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 incidents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be rubilehed as soon as nossible.

CONTENTS.

FIRST PAGE.—What is Christian Science?

SECOND PAGE.—The Spiritualism Before "Medorn" Spir itualism. The Spiritual Philosophy-Revivals. Cruel Bigotry Shown Up. Prolificacy. Will be Sent Back to

THIRD PAGE.—Woman and the Household. Late November Magazines Received. Miscellaneous Advertisements. **ZOURTH PAGE:** Tendeacies of the Age. Alfred Russel

Wallace. "Some Things that are Settled." Home Se ances. Tests of Materialization The Family is a Civil and Normal Social Growth. General Items. FIFTH PAGE.—The Alleged Hindu Legend, Miscellaneon

SIXTH PAGE.—Compensation. Women Physicians. Mrs. Julia M. Walton's Work. Another Swindler. Dreams that were Fulfilled. Maryland Ghost Story. Sam Small and his Jewelry. The Rationale of Apparitions at the Moment of Death. The Divinity in Man. When Does the Soul Begin to Exist? -Letter from an aged Spiritual-

SEVENTH PAGE.—Spirit Power Hiustrated. Wonderful Tests Given Through the Mediumship of Dr. L.E. Tewno. Miscellaneous Advertisem

ist. An Indian's Prophecy. Notes and Extracts on Mis-

EIGHTH PAGE.—God in Nature and in Man. Mrs. S. F. D Wolf, and her Work. Miscellaneous Advertisements.

WHAT IS CHRISTIAN SCIENCE?

A Lecture Delivered by Mrs. U. N. Gestefeld before the Psychical Research Soclety of Chicago, on Tuesday Evening. November 2nd.

Criticism by Rt. Rev. Samuel Fallows, D. D.

On Tuesday evening of last week occurred the regular monthly meeting of the Western Society for Psychical Research. As psychical problems seem to be involved in the system of healing known under the several names of "Christian Science," "Metaphysical Treatment," " Mind Cure and" "Mental Healing," it was deemed advisable to give a representative practitioner who follows her profession under the banner of "Christian Science," an opportunity to expound her conception of the theory before the Society.

At the appointed hour a woman with a modest, but self-possessed, and cultivated air arose to deliver her paper before the largest audience which has ever attended a meeting of the Society. The Journal gives the essay complete, together with a brief of the criticisms. Mrs. Gestefeld spoke as follows:

The question, "What is Christian Science?" is one among others which are given to the nineteenth century to answer. This question naturally includes the others, "Where did it come from?" "Is it a modern discovery?" "What does it teach?" and "Is it true?"

As must inevitably be the case—and fortunately so-whenever there is a new theory advanced for public acceptance, there is much controversy over the settlement of these questions; fortunately, because only in that way the truth itself, the essence of the theory, that which not only keeps it alive, but which causes it to grow into such fair pro-portions that it makes and keeps for itself a place among those subjects which occupy the thinking world, is brought to light.

It is a fact which any unprejudiced observer is compelled to admit, that what is called "Christian Science," has made rapid strides forward in the last few years. It is a subject which engrosses a large share of public notice, and does so because it speaks for itself, and commands attention through the

results of its practice. The demonstrations of the theory are such as appeal to every one; to the thinker and scholar, as well as to those whose whole time

and attention are taken up in the acquirement of those things which are necessaryapparently-to sustain life, and who cousequently leave to others the settlement of the questions involved, content to accept their dictum in the matter.

As a help toward the solution of the first question, "What is Christian Science?" let us look at the meaning of the two words separately, and in combination. Webster defines "Science" as "the comprehension and understanding of truth or facts; truth ascertained: that which is known; hence specifically, knowledge duly arranged and referred to general truths and principles on which it is founded, and from which it is derived."

Christian—the noun—"is one who professes to believe in the religion of Christ;" and Christian—the adjective—"pertaining to Christ or his religion."

Looking for the definition of religion, we and that the Latin word religio, from which it is derived, means "to gather, to bind together;" and religion is defined as "the recognition of God as an object of worship, love and obedience; and as distinguished from Theology, is subjective, designating the facts and acts of men which relate to God."

