overture on the organ by Prof. Eckman. The choir quar-tette sang "We Come." which was followed by an invocation by Mrs. Watson. Then Dr. T. L. Hill recited "Fraternity" (Doten) in a very acceptable manner, and C. H. Wadsworth sang "Far Away" in excellent style. Mrs. E. L. Watson delivered with her usu-

al eloquence an able address, entitled "The Spirit Side of Life."

The congregation joined the choir in sing-ing "How Cheering The Thought," after which Mrs. Watson paid a loving tribute to Mrs. Nowell, who devotes much labor and expense to the floral decoration of the Temple every Sunday, and suggested that a collection be taken up to share that burden, as an act of simple justice, which request was liberally complied with. Mrs. Watson then said: "This morning Col. Bundy spoke of a certain visit he had recently enjoyed. I have heard from the lips of the hostess that her only regret was that the visit was not much more prolonged. Social intercourse like that was a revelation, such as anticipates heaven. The Colonel has fought, not only on physical battle-fields, but on spiritual as well, against fraud and chicanery. No man is braver. In the JOURNAL he is ever ready to defend and give all publicity to the merits of every genuine medium, but with those who steal the livery of heaven, in which to serve the devil, he makes no compromise. The times needed brave words, and he has spoken them. He has made great sacrifices and done noble work during the past twenty years. His devotion to the cause has almost cost him his life, and he has come here to gain strength. I wish that he could spend a year with us,

and then return to his post, feeling that he had on a new coat of mail." After thanking the friends for their pres-ence, speech and song, Mrs. Watson gave them her benediction, and the services of the day were over.

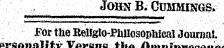
In Washington Hall another meeting was held at the same time as the above, S. B. Clarke presiding.

Mrs. M. J. Hendee offered up an invocation, and then delivered the opening address in an eloquent and earnest manner, being followed by Mrs. J. Schlessinger, editress of the

S. B. Clarke gave an interesting account of his early experiences in Spiritualism, and then read the following dispatch:

LOUISVILLE, KY., 2 P.M. TO J. J. OWEN: The East greets the West on 38th anniversary. Grand time. G. W. KATES.

Mr. Wilson read the remarkable prayer, which Milburn, the blind chaplain, recently offered up in Congress. The chairman followed with an attack upon the railroad kings and said that the government would soon confiscate their plunder. Then W. Hyde made a few remarks, after which the audience was dismissed, thus ending one of the most satisfactory celebrations ever witnessed here.



The Personality Versus the Omnipresence of Delty.

### \_\_\_\_BY J. M. KENNEDY.

### No. 3.

I admit that if we accept space is endless, and that Deity is omnipresent, we may consistently accept also that God is a principle, and not a personality; and, repudiating the theological dogma that matter was reproduced from nothing, admit also that it is self-existent; hence in affirming as I do that God is a spirit personality, not omnipresent but localized, I recognize and accept the duty of accounting for the alleged co-existence of, and of defining the distinction between, the two distinct substances termed spirit and matter, claimed to be alike represented in nature or the world of effects.

It is generally accepted that what are termed "the original atoms," existing originally uncombined and free in their mutual relations, constituted the immediate germ source of physical creation; and it is alike accepted that through their combination or union originated new conditions of matter we term gaseous, fluid and solid states. The point of dispute has been and is, whether the original condition of self-existent matter was unparticled, or whether it existed in the

## A Strange Story.

The Christian Union says: "Our esteemed contemporary, the Intel-ligencer, vouches for the exact truth of this story, which it entitles 'A Special Proy-idence:' Mr. and Mrs. A., Americans, were in Switzerland, and were joined by Mr. and Mrs. B., also Americans, and made excursions in company through a part of that picturesque country.

"After a few days Mr. and Mrs. A. left for Italy, informing their newly made friends of the route they intended to take. After they had gone Mr. B. was dominated with a conviction that he ought to follow his friends into Italy. He felt that there was something for him to do there, that for some reason his presence there would be necessary. This conviction troubled and bardened him for two or three days. But go into Italy he could not, for his means would not allow it. While perplexed, a bill of ex-change, entirely unexpected, was received from a friend in America-a bill he had no reason to expect. It was sufficient; to enable him to make the trip into Italy. He ex-plained to his wife that by traveling rapidly they could overtake the A.'s at a certain place. They started at once. On reaching the city decided on, they found that Mr. and Mrs. A. had just left. They took the next train for the next city generally visited by tourists, and, looking around in the station as they alighted, spied the A.'s about to enter a train for a point further south. Arrangements were at once made to go on together. While at Rome, the air became chilly, and the A.'s had a fire made in the evening in the stove in their room. According to the Italian custom, the fire was of charcoal. During the night Mrs. A. aroused her husband, saying that she felt very much oppressed, felt very strangely, and urged him to rise and give her a portion of a rem-edy they carried in their luggage. Mr. A. found it difficult to raise himself; his limbs refused to obey his will, but, by a great effort, succeeded in getting upon his feet and across the floor to strike a light, when he fell and became unconscious. Mrs. A. also, by a great effort, rose and made her way to her husband, and, finding him fallen, and, as she feared, dead, as rapidly as possi-ble walked to the door, and as she passed into the hall, cried out, 'Oh! my husband, my poor husband!' and fell almost unconscious. Mr. B., in the next room, had been restless and unable to sleep, and heard the cry. He sprang from his bed, and, after dressing hastily, entered the hall where he found Mrs. A. lying, but evidently alive, and passing on to find Mr. A. Reaching him, he found that his pulse was barely perceptible, and, divining the cause of the disaster, threw up the windows. After using restoratives Mr. A. gradually recovered consciousness, and Mrs. A. also revived. Mr. A. had been within about five minutes of death. These were all Christian people. We have given the facts without any coloring. They all believe that the life of Mr. A., and prob ably that of his wife also, was saved by a special providence. It was ascertained that the flue in the chimney was choked, and the deadly carbonic acid gas from the charcoal fire gradually filed the room. It is colorised fire gradually filled the room. It is odorless and tasteless, and is detected only by its suffocating and paralyzing effect. These American travelers based their belief in a ed by Mrs. J. Schlessinger, editrees of the was unparticled, or whether it existed in the special providential intervention on these Carrier Dove, who read a beautiful poem. form of atoms thus uncombined and free; points; the conviction, which Mr. B. could **R**. G. Anderson said that we now know that After an excellent poem and an essay by and the solution of this alone will determine not shake off, that he ought to go to Italy, Mrs. M. A. Ellis, W. M. Reid made a brief whether they were self-existent and simple that there was something there for him to

not our intention just now to discuss. It is well to point out, however, that spirit rapping flourished on this continent long before the Fox girls discovered it. It is well known that the Indians believe in clairvoy-ance. Their medicine men undergo long fasts, and then profess to be able to look into the past and the future, and to describe occurrences going on at a remote distance. That they are acquainted with spirit-rapping is also certain. Father Arnud, a Labrador missionery, whose evidence is quoted in "La Jongleuse" of Abbe Casgrain, the wellknown French-Canadian writer, declares that the Indian sorcerers in that region are able "by the force of their will" to move the tent of poles and hides in which they practise their art, and that the tent responds by raps or by leaps to the question which they put to it. He also states that they possess surprising skill as magnetizers. Nearly all the old missionaries and many of the best informed ones of the present day testify to the very extraordinary feats performed by these Indian Spiritualists. The late Rev. Peter Jones (Kahkewaquonaby), in his his-tory of the Ogibbeways, describes a visit he paid to a jeshukon or conjuring tent during a scance. The sorcerer was inside chanting a song to the spirit with which he desired to converse, when all at once the jeshukon 'began to shake as if filled with wind " Mr. Jones lay outside listening, and "heard the muttering talk of one of the familiar spirits." Four of live spirits came upon the scene, but a friend of Mr. Jones, who was lying beside him, began to pray to God to have mercy on the deluded medicine-man, and "that very instant the jeshukon ceased shaking and the muttering talk stopped." This reads surprisingly like those pious stories concerning the confounding of devils by means of the sign of the Cross which are found in such profusion in mediæval church literature, but Mr. Jones tells it for truth. Mr. McColl, the excellent inspector of Indian agencies in the North-West, states in one of his official reports that, after a prolonged fast, the conjuror or medium enters the tent, and "immediately the breath of the spirits approaching begins to sway it, and continues to increase its movements until the first spirit enters, when a noise is heard, as if something weighty had fallen upon the ground." Visitors then ask the spirits through the medium, about the illness of friends or concerning any other pressing matter, and the spirits reply, mutter-ing to the medium, who shouts the answer to his customers outside. Archblshop Tache, in one of his books on the North-West, says he finds it very difficult to form an opinion on the subject. He thinks that as a general. thing the sorcerers are simply clever impost-ors, but in certain cases which have come under his notice he has been tempted to ascribe the success of the medium to some occult force. This in the main is the conclusion which many scientists have reached respecting the genuine phenomena of modern Spiritualism.

The Indian medicine-man not only called up the spirits, but practiced poisoning, the medicine-men in some tribes being simply. professional killers. No doubt, like the practicers of herbal magic amongst the Hebrews and other ancient peoples, their business in the first instance was merely to dispel sickness, tell fortunes, and so forth; but it soon developed into a murderous occupation, as in France, where the practice of administering magical potions led up to an epidemic of polsoning with which the infamous name of Brinvilliers is associated; or as in the United States, where many of the so-called female

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mediums are said to dispense a certain class of drugs for a purpose which it is not necessary to name. Modern Spiritualism, in fact, appears to be simply a revival of the art or necromancy, of appealing to the spirits of the dead, which is practiced to day, as we have seen, by the Indians, which was known to King Saul and the Witch of Endor, and which must have existed amongst men from the earliest dawn of life, if Herbert Spencer's bunothesis that ancestor-worship was the the earliest dawn of file, if herbert spencer's hypothesis that ancestor-worship was the first religion to be true. Nevertheless it ap-pears to be reasonably possible, or at all events not demonstrably impossible, that apart from all fraud, imposture and wickedness employed in producing the phenomena, there may be a force or agency at work scarcely dreamt of as yet in our philosophy. M.

# Woman and the Household.

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

LIFE'S TRUE SIGNIFICANCE.

Deeper than all sense of seeing Lies the secret source of being, And the soul with truth agreeing Learns to live in thoughts and deeds; For the life is more than raiment, And the earth is pledged for payment, Unto man for all his needs.

Nature is our common mother, Every living man our brother, Therefore let us serve each other; Not to meet the law's behests, But because through cheerful giving We shall learn the heart of living: And to live and serve is best.

Life is more than what man fancies; Not a game of idle chances; But it steadily advances Up the rugged heights of time, Till each complete web of trouble, Every sad hope's broken bubble, Hath a meaning most sublime.

More of religion, less profession; More of firmness, less concession; More of freedom, less oppression, In the church and in the State; More of life and less of fashion; More of love and less of passion; That will make us good and great.

When true hearts divinely gifted, From the chaff of error sifted, On their crosses are uplifted, Shall the world most clearly see That earth's greatest time of trial Calls for holy self-denial, Calls on men to do and be.

But forever and forever Let it be the soul's endeavor Love from hatred to dissever, And in whate'er we do, Won by love's eternal beauty, To our highest sense of duty Everniore be firm and true. -Lizzie Doten.

The case of the sewing-women, which was reviewed in last week's JOURNAL, seems to the great public to be less important than it really is. Two hundred thousand women in one city who have no other weapon than the needle by which to defend themselves from starvation, are re-inforced by a far greater number in and re-inforced by a far greater number in the other cities of our country. They only exist under conditions of servitude and in-cessant toil. They have no time to complain, no organ to voice their distress, no vote to secure favorable legislation, and no organi-totion to give atranath to their purpose They are hopeless, helpless drudges, in a land flowing with plenty, undrained in resources, and teeming with unwrought possibilities. Even the New York Tribune says: "It can not Even the New York Tribune says: "It can not be denied that there is something wrong in the social machinery which makes it pessi-ble for human beings, and above all women, in a nominally enlightened and progressive country, to be reduced to a way of living which is in no essential distinguishable from the cruellest form of slavery." Commissioner Peck, who has collected the tatistics from which have been quoted, believes that the only hope for sewing women lies in their leaving that line of work for some other. But how are they to do it? How can the woman drudging for a pittance collect enough to live on until she gets into some other kind of work. Where shall she go to find it? Where is she needed? Evidently she must have help to find her place. That help must come from the intelligent, the powerful, the wise. The lowest wages of the working man, it is stated, "have seldom sunk below a rate at least double that to which the sewing-women have been forced." One who has studied the subject thoroughly says, "The increase of wealth in the centres of population does not better their condition. The constant influx of applicants for work keeps down the price of this labor. The absence of political influence and organization alienate legislative sympathy." His remedy is

NATURE'S REMEDY.

It is a natural, wholesome process. It must be done through the heart of society,—and

tion.

It need not be objected that housework is hard; all real work is hard. It has its disagreeable side; nothing can be done without drudgery,—nor will it be denied that a great many women need to learn how to treat domestics. There are those who are hard, overbearing, selfish and exacting. Toil begins early and continues late. There are neither privileges nor attractions enough in the "hired girl's" life, and that is why so many chired from entoning convine. Deside the shrink from entering service. Beside that, they do not know how to cook, nor, in fact, to do any thing as it should be done about the house. They need to be trained and enlightened, and then the way made for them to find the places they should fill, rather than starve or fill the ranks of prostitution in overcrowd-

ed centres of population. The great ethical and spiritual movements of the age, ought to become more and more practical. We have had theorizing enough, let us put our shoulders side by side to the mbaal of progress and do gene great there. wheel of progress, and do some good, thorough work. We can dream and talk, lecture and write, while our sisters are starying. Meantime the state of things grows more ap-

palling and threatening. Such a Bureau of Direction requires both money and organizing and executive abili-ty. Women alone can not and ought not to

undertake any such work. If the principles of the true Spiritual Phi-losophy have taken a deep hold upon the pub-lic, they will bear fruit. Let us hope they may work for the weak, the ignorant, the oppressed and helpiess of our working-women.

### April Magazines not Before Mentioned.

THE CENTURY. (The Century Magazine Co., New York.) Strikes, Lookouts and arbitra-tions is the title of a timely article in the April Century, by George May Powel. Three anecdotal articles in this number form a most entertaining account of the famous Confed-erate arbitrary laboration of the famous Confederate cruizer Alabama and her duel with the Kearsarge. In Memoranda on the Civil War, Captain Charles King replies to General Pope. A portrait of Longfellow is the frontispiece of the number. It accompanies a paper by Mrs. Annie Fields, giving glimpses of Long-fellow in social life. Creole Slave Songs is fully illustrated and entertaining. Mr. and Mrs. Pennell conclude their descriptive and pictorial narrative, Italy from a Tricycle. A profusely illustrated paper on Toy Dogs com-pletes the series on typical dogs. The fiction of the number comprises the third part of The Minister's Charge, the conclusion of John Bodwin's Testimony, and two short stories, Sister Tabea and April's Lady. Dr. Washing-

Sister Tabea and April's Lady. Dr. Washing-ton Gladden contributes an essay on Christi-anity and Popular Education. Topics of the Time contains a discussion of the personal and art questions, which are suggested by the proposal to erect a national memorial to General Grant. The poems of the number are contributed by Mrs. Celia Thaxter and oth-ers.

OUR LITTLE ONES AND THE NURSERY. (The Russell Publishing Co., Boston.) The short stories and pictures will attract the little ones.

ST. LOUIS ILLUSTRATED MAGAZINE. (St. LOUIS, MO.) The usual amount of good reading is found in this number.

BABYLAND. (D. Lothrop & Co., Boston.) The little ones will find short stories, verses and pictures to amuse them this month.

THE SHORTHAND WRITER. (D. Kimball, Chicago.) A monthly magazine devoted to the interests of Takigraphy and its writers.

### New Books Received.

CHOICE RECITATIONS AND READINGS by Pop-ular Anthors. Compiled by Mrs. Alonzo Foster. New York: J. S. Ogilvie, 40, Price, paper cover, 10 cents.