The definitions of "Christian" belong pro-

perly to Jesus, instead of to the Christ. Jesus was the man who had a religion; that religion was the understanding of a science; the science of the being of man, his origin and destiny; that science divine, because not of human origin; demonstrable by man and so proven to be a truth which he neither made nor can alter; demonstrated by Jesus to the utmost in his works, and final victory over death itself; and so the continuity of life, or

immortality proven. The result of his religion or understanding of the science of being, was the development of the Christ, the only begotten son of God, the Father, or the divine Principle of man.

"Christian Science" then, is that ascertained and arranged knowledge which is the result of the understanding of the principle of man, as taught and demonstrated by Jesus; and the comprehension of "Christian Science" by the individual, is also the understanding of that principle; and the outcome of the understanding, is the evolutionary process whose ultimate is the evolved or devolved.

veloped Christ.

"Christian Science," therefore, is a science because it is a comprehension of truth; truth ascertained; that which is known; known, because it can be and is, demonstrated. It is knowledge duly arranged and referred to the eternal truth and principle on which it is founded and from which it is derived. It is "Christian" because it gathers or binds to-gether those recognitions of God as an object of worship, love and obedience which con-stituted the religion of Jesus.

It is the antipodes of the science which is founded upon the hypothesis that matter is

its own law-giver.

The name, "Christian Science," is comparatively new. The theory is but an exposition of the one truth which always was and ilways will be, but which has been nearly from sin, sickness and death, because of his realization and use of the higher law which dominates the law producing them.

This new-old Science, when presented to the minds of men for their acceptance, is rather startling, and appears impossible in proportion as those minds are materialistic In tendency. The name, "Christian Science," the presentation of the truth it embodies in such a manner that all can have a practical demonstration of it, and the method of selftraining which enables one to extend the demonstration, are the work of Mrs. Mary B. G. Eddy of Boston.

The error which nearly all Christendom has fallen into, is the recognition of the person Jesus alone as divine and the only begotten son of God, instead of understanding the Christ as such; Jesus' life teachings and works, being but the demonstration of the science of being which is divine because it develops or evolves the Christ who is one with the Father, the man regenerate, the perfect man who is the son of God.

It will thus be seen that "Christian Science" means vastly more than a new and improved method of healing the sick. It does not simply mean the cure of disease in others by the use of something which one has been taught. It means self-conquest, spiritual growth and development; and through this self-conquest, growth and development which is the result of the understanding of what he is aiming at, he becomes that which enables him both to prevent and overcome all forms of suffering.

The healing of disease is, in comparison to what the understanding of the science reveals, but as the first letter of the alphabet to all that must be learned, before books can be read and understood. The so-called "Christian Scientist" who proclaims the doctrine and practices its method of healing because he accepts another's dictum as to its truth. but repeats that first letter as he is told to repeat it, and his ability to read the volumes beyond, will be of very slow growth.

Having thus briefly and so necessarily somewhat imperfectly replied to the first three questions, I will endeavor to explain farther what "Christian Science" teaches.

Science as understood to-day, is materialistic in tendency. All is denied as true or existing, that is not cognizable to the senses. The presentation to a scientist of certain phenomena which he cannot explain by what he has already found out, results, in many cases, in an absolute denial both of the phenomena and the possibility of its manifestation. Why? Because they cannot be explained by any—to him—known laws, and because the explanation offered by those who claim to understand the phenomena, belongs to the realm of the—again to him—unknow-

These scientists profess to despise credulity; but are they not guilty of incredulity when they deny as true or existing that which they do not know as such, and base their denial on the assumption that nothing is true or exists, that is not cognizable to the senses? The real Scientist will hold firmly to that which is proven to him to be true, but will postpone judgment upon whatever else is presented to him, not denying the possibility of proofs of further truth, by relegating such presentations to the realm of the unknowable.