ROWLEY PATTERSON'S GRAND THEORY OF the Progression of Mankind, Animals and Planets, Dansville, N. Y .: Bunnell and Oberdorf. Price, 15 cents.

ANTI-PROHIBITION. By W. S. Bell. Chicago: Max Stern & Co. Price, second edition, enlarged, 20 cents,

LIGHT ON THE HIDDEN WAY. With an Intro-duction by James Freeman Clarke. Boston: Ticknor & Co.

KANT'S ETHICS. Griggs Philosophical Classics. By Noah Porter, D. D., L1. D. Chicago: S. C. Griggs & Co. Price, \$1.25.

A STUDY OF PRIMITIVE CHRISTIANITY. By Lewis G. Janes. Boston: Index Association. Price, \$1.50.

WHAT IS THEOSOPHY? By a Fellow of the Theosophical Society. Boston: Cupples, Upham & Co. 12mo. cloth. Price, 50 cents.

THE EUREKA COLLECTION OF RECITATIONS and Readings. Complete by Mrs. Anna Randall Diehl. New York: J. S. Ogilvio & Co. Price, 10 cents.

### Handling Fire with Impunity.

On Tuesday, Feb. 23, a scance was held at the res-On Tuesday, Feb. 23, a scance was held at the res-idence of Mr. H. Rawson, Accrington House, at which a very good and harmonious circle assembled. Mr. Hopcroft was the medium, who was entranced by his favorite female control, "Vina Green," The medium was under influence for two hours and a half. The proofs given were entirely satisfactory to all present. One of the most startling exhibitions was when the medium placed his hands right inside a large burning fire, and took them out without the slightest appearance of any bad effects. One gen-tleman was present who was determined not to suf-fer any deception, and minutely examined his hands, and declared that not even the tips of the fingers wave of their patreal beat were at their natural heat.

In order to give even more and entire satisfaction, a piece of newspaper was torn from the corner of a daily, and lighted. Mr. Hopcroft held the blazing daily, and lighted. Mr. Hopcroft held the blazing fragment with one hand, and held the other hand both back and front in the blaze from the paper, without the slightest ill effects. This was unani-mously pronounced by the circle as quite satisfac-tory, as no person in a normal condition could have dealt so indifferently with real live coals. Many descriptions of departed friends and rela-tives more resonant other ways showing this

tives were recognized, others were described which were not so. The meeting broke up about 10:30, and all seemed highly pleased with the sitting.— RICHARD BURNELL in Medinal and Daybreak.

### A Dog as a Gas Detector.



3



### ORGANIZATION.

This seems to be the great lever to act upon Society. We see its tremendaous power among the Knights of Labor. The writer quoted above, continues:

"The most serious hindrance to organization consists in the fact that these women are perpetually running a race with starvation. They can not leave their work for any thing, because sixteen hours a day of it only suffices to procure the most meagre subsistence. If, therefore, they are to be organized all the work must be done for them by such as have leisure, or can make it without endangering their own lives or the lives of their children. Here is a definite work which offers itself to those who seek to help their fellows. The end sought is a practical one, and with organization its attainment is virtually certain. If working-women were ever reinforced by an association like the Knights of Labor, we should soon cease to hear pitiful stories about wages of fifty cents a day for sixteen hours' labor, and the occupation of the 'sweaters' would be gone. Failing organization, how ever, we are compelled to express the opinion that the situation of these poor sewingwomen is unlikely to be improved."

1

But there seems to be no Powderly to lead these white slaves into freedom, nor does it seem to be so much what is needed, as a Bureau of Direction.

Will not some rich, generous man or woman give this matter due consideration?

One half these women are needed in families. The kitchens, nurseries and chambers of the well-to-do class are suffering for their help. They ought to find good homes, food, protection, healthy work and moderate compensation, all over towns, villages and especially farming communities, from the Atlantic to the Pacific. And that organization must succeed that will wisely establish the means of equalizing the surplus women by sending them where they are needed. The disturbed equilibrium in the body politic may be restored just as it is in the human body, which is its type. Draw off the surplus life-force into the depleted portions, and the

Country Fisherman. My friend Jim, by W. E. Norris, is continued. The Statue in the Sea Wood; A North-Country Fishing Town; Dorothy Osborne: The London Charterhouse The Flood of Is in Brittany and the Unequal Yoke, complete the contents.

THE PATH. (Wm. Q. Judge, New York.) Number One, Volume One of this monthly is re-ceived. It is devoted to the brotherhood of humanity, Theosophy in America, and the Study of Occult Science, Philosophy, and Aryan Literature, and published under the auspices of the Aryan Theosophical Society of New York.

THE PHRENOLOGICAL JOURNAL. (Fowler & Wells Co., New York.) Contents: John B. Gough; Familiar Talks with our Young Readers; A New Doctrine of Evolution; The Servo-Bulgarian Struggle; Phreno-Mesmerism; The Christian Religion; Puck and Brownie; Edward Everett, and much good readable matter completes this issue.

MENTAL SCIENCE MAGAZINE AND MIND-CURE JOURNAL. (Chicago.) Contents: Ambiguous Terms; Essentials and Non-Essentials in Mental Healing; Rational Mind-Cure; Our Spirit-ual Being; The Mysteries of Healing; Immortal and Invisible Drops, Etc.

THE UNITARIAN REVIEW. (Boston.) Con-tents: The Inevitable God; Man Finite; Dr. Bartol on Channing and Garrison; The Sufficiency of Christianity; The Pathos of Socialism; Editor's Note-Book; Review of Current Literature.

JOURNAL OF THE AMERICAN AKADEME. (Alexander Wilder, M. D., Orange, N. J.) Contents: Seen and Unseen: Christ and Creeds: Conversation; The Classic Hermes; Selected Aphorisms; The American Akademe; Literary.

DIE BUNTE WELT. (International News Co., New York.) This new German illustrated weekly will be a first class publication at the low price of six cents a copy. A special feature will be its illustrations.

THE PHRENOLOGICAL MAGAZINE. (L. N. FOWler, London, Eng.) Contents: Mr. Francis Galton: The Study of the Human Face; About Criminals; Phrenology for Children; Health Hints; Book Notices; Etc.

THE HERALD OF HEALTH. (M. L. Holbrook. M.D., New York.) Interesting articles will be found under the following heads: General Articles; Answers to Questions; Topics of the Month, and Studies in Hygiene for Women.

THE SIDEREAL MESSENGER. (Northfield Minn.) Contents: The Relation between Meteoric Orbits and Radiants; Solar and Magnetic Observations; The Red Spots on Jupi-ter; Editorial Notes, Etc.

THE VACCINATION INQUIRER. (London, Eng.) The contents of this month's issue is varied and interesting to those agitating the subject of the Abolition of Compulsory Vaccination.

THE HOMILETIC REVIEW. (Funk & Wag-nalls, New York.) The usual amount of sermons, miscellaneous and editorial matter fill this month's issue.

THE PANSY. (D. Lothrop & Co., Boston.) Appropriate stories and illustrations fill the pages of April Pansy.

BABYHOOD. (New York.) A magazine for mothers and devoted to the care of Infants and young children.

THE LIBRARY MAGAZINE. (John B. Alden. New York.) A select number of articles from health of the whole system will be the result. | various sources appear in this issue.

Your system is now more susceptible to the benefits of a reliable medicine than at any other season. Take Hood's Sarsaparilla.

President Noah Porter, of Yale College, has completed his work on Kant's Ethics, and it is now in ype. The book will appear early in April as the fifth rolume in the series of "Griggs's German Philosoph-cal Classics," published by S. C. Griggs & Co., of Inicago. The theme of the book is Kant's Ethical Theory as contrasted with his practical teachings. It is expository and critical, stating the points largely in Kant's own language, and offering such com-ments as may be helpful to a more complete understanding and appreciation of the great German thinker. President Porter's name is a sufficient guarantee of the scholarly accuracy and value of the work. The preceding volumes of the series are "Kant's Critique of Pure Reason," by Dr. G. S. Mor-ris; "Schelling's Transcendental Idealism," by Dr. John Watson; "Fichte's Science of KLowledge," by Dr. C. C. Everett; and "Hegel's Esthetics," by Dr. L. S. Kadnar, Other volumes are in granutation J. S. Kedney. Other volumes are in preparation.

The publishers of The Century are entirely out of the April number, containing the Alabama and Kearsarge articles, and as the printers of the magazine are moving to their new quarters on Lafayette Place, it will be impossible to issue a new edition without seriously interfering with the printing of the May number. In response to a cable message the English publishers are returning all the copies of the April issue they can spare,—only five hundred.

The General Passenger and Ticket Department of the Michigan Central Railroad has issued a neat pamphlet, illustrated, telling us something about Niagara. Also Facts and Figures about Michigan, and year book for 1886. The latter is a handy and aluable volume.

The Emperor and Empress of Japan have, through His Excellency, R. Kuki, their Minister at Washing-ton, expressed their thanks to Mr. Edward Greey for his last Japanese book, "A Captive of Love."

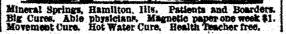
Piso's Cure for Consumption is the best Cough medicine. 25 cts. per bottle.

The first freight train to be moved to Texas for two weeks contained 500 kegs of beer.

ROBERT BROWNING Selections for Children, 20c. LOWELL STUDIES, 10c. Chas. H. Kerr & Co., Chicago.







You are allowed a free trial of thirty days of the use of Dr. Dye's Celebrated Voltaic Belt with Electric Sus-pensory Appliances, for the speedy relief and per-manent cute of Norcons Debility, loss of Vitality and Manhood, and all kindred troubles. Also for many other diseases. Complete restoration to Health, Visor, and Manihood cuaranteed. No risk is incurred. Illus-trated panublet in scaled encoder malled free, by ad dressing VOLTAIC BELTCO., Murshall, Mick.

### THE BEST YET.

Rev.A. J. Swarts, editor MENTAL SCIENCE MAGA-ZINE AND MIND-CURE JOURNAL, and president Mental Science University, 161 La Salle St., Chi-eago, Ill., has issued three pamplilets of 16 pages each. The 1st—"Evolution, the GARDEN, THE SEEPENT, THE TREE. A NEW THEORY ON THE OBIGIN OF EVIL." This is original and overturns every theory yet advanced. It is unanswerable. The 2d-"PERSONALITY AND IDENTITY" destroys forever the scientific possibility of a local heaven or a local God. The 3d-"IS GOD A PERSON?" It is useless to argue the individuality, or visible is useless to argue the individuality, or visible nature, of (iod in the face of this lecture. Every preacher should read this. It shatters dogmas. Each of the above 3 cts, a copy, or 24 cts. per doz.



W. C. R. R., Milwaukee, Wis.



Chicago, Ill.

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# Keligio-Philosophical Journal

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JOURNAL, containing matter for special attention, the sender will please draw a line around the article to which he desires to call notice.

### CHICAGO, 1LL., Saturday, Ap 11 24, 1886.

Uses of Doubt-English Secular Review

This is said to be an age of doubt and skepticism, but it is also an age of affirmation and strong faith and positive knowledge. The doubters who in days gone by were silent, speak out. The larger charity and the lesser power of bigotry allow this freedom of expression. It may sometimes be abused yet it is far better than the old silence and fear. This is a day of critical analysis and close sifting of evidence, and nothing is held too sacred for investigation. The result is that agnosticism and materialism are open and pronounced, while the affirming of great spiritual truths is strong and clear. This outspeaking and sifting shocks cherished feelings of reverence and is sometimes rule or assume when they mean to be supremely solemn: assume when they mean to be supremely solemn: "My dear sister in Christ, as an outward and visible Rippant, yet it is not without marked bene- testimony that you enter in communion with our fits. It clears up and settles and solidifies our conceptions of things; it goes to the foundation so that truth stands the firmer and error is undermined and toppled over. Doubt helps to make truth clearer. He who blindly accepts the highest ideas because they are in some book or creed which is authority over his soul, has often but vague and shadowy views; but let his thought be questioned and his views doubted, or let him dare to question and doubt himself, and discussion or thought bring new light to his soul, the vagueness is gone, the truth stands in its perfect proportions. Sometimes there may be a shipwreck of faith, but more sail the broad seas steering by the stars, and the shipwrecked shall at last be cast ashore and saved. The carping doubts which assail Spiritualism are trying enough, but they serve to call out new and stronger proofs, and the gold is thus purified and will be counted as real in fit time. We may well bear in mind that among the doubters of our day are good and true men and women, able and of excellent character, persons sick of the jangle of creeds, weary of the cruelty of outworn dogmas, who express their doubts in good faith, and in decent earnestness. George Eliot was of this classnever scoffing at the sincere believer, reverent of any truth she could see, and aspiring for the best and highest in thought and life. One feels this, while feeling that there was an aching void in her heart, a shadow over her soul because certain great spiritual realities were not clear to her. She is now where her sad sincerity has won its fit reward. She has joined "the choir invisible," and lives as an immortal and noble personality; not as a memory on earth and nothing more. There is, too, the scoffing skeptic, flippant and ready in shallow ridicule of what others hold sacred, denying much and affirming little. Poor food for the soul, poor help to a better life, is this negation. It has been said that" doubt is the beginning of wisdom." but this shallow skepticism reveals a feeble and unhealthy mood of mind, perilous if persisted in. Before us lies The Secular Review,-" journal of agnosticism and neo secularism," -a fair sixteen-page weekly sheet from London. Looking into its contents has called out these thoughts. It is edited by "Saladin" (W. Stewart Ross), and is in sympathy with Bradlaugh, Holyoake, and others of their class, who hold that we only know of man's life in this world, of which life the body seems the cause and the mind the result. both probably to die and end together, the outward senses being the only source of knowledge, or at least of any that is at all reliable. Of course all speculation touching the life beyond is of small use, and religion is superstition, a hindrance not a help to man. A cold and narrow range of thought to the Spiritualist, but "let every man be fully persuaded in his own mind."

### clod is king and the soul subject, matter the cause and mind a fleeting result of its higher

organization in man. The Review is said, in a circular, to be "the only journal of advanced thought....to adopt a policy compatible with the higher moral tone and riper culture of modern times: ... and it distinctly repudiates the .... revolting prurience in sociology which has made popular freethought "a hiss and a byword to all whose adherence would be of valne.....Some of the most able and scholarly writers contribute to it; and although the editorial policy is uncompromisingly hostile to the popular and dominant faith its colnmns are open to the defence of Christianity from elergy or laity of recognized ability."

This gives one an expectant hope of dignity and culture combined with frank and strong speech. Of Spiritualism nothing is said in this number, but the secularistic attitude toward it is that of pityful ignoring or poor contempt.

On the first page of the Review are "At Random" articles, chiefly on a visit of the editor to Spurgeon's tabernacle. The following extracts fall quite helow "the higher moral tone and riper culture " promised in the circular. They openly say:

"I flung down my profane pen, stuck on my hat, and strode off to the house of the Lord. The house of the Lord at Newington is not overlike the houses that the Lord usually lives in. It has no steeple up which he can climb and take a peep into heaven to ee which angels are moulting and what high jincks are going on between Abimelech and Sarah....I edged up till I had an excellent view of the platform and the sanctified duck-pond ( baptismal font ) in Some dozens of the Lord's principal fuglemen and bottle-washers sat on the platform. After a few bouts at praying, and other devout tomfoolery, Mr. Spurgeon disappears from the rostrum. In pass ing, I wish to put it on record that Mr. Spurgeon prays to his maker in a loud voice, as if his maker ere deaf. He assures everybody that his maker is quite near, and yet he continues to hawl at him as if he were a quarter of a mile away. He dogmatically insists that his maker is inside of him. Inside of him there is certainly room for a small maker; but he might surely select more desirable accommoda-tion. To this said maker, inside of him, to whom Mr. Spurgeon hawls-knowing best the acoustics of his own interior-he is familiar, if not, indeed, impertinent. If I were God, I should snub Mr. Spur-

eon for his irreverent familiarity. It is when the preaching and praying prelude is over that the real comedy begins. Mr. Spurgeon disappears, and his brother in the flesh and in the Lord ps out from behind some red curtains in front of the platform, and, arrayed in fishing boots and a holy waterproof, wades as deep as the pelvis into the pond for gospel goelings.

On the right, emerging from behind the red cur-tains, came seven silly females, dressed in white from head to foot, and sloping up conically from the floor to the crown of the head.

to the crown of the head. At a given signal, sugar-loaf No. I stepped down into the vat, up to the waist in water. There she took her stand by the pork-butcher looking person with the fishing-boots and the waterproof. And there stood the she-noodle in white, with only the one half of her visible above the water. The saint in the fishing-boots, ungallantly keeping bimself dry while she was balance solved his right while the was being soaked, insinuated his right hand beneath her tippet from behind and laid his left hand affectionately upon her breast, just, under the chin. Then says he, in the voice which saints holy church, by your own desire, I baptize you in the name of the Father and of the Son and of the Holy

### "Another Good Man has Gone Astray."

The above announcement is so frequently made by the leading daily papers, that it has ceased to excite the least surprise. The world in the aggregate is far from being perfect, and when a prominent minister of the Gospel goes astray, he only gives expression to an impulse that permeates to a certain extent a very large portion of humanity. and which finds in him a place for full unfoldment. Perfection does not inhere in the masses; it is never found even in isolated cases; approximation thereto is all that can be realized by those who are considered as bright and shining lights, and whose characters and deeds are worthy of emulation.

In glancing over the clippings from various papers, the following characteristic headings attract our attention:

"They will Try the Preacher "; "he said he was a Minister, and after a Brilliant Success in the Pulpit he ran off with his Host's Daughter."

" The Rev. Dr. Bristor in Court."

"Boston's bold Parson, the Rev. Mr. Downs, who had been deposed from the Ministry Preaches to 12,000 People."

"The Rev. W. W. Downs and Mrs. Annie Fabor Indicted for Adultery,"

"A Minister Alleged to have used Bad Language."

"Confessing his Disgrace."

"The Mystic Scandal Revived—Pastor Hunt and his Wife Institute Cross Suits for Di-OTCe."

"Charges Against a St. Paul Parson."

"A Mob after a Rector who Eloped."

"Fight in a Church."

"The Rev. Mr. Pershing of Pittsburg, chargd with Conduct Unbecoming a Minister."

"Disgracing a Church."

"Pastor Phillips's Forgeries."

"Charges Against a Clergyman."

"Deposed from the Ministry on Account of improper Conduct."

These announcements made in the daily papers demonstrate the fact, that however exalted the position in life may be, the savagism of human traits will at times be developed, and that ministers of the Gospel, however sacred their calling, have not yet arrived at that degree of perfection in which the debased condition of human nature has entirely disappeared from them. Take for example, the serious imbroglio that occurred at St. Albert's Catholic Church, Detroit, Mich. The troubles were resumed one morning when Fathers Dombrowski and Jaworski, the newly appointed pastors, attempted to read the morning masses. A crowd of 1,000 Polish women and a number of men were in the church, and the services were interrupted by yells and the brandishing of fists, and a number of the women tried to get at the altar to | marriage and the "unitary home" worked remove the priests. Policemen were station- its natural and most melancholy results, ed at the heads of the aisles and prevented any progress toward the altar. One woman. Lizzie Jewandowski, climbed over the pews and got within the sanctuary, where she prayed and yelled by turns in Polish. Father Jaworski came forward to speak to the people, but eager hands clutched him and tore his habit off. At this time there were thirty policemen in and about the edifice, and conflicts between them and the people were many. Fathers Dombrowski and Jaworski were pelted with mud while crossing the street on their return to their seminary, opposite the church. The police cleared the street, but the crowd closed in, making it impossible to prevent the assault. The members of this congregation were only a very little in advance of wild savages. There is at present no system of inocula tion whereby the virus of savagism which exists in the human family, more or less attenuated, can be successfully dissipated or held completely in abeyance. Pasteur may be able to combat the ravages of splenic fever in cattle, the cholera in fowls and hogs or hydrophobia among dogs, yet his skill, however grand and towering it may be, could not check the vital force of the remnant of barbarism in that minister who so far forgot himself as to commit adultery with the wife of one of his most esteemed church members. There was Rev. Stewart Ross (as set forth by the New York World), formerly rector of Christ Church at Belfast, Ireland, who was addressing the Plymouth Young Men's Christian Society one evening at Plymouth, Eng., when Charles Joy, the Canadian Emigration Commissioner, burst into the room and shouted, "You hypocrite, you eloped with my wife!" Ross turned pale and fled from the room. His andience was surprised and greatly excited. The moment many of them realized what was the matter they became a howling mob and pursued their lecturer for a mile, yelling all the time. At this point Ross, who was breathless and driven to bay, turned suddenly and stabbed two of his most active pursuers. Others coming up seized and disarmed the murderous rector. The police then put in an appearance and arrest ed Ross. It transpires that Ross disappeared from Belfast previously, leaving a wife and three children. Mrs. Joy, who was a teacher in his Sunday-school, also disappeared at the same time, which led to a report that the couple had eloped. This rumor was confirmed when Mr. Joy received a letter from Ross, in which the latter said: "Your wife has undergone malpractice, and you had better arrange for obtaining a divorce from her." Mrs. Joy was found in the prisoner's lodging, and, when informed of her paramour's arrest gloried in her connection with the "Lord's anointed," as she called her illicit lover.

of any other class of people. In morality, virtue, honesty and intelligence, the 70,000 ministers in this country do not excel the same number of farmers that can be found in many parts of the Eastern or Western States.

Death of John Humphrey Noyes, Founder of the Oneida Community.

It appears from an Eastern paper, that John Humphrey Noves, founder of the Oneida (N. Y.) Community, is dead. He was born in Brattleboro, Vt., on Sept. 9th, 1811. He died at his home at Niagara Falls, Ontario, on April 13th. Mr. Noyes was the father of the Perfectionists who peopled the Oneida Community. He studied theology at Andover and New Haven, and was licensed to preach in 1833. But he was carried away by a fanatical study of the Bible and by the frenzied preachings of revivalists under whose ministrations he chanced to sit. He conceived altogether new ideas of the scheme of salvation, and devoted himself for the next twelve years to spreading his doctrines by " preaching salvation from sin." He began his original ministrations at Potney, Vt., the home of his parents, and his license as an orthodox preacher was annulled. He promulgated his extreme "Perfectionist" views by means of the Oneida Circular, and also published a number of books, including "The Second. Coming of Christ," "Bible Communism," "Male Continence and Scientific Propagation," and others on kindred topics. In the course of time he drew about himself a band of some forty faithful followers at Putney. It was in 1845 that he first declared his neculiar views of the relations of the sexes. and a year later the Patney Community adopted them in practice. They professed to repudiate the doctrine of free love, but women as well as goods were enjoyed in common lot by the Perfectionists, and the equality of women with men in social and commercial affairs was maintained. Their views were regarded by the good people about Putney with such disfavor that the little band of fanatics was driven by force and threats from the community.

This led to a pilgrimage to Oneida, Madison County, N.Y., where in 1848 the now famous Community was established with a membership which presently grew to over 200. They started in with forty acres of untilled land, but in a little over twenty years the Community, by industry and thrift, had acquired 664 acres of land, abundant water power, and manufacturing interests representing some \$200,000. Hardware was among their manufactures, and silk was one of their general occupation. The system of complex which were seen in the younger generation which came up during Mr. Noyes's control of the Community. In 1879 it was found necessary to abandon the institution of complex marriage, and the other practices of the Communistic settlement fell into disuse. The belief of Noves in a dual God. male and female, in whose image men and women are made, and of a sinless life, made so by unselfish intercourse up to the point of perfection, is still shared by many survivors of the little band of early settlers at Oneida, but the Community is without a leader and with out honor in its own country.

# APRIL 24, 1886.

### The New York Medical Journal.

The New York Medical Journal at last has waked up to the necessity for "Experimental Psychology" in the interest of therapentics for the medical profession. It says, speaking of a paper by Mr. Joseph Jacobs "Mind") in its issue of April 10th:

"Mind") in its issue of April 10th: "We cannot help feeling that a 'Society of Experi-mental Psychology' organized on the broad basis laid down by this able essayist, would serve a most useful purpose in the United States. The main difficulty with such enterprises, as heretofore attempted in this coun-try, has been that they have fallen a prey to 'mind read-ers,' mind curists,' and the like. As a result of all this, Psychology has fallen into disrepute and been placed at a disadvantage." disadvantage

The Medical Journal is in error. That has not been "the main difficulty." The difficulty in the way of progress on the part of the public and the "regular" medical profession. in advancement of psychological knowledge. has been the opposition and conceit of the regular medical societies, their members and their medical journals.

For more than twenty years Spiritualism has been proclaiming the wonderful power of mind over matter, and for over a quarter of a century has demonstrated, in a thoroughly scientific way, the existence of minds independent of all visible material bodies. and which assert that they previously inhabited human forms. Out of these phenomena have come conclusive evidences, in the shape of thousands of cures, of the healing power and knowledge possessed and proceeding from these unseen intelligences.

To these proclamations, demonstrations and therapeutic evidences the Medical Journal and kindred papers have presented scoffs and jeers. This is a matter of history. It will be a matter of the future that, by and by, these same journals and their conceited followers, will be claiming for themselves the credit of having first discovered the therapeutic advantages of this very order of treatment, which Spiritualists have so long practiced and had the benefit of. We are content. All we desire is that the world shall know the truth.

### GENERAL ITEMS.

Mrs. F. O. Hyzer of Baltimore is speaking in Cleveland, Ohio.

Dr. H. P. Fairchild spoke at East Union, Me., Sunday, March 28th. Address him for engagements at Box 347, Rockland, Me.

Mrs. Cornelia Gardner will commence meetings in her home, Rochester, N. Y., Sanday, April 18th, at 2:30 P. M.

Dr. Dean Clarke, who has just ministered with great success in Portland, Me., spoke in Salem last Sunday.

The Practical Physician, an excellent chief products. Farming was, however, the monthly, is published by John J. Rivera, 83 Elm St., New York.

> The World's Advance Thought is a new paper devoted to the promulgation of the spiritual philosophy, and published at Salem. Oregon. The first number is excellent. J. Frank Baxter will lecture the remaining Sundays of April in Willimantic, Conn. On Tuesday evening, April 27th. he will address the people at Woonsocket, R. I., Fall River, Dover, N. H., and again in Woonsocket, R. I. It is said that there is something practical about the Rev. Louis Mysonheimer. "the boy preacher" who has been stirring up the sinners at St. Louis. He has not only succeeded in converting a very attractive young. lady, but also in persuading her to marry him. T. C. Greenwood writes from Lulling, Tex., that Prof. Cooke is passing through that State exposing Spiritualism, and "seems to satisfy his audiences." There is not one single truth connected with Spiritualism that he or any one else can "expose," only as truth, and nothing else. D. D. Syke of Zimmerman, Ohio, writes: 'Having been a constant reader of your valuable paper for several years, I can not refrain from saying that it has ever come to my father's household, bearing cheerful words gilded with the essence of what we believe to be the living truth. If it were not for us in the midst of orthodoxy and conflicting creeds, your paper here would but 'waste its sweets upon the desert air.' To us it seems surpassing strange that intelligent persons will go to church and listen to a common hireling clergyman as he guesses concerning things of eternal moment, and then turn away with a disdainful smile when told that the spiritual manifestations recorded in the Bible are more than duplicated at the present time. So-called naturalists spend time and money in prying into the habits and nature of a June bug, and will refuse to investigate the wonders of such things as independent slate writing or materialization of those who left a void in the domestic circle. I have erected a hall here at great expense, which will be opened free at any time for lectures on science, temperance and Spiritualism; but owing to my 'single-blessedness,' I could not entertain traveling lecturers with, any royal feasts, but would share with them as circumstances would permit." Mrs. Prudence Crandall Philleo has written from her Kansas home to a gentleman who telegraphed her the news of the final passage of the resolution in the Connecticut Legislature, giving her an annuity of four hundred dollars, a letter in which, after expressions of thanks to him and to others who had advocated her cause, she says: "What an amount of obligation I am under to the press generally, and above all to those noble, progressive persons who got up the petition at the first to be presented to their State Legislature in my behalf. I wish to express my gratitude and thankfulness to that worthy body for their appropriation, with which I am more than satisfied. In 1833, when the law was passed by which my life prospects were

Inevitably this agnostic secularism swings toward materialism, the poor notion that the | day. May 16th and 23rd.

The word "ghost" is pronounced with a Ghost. jerk, for the saint in oil-skin and over the haunches in water simultaneously pushes with the hand on the cheet and pulls with the hand on the waist, and, in an instant, throws the "dear sister in Christ." off her feet, and she falls back into the water with a splash, and it closes over her upturned face.

The water-proof saint, however, fishes her out and ands her to a person who stands on the margin of the holy pond in a sort of marble horse-trough. Another person stands opposite him, in exactly simiar marble horse-trough. This person of the second orse-trough throws a long white cloak over the drenched and dripping sister. This is necessary, as the thin and elinging wet garments would reveal to us the exact form and symmetry of the " dear sister in Christ" in a manner that would demand the attention of the Lord Chamberlain. The two saints in the two horse-troughs have, altogether, the style and bearing suggestive of their having served their apprenticeship as harmen and chuckers-out in the Ele-phant and Castle tavern. Each "dear sister in "hrist" is taken in turn, till the whole seven are drenched in the name of an unproven God, a fabu-lous Christ, and an incomprehensible Ghost.....

I did not hear any voice from heaven, and I saw no dove descending-Indeed, if any fowl was represented there, it was not the dove, but the goose. The shricking saints were hustled in behind the omnivorous red curtains, through the openings of which I adseraphic visions of bustling slippers and hands and petticoats suggestive to me of the mysteries that were being enacted behind the veil.

In our rude western city such stuff as this would be called coarse and vulgar. Historical, scientific and anti-theological articles of some ability follow, but all point the moral(?) of bodily death as the end of man.

The foolish saying of Lecky, "Terror is the beginning of religion," which the Hindoo Vedas plainly contradict, is approvingly quoted, and in Editorial Notes we find this specimen of "riper culture," the editor and the Christian "Inquirer" being on the same level of old-time crudeness.

Under the heading" Queries and Answers," th Christian Commonwealth has the following: Will any of your Christian readers of the Common wealth give me information why we are provided with a knee-cap? I have been informed the reason is that we may kneel down to pray to our Maker in heaven. Take, for instance, the cattle of the field-do

they do obedience to their. Maker before they lie down to rest? Should be pleased if any Christian gentleman would answer this in your next issue. Thanks for allowing me a small space in your valuable paper.-INQUISER. Of course, the knee-cap is a special adaptation in man, the praying animal-the only animal besides the spaniel that is a fawning, whining humbug. "The cattle of the field-do they do obedience to their Maker before they lie down to rest?" No, indeed; for they have never proved that they have a Maker, and, consequently, have no need of knee-caps with which to pray to him. Man also has not proved that he ever had a Maker, or that he ever was made, but then, he has knee-caps, and he must utilize them by

worshiping something. The beasts to the field " have no knee-caps; but one of them, the ass, has ears not of the shortest. Here, too, is a divine adaptation of means to ends. The long cars are given to the ass that he may be quick to distinguish the voice of his "Maker" when utters the divine words: " I, the Lord God of thy age (and a thistle) for thee, O thers, have a me Neddy, the only begotten, this day, of the Holy One f Israel." So much for the design argument in knee-caps and long ears.

George Holyoake and Mr. Bradlaugh have won the confidence and respect of eminent men who do not endorse their anti-religious opinions, but we must say that this Secular Review does not increase our respect for English Secularism.

G. B. Stebbins will speak at East Dennis. Mass., Sunday, May 9th; at Stafford, Ct., Sun-

In view of the facts we have presentedwhich are dark, dismal and heart-rendingwe are led to infer that perfection does not exist among ministers of the Gospel, and they are as liable to err as the same number | Chicago Tribune.