To admit, and even insist at the beginning of investigation that there is an unknowarriving at a full understanding of the all, is to make a mistake at the outset; is to erect a barrier which he will later be obliged to level again. In this connection, I quote the following from a work of Mr. Marion

Crawford:

"Man, they say, is limited in capacity; he can, therefore, not comprehend the Infinite. A greater fault than this could not be committed by a thinking being. For Infinity being unending, it is incapable of being limited. It rejects definition which belongs by nature to finite things. For definition means the placing of bounds. The man, therefore, who seeks to bound what has no hounds, endeavors to define what is by its bounds, endeavors to define what is by its nature undefinable; and finding that the one poor means which he has of conveying fallacious impressions of illusory things to his mind through his deadened senses, is utterly insufficient to give him an idea of what alone is real, he takes refuge in his crass ignoris real, he takes refuge in his crass ignorance and coarse grossness of language, and asserts boldly that the human mind is teo limited in its nature to conceive of infinite space or infinite time. Not only is the untrammelled mind of man capable of these bolder conceptions, but even 'he' who sees in the material world the whole of what man can know, could never get so far as to think even of the delusive objects on which he pins his foolish faith, unless the very mind which he insults and misunderstands had, by its very nature, that infinite capacity of comprehension which he says, exists not... The prehension which he says, exists not... The very thought that infinite space cannot be understood, is itself a proof that the mind unconsciously realizes the precise nature of infinity, in attributing to it at once the all-comprehensivenes: from which there is no escape, in which all dimensions exist, and by virtue of which, all other conceptions be-come possible; since this infinite space conof being, and in which all uncreated truths exist eternally....The mind is aware of infinity by that true sort of knowledge which is an intimate conviction not dependent

upon the operation of the senses." This last assertion of Mr. Crawford's shows the result of the exercise of the higher senses of man. The physical or material senses, do not give him any knowledge of his divine nature. "Spiritual things must be spiritually discerned," and the sixth sense, the spiritual perception, must be exercised in order to see and understand those truths which give man unto himself. And in proportion as that sense is developed, and the knowledge acquired through that development ap propriated and its truth realized, man will come into the possession of those higher faculties which are his, which always have been; and through the exercise of which he goes higher and higher in his development, or evolves finally the perfect man,-man regenerated-and so coming at last into full consciousness and realization of his real being, of his divinity, of his at-one-ment with

The physical organism is but a counterfeit, or, better, a symbol of the real man; not the model after which the real man is formed as a machine is built after a pattern like unto it in outline; but an expression of an eternal verity which is symbolized and so made apparent to that sense which can perceive only by and through the symbol. The mortal or human mind, or material sense. sees the symbol and thinks that it is the real thing, and so, self-deceived, perpetuates itself and the symbol; it is spiritual perception alone which looks behind the symbol the veil, the veil of the flesh, and discerns

the reality. Every sense and power belonging to man in his real being or highest development, are on this plane, materialized; and their materialization is alone manifest to man, until through the awakening of his spiritual perception, he perceives this to be but symbolical of what is his when he comes into the full understanding of what he is, and appropriates his own. When he so perceives and through the understanding appropriates, he dominates this material sense, and so eventually works out his own salvation from sin, sickness and death. It is impossible to give within the limits of this paper a detailed explanation of what Christian or Divine Science teaches as to the origin of man, the source of his manifested imperfections, his diseases and sufferings and his final redemption from them; but a brief statement of the basic principles is necessary. I quote from the book, "Science and Health," which is the text book of the Christian Scientists, what is termed the "scientific statement of being."

"There is no Life, Substance or Intelligence in matter. All is mind, there is no matter. Spirit is immortal truth; matter is mortal error. Spirit is the real and eternal: matter is the unreal and temporal. Spirit is God and man is his image and likeness; hence

man is spiritual and not material." It is a statement which is disputed by many in part, by more, altogether. Even among Christian Scientists themselves, there seems sometimes to be a difference of opinion, when their statements are analyzed and compared, and in that vast army of Scientists or Metaphysicians of all kinds and grades, a half-acknowledgment, or a flat denial of its truth are most frequently met with. This able, or that the mind of man is incapable of is due, mainly, to the terms employed; be- tal origin of disease, he does so stand; and

cause of the lack of words to express the true meaning of the ideas, confusion is often produced in the minds of those to whom the ideas are presented. The Scientists or Metaphysicians are, in the main, striving for one and the same thing; and if some of them and the same thing; and if some of them would not be such sticklers for terms, would not insist upon denial absolutely, in set phrase, but would be generous and just enough to see that others mean, in substance, just what they do, although they express their meaning in different words, much of the confusion and contention of the present day would be avoided. Whence a person has deried his knowledge of Christian Science, is not in reality the most important point. is not, in reality, the most important point; it is the quality and not the label of the article that needs to be known and felt; and sometimes disappointments arise in consequence of trusting too implicitly to the label

as a guarantee of the quality. The thorough understanding and comprehension of this scientific statement of being is a revelation which opens up to man powers and possibilities which many have not yet even dreamed of.

"Christian Science" claims that what we

have understood to be and have called man, flesh, blood, bones and muscle, with an admixture of mind, is not man in his real being; that man is, always was, and always will be, what the account of the creation states, "God's image and likeness; that matter, or what we understand by matter is not that likeness, because there is but one substance, and that substance is spirit; there are not two, and the second one, matter; hence this claim of Christian or Divine Science that "there is no matter," needs especial mention, because of its apparant absurdity and because, therefore, it is the most often quoted and the least

understood. There is but one substance—Spirit; but that substance has to man's consciousness lost sight of because of the mistake men have made in the accepting the symbol, for the thing expressed by it. The theory is a presentation of the why and wherefore of man's being; whence he came; what he is, and what his destiny; and founded upon the method of self-training, through and by which, man works out his own salvation of the whole, it follows that the mind is of itself as infinite as the space in which which, man works out his own salvation of their and in itself all dimensions of existence—that substance has to man's consciousness that substance has to man's consciousness and quality dependent entirely upon man's consciousness and power of perception. Man's present state of consciousness and perception, sees and feels what is called matter, illimitable whole, it follows that the mind is of itself as infinite as the space in which which, man works out his own salvation of their and the consciousness and power of perception. Man's present state of consciousness and perception, sees and feels what is called matter, illimitable whole, it follows that the mind is of itself as infinite as the space in which all unercasted truths of their and the consciousness and power of perception. consciousness, to those senses which so see and feel, matter is real, and will remain real; or that state of consciousness which is matter will remain, until through the development of the higher senses, of those perceptions and powers which are man's potentially, another state, of consciousness is obtained. While in this material state of consciousness, however, spiritual perception can be developed to the point where Spirit, as the one and only indivisible substance is discerned, and it is from that standpoint that the statement is made that there is no matter. To the perfected man, the man regenerate, the being of spirit, there is no matter. Matter is a state of consciousness, and while we are in that state, matter will appear real to us. But from that higher altitude where the things of the spirit are dis-tinguished from the things of the senses,

> there is no matter. Another statement of this science which is generally misunderstood, is, that man is the manifestation or expression of God God's image and likeness. God is Spirit, the one supreme Intelligence, the one and only Infinite Mind; and that Intelligence, that Mind expressed or manifested, is man; a spiritual being, or the being of Spirit—God. Understand me distinctly to say, that in this statement I do not make God, man, nor man, God. Man is not God personified, and God is not man spiritualized. God and man are distinct and separate, although united. The one is necessary to the other; each would be incomplete without the other. Man is as necessary to God as God is to man. God and man are the all in all. The two united are a perfect harmonious whole, or one. God is the Infinite Mind: the creative act is the thought of the Infinite Mind; the Logos, the Word, and man is the product, the created; the form of the thought, the idea of the Infinite Mind. Man is, therefore, of necessity co-existent and co-eternal with God, but is

"We enter the light, but we never touch the flame." God and man are to each other as cause and effect. When I say man in this connection. I do not mean what our material senses show us to be man. That man is the direct opposite of the man who is one with God. And as long as we are conscious of material man only, we have no conception of the other man. We need to grow out of this state of consciousness, keep on growing, till we too can say, "Then shall I be satis fied, when I wake in thy likeness.'

Founded upon this understanding of God and man, of spirit, mind, intelligence, life as infinite and manifested in man, is a method of treatment of disease; of disease as a condition of the man, not as something outside the man, which comes to him whether he will or not, and which he escapes by good luck. All inharmony or discord in man's consciousness is a condition of disease. The popular impression is that the method is simply the use of a formula which is repeated mentally to the patient.