# Death of Thomas R. Hazard.

Thomas R. Hazard closed peacefully a long and busy life on earth, in March, listening to the reading of a hymn by Mrs. Hull, with evident enjoyment when the change came, as the Banner of Light says. The simple funeral was at the family home, and burial vault at Vaucluse, R. I., at noon of March 30th. The Bible chapter, "O, grave, where is thy victory," etc., was read by a nephew, and a peem of Mrs. Sigourney's by a friend, when the family and friends walked to the vault and the nephew read the Lord's prayer as the body was laid in its resting place. A few years since Mrs. Julia Ward Howe read a touching poem of her own at the same place, at the burial of a daughter of Mr. Hazard. About 85 years of age, Mr. Hazard's bodily and mental vigor were wonderful. He had held several leading business positions in manufacturing enterprises, always sustaining a high character for ability and integrity. A devoted Spiritualist, he was ever courageous and frank in expressing his opinions. and ready to give his social influence, his time and his means for an unpopular and misunderstood truth which he greatly prized. We have been obliged to criticise him as of more zeal than wise discrimination in his estimate and judgment of some of the mediums whom he visited and upheld, because in such matters, errors of judgment, or lack of care in methods of investigation, must be criticised; but we have never held that he stooped to deception or intended to uphold evil.

His courage and devotedness we earnestly commend. From his higher home no doubt he would say in his strong and decided way: "Be true and strong as I tried to be. My hu man prrors, which we all have, try to avoid.

J. Madison Allen is busy in Vineland, N. J. and vicinity. He spoke at anniversary exercises March 31st, April 4th and 11th. He will make engagements with Western societies if application is made soon.

Jay Gould is not generally credited with being a religious man, but it is on evidence that during the hight of the strike he said to one of the brokers, "Let us prey." And then they went down on Wall street and preyed .--

# APRIL 24, 1886.

# **RELIGIO-PHILOSOPHICAL JOURNAL.**

destroyed, it was celebrated by ringing the bell hung in the steeple of the church, into which we were not allowed to enter, and by firing a cannon thirteen times, placed upon an eminence a few rods from my door; and to-day, when your telegram arrived, the only jubilant display I wished to make was to have a private nook where my tears of joy and gratitude could flow, unobserved, for the change that has been wrought in the views and feelings of the mass of the people."

Walter Howell left Chicago for Philadelphia the beginning of the present week. He has an engagement to speak at Brooklyn, N. Y., during June; also at Lake Pleasant and Cassadaga camp meetings, and at Hicksville, Ohio, grove meeting. He leaves for England early in the fall.

The following speakers have been engaged by the New England Spiritualists' Camp Meeting Association, Lake Pleasant, Montagne, Mass.: August 1st, Hon. A. H. Dailey and Mrs. Sarah A. Byrnes; the 3rd, Mr. Walter Howell; the 4th, Mrs. Sarah A. Byrnes; the 5th, Mr. Walter Howell; the 6th, Mrs. Fannie Davis Smith; the 7th, Prof. J. R. Buchanan; the 8th. Dr. Dean Clark and Mrs. Fannie Davis Smith: the 10th, Dr. Dean Clark; the 11th, Mrs. H. J. T. Brigham; the 12th. Mrs. Juliette Yeaw: the 13th. Hon. A. H. Dailey: the 14th. Miss A. M. Beecher: the 15th, Mr. Chas. Dawbarn and Mr. J. Clegg Wright; the 17th, Mr. Chas. Dawbarn; the 18th, Mrs. Emma S. Paul; the 19th, Mr. J. Clegg Wright; the 20th, Mrs. Emma S. Paul; the 21st, Mr. J. J. Morse; the 22nd, Mrs. Amanda A. Spence and Mr. J. J. Morse; the 24th. Mrs. Amanda A. Spence; the 25th, Mr. Albert E. Tisdale; the 26th, Mr. J. Frank Baxter; the 27th, Mr. Lyman C. Howe; the 28th, Mr. Albert E. Tisdale; the 29th, Mr. Lyman C. Howe and Mr. J. Frank Baxter.

The Rev. John L. Scudder, a Congregational minister of Minneapolis, who preached last winter in favor of toboganning, in his sermon lately on the influence of the theater, held that it was not wrong for a Christian to go and see a good play. He said: "Today the stage is a permanent and prodigious factor in our civilization, and is regarded by many as a positive necessity to offset and relieve the wear and tear of modern life. Thirty thousand people attend the theatre in New York City every evening, and pay out annually for dramatic entertainments over \$2,000,-000. One reason why the theatre finds such liberal patronage in this age is because business life is so intense. People go to the playhouse to forget their cares and worriments, to be amused, rejuvenated and cheered. And this is essentially the office of the theatre. Its business is to entertain and enliven, to provide a vent for pent-up spirits, to unstrap these days there is little use in trying to talk the theatre out of existence or telling the people they must not attend. They will go in spite of the clergy. Aiready twenty-five per cent. of our church members can be found, in the playhouse, and this notwithstanding the pulpit has been storming against the stage from time immemorial".

to reconsider a predecessor's action in a matter wherein he had all the facts and law before him.

### BERLIN'S SPECTRAL LADY,

Io the Editor of the Religio-Philosophical Journal: Who knows the full history of the case? It certainly would be interesting. The following appears in the secular press:

"Berlin celebrates a curious anniversary this year. It is just 400 years ago since the White Lady of Hohenzollerns first made her appearance on any stage. This event took place at the old castle in Bayreuth before the death of the Brandenburg Elector, Albrecht Achilles. Of late years nothing positive has been heard of the mysterious spectral visitor, though she was reputed to have been seen in Berlin before the death of the young Prince Waldemar, and two years ago a paragraph appeared in one of the Berlin papers to the effect that she had been seen in some of the apartments of the old castle. There was considerable excitement among the court officials at the time, and searching inquiries were made in order to learn who had given the information to the public, not because the officials attached any importance to the appearance of the White Lady, but because they feared it might possibly have an injurious effect upon the health of the Emperor, who is not proof against such things. For the White Lady is a natural appendage, so to speak, to the divinity of the Hohenzollerns. No great reigning family can be considered as complete without its family ghost or protectress.

"The original White Lady is generally assumed by writers to have been a widowed Countess Kunigunda of Orlamunde, who lived in her castle at Plassenburg, near Bayreuth. This lady is said to have fallen in love with a young and handsome Knight, the Burgrave Albert of Nuremberg, and her affection, so it is said, was not unappreciated by the gallant cavalier. But when the Countess expressed the wish for marriage, Albert replied that he could not enter the holy bonds of matrimony "so long as four eyes were in existence." Having two children by her former husband, the Countess very naturally imagined that these were the obstacles to her union with the Knight, and so she killed them by running one of her golden hairpins through their skulls into the brain. When Albert learned what the Countess had done he refused to marry her. The inhuman mother eventually died, but her corpse could never rest, and, though she was duly buried, she used to appear frequently afterwards. foreboding misfortune and death.

"A German historian, Julius von Minutoli. notes the fact that "the rumor of the spectral personage's first appearance was current in 1486 at the old castle at Bayreuth." During a long course of years she appeared in various Hohenzollern castles-at Bayreuth, at Anspach, and later at Berlin. She made a great stir about the commencement of the present century on the occasion of the French occupation of Bayreuth, taking delight in annoving the foes of the Hohenzollerns. From 1806 to 1809, while the French occupied and were continually passing through the city, she was frequently seen by officers quartered in the eastle. In 1809 she is reported to have appeared to the divisional commander. Gen. 'Espagne, the first night of his residence at provide a vent for pent-up spirits, to unstrap men's burdens and give them an opportuni-pushed his bed into the middle of the room, ty to take a breath and straighten up. In and then overturned it; and when the Gening cries for help, he found his superior underneath the bed suffering from deadly fright. When on the following morning the General saw the pictures in the eastle he pointed to the picture of the White Ladypainted in a black dress, with white ruff and hood-and exclaimed, "She it was who appeared to me." He left the castle the same day. He fell a few weeks afterwards in the battle of Aspern, the 21st of May, 1809. "The spectral lady is also said to have ap peared to Napoleon I. while at Bayreuth. The first time was the 14th of May, 1812, while he was on his way to Russia. He lived in the socalled New Castle. It appears that the story of the appearance of the mysterious lady had spread through the French army, for a courier had been sent on from Aschaffenburg in advance, with the command that the Emperor should not be lodged in the apartment wherein the White Lady was wont to appear. When Napoleon arrived at Bayreuth he sent for Count Munster and asked if these orders had been carried out. Whether Napoleon saw the White Lady or not cannot be said. The historians say, however, that the following morning, just before his departure, he was very pale and restless. He often uttered the words "Ce maudit chateau," and said to some of his suite that he would never stay in that castle again. In August, 1813, Napoleon was once more in Bayreuth, but though rooms had been prepared for him in the castle he would not stay there, but drove to Plauen for the night. In 1540, says Von Minutoli, the spectral lady was seen by Margrave Albrecht, the Warrior, who, however, does not appear to have understood any fooling. Hearing that the lady was in the habit of making her rounds in the apartments of the castle he laid in wait for her, grasped her suddenly, threw her down-stairs, and found out next morning that he had killed one of his own domestics. Twenty years later, when Margrave George Frederick contemplated rebuilding the palace of Plassenburg, the White Lady is reported to have made such a commotion that he gave up the idea. In 1677 Falkenstein says that Margrave Erdmann Philip of Brandenberg saw the White Lady in his castle at Bayrenth, seated in his own favorite chair, and that the apparition gave him such a fright that he died two days afterwards. "The mysterious presence, having obtained a great reputation in Franconia, then emigrated to Berlin. Her first reported appear-ance in the Prussian Capital is given as the 1st of January, 1598, a week before the death of Elector Johann Sigismund. Then, the 1st of December, 1619, she is said to have shown herself twenty-three days before the death of another Elector. Again she appeared in 1667, shortly before the death of Princess Louise Henrietta, and in 1688 before the death of the Great Elector. But it would take up too much space to record all the appearances of the spectral lady. The most curious account of her appearance is of that recorded as having taken place in 1799, when she was seen by a musketeer. He thus told his experiences: He first heard a noise, he says, such as is caused by the rustling of the wind among the fallen leaves. Then out from the wall came a great white female figure, with a long face, a friendly countenance, and jet-black hair. Around her neck she wore large pearls and ornaments of gold and precious stones. In her hand she held an ivory staff, and upon her breast was seen a great heart painted blood red, on which were written strange charac-ters that shone like fire. One of the last re-ported appearances of the White Lady in Eu-Arigona shall be revoked on the ground that | rope was in 1873, not in Berlin, but in Vien-

for the report went at the time that the sentinel to whom she suddenly appeared tried the effect of his bayonet upon her, and there was a gentle ramor whispered about Vienna at the time that "somebody" had been wounded-in fact a lady belonging to the imperial court.

Philadelphia, Pa.

### The "Gnostic Theosophist."

Fo the Editor of the Religio-Philosophical Journal:

Your readers will perhaps recall the fact that some weeks ago a gentleman subscribing himself "Gnostic Theosophist" gave us the JOURNAL an entertaining statement of natural philosophical facts, more or less mixed with ingenious or fanciful metaphysical theories. Noticing some manifest errors in the figuring, and (what seemed to me) ab-surdity in the theories, I penned you a brief review of the article published March 20th, intended only to be a criticism in the interests of common sense; not by any means knowing what a learned man I was venturing to criticise. Having recently received the enclosed slip tendering me the "compliments of Gnostic Theosophist." we perceive that he is no less than Elliott Coues, scientist, now hailing from Washington, D. C., and a gentleman of so many titles, professorships, editorships, positions, memberships (active and honorary)—such a weight it is a wonder how he bears up under it; and is withal the anthor of such a list of valuable and learned works, too numerous to mention, and the very thought of which almost crushes me,

What am I to do? Please publish the slip that my friends may see the desperate strait I am in, after having had the temerity to criticise such an "admirable Crichton," such an intellectual giant.

However, after much fear and debasement, some slight reaction of natural courage has commenced, and I now venture to thank him (which I do sincerely and truly) for the "com-pliments" tendered me by a "foeman," so much more than "worthy of my steel." As a "Gnostic" ("a philosophical interpreter of scripture") let me beg him to construe favor-ably the prover "Rether forcing them they ably the prayer, "Father forgive them, they know not what they do." As a "Theosophist" "wise in the things of God, having intercourse with God and superior spirits"), let him remember that I have long since taken the position, that the rational powers of man are his divinest, most sacred possession, and before them all inspiration, all spiritual revealings must come for judgment, when they relate to objective realities.

There is a lesson unto all men in the fact a gentleman of the very extended reading, learning, authorship, position and connection of Mr. Coues, can sometimes switch off and lose himself intellectually amongst the unmeaning follies of mysticism and metaphysics. What can we say, to him, other than as Festus cried to Paul: "Thou art beside thyself; much learning doth make thee mad." In few things, however, can I, your unpretentionsscribe, claim advantage over our very learned friend. One is that of being about a quarter of a contury his senior; another is, perhaps, that life to me has been more of a work, and less of a dream, more of dealing with stern, outstanding realities, than of attempting to theorizo concerning subjective nothings. Formerly (say forty years ago) when a teacher of the higher mathematics, I could boast more skill in the Differential Calculus, and could determine the various values of "nothing divided by nothing," and thence ascertain the "limiting ratio" of dependent variable quantities at the instant of vanishing-at the moment of passing (we might say) the gossamer vail that separates the domain of the real from the "shadowy ghost-land" of the non-existing. By skilful use

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### Business Notices.

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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. Laidles Aid Society meets every Thursday, 8 to 10 P. M. John Jeffrey, President; S. B. Nichols, Vice-President; W. J. Cushing, Sceretary; A. G. Kipp, Freasurer.

The Brooklyn Spiritual Union holds weekly conferences on Sunday evenings at Fraternity Rooms, corner Beaford Ave. and So th Second St. Alpha Lyceum meets in same place Sunday afferences. unday afternoons.

The Ladles Ald Society meens every Wednesday afternoon at three o'clock at 128 West 43rd Street, New York. The People's Spirit=3 Recting of New York ('hy, convenes every Sunday at 10:30 A. M., and at 2:30 and 7:50 P. M. at Miller's Arcanum Hall, 54 Union Square, FRANK W JONES, Conductor.

Metropolitik, Church for Humanity, 251 West 23rd Street. Mrs. T. B. Stryker, services Sunday at 11 A. M. Officers (Go. 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 Madiso - street Theatre. The exer-cises will consist of a locture, tests, short addresses, and sing-ing. DR J. H. RANDALL President.



State and Washington-sts.

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### Publisher's Notice.

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

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

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

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

Specimen copies of the JOURNAL will be sentfree to any address.

### General News.

It is denied that a general boycott against the Gould lines is contemplated .-- An eighthour meeting will be held on the Lake Front next Sunday afternoon .- The street-car laborers' troubles in Milwaukee have been ad-justed, a compromise having been effected.--C. P. Kimball of Chicago, United States Consul at Stuttgart, has arrived in New York on a short visit to this country .- The Common Council of Hudson, Wis., has decided that Judge Evans is guilty of appropriating school wood to his own use.—The Baltimore & Ohio Railroad Company has adjusted its troubles with its Chicago switchmen, and traffic has been resumed.—Successful experiments in carrying on distinct conversation by telephone between Chicago and Cleveland were conducted last Sunday.—The committee of the French Chamber of Deputies has reported in favor of the petition to grant M. de Lesseps authority to issue a lottery loan of 600,000,000 francs.--Washington dispatches show that the Eads Tehuantepec ship-railway job is showing its head above the water again, and that its friends are preparing to take aggressive steps in both Senate and House towards putting through legislation in its favor.-The Bishop of Madrid was shot three times last Sunday by a priest while en-tering the cathedral. The Bishop was borne in an unconscious condition to the private chamber of the cathedral, where the last sacraments for the dying were administered to him.-A correspondent at Chadron, Neb., points out in an interesting manner the fertile field for land robberies on a large scale in that State, showing new phases of fraud, the manner in which preëmptors and moneylenders are leagued to break the law, and the way in which the cattle kings override the statutes, etc.-Secretary Lamar has refused to listen to the recommendation of Land-Commissioner Sparks that ex-Secretary Teller's action with reference to the survey of the great ranch San' Rafael de la Zanja in it is not consistent with good administration na. But this, too, was not the real presence,

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of this  $\frac{1}{0}$  one can prove algebraically any nu-

merical quantity equal to any other, however great their real difference. This key of the Differential Calculus may be considered as the wild horse "metaphysics" hitched to the stub born post of a real synthesis. Should he break his halter, off he flies on a tangent utterly unfit for all profitable service. For with halter broken you can prove by him that a "horsechestnut" is a "chestnut horse," or that your favorite cat has three tails, since no cat has two tails, and your cat manifestly has one tail more than no cat.