That is a mistake. While many practi

tioners rely upon what they call a mental argument, it is not the argument which heals the sick, and the highest form of healing is that which has no need of argument. What the practitioner is, is of far greater importance than what he says, mentally or audibly. He must stand above his patient, and because of his understanding of man's nature, of his environments and of the men-

from that altitude, seeing what is not understood by the patient—as a person on a mountain-top sees what is not discerned by one who stands in the valley—speaks the word which heals, which is the healing power of mind, the restorative force in nature. Thought is the builder of the body; the body is the expression, the externalization, the outwardness of the thought, that stratum of the thought which is visible to the physical or material senses; in other words, the body is the materialization of thought; and according to the quality of the thought, will the quality of its expression be. Thought is force; and the thought which is the result of the higher perceptions, dominates that produced by the lower. It is the corrective, the rebuilding, the re-generating force. And not until man begins to understand this fact, will be begin to comprehend the meaning of his birthright, "dominion over all the earth." To describe minutely the process by which the healing is accomplished to one not at all conversant with the science, is an im-

at all conversant with the science, is an impossibility.

Can all diseases be cured by this method? To this question I am obliged to answer yes and no. They can be, but are not. The possibilities of the science are sufficient for all; but those who demonstrate it, have not yet mastered those possibilities. Are all diseases curable? Yes. Can the practitioners of Christian Science succeed in every case? No. But it rests entirely with themselves to No. But it rests entirely with themselves to bring themselves to the point where they can do so. They need to grow. No one can give them an unfailing formula. And if any claim to be able to do so, they say that which is untrue. No formula was ever compiled by any teacher from Mrs. Eddy herself down to the newest and humblest practitioner that has ever directly healed a patient; and the selling of formulas cannot be too severely criticised and condemned. An increase of knowledge as to how to heal, should be the result of one's own development. The study of Christian Science does not result in a thing accomplished, but in a process begun; knowingly and consciously begun; the ulti-mate of that process clearly discerned, and all the powers of mind directed toward its

accomplishment. The inquiry is often made as a sort of test question, if the Christian Scientist or Metaphysician could stop the flow of blood instantly in a case where a man had been run over by the cars and had had both legs cut off; and I have been told that some scientists have answered, yes. I should not. I think a surgeon would be of more use in the first ten or fifteen minutes than I could. Nevertheless, I know that the, as yet, undeveloped possibilities of this science will do this and more, when they are understood; but the time has not yet come. What we have to do, is to grow up to them as fast as possible.

Christian Scientists themselves are to blame in some measure for the erroneous impressions which have gone abroad concerning them and their claims. They make mistakes when they tell people there is nothing the matter with them; that there is no such thing as disease; that all which they see and feel around them is unreal and has no existence. These statements made unqualifiedly without any explanation of their meaning, but give their listeners erroncous impressions, both of themselves and the science they represent. A patient who consults a Christian Scientist or metaphysician and is told, "Oh! there is nothing the matter with you; there is no such thing as disease, and you are perfectly well," will be likely to go away feeling that both the science and its representative are alike ridiculous, and that his time could be better employed else-

No practitioner or teacher known to the general public to-day, has so far developed the higher states of consciousness, that he is able to ignore entirely the apparent claims of matter or material sense. They all eat, sleep and clothe themselves, to outward appearance, very much as they did before they had any knowledge of "Christian Science, and consequently, to those who are ignorant of it, their way of living seems a direct contradiction of their claims.

The point to be understood, and one which they should endeavor to make plain when they make their statements is, that the denial of the claims of material sense is not denial simply and solely, but it is also a recognition and assertion of the higher senses; it is they who deny, because they also assert; they assert, because they know what the physical senses do not know. The denial therefore, is really in effect an assertion, the truth of which man must know and feel: and so feeling, knowing and asserting, he will eventually arrive at that point where he appropriates that truth; makes it his own, or becomes one with it. When that state of consciousness is reached, what we now term matter no longer exists for us.

We come now to the last question. "Is it true?" The answer to this must be the individual assent, which is the result of individual investigation and recognition. The race must be far more spiritually developed than it is to-day, before that assent can become a universal one. Proof of its truth comes from within, not from without. You ask for a sign as to its truth? Look for it in the sign of the times, a sign full of meaning for those who are able to interpret it. Everywhere there is an awakening of thought upon these subjects. As so ably expressed by Elizabeth Stuart Phelps in her article, "The Psychical Wave," this tendency is the backward swing of the pendulum. Its forward sweep was in the materialistic direction, and the mind's

For the Religio-Philosophical Journal. The Spiritualism Before "Modern" Spiritualism.

BY THOS. HARDING.

No. 8. AT LARGE.

"A faint streak of sunlight illumined the east, And pale stars in the west were descending. The light of the day with the darkness of night, In a strange intermixture were blending."