The pleasantries aside. Mr. Editor, I have strong doubts of the value of "Theosophical Societies," or societies for "psychical research" conducted by those who have received a metaphysical education in our colleges. or who have had "bred in the bone" or hammered into them in infancy and youth, the dogmas of the churches. The one class have been tickled by the mysticisms and subtle, yet false reasonings of less enlightened and less practical ages; the other have inherited the poisonous teachings of untold generations and have surrendered their manhood and womanhood to the minions of priestcraft.

Let us have the plain common sense teachings of a universal reign of law-that nature -physical, mental spiritual-is one grand united chain-that a continued life in the now occult realm of causes and principles is the undoubted inheritance of the human race, typefied in many ways, and demonstrat-ed to us by a thousand facts not only of the present age, but of all the ages-outcropping from the substratum of all histories, and the traditions of all races of men.

Let us cherish these plain truths, unentangled with mysticism, false science, or false logic, to the elevation and purifying of the people, and a cleansing of the Augean stables of a false Christianity ; for this must be done before the people will have a clear sense of what is needed to elevate them to the level of a redeemed and perfected human-J. G. JACKSON.

Hockessin, Del.

### Scott's Emulsion of Pure

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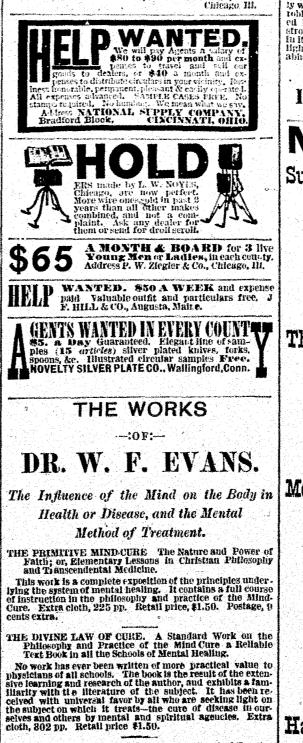
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Difficulty of breathing, a short, dry cough, a quick pulse, and pain in the left side are symptoms of apthe cough with Hale's Honey of Horehound and

paper has called forth a comment on the enormous amount of travel on the Western railroads. The managers of the Atchison, Topeka and Santa Fe modate the patrons of this great middle route to the coast, but have lately made arrangements that will enable them to carry all comers. Parties desiring to pay a visit to the sunny lauds of California will find

# RELIGIO-PHILOSOPHICAL JOURNAL.

### Foices From the Pcople. 33.0

INFORMATION ON VARIOUS SUBJECTS.

### For the Religio-Philosophical Journal. SPRING.

BY P. E. FARNSWORTH.

O, why will you tarry so long, gentle Spring, • In the land where the orange trees grow? No you love the green bowers where the bright birds

sing, And the south winds are whispering low? Come, fair maiden, haste to this cold northern shore, And the beauty laid waste by stern Winter restore.

She has come, she has come from the orange bowers She for whom we have waited so long, And we dream of green fields and sweet sunny hours.

And of wild woods resounding with song. Her voice sweetly spoken must Winter oliey, His scepter now broken, is passing away.

She loosens the chains from the springs and the fountains, :

And streamlets run down from the sides of the mountains,

And water the valleys below.

In the meadow she treads with her soft velvet feet. And a green carpet spreads where the bright waters meet.

So gently she fans the young buds on the trees, And over them throws her warm spell, That slowly they open their leaves to the breeze, And verduce clothes forest and dell. She weeps o'er the earth in sweet April showers, And her tears give birth to the bright May flowers.

She kisses the flowers in her path as she files, With a love kiss that thrills through the heart, And smiling, they open their beautiful eyes, And their treasures of fragrance impart. O fair to behold is the angel of Spring; That paints with bright gold on the butterily's wing!

An artist is she of most wonderful power. For she paints not the insect alone, But finges the sky and the delicate flower, And gives to the landscape its tone. From the chill and the gloom of the cold winter's

reign, The earth wakes to bloom and to beauty again.

Lo, far in the east, what a gorgeous display Of her most williant colors is seen, When chasing the shindows, she leads in the day, To rejoice in the light of her sheen! Then the lark, as she scars, her wild note prolongs And the dear robin pours her sweet matin songs.

She paints in the forest with purple and red, In the orchard with damask and white,

And throws o'er the garden and violet bed

A profusion of coloring bright.

And see in the west what a beautiful glow, As the sun sinks to rest in the ocean below!

A chorister, too, is the maiden of Spring She tunes not the harp nor the lyre, But teaches the birds of the greenwood to sing In Nature's harmonious choir. At the close of the day the hill and the vale Resound with the lay of the sweet nightingale?

There's music sublime when the deep thunders roll, And the cchoes reverberate loud! 'Tis the voice of the unseen that speaks to the soul From behind the thick vail of the cloud! Then the birds of the air and the beasts from the

ulain, To their chefter repair, and in silence remain.

Majestic and grand is the Spring of the year, When on storm clouds, she rides, through the sky, And the waters descending from heaven appear To burst from an ocean on high! , list to the rain when the thunder's loud crash

Wakes the echoes agein and the red lightning's flash!

Now hushed is the tunnelt, the tempest is o'er. The rainbow in heaven is seen. The maiden is smiling in beauty once more,

A Bishop's Midnight Ride with a Medium.

In Southern Utab, about a dozen years ago, the writer saw a tall figure approaching, through thick darkness, a stalled stage coach, the result of the

breaking down of a bridge over an irrigating-ditch.

The time was an hour or two before day-break, and out of twelve or lifteen passengers who were drows-

ily and suchly moping around the stalled vehicle, this individual alone had the ambition and energy to go several hundred yards to a fence-line and trudge

back with a heavy rail on his shoulders; and proba

bly his strength as much as that of any two others in the crowd aided in raising the embedded wheels

to solid and level ground. That man was Episcopal Bishop Tuttle, whose home is and for years has been

in Salt Lake City. Thousands know the Bishop in the Western moun-

tain districts, and all respect and many love him.

tain districts, and all respect and many love him. His character embraces traits of true greatness. He figured conspicuously in the recent "religious awak-ening " among the Wall street speculators, in New York City: and he never fails, wherever he may be, to make a strong striking impression upon all com-ing within the sphere of his influence. There is not a stage-road, in all probability, in Colorado, Utab, Nevada, Montana or Idaho that Bishop Tuttle has not traveled over; and in all stations and places, whether elegently preaching to a wealtby and

whether eloquently preaching to a wealthy and aristocratic congregation in a great city, or patiently submitting to the torturous experiences of an all-night Rocky Mountain stage ride, he is ever the same man of admirable parts—broad minded, gene-rous broad superficie.

rous, brave, sincere and unselfish. But the Southern Utah adventure narrated above

is not the midnight ride we have sharpened our pen-

cil to chronicle—we only narrate it to give an insight into Bishop Tuttle's broad-gauge nature. The ride which is the subject of our sketch occurred some

years later, away up in Montana. It was in making

a trip from Helena to Fort Benton. In the coach along with the Bishop were Mrs. Emira Mounts, of

Bozeman, that Territory, having the care of an in-

fant upon her hands, a minister who was accompa-nying the Bishop, and a "Last Chance Gulch" gold

Mrs. Mounts is a medium of marvelous and varied

powers, her development coming to her instantane-ously, through a death-spell experience which she had in 1875, and from which she was rescued by

spirit intervention--spirit Dr. Daniel Kellogg, well known in the early years of spiritual investigation throughout Michigan and the adjoining States, being

at the head of the band. Her range of spiritual gifts

is extended, embracing healing, clairoyance, clair-audience, drawing, automatic writing, materializa-tion, trance speaking, rappings, etc. The rappings through her organism are very loud.

The Bishop, true to his generous nature, assisted the lady as he could, and sought to relieve the hours

as much as possible by agreeable conversation, which none is more capable of maintaining than

It was between the Sun river station and the

Missouri river, late at night and no moon, that the

conversation turned upon spiritual phenomena, the

Bishop plying his questions with great earnestness, and eagerly catching up and storing away in his

memory the answere. Soon the raps commenced to

give affirmative and negative answers to the Bishop's

give allemative and negative answers to the memory s interrogatories before the medium could give them verbally, and they could be distinctly heard above the rattling of the jumping and jolting coach. The Bishop's interest was intensified to the degree of perceptible excitement, but the shadow of doubt

was evidently over his bowildered mind. He was perplexing his brain for a non-spiritual solution, and, preacher-like, had just raised a question about the morality of the influences, when Mrs. Mounts sud-dening wind out:

denly cried out: "Driver! driver! stop the coach! Stop the coach, and let me out with my baby!" The cry was passed on up from the front seat to

the driver, and the team was brought to a stand-still,

when the response, in interrogatory form, was sent

"I want to get out with my haby! There is a deep multhole just alread, and this coach is going to up-

"Keep your seat, madam!" halloaed back the driver; "I know every foot of this road-know just where I am; there are no mudholes about here."

But Mrs. Mounts insisted upon getting out with a persistency that nothing could overcome, and finally

"What is the matter in there?"

miner.

himself.

0305 -----

### **Religious and Secular Education.**

A meeting of clergymen and laymen belonging to what are known as the evangelical churches was held at an up-town private residence on Monday evening, to discuss this question: "Ought the State to see that provision is made for popular instruction

in the fundamentals of religion?" The purpose of those who have brought the sub-ject forward at this time, we infer, is to attract to it the attention of Protestants generally, for it seems that the question was debated with much earnestness at a previous conference, and is to be further discussed at future meetings of representative Protesunconsect at future meetings of representative Protes-tants. It will also naturally engage the interest of the religious newspapers and of the ministerial as-sociations, of which there are so many. Therefore, we shall see both Protestants and Catholics giving their thought to the great question whether educa-tion can be diversed from religion whether education can be divorced from religion without danger

ton can be divorced from religion without danger to the moral welfare of society. In opening the debate on Monday evening, Presi-dent Seelye of Amherst College, and formerly a member of Congress from Massachusetts, took sub-stantially the Catholic ground with respect to public education. "No nation," he said, "was ever saved by its intelligence. We must have virtue; and how one we cannot be det virtue? Be inculating present are we going to get virtue? By inculcating precepts of morality? But the teaching of morality has never uplifted society, no matter how purely taught. There must be religious instruction, and how shall it be given? It cannot and will not be given sufficiently in the family or in the Church. The State, therefore, should give religious instruction as it gives in-

struction in letters." These sentences, which we have quoted from different parts of the report of President Seedifferent parts of the report of President See-lye's remarks, will do as an outline of his argu-ment, which was, even more briefly, that the State could only be preserved by religion, and that, ac-cordingly, religious instruction was not only with-in its province, but was also necessary for the well-being of the community. Even the temporal good of society, he contended further, requires that there shall be no divorce between religion and education shall be no divorce between religion and education, for the experience of the present century shows that there has been a large and steady increase of insanity because of secular education, and the assaults lately directed against property and the family, the pillars of the State, have been made by men of intellect, who were trained apart from religion.

lect? who were trained apart from religion. The Rev. Howard Crosby, D. D., the well-known Presbyterian divine, took the other side. Property and the family, he argued, are not now in more dan-ger than formerly. "In the middle ages the inroads upon domestic life were much greater, and property a hundred fold more insecure than it is to-day in this city or in St. Louis. Property is not at all in danger to-day," he declared more emphatically. "This uprising of the Knights of Labor is but the reaction against the oppressions of capital. The trouble is not with the Socialists, but that corpora-tions during the nast twenty years have treated men tions during the past twenty years have treated men as brutes, and the American citizen could not and would not stand it." So premising, Dr. Crosby proceeded to, ask what

sort of religion the State should furnish, if President Seelye's advice was taken. The Chinese, the Agnos-tic, the Jewish, the Roman Catholic? The plan, in his opinion, was altogether impracticable, and Christians would only succeed in benefiting society by the religious influence proceeding from the family and from the Church. He would have no religion taught in the public schools, and spoke of the reading of the

Scriptures in them as a travesty of religion. It will be seen, therefore, that these two clergy-men, both leading representatives of the Calvinistic theology, are at direct issue as to this subject, and that they furnish the opposing arguments which must be used in any larger discussion of secular edthat before we undertake to give religious instruc-tion in the schools, we must decide the question as to what kind of religion shall be taught. The "fun-damentals of religion"—what are they? The Protestants, who are in alarm because the Roman Catholics demand freedom of worship in the reformatory schools, declare that there is no reason for a change, to be sectarian and directly hostile to their Church and its doctrines is always included.

It seems to us, therefore, that the position of Dr. position for the proces nts to take. They must either come out equarely in favor of secular education wholly, or they must give up the argument to the Catholics.—New York Sun.

### Congressional Funerals.

To the Editor of the Religio-Philosophical Journal:

The New York Sun in an article on " Congressional Funerals," presents some pertinent conclusions It says:

Formerly, when a member of Congress died, his remains were interred in the Congressional Cometery east of the Capitol, and a plain inexpensive granite monument was erected over the spot of burlal. The funeral was simple and proper, and noscandals were

connected with it. "This decent custom has been changed, without bonor of the dead or advantage to the living. The burial of a Congressman is now a showy and costly affair, divested of the solemnity due to such an occasion, because it is treated as an offical ceremony. "The Sergeant-at-Arms of the Senate or the House

of Representatives, as the case may be, has charge of the funeral arrangements, without any restriction. The accounts show not only enormous expenditure, but barefaced extortion in most cases. The commit-tees that supervise then suffer under a feeling of delicacy in disputing these excesses, or in arraigning a confidential officer for permitting them. In this way the abuse has gone on, until it amounts to what may be called systematic plunder. "When a death occurs the announcement is im-

mediately made, and both Houses adjourn in alleged respect to the memory of the late member. Subsequently a day is set apart for eulogies on the deceased, according to a programme arranged by the dele-gation from the State which he represented. These eulogies are published in a costly form with an

"Repeated resolutions have been passed to stop this practice, but the point of arrest has never come. A plea of postponement is always urged, and the Treasury foots the bill.

"The present practice is to send a joint committee of the two Houses to attend the body of a deceased member to the place of his late residence. A subor-dinate of the Sergeant-at-Arms is detailed to accom-pany the committee and to make liberal provision for all their wants during the journey from and to the capitol. These occasions have been transformed into regular junketing expeditions, upon which members of Congress are gladly detailed for the sake

"The time has come for Congress to put an end to "The time has come for Congress to put an end to this parade over the dead, and to follow the usages of private life by respecting the sanctity of the open grave. When official funerals become objects of charged with undertakers, committees that have the responsibility of passing on the bills should either severely scutinize them or be called to book for encouraging frauds.

"Committees of the Senate and of the House are now crossing the continent with the remains of Sen-ator Miller. They are taken away from duties in Congress at an advanced stage of the session merely to conform to a usage that has grown into the pro-

to conform to a usage that has grown into the pro-portions of an evil. "These committees will have a fine pleasure ex-cursion, and will be generously welcomed by the people of San Francisco, who are profuse in hospi-tality to distinguished strangers. The cost of the jaunt will not be known for a year, until the next reports of the Secretary of the Senate and the Clerk of the House of Representives are published. After that lapse of time, and with all the bills paid and the the accounts settled at the Treasury, even the patent reformers will be unwilling to make an issue over this wanton waste of the people's money." Nearly every one will admit that greater simplicity in funerals should be manifested. Ostentatious dis-play is a missance, and the average orthodox sermon worse than a sham. It involves upon Spiritualists to

worse than a sham. It involves upon Spiritualists to work a reform this direction. New York City.