"He was a stranger here below,
Who came down unawares,
Like some stray meteor, bright and clear,
A startling mystery in the sphere
Of our mundane affairs.

"A visitor, whose presence was Unwelcome and unsought, Who passed in silence over the curb, And entered noiseless to disturb The bent of worldly thought.

"He hated no man—scorned none, Was just in word and deed, Was always loving and forgiving; This was the secret of his living And this his only creed."

Love, resignation, salvation and atonement are said to be "sweet words," and doubtlessly they are to many, but the degree of sweetness in any or all of them depends much upon circumstances; for instance, they are exceedingly "sweet to the believer's ear." more particularly when said believer has some thousands to the credit side of his account at his bankers; but to the unemployed mechanic who is worrying because his rent is over due, they are not quite so "sweet." Spiritualism has to do with facts; it teaches us to call things by their right names, and to see ourselves as we are. As a crue friend it benefits the world's people without flattering them, and displaces unprofitable sentiment in order to establish solid truth. Let, therefore, its agents not seek to please the world but rather to benefit it.

The bestowal of charity is truly delightful nothing in this world causes a man to feel on better terms with himself than visiting and giving alms to the poor; how conscious of his superiority such a man becomes when he hears the fervent "God bless you," and how proud of his "humanity" he appears to those who look straight into his character, when he overhears himself spoken of as a "nice Christian gentleman." The man with a toothache linds it hard to get religion; and the woman who has three or four children hanging to her skirts while she is trying to do the ironing, is not in a very favorable con-dition to enjoy her religion after she has got it. But it is peculiarly pleasing to contem-plate the "mystery of Godliness" in a pair of velvet slippers, before a bright, coal fire on a winter's night, and how it shocks the delicate sensibilities of such a man, to hear the profanity of the shivering poor in the street outside. What a favorable contrast his carpeted parlor presents to the bare floor of the pauper's garret, but

While the lamp holds out to burn, The vilest sinner may return."

Saying grace before meat and smelling reast turkey before eating it, work well together. Spiritualism, modern, places man on his own feet; it distinguishes imagination from fact and the changeable operations of the human mind from genuine soul growth; and it points out the difference between self laudation and intrinsic value. By coming en rapport with truth we gain a knowledge of mental changes and of their bearings up-on our characters; but the soul grows with-out our knowledge or observation. Let us not mistake facts dependent upon outward circumstances and physical structure, for those that are ultra-physical; for it is thus that men get outside their depth in mysticism and metaphysics. Mental changes and experiences may assist soul growth (and I opine that they do), but after all who can tell? Can it be that the few. and perhaps wealthy and popular religionists and mystics, who have leisure and ability to observe and analyze their mental changes, are placed on an elevation of soul security; while the many who through poverty, degradation and disappointment are crushed down to the depths of vulgarity and "sin," are cast out from the school of soul education. Not so The experiences of the poor and ignorant penetrate deeper; their sufferings are real they cling closer and are more terrible. The intensity of such experiences must induce soul growth more effectually than any intel-lectual acquisitions; and when the film falls from our eyes we may perceive that some who had been first, are last, and last first. Nevertheless, wisdom is the great desideratum in this world. Wealth cannot purchase life, nor wisdom happiness and soul elevation; there is an old saying which I versified

If life were a commodity
That mortal man could buy,
The rich might live for ever here,
The poor alone would die.

And to this I shall add: And if the few and wise alone Were helrs of future bliss, What after life could compensate Man's many ills in this.

It is not the wise and esthetic, nor even the religiously circumspect who only are happy in the future life, or whose "love of God" is real soul love; plain every day men and women are equally with the wise and prudent children of the Eternal, and there is no respect of persons with the "Gods." Robert Burns says:

"—Tis He alone can try us, He knows each note, its various tone, Each string its various bias. Then at the balance let's be mute, We never could adjust it, What's done we partly may compute, But know not what's resisted."