### A Vision: Body-Bound Spirits in the Charnel-House,

I thought I saw a man on a stretcher being carried to the hospital. By his side stood the spirit, gazing sadly at its old body, and longing to return to it. The spirit would like to have rested baside it, feeling still an attraction to it, but it had to go on faint, exhausted and full of anguished desire to re-enter the life-

less form. The body was placed in a hall, and the spirit sadly threw itself upon it, striving in vain to regain its old habitation. The doctor looked at the crushed chest, and ordered the body to be carried down among

substances, as if they were only glass, and has many times told the position of the hands of a watch when shifted purposely to deceive him, apparently being able to see or divine through metal. Also, it is claim-ed by his relatives, friends, neighbors and many strangers of the most influential and substantial character that he readily observes objects through solid wood, walls of a house, or other like substances while in the state of trance. Parties of the highest standing and unquestioned varacity attest to these

facts. The correspondent found Forrest unwell and not in a condition to operate with the spirits, and, there-fore, could not give a personal test of his spiritualist-ic abilities, but from all the information he could ob-tain, and what he saw and heard, he was guite well convinced that Mr. Forrest's powers as a medium are very miraculous, and such as have rarely been equal-ed or excelled.

Middleport, Ohio, April 1.

### Notes and Extracts on Miscellaneous Subjects.

John C. Carr of West Newbury, Mass., having for fifty-two years served as Town Clerk, now absolutely refuses re-election.

One of the barbers who was arrested in Washington the other day for keeping his shop open on Sun-day had employed a part of the day of rest in shav-ing President Cleveland.

Before sailing for England last week James Rus-sell Lowell is said to have refused a number of re-quests from publishers of magazines for articles, for which \$1,000 each was offered.

The Edgefield (S. C.) Advertiser announces that Mr. W. G. Mitchell of that place found a genuine diamond in his lot which chemists of Columbia pro-nounce worth at least \$65,000 in its crude state.

Nearly 80,000 acres of land under water along the Connecticut shore have been sold by the State to oyster growers, and last year's taxes on this area (one-fifth of which is in use) yielded \$3,000.

The Foreign Missionary Society of the Lutheran Church in Baltimore has just sent 1,606 dolls to a mission in India where they will be distributed to the little heathen who are attending schools connected with the mission.

The Government is making a thorough trial at the Springfield Arsenal of the Spencer magazine gun. the cartridges used in which are loaded with nine buckshot each, instead of a bullet. This arm is rec-ommended for militia in case of riots.

Denis Kearney still talks to the San Francisco sand lotters every Sunday. On week days he devotes his time and energy to conducting an intelligence office. He remains true to his convictions, for his office bears this legend, "No Chinese need apply."

Although Winnipeg is the headquarters of the Hudson Bay Fur Company, it is almost impossible for a stranger to buy furs there. The company's agents will not sell, and the only chance a traveller has to get a robe or skin of any sort is from the Indians.

Annie Lee Wilson of Memphis strapped her baby to her breast and jumped into the river. In a pa-thetic letter found on the dead body of the young mother were these words: "God, deal as gently with an erring and broken-hearted girl and her innocent little baby as you can."

George Gaught, returning to his home near Table-quab, Indian Territory, after dark the other even-ing, heard a child's cry and the howl of wolves. Upon investigating he found the cries to have been those of his five-year-old daughter, who was within fifty feet of a pack of wolves.

Peter Ware of Wachington, Ga., found five young foxes the other day whose eyes were not yet open. He took them home and turned them over to a dog whose young pupples had just been killed. She re-ceived them kindly, and seems to think as much of them as though they were her own little ones.

An Atlanta cow fell into a deep well on Sunday, in and her owner was unable to hoist her out, so having from a neighboring planing mill and dumped them into the well. As fast as they fell the cow trampled them under her feet, and thus she came to the surface and walked away.

The immense prebistoric shell heaps at Dami-cotta, Me., are being dug up and shipped to Boston to be ground into dust and sold as poultry food. These deposits, which are described in Ernest Ingersoll'a Census Report on American Osster Industries, have long been an object of great interest to antiquarlans.

So calm o'er our life dawns eternity's day, When its tempests and strife have all passed away!

Then hall to the maiden, the sweet, gentle Spring! The angel of beauty and grace! For soon for a journey she'll plume her bright wing And Summer be here in her place.

O blest be the hours before she departs And may her sweet flowers ever bloom in our hearts

### "The Birthday of Spiritualism."

Lyman C. Howe has the following letter, which contains much food for thought in the Elmira, N. Y., Advertiser:

"Your respectful and suggestive comments on Spiritualism in to-day's Advertiser may not need correction or amplification, but you ask a question I feel prompted to answer, viz.: "Why, then, if the doctrine be clear enough to convince these (some of the scholars, scientists and thinkers of the world), it it not clear enough to prove its genuinences to the thole world."" For the same reason, I suppose, that the revelations of the telescope did not at once convince the whole world that (jalleo was not s blasphemous impostor, nor the miracles of Jesus convince the proud dogmatists that he was the Messlah; and after eighteen hundred years of procelyi-ing the whole world is not yet convinced. I sup-pose there are millions to-day who do not believe in the discoveries of Sir Isaac Newton or the " Laws o Kepler," and who never heard of St. Paul. What portion of the readers of the Advertiser can give a clear statement of the proof that the earth is round and rolls upon its axis? The bigot who refused to look through the telescope to settle the question whether Venus had all the phases of the moon, was not unlike many to-day who deny the proofs of Spiritualism, while they persistently ignore its facts, spurn the testimony of their superiors and insist that what they have not seen cannot be true. I Spiritualists are with us in this), that "No study can be made general or satisfactory as long as condi-tions are imposed which render detection of fraud impossible," provided fraud exists; but if the invest-igator insist upon impeaching the acts by making the conditions for honest manifestations impossible, and then in the absence of phenomena denounce the medium as an impostor, he is the fraud that cheats himself! Do you not know that these demonstra-tions have been made many thousand times, under absolutely fraud-proof conditions, and that millions have witnessed them and know they are true! Spir-itualism has given "to the world its proof," and those who seek the evidence generally find it. These who live in dark caves may have no evidence that the sun shines on this beautiful world, but millions who live in its light and have eyes to see, know and appreciate it. Like all other systems, Spiritualism s its share of impostors, and those who judge if by these alone are like those who judge Christianity by the terrors of the Inquisition or the pious thief who robe a bank to pay his church tax and trusts in the atonement for salvation.

"LYMAN C. HOWE," Elmira, N. Y., April 1, 1886.

### A Liberal Minister.

to the Editor of the Beligio-Philosophical Journal:

I send you some favorable news in regard to the spiritual condition of our beautiful little city, James town, N. Y. A great revolution in the theology of the city has taken place. The Rev. Dr. Townsend (formerly a Methodist minister) has renounced the foundation doctrines of the orthodox churches, and is holding meetings in the Opera House, which is filled to overflowing every Sunday. He has formed an organization, which is about to build a church. He is a man of talent, and will be able to hold the people. During the summer the society proposes to hold meetings on the Chautauqua plan, and propose to have Prof. Swing and other reformed ministers to O. G. CHASE.

W. R. Cole writes: I hope you will continue in sending the grand truths of our faith to the be-nighted children of earth. I could not well do with-out the JOURNAL, as it is the grandest comfort I have in my lonely hours.

John Patton writes: I have taken your paper for thirteen years, and I think I could not keep house without it.

the Bishop, of course more from polite deference to her feelings than from any sense of danger in his own mind, joined his entreaties with hers, and the driver had to yield. The Bishop crowded his tall form through the doorway, and had received the baby on one of his brawny arms, and was assisting the mother out with the other, when his clerical traveling companion plunged through the darkness after him. The miner remained in the coach, growl-ing in sympathy with the driver over "the foolish

Slowly the coach moved on, the three unloaded passengers stumbling along after it, the Bishop having the infant securely folded in his long arms, when-crash! and down dropped the front end of the heavy Concord—then, a side lunge--next, a great splash--a clean capsize--and the medium had proved hereelf, according to the Mosaic law against witchcraft, "one not to be afraid of," for " the thing

did come to pase." Fortunately the well-trained horses stopped in their tracks: the driver found a hospitable landing place in the edge of the mud-hole; and, save the un elieving miner reached Fort Benton the next day with discolorations around his eves and stiffened joints, no injury was done to person or property. The skillful driver soon "righted" his coach, and the journey was resumed, with at least four more be-lievers in spirit communion in the world.

The spiritual discussion was closed by the Bishop saying: "Well, Mrs. Mounts, I really do not think you can suffer any harm from following the advice of your spirit guardians. I should advise you to al-ways regard their admonitions."

We may feel assured that Bishop Tuttle looks back upon that midnight ride with a spiritual medium as one of the most remarkable events of his eventful life. He is one of the kind of ministers who is not aftaid to express his honest opinion; we believe it impossible for him to prevaricate or tell an untruth and we have no fear of his denying the substantial truthfulness of the foregoing narration to any re-porter who may see fit to interview him in regard to it.—The World's Advance Thought.

### The Sunday Question.

The Christian Union, referring to the resolution of the house of lords in favor of opening the nation-al museums on Sundays, says: "Unmistakably, the drift of public sentiment is in the direction indicated by this resolution; and unmistakably, in our judg nize that fact, and to attempt to guide rather than thwart the tendency. Last Sunday was a beautiful one in New York City. The writer of this paragraph took a walk through Central park, and as he saw the perfectly orderly crowds, good-natured, happy, peace-ful, and the great majority of them belonging to the plain people, with their children, and in many in-stances their baby carriages, getting the one breath of fresh air and the one sight of early spring which was possible to them, bound by their hard task to the work-shop, and often the stifling rooms, through the week, he could not think that if Jesus Christ were on earth he would have padlocked the gates of the park, and driven them back to their tenement s and their narrow streets and alleys. He could hardly believe that any Puritan looking upon the sight would have objected to it." The Observer, on the other hand, laments the resolution, and believes, with the late earl of Beaconsfield, that the opening of museums on Sundays would never be the limit. That the next thing would be open theatres and concert halls. These, it thinks, would be demanded on the same ground as are Sunday museums. Sunday opening, in the opinion of our contemporary will operate in the same way here as in France. I is a step in the down grade that will end in veritable French Sunday, sans religion, sans relief, sans rest, sans everything.

E. T. Young, of Olympia, W. T., writes: I can not get along without your valuable paper; it is do-ing a good work on this coast. We are growing in numbers very fast; even in our little city. We have an association here of thirty odd members. I have the honor of being President of the same. I am ex-pecting Bro. Geo. P. Colby to visit us in a short time; he is in Victoria at present. He was with us year he is in Victoria at present. He was with us a year ago last fall, and was much appreciated by us all. He is a faithful worker.

Esther Dow of Deerfield, N. H., who recently died aged 88 years, had never in her life seen a railway train, and for years had not been off her farm.

### Haunted Houses.

to the Editor of the Religio-Philosophical Journal:

Under the head of " Haunted Houses" we read of wonderful manifestations, supposed to be reënacted by the same identical, individual spirits of those who, while in the mortal form, were the same actors in the awful drama.

Now there is one point in this subject that I wish to speak about, not expecting to enlighten others thereby, but hoping rather, by asking questions, to gain information through the replies from able writers of the JOURNAL. It is the general belief of Spiritualists, that spirits of departed friends after eaving the mortal form, gravitate towards higher light and happiness. With this belief, how can the idea be reconciled with the numerous accounts given in cases of "Haunted Houses" and the like, where the murdered victim, who is, of course, the innocent one, still clings to the identical place (for many years in numerous cases), either never leaving it, or quite often returning to it to reënact the scenes of the awful tracedy, taking on the apparent condi-tions of agonizing suffering, as manifested by cries of distress? Why, we repeat, should the honest, innocent victim thus remain or return to suffer over again? That the criminal murderer should be chain-ed to the spot, and thus rendered unhappy until he had paid the penalty for the crime committed, and progressed beyond it, would seem just, and if his reappearance only at the place of the awful tragedy were witnessed and his unhappy cries were heard, then there could seem no inconsistency on the principle of justice; but the inconsistency in the case is

the apparent suffering of his innocent victim. But it may be said that it is not the same individual spirit that it is represented to be, but a "persona-tion," and hence no suffering. But this logical argu-ment (if it be logical) is just what the skeptic re-sorts to when he says, "It is not what it purports to be, but is personation." And this leads to the oft ex-pected question of the doubter, who says: "If our what discusses in the doubter of the says of the our spirit friends come to us through mediums, why do they present themselves just as when here, and sometimes with maimed bodies, as with loss of limb sometimes with mained codies, as with loss of limb and other defects, instead of a perfectly developed spiritual body?" Such questions are frequently ask-ed by those who give full credit to the story of "doubting Thomas," who could not believe until thrusting his finger into Christ's side, where the effect of the spear had left the unhealed wound. But that class believed it was his material body. But we believe in arbitrat bodies, and their thrust here in believe in spiritual bodies, and their future happi-ELLIOT WYMAN.

East Westmoreland, N. H.

### Death of a Prominent Spiritualist.

### to the Editor of the Religio-Philosophical Journal:

It is with the deepest sorrow that I announce the leparture of my father, Ezekiel Crowell, to the immortal land. He was a firm believer in Spiritualism, and what was the more beautiful, he was ever a living monument to its truths and moral teachings. He passed away on the morning of April 5th, 1886, without a struggle. His countenance showed the perfect peace which always shines forth, with beauperfect peace which always sinies form, with beau-tiful radiance from every righteous soul. The de-parture of the spirit from its earthly tomb in the dawn of a beautiful day, signified but a change to that spiritual land where the soul is ever learning, ever progressing, ever striving to help some poor mortal; methinks I can see the bright angels with outstretched hands receive him with wonderful smiles and welcoming grastings. smiles and welcoming greetings.

He was a very conscientious man, who retired from the turmoils of life some time ago, and has lived in quiet retirement for many years, practising all those cardinal virtues of the heart. He was one all those cardinal virtues of the heart. He was one of the earlier settlers, coming to this community in 1851 from the East. He was born in Belgrade, Ken-nebeck Co., Maine, Oct. 24th, 1813; was married to Miss Hannah Peters, who still survives, in Lowell, Mass., on Dec. 5th, 1843. She was born Jan. 14th, 1821, in Berwick, York Co., Maine. He was a con-stant reader of the JOURNAL for many years. Oh! that every human being could live as pure a life, be as upright, conscientions and truthful. The world could but be the better for it.

ALVIN E. CROWELL.

the other dead.

The poor spirit feit horror-struck, and faint with the smell of the charnel-house, and the sight of the mutilated remains lying about. It tried to escape. but the body held it as by a chain, and it scarce knew how to move. It would have sunk upon the floor, but the odor repelled it. Some students were doing something to a woman's body, and the dead man's spirit saw the poor woman's spirit full of passion and horror, trying to force away these men from her body, and presently he (the spirit) saw that she perceived him and looked to him for help, which he could not give, being himself too faint and sick with desire to return to his body, and go back to his home and wife and children.

Soon he perceived other spirits besides that of the woman, some angry, some sad and sighing, and above them three bright beings robed in light, looking down with pity and love. Some few seemed to see them, but the passionate ones had their eyes too fixed below. In watching those, he forgot for a time his own pain, weakness and sorrow.

Soon the tender, loving eyes of a bright one met his, and their look even seemed to give him strength and courage, and he arose and moved a little, and then for the first time he realized, looking at his body, that he was dead. He saw the crushed chest, and he thought of his wife and children, and sobbed out a prayer for help for them.