If ancient Spiritualism did not accomplish as much good for the world as modern it was not its fault. The mental condition of man kind in general was such that nothing beyoud mere superstition could make an impression on the character or understanding of the masses; the fort was held by an uncompromising foe to every innovation. The most prominent personage at all times and under every circumstance was the priest; and even to this day the idea that the world and society could scarcely hold together without "his reverence," exists in many minds; the idea of the inability of man to govern himself and of the necessity for a priesthood, has not, I am sorry to say, been yet outgrown even in America. In this respect, however, we are far in advance of our fathers, and great, unusual and unique efforts are necessary, in this age, to raise the necessary funds to keep the machinery of priesteraft in motion; and I should not be at all surprised if such antics as those of the salvation army (with its attractiveness for the vulgar classes, and the disgustrit awakns in every human being of taste and intelligence) should prove to be one of the prime gents in freeing the world from the horrible incubus of superstition; because such doings are well calculated to make respectable peo-ple ashamed of their boasted Christianity. Previously to a century ago the presence of

a pricet was thought necessary at every turn of life. Boon after the birth of a child, mother and babe, it was thought could not get along satisfactorily unless a priest performed his drollery upon them; if a couple wished to get married, it was taught that the priest was the only one who could tie the knot (even to-day there are clergymen who are not ashamed to assert that a couple are living in a state of adultery who have not been married by a priest). And when sickness came or death closed the scene it was still the priest, the priest, the priest!-ever and always the priest, so that there was no room left for the angelic ministration in the socalled Christian world. Spiritualism labored through all the ages of the past to obtain recognition, but the odds were against her; the people would not open their doors to her, lest they should entertain a devil unawares; while the genuine devil of priestly intolerance sat unmolested in his unholy sovereignty over minds and homes. But a reasoning age arrived at last, and men dared to question the right of the priest to the servile homage of mankind.

"Stop your canting," they said, "and if there is immortality and a God, prove it." But he could not, and reason triumphed over

"Now is our time," said the spirits, "we will meet Reason on his own ground," they

knocked at his door. "Who's there?" demanded Reason.

"Your friends," say the spirits.
"I don't believe it," says Reason. "Away

with you!" "Just let us in," say the spirits, "and we'll prove it to you."

"My door is double locked and bolted against all kinds of superstition and humbug," says he, "and besides I am so occupied with my scientific friends, I haven't time to

attend to you."

"All we ask is a chance to see and talk with you face to face." say the spirits. "Won't you grant us an opportunity?"

"Well, who are you, any way?" "We are your brothers and sisters, returned from a distant country," they replied.
"Pshaw," says Reason, "you can't fool me, I am too old a bird to be caught with such

"We speak the truth," say the spirits.
"By Jove! if you do you have no business in this world; you had better go back home, or to where you belong, for there is nothing but humbug around these diggings." And

Reason laughed at his own wit.

"We will assist you with your work," replied the spirits, "if you will but permit us." Well, we'll see about it, call some other time; I am very busy just now.'

"We bring communications to you from old acquaintances," said the spirits; "won't you allow us to deliver them?"

"Who are they from?"
"We'll tell you when we are admitted." "Well, I'm busy, I tell you! Come some

other time." "You are very unreasonable, Mr. Reason," said the spirits.

"Well I don't mean to be so, but them damned priests made me as mad as a March hare: if you will tell me whom those letters are from I'll listen with my ear to the key-

hole," replied Reason.
"We'll rap out their names on the door for you, Mr. Reason," said the spirits.

"Go ahead, PH count. One, two, three. By Georgel I do know that name sure enough. I guess you had better come in.....Ah! how do; really I feel happier since I began to make yourselves quite at home." And Reason is not sorry for having admitted them.

Ancient Spiritualism could never accomplish, owing to the impediments in its way. what Modern Spiritualism has; and one of the great victories of the latter is that it has effectually taken away the fear of death from the minds of thinking people. Death was the great bug-a-boo which ecclesiastics held up to frighten the people into complete submission to them. There were the prayers and performances over the sick and dying. There were the pretended consolations to the mourners. There were the displays and for-malities at funerals. There were the masses for the repose of the departed soul, and last, though not least, there were the reading and execution of the last will and testament of the deceased, wherein he bequeathed his property to the church and too often, left his children beggars. Truly there was need of Spiritualism in this poor slavish world. There was need of it to take away that horrid fear of death which so often made brave men tremble, and changed many a woman of virtue and beauty to a thing of horror. There was need of it to displace the terrors of the 'judgment day" and replace them with the smiles of contentment and the sunshine of hope. There was need of it to strip off the sheep's clothing from the wolf's back. There was need of it to extinguish the fires of hell and there was need of it to kill the devil.