Then he felt still more strength, and moved to wards the angry woman-spirit, but he found he could do nothing for her, for he saw what her life had been as clearly as though he had known it all before. Then came again a passionate longing to be at home, and with that he found himself in his home. There he saw his wife weeping, and preparing to go There he saw his wife weeping, and preparing to go to the hospital to see him, and around about their cottage rooms he saw all his life written. He had not been a bad husband, and tried to comfort her, but she seemed to take no note of his efforts; but he determined to remain and help her, and though she often grieves for him, and is not conscious of his presence, yet he is able to smooth her difficulties, and she often finds herself compelled to go to places and she often finds herself compelled to go to places and to do things against her inclination; and he grows to love her more as he helps her, and to understand her strength and her weakness. He also puts forth his energies to keep her children straight, and lead them to church and to pray.--MARY ALLEN in Medium and Daybreak.

### He Claims to See Through the Walls of a House.

### To the Editor of the Religio-Philosophical Journal:

A correspondent of the Cincinnati Enguirer visit A correspondent of the chiminal *innuator* visit-ed the home of Presley Forrest, son of Burr Forrest, nine miles from this place who within the last two months has developed such extraordinary spiritual manifestations and wonderful sight-seeing phenomena, and which have created the greatest sensation and astonishment among those of spiritualistic be-lief and among the entire neighborhood of that sec-tion, the people flocking for miles to see, hear, and witness his talk and performances while under the influence of while is commonly known as any transinfluence of what is commonly known as spirit-con-trol. The young man belongs to one of the most respected families in Rutland Town mip, is 28 years old, slender build, and is an invalid and deformed, being crippled in both hands and feet from his birth: is very quiet, inoffensive and non-communicative, except when in a trance, at which time he converses with the spirits of well-known deceased persons, often strangers to himself, speaking to them in the language and characteristic way in which they were accustomed to do, even in German or other foreign languages; and he also, while under the same influ-ence, gives examples of their particular habits and individual actions the same as they did when alive, to that friends readily distinguish the spirits of those they were formerly accustomed to see or associate with.

Forrest also reads and translates German into English and English into German with great rapidity, which is not the less strange since he never studied or was taught German, being but an inferior scholar, and having few or no advantages of schooling. Persons who have gone there have been told a great many things relative to their diseases, infirmi-ties, etc., which he readily discovered by looking at them, and which they fully believed no one else knew of, supposing that they were profound secreta to all except themselves. Instances of this kind have been numerous and astonishing. He also seems to possess the power of seeing directly through solid

A very interesting discovery is said to have been made by the experts who are now examining the collection of papyri consisting of many thousand rolls, which were found at El Fayoum, in Egypt, and were acquired by the Archduke Rainer. The ex-perts declare that among the rolls are several autograph letters of the Prophet Mahomet.

The purified fat of sheep's wool, which has been introduced into the drug market under the name of lanolin, is said to possess remarkable susceptibility to abscription by the skin. When one thousand parts of it are mixed with one part of a soluble metalic substance and applied to the scalp, a metalic taste is noticed in the mouth within a few minutes. It is thought the substance will be of great value for ointments.

A cherry tree stood in the way of the Southern Paclic narrow guage railway extension that is being pushed at Almaden, and the owner asked about \$900 for the tree. Experts were appointed, and he then showed that it had for years yielded him crops each of which sold for sums equivalent to the interest on the amount named. They finally agreed to award him \$600, and the tree had to go.

An idea of the extensiveness of Oregon's salmon fisheries can be had from these statistics, which the Salem (Or.) Astorian puts forth: Over 60,000 boxes of tin have been or are being worked up into cans for the coming salmon season's pack. Nearly \$250,-000 worth of twine has been sold to Columbia River canners for nets for the season. In the next three weeks boats to the value of \$300,000 will be put in trim for the fishing season of 1887,

The new oil fields of Wyoming in the Blugham basin are directly south of Billings, Montana, near the boundary between Montana and Wyoming. They are eighty miles long by forty wide. The oil is said to contain 40 per cent. of mineral sperm oil, 27 per cent. kerosene, with small percentages of gasoline, benzine, and naptha. Its illuminating power is of a high order, and it is so pure that ranchmen in the vicinity have been burning it this winter in their lamps.

In a medical report to the Maritime Customs of that medical report to the martine charges of China, Dr. A. Henry refers to the astonishing preva-lence of suicide at Ichang. One day a young girl broke a basin, and being scolded, went into an ad-joining room and hanged herself. On the same day a man committed suicide in the same way after an altercation with his father. For a similar cause a young man attempted on the following day to cut his throat. The writer says that suicide is a verifable Ichang malady.

The Weiner MedZeitung describes Koch, the dis-coverer of the cholera and the tubercle back uss being a medium-sized slender man, with a carn et, inspiring countenance. His hair, which is whitening, makes him appear older than his actual age, which is forty-one. Born in Klausthal, he studied medicine in Göttingen, and practiced in Posen. He studied microscopy under Cohn in Breslau, and earned his first professorship through his investiga-tions into wound infection and splenic fever

A member of the Geological Survey says that Salt Lake will be of great value in the near future, not only on account of the common salt it will produce. but also for the sodium sulphate it contains. The latter is separated in a flocculent precipitate by the cold weather of midwinter, and annually thrown up on the shore in enormous quantities. There are many other lakes in the far West where an inexhaustible supply of commercial alkalies may be ob-tained at small cost, Mono Lake, Cal., alone being estimated to hold over 78,000,000 tons of sodium carbonate.

The peasant Indians of Central America hold some curious superstitions of which the following are ex-amples: When a child is ill the mother takes a drake, singes its tail feathers, and muttering certain words, passes it over the patient. A woman feeds a partot with a few pieces of tortilla and gives the child the crumbs which fall from the beak, as they will make it talk! Colic is due to the svil eye; in or-der to get rid of the disturbing influence the woman bracks four due/s are into a basis and beaks breaks four duck's eggs into a basin, and having mixed them with rue, places the whole under the child's bed; if the compound be curdled in the morning the spirit has departed.

# APRIL 24, 1886.

### Pray for the Devil.

I give the following poem at the request of some who heard me recite it at one of my lectures. Its author is unknown to me. WILLIAM DENTON. "O God," hes.id, " it cannot be Thy morning star with endless mean Should lift his fading orbs to Thee, And they be been you They thereof And thou be happy on Thy throne! It were not kind—nay, Father, nay— It were not just, O God, I say; Pray for the devil—Jesus, pray.

"How can Thy kingdom ever come While the fair angels howl below? All holy voices would be dumb, All loving eyes would fill with wee, To think the lordliest peer of heaven, The starry leader of the seven, Could never, never be forgiven.

"Have mercy on the souls astray: O Father, think upon Thy child; Turn from Thy own bright world away, And look upon that dungeon wild. Oh, God! ob, Jesus! see how dark That den of woe; oh, Savior, mark, How angels weep, how groan; but hark!

"He will not, will not do it more; Restore him to his throne again; Ob, open wide that dismal door That presses on the sculs in pain; Then men and angels all will say, Our God is good; oh, day by day, Pray for the devil—Jesus, pray.

"All night Aquirias knelt alone— Alone with black and dreadful night Anne will black and dreadler night Until before his pleading moan The darkness ebbed away in light. Then rose the saint, and 'God,' said ho, 'If darkness change to light with Thee, The devil may yet an augel be.'"

### Occult Forces in Nature.

To the Editor of the Religio-Philosophical Journal:

With reference to the excellent address, "Occult Forces in Nature," delivered by Adam Miller, M. D., permit me to add a few words. The most learned Professors, like Huxley, Tyndall and others, want to convince the common sense that there exists noth-ing but metter, and further, that this matter, before convince the common sense that there exists noth-ing but matter, and further, that this matter, being dissolved into its original atoms by death, all men then cease to exist. Man's higher properties—rea-son, memory, love and conscience—they explain as dependent on the composition of the brain. Dr. Carpenter would call it "conselous or unconscious cerebration." Common sense, however, notwith-standing his ascertion, is not so easily to be convinc-ed, and submits some questions

ed, and submits some questions. If somebody, before the invention of the micro-scope, had told the most learned Professor that there are in a drop of water organized, living creatures, so small and of such a refined nature, that they are invisible to the naked eye, he would have been sucer-ed and laughed at. Now it is an accepted fact. As a logical consequence of it nobody but a fool can deny the existence of still smaller creatures in a drop of air or gas, or the endless decrease of beings. Huxley, Tyndall and almost all highly learned Professors, accept Darwin's theory of evolution. If Nature starts in its creations with invisible living be-ings, why should it stop with a clod of flesh and bones? Why should it not be able to produce be-ings of more refined material above men? Common sense cannot accept a scale of progression, infinite at are in a drop of water organized, living creatures,

sense cannot accept a scale of progression, infinite at one side and finite on the other. That is a logical impossibility. Knowing of the existence of lower beings, invisible to the naked eye, consisting of rebeings, invisible to the naked eye, consisting of re-fined material, there is no reason to deny higher be-ings of the same kind, though our eyes can not dis-cern them, or we have no suitable microscope to bring them to light. Evolution without such would be no bliss, not even wisdom. Accepting the exist-ence of these beings of refined material, why shall they not be the souls or spirits of departed men? If values an change an university reader externally. rature can change an ugly, greedy caterpillar, eat-ing, sometimes, loathsome things, into a heautiful gold-winged butterfly, feeding on dew and honey, it can just as easily change a man of coarse material into one of more refined material. T. SHOINSKI.

# Scrofulous

Humors are caused by a vitlated condi- Of the Eyes, Lungs, Stomach, Liver, and tion of the blood which carries disease to Kidneys, indicate the presence of Scrofula every tissue and fibre of the body. Ayer's in the system, and suggest the use of Saysaparilla purifies and invigorates the a powerful blood purifier. For this purblood, and cradicates all traces of the pose Ayer's Sarsaparilla has always scrofulous taint from the system. proved itself unequaled.

I have used Ayer's Sarsaparilla, in my family, for Serofula, and know, if it is taken faithfuly, that it will thoroughly eradicate this terrible disease. I have also prescribed it as a tonic, as well as an alterative, and honestly believe it to be the best blood medicine compounded. -W. F. Flower, M. D., D. D. S., Greenville, Tenn.

For years my daughter was troubled with Scrofulous Humors, Loss of Appetite, and General Debility. She took Aver's Sarsaparilla, and, in a few months, was

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I was very much afflicied, about a year ago, with Scrofulous Sores on my face and body. I tried several remedies, and was treated by a number of physicians, but received no benefit until I commenced taking Ayer's Sarsaparilla. Since using this medicine the sores have all disap-peared, and I feel, to-day, like a new man. I am thoroughly restored to health and strength.—Taylor James, Versailes, Ind.

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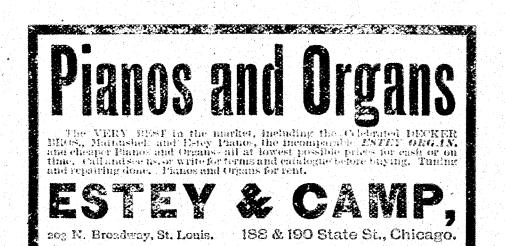


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Warnings. To the Editor of the Relloio. Philos

# **RELIGIO-PHILOSOPHICAL JOURNAL.**

About the middle of last June I went to my son's house, about seventy miles distant from my home, to take care of his sick wife. She was very ill, and for months her life was in great danger. On the third night I awoke from sleep and saw a burial casket brought suddenly before me and placed upon treetles. I thought surely this must be a warning of my daughter-in-law's death; yet an impression came to me that the casket was not for her. All other mem-bers of my family wore in good health and spirits excepting the anxiety which all felt for the one seemingly so near death. I thought my impression was wrong—the result of a false hope for her recovery; and I redoubled my efforts in her behalf. In the following October a be-loved daughter-in-law, seven hundred miles distant, About the middle of last June I went to my son's

loved daughter-in-law, seven hundred miles distant, died suddenly and was brought home for burial. At the funeral services in the church, sitting beside my heart broken son, I saw before me the same burial casket on treetles, as I had seen it in my vision four months previously. Was that vision given to warn me to go to her, and try to ward off the coming danger, or as the warning shadow of an inevitable event? Are we creatures of fate? Are our earthly lives planned, and their limitations set by a power, and influences above and beyond our control? Was it a gleam of this fact that came to the spiritual percep-tions of John Calvin and resulted in the doctrines of predestination and election?

I earnestly wish some of the writers whose learning and inspiration make the JOURNAL so valuable, would answer. M. L. W.

The fact that a Baptist minister of St. Paul has be come a Universalist gives additional point to these words attributed to a Methodist clergyman of the same town: "I am so much better satisfied with this country than my old position in the East. There the members of my Conference were so close and narrow-minded that it did not seem as though I drew a full spiritual breath during all the time I was there. Here the people are so much broader and so much more liberal-minded. Why, if I were to go into my cld Conference and appreciate the views I hold my old Conference and enunciate the views I hold here I would be tried as a heretic. I tell you when our Conference meets next year I believe it will be the most heretical Conference in the United States. The ministers here are broad, liberal, and strong-minded, and do not hesitate to enunciate their views when called on."

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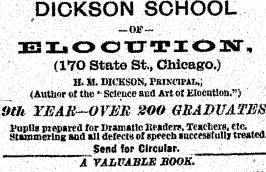
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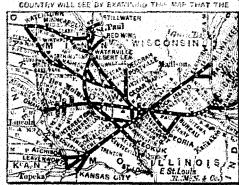
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### (Continued from Mirst Page )

except that they will insist on the cause being spiritual and the operators ex-human. And if, as so many witnesses are ready to testify, a medium in this present can give forth from the human body matter very rare, yet dense enough for an intelligent operator to clothe itself with, or model from, not only to be perceived by our senses, but also to leave an impression of personality on the photographic plate—as liartmann admits— this would seem to solve the difficulty of death itself. Because it furnishes evidence that we carry something like the stuff of our own future body with us in this life, enough to go upon for the time being. And if such is the palpable and visible result of a little vitality gone forth in life, the spirit can sure-ly re-embody itself when it gathers up all its force and goes forth completely clothed in death. Partial re-embodiment to the extent of visibility would explain the double; and complete going forth of the new creature in its more ethereal body would account for death and disintegration in the old.

Since my earliest gropings in the darkness, the light has broken out of it for me in many directions. The glimpse of another world is no longer limited to the lurid lightning flash that leaves the gloom of midnight blacker than before. I have learned, of course, that it is not necessary to have had any peculiar initiation to become a Spiritualist. The facts have gone on unfolding their inner significance until the contact of the Spirit-world is to me as real, as actual, as that of the nat-ural world, and the future life is far more certain than this! I have touched it at various points, and joined hands with it for the doing of better work in this world. I have proved that spirits can be evoked, whether good or bad-heaven-soaring or earth-boundin strict accordance with conditions, and the nature of our longings and desires; can ope-rate with us and through us. 1 know whence comes the power by which the martyrs tri-umph and outface death, irrespective of their creeds. It is here the evidence for Spiritual ism is perfected, as we become conscious agents in the evolution and translation of the life beyond our own. In one sense it is the secret whereby a man can add a cubit to his mental stature: and in another, lose the limits of his own personality in the presence of a larger co-operative kind of self. We feel that a new consciousness is awakened by this fresh knowledge of nature-such as may double and treble the possibilities of our co-workers operating in conjunction with us, who may have become conscious co-workers with them. I have learned that the supreme secret of Spiritualism does not belong to the abnornal domain, although that may have supplied the "open Sesame." The supreme secret of this immense fact without, this illumnination within, is to be found in its influence on the life we live, as we realize our relationship and rapport with a higher life and deeper consciousness. Life has been worth living for us if but to have seen the new order of thought ushered in by evolution and Spiritualism, which were of twin birth, about the middle of our contary; worth living for us if but to have helped a little in extending the range of their emancipating influence; worth living if only to know that whilst the primitive Gods are falling, and the false faiths are fading fast, we are getting a little nearer to the beating heart of eternal reality, and to another life, whose pulsations have become perceptible in this; and that while the darkness may be closing round us, and the winter of age is coming on us with the snows that never thaw, or death itself is with us face to face, we can feel that we carry within us the very well-spring of life it-self, and a light that smiles at the heart of us like the dawn of everlasting day.

be taking possession of our Fourth of July; poisoning the air with his own sulphurous smell of fire-crackers and powder thunder; making confusion and noise the substitute for honest independence and patriotic freedom; driving the best men out of the program altogether, and giving the day up to the profit of saloon keepers and liquor venders generally. It was once said, that the devil had stolen all the "best music." However that may be he has very nearly stolen the anniversary of our national independ-ence. Hundreds and thousands of dollars are expended in noise and confusion, to one for real patriotic purposes. It is well to re-member great days, but not viciously. Let the children of rich and poor be gathered together in some grand festival, where their powers shall be improved, and their morals cultured, and their patriotism promoted, and more good would be accomplished, at a hundredth part of the expense, than by all the fire-crackers, pyrotechnics, baloon-ascen-sions, and saloon-men's celebrations that were ever invented. The very name of Washington is defited thus every year that goes by. And the devil of rowdyism is the grand wire-puller and scene-shifter in the

play. Another devil of these times is the demon of partyism. Men cannot love principle too well, but the party they may. It is not hon-est to go with the party, right or wrong; but it is honest and best to go with your moral and religious convictions whatever they are. But this devil says, sacrifice principle to par-ty, and then sacrifice the party if it will not help you. Many principles have thus been buried, and many parties thus broken up. Devotion to principle is the bane of these party devils, as it is the life-blood of true patriotism, and will surely work their ruin in the end. Let men follow the example of Washington, of Fenelon, of Lincoln, of the Savior, who knew no party but the world.

Look now at the rum-demon, whose sole object is to make drunkards for gain, according to law, or in defiance of law, he cares not much which. If it were possible for me to believe in the personality of the devil, out-side of human incarnation, this case would remove the last doubt. Wherever he goes, the works of darkness and death abound. Pauperism, broken families, lost happiness, vice and crime, prisons and poor-houses, all attest the presence and activity of this cruel demon. Men who might be honorable and honored, are inspired by this devil to make mon-ey, even though they coin it of the sighs, the tears, the happiness, and the heart's best blood of other men, women and children. Is there anything meaner or more wicked than that? The Bible says, "Woe be to him that putteth the cup to his neighbor's lips." And the result we know too well, for at last, "it biteth like a serpent and stingeth like an adder." If I could write one word that should never be forgetten by the young man who reads, it would be to consider that person your very worst enemy who places before you the intoxicating cup, and by word or example tries to induce you to drink. The rum-demon has slain his thousands of noble young men. Christ came to destroy this demon with the rest, and he is no Christian who gives the least support to the foul fiend. The angel of sobriety is hovering and waiting to bless the world. Let us hall her coming, and thus prepare the way of the Lord. Perverted passion is another demon, which is raving throughout the world. This demon

assumes different forms, but he generally follows closely on the track of the rum-de-

### **PSYCHOMETRY.**

### To the Editor of the Religio-Philosophical Journal-

I have read all that I could find on the subject misnamed psychometry. I have experimented a little with it, and now feel quite sure that (with the exception of Prof. Wm. Denton) all the writers are like myself, in thisthat they know nothing about it!

I beg to present the result of a few experiments which I have tried with a psychic (I protest against the term) during the last thirty months. In the fall of 1883, I found that a friend of mine was sensitive to the contact of various objects; for instance, when I handed him a letter he would hold it a few minutes, when he would minutely describe the writer of the letter, and often give character and condition of surroundings. This was my first experiment, and I naturally thought, "Ah, magnetism"! After the sixth experiment, I thought of a new one. Instead, of handing the psychic a letter, I wrote the name of a person unknown to him, but well known to me. His delineation of character known to me. His defineation of character was about the same as before. About forty experiments were tried in this way, during a space of ten days; that is, by writing the name of some person simply. Whether the delineation was from a pellet simply or from a letter written by some one, or from an ob-ject handled by some subject there did not ject handled by some subject, there did not seem much difference. The third class of experiments was made by giving him the name of some person whom he would generally describe with accuracy. I will illus-trate, giving his exact words in a few in-stances. I gave him the name of A.J. in

stances. I gave that the name of A. 5. In one instance. In a few moments he said: "He is about six feet high, is rather spare built, weighs about 140 lbs, gray eyes, and light brown hair; his nose is very large and aquiline; he is nervous, never stands per-fectly still when talking, but keeps continu-ally shifting from one foot to the other. For some years he wore a soldier's cap.

This was all correct. The name of a lady was written on a piece of paper, handed to the medium through whose organism these peculiar phenomena came, he knowing nothing whatever, either of the person or of the name. In this case a minute description of the lady was given— ber eleventer appearance and case, and fact her character, appearance and sex; and finally he state i that he believed the lady was dead. He was then asked:

"If she is dead, can you give us your impression of how she died?"

"I think she died in hed; wait, let me see. I may be making a fool of myself, but I think she died in childbed."

This was all true. Let it be understood, however, that in some instances the medium would stray far from the mark; yet he seemed to realize that something was wrong.

Three questions arose with us:

1. Is this mind reading?

 Is it clairvoyance?
 Is it the result of that peculiar sensi tiveness, recognized probably as far back as the history of mankind runs, by which one gets an impression by contact with another, and which has lately been misnamed psychometry?

In response to the first, the writer and wife wrote probably fifty names of persons, put them into a box, from which they were any person that would admit they had been on different days drawn by our medium, and present at any of the scances with any other delineated. Some errors were committed, but the delineations were far too good to be idea than that it was a fraud, and only went out of enricesity, and therefore the charge of obtaining money under false pretenses would not be made to stick.

Again the writer requested his wife to give him four names of persons with whom mon. He fires the brain, and gnaws the she was acquainted, but wholly unknown to scene by one of our local authors, who was stomach, and poisons the blood, and con-sumes the bone, and goads his victim on to ten by the wife, the writer called upon the take in this community, were it put upon desperate madness. And it is not long before medium to describe the persons and their the boards with that representation of the imaginary demons start up around him, and characters as well as possible. When the fill all the air, and hiss, and howl, and glare work was completed the written descriptions were read to her, and she readily gave the name of each from the description. These and many other tests showed there was no mind reading. As to clairvoyance we were told by the medium that his feelings were the same in all these cases. There could be no interference of mixed magnetisms, hence no such thing as the so-called psychometry. I had frequently read that a photograph retained some of the magnetism of the subject, and hence that the sensitive could read the character therefrom. This absurd idea is not "worth much powder," but I thought some experimenting there with might be interesting. Now I found that not only could our medium read character from photos, but he could also read it just as correctly from wood cuts, or from the name being written. Let it be understood that in none of these cases did the medium see the picture; it was invariably placed upon the table, face down, or handed him in the dark. I have simply stated facts. To me they simply disprove some of the vague theories set afloat by unscientific minds, who will, of course, claim "to stand head and shoulders above all the world in science." We have what purports to come from spirits in explanation, but it is unsatisfactory. These statements in essence are as follows: "Whatever your guardian knows, these things are imparted to you; then he can with great rapidity get what others know about your query, and thus quickly are their impressions conveyed to you. Some things can be learned from the magnetic influence alone.'

federate) would blubber and gush over the returned spirit, and yet the gullible were gulled, the scales would not fall from their eyes, and the money kept pouring into the already well filled purse of 'medium' Reynolds. Matters, however, were brought to a crisis last night, and an unlooked for ending of these 'meetings' of spirits from the spirit land and those of this mundane sphere was brought about. Fully forty people congregated at the residence of John Brown. Sr., last evening and there the fun soon afterward began. Several of those who had passed over the dark river came in and talked with the andience and all was yet serene when Mr. Allen, who lives west of the Suverkrup building on Third street, and has been suffering for some time with sore eyes, called upon the spirit of the 'Great Medicine' to alleviate his sufferings. The spirit at once appeared in the form of an Indian doctress, perfect in the form and fair of feature. She placed upon the floor an anointed cloth (saturated with a solution of turpentine phosphorus) and commanded the patient to kneel and bend his form over the 'great healer.' While in this position, the medium --plainly visible-invoked the unseen power for healing aid, and went through a contortion act over the form of Allen. As the 'Indian Prin-cess' stepped back, she fell into the iron grasp of Newton Brown, who had watched an opportunity to unveil the spirit fraud, and a general squabble occurred. Several persons ponnced upon him, and endeavored to wrest the spirit from his strong grasp. The crowd was by this time in a general scramble, some for the doors and windows-to get out-some for the spirit and some for the scalp of the arrester of the materialized myth. During the melee, Dr. Dickey heard a cry for water, and believing some of the ladies present had and concerning some of the latters present had fainted attempted to light a match but did not succeed, as each attempt was frustrated by some of the faithful, and a general state of chaos prevailed for some time. In the meanwhile 'medium' Madame Reynolds disengaged herself from her pursuers by leaving her phosphorescent apparel in their hands and with nothing on but an illuminated chemise fied from the room, passing the astonished beholders, even unto the fourth room, when she reached her own apartments. The exposure was complete, and as the jailed and denuded fraud remarked to one present, she was 'trapped.' Most of the audience dis-persed in a short order, but the more intimate friends of the Brown family waited around for some time, vainly endeavoring to get one more glimpse at the brazen fraud who has so successfully gulled many of our people, and who had met a rebuke she so richly deserved. This morning our streets were alive with people 'seeking the truth' of the matter. We were given a free exhibition at this office to day of the phosphorescent effects of the 'mediunm's' phosphorons and turpentine saturated apparel, (except the chemise, which is still in the possession of Madame Reynolds,) and to say the least the effect of the garand to say the least the effect of the gar-ments, as they light up in a dark room, is rather captivating. This morning the spirit fied—skipped the town—and District Attorney Cambell was asked for a retaining process, but it was his opinion that no conviction could be made, as it would be hard to find any person that would admit they had been



### DEVILS IN SOCIAL LIFE.

To the Editor of the Religio-Philosophical Journal: That the devil is not yet dead, is manifested in all the walks of life. The following from Rev. J. J. Austin, and published in the Universalist should be read in every home in the world:

The terms "devil" and "devils" often occur in the New Testament, and so are proper, if not lovely subjects of contemplation. Universalists are sometimes said to deny the very existence of devils, and thus deny so much of the Bible. Instead of denying their existence, we believe there are very many devils-quite too many for the world's good and that they ought to be destroyed, and will be, by and by. It is not the reality, but the personality about which we doubt. Many things are real, which are not personal. Human passion, error and sin, as wisdom. justice and liberty, are real things, though not personal beings. The same may be said of all the virtues, and all the graces, which adorn and beautify human life. And thus it is, that Satan, the tempter, the devil, is a fearful reality, blighting whatever he touches; and yet he is not a personal, conscious, depraved being, as Milton describes him-the endless enemy of God and man.

Yes; a great many devils there are in human society, and I wish I could describe them so vividly that my readers might recognize them at sight, and turn from and avoid them forever.

One is cross, crabbed, fretful, scolding, fault-finding, never having rest and peace, and never allowing rest or peace to any one else. This demon sometimes takes possession of man, and sometimes of woman, and he makes sad havoc with the happiness of all around. You never knew such a person happy, and you never will. The scold is possessed of a devil, and one of the worst that ever enters into human habitation. The only safe way is to drive the cross devil far from you-never let him come near your dwelling-and woo the angel of kindness from the skies, and revel in her smiles forever.

Another devil is exceedingly lazy-the demon of laziness-seldom allowing its victim to go to church, and never prompting him to build a church, because it is so much trouble. Persons thus possessed may not be worse than others about business during the week, but when Sunday comes they love to lie abed late, and when they arise they go about yawning all the day. The lazy devil has them in hand, and is sowing the tares of ignorance and barbarism all over their hearts. Better cast him out at once, and the worshiping angel will come and warm the soul with love, and give it a foretaste of heaven.

The penurious devil perhaps I need not describe, for most people know him by sight, quite too well. How he shrivels up the hearts of his victims, and makes them scrabble for more gain, and then, with thousands of means, keeps them looking straight at the poor-house as their future home! Are they not to be pitied? The worst hell such a devil could furnish, would be to compel his vic-tims to dig gold eternally at some barren Pike's Peak in Pandemonium, Whoever would have real happiness, let him exorcise the demon of selfishness, and cultivate acquaintance with the angel of benevolence. and he shall find it without fail.

Rowdyism is another devil, which seems to | form."

their red eyes upon him, until at last he fancies himself among demons incarnate, who are about to make him their prey. Oh, the demon of blind, headlong, poisoned passion ! Is he not a terrible reality? Though not a personality, he controls personality, and is none the less to be feared on that account. He goes rampant through the streets of the world, mainly in the night time, bludgeon and blunderbuss in hand, making night hideous by his awful ravages of virtue, innocence and happiness. He travels up and down the highways and byways of the land, pouring out volumes of blasphemy, insulting the very name of gentility, and carrying out swaggering cowardice at the point of the bowie knife, and within range of a pistol bullet. There was a time, not very long since, when this demon elected himself to the halls of legislation, and presided over the speaker's chair, and glared foriously at all fearless debaters, and presently called them out to the bloody field of the *duello*, or knocked them down on the spot as an answer to honest argument. Headlong passion is the demon which does all this. And some-times he enters the church, and threatens the preacher with starvation if he will not trim his sails to the breezes which blow from Pandemonium's clime. This is one of the devils which Christ came to destroy; and by this exposition of his character we are only aiding the good work.

The spirit of military glory is another form the devil sometimes assumes. To be a great warrior, in the falsely called heroic ages of the world, was the highest mark of distinc tion. Look at Cæser, Severus, Alexander, or Napoleon, as compared with the real heroism Washington. The former were merely military men, great warriors, splendid butchers of human kind,—and they could not have been much worse, if like cannibals they had eaten whom they killed. But George Washington was a warrior only because his country demanded his aid, and the cause of freedom fired his soul; and when he had nobly done his work, he laid his carnal weapons by, retired to the shades of Mount Vernon, emancipated all his slaves, and passed upward to heaven, like a consistent patriot and Chris-tian, with his heart full of hope, his face shining with love, and his character the peerless example for heroes of all ages.

If you look at the churches carefully, I fear you will find some sly devils seated in high places even there,-such as bigotry, vanity, mammon, pride, and others that I need not name. They are bringing the church down from her high mission, and trailing the white banner of the cross in the mud.

Who will say, now, that the devil is not a reality?--not a personality, except as he controls the personalities of men and women,but a bitter, blighting, terrible reality, and assuming almost numberless forms, nevertheless. That devil's other name is "sin.' Let us feel devoutly thankful to God, that Christ was sent for the complete destruction of the devil and all his works. J. J. A.

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It may be that even spirits are in doubt on this subject. B. R. ANDERSON. Concordia, Kansas.

### Fun Among Bogus Spirits.

to the Editor of the Religio-Philosophical Journal:

The fools are not all dead yet. They are too numerous to mention. Demonstrate that any one claiming to possess mediumistic gifts, is a fraud in one place, and she has only to hunt up pastures green and find a few verdant enough to endorse her. The fol-lowing which I clip from the San Bernardino (Cal.) Daily Times of March 31st, explains itself:

"For some time past our town has been kept in a state of astonishment at the stories of the wonderful phenomena performed through the 'mediumship' of one Mrs. Elsie Reynolds, and each day and evening her sé-ance had been crowded and many have been unable to gain admittance. The dollars fell into her pocket thick and fast, and while many doubted, all were surprised at her wonderful performances. Mrs. Reynolds has held forth at the residence of John Brown Sr., and for the past sixteen days, drew crowded houses, and rumor has it that the 'medium' only yesterday deposited in one of our local banks the sum of \$400-a portion of the clean-up obtained by her fraud and trickery. A regular attendant and close observer says of the medium and her performances: 'One thing I noticed particularly, and that was the fact that those who recognized the spirits were total strangers in these parts. When little Effie, the Indian Queen, or any of the numerous spirits represented the spirit of some lost one, it was never satisfactorily recognized by any of our townspeople, but



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