Oh! what a contrast does the death of a true Spiritualist present to all this. Calm. smiling and contented he awaits the coming of his best friend, the angel—not of death but of Life, whom he knows will take him by the hand and conduct him to the loved ones of long, long ago.

Though not strictly within the range of my subject (which relates to spiritual occurrences previously to 100 years ago), I shall tell of an incident of but two or three years ago, which may illustrate the great change which Spiritualism has wrought on many minds in relation to so-called "death." Mr. John Barr, a plain but respectable farmer who resided not far from Sturgis, Mich., was a Spiritualist and a medium; in his last illness he was attended professionally by a Dr. Casler, and his friend and employe, Robert Smith, served in the capacity of nurse. One day Smith and the Doctor conversed on the subjects of religion and death; and both being materialists, they settled the question to their own satisfaction; their conclusion was that people who believed in a future life, had no faith in themselves; that they always called on Christ to save them and that, with all their boasted religion, they feared to die, and were sure to cave in at last.

A day or two after this conversation the Doctor perceiving that John Barr's end was approaching, closed the door and spoke in serious tones to his patient. "Mr. Barr," he said, "I am doing every thing possible for you in hopes of overcoming this disease, but it is possible that my efforts may prove abortive, and I, as your physician, would advise you, if you have any affairs which you desire to have settled, that you attend to them to-day. We are all subject to change, Mr. Barr, and do not know how soon a serious change may come."

"I understand you, Doctor," said John Barr. "If the change comes to-day or to-morrow or whenever it comes it will find me ready."

"Then you are not afraid to die!" said the surprised physician.

"Afraid!" said the fast declining man.
"Why should I be afraid of that which has no existence. There is no death for John Barr!"

and reaching out his open hand toward the Doctor, he added, "For myself I don't care the turning of that hand how soon it comes.'

It did come in a few hours.
"Ah! Smith," said the materialist physi cian, when he subsequently related the cir-cumstance to Robert Smith, "John Barr's religion is the one for me."

Smith is now a Spiritualist himself. The perusal of the Religio-Philosophical Jour-NAL affords him much enjoyment and instruction, and his mediumistic wife is on its subscription list.

Comment on the above is unnecessary Compare it with other "death-bed scenes" which occurred under priestly rule and learn a lesson to last a life time. Sturgis, Mich.

[To be Continued.]

G. E. Romaine has an excellent article in the Cincinnati Inquirer under the above head. After quoting several poems by spir-

The Spiritual Philosophy—Revivals.

its, he says: The objector will say that poetry is not proof, but it is argument, for no poetry was ever written that was not true, or that might not have been true, and the same statement is true of all writing, whether it be record of fact or of fancy. Then with all these troops of angels at command, it is a reasonable supposition that for each mortal there is at least one guardian spirit, and probably for some there are many. The angel bands of a few favored mediums number more than fifty each, and with adequate preparation all who will may be favored mediums. It is a great and blessed work to check the dominion of selfishness of creed and overthrow the tyran-ny of prejudice in "orthodoxy," and these things will be done peacefully and in boundless and beneficent love through the inevita-ble enlargement of mediumship, or, in other words, the universal recognition of spirit guardians. The least suspicion of their presence should elicit a cordial welcome, and the probability is that such suspicion will be in every instance confirmed. Persistent recognition will be confirmed. nition will invariably bring confirmation to all who are receptive of good influences.

ABOUT "REVIVALS" AGAIN.

One of our good friends—a well known cleric—declares that our "attack" upon re-vivals will injure Spiritualism. He says these occasions are always of great benefit to humanity—improving it morally, socially and intellectually. Were his statement true in any particular we would humbly beg his pardon; but doubtless he believes it, and this is as poor a compliment as we can pay his penetration. Revivals, in the common acceptation, never prevail except where ignorance and superstition have already left their impress. Invariably are they succeeded by a dark period of reaction, during which the intense religious fervor dies out, and a large proportion of the new converts fall away We believe a very small percentage of permanent residuum may be counted upon in a majority of cases, but the question arises whether it is likely to prove of sufficient value to counterbalance the mental and physical evils, the great impulse to fanaticism, the renovation and consolidation of superstition. the spread of nervous diseases and the gene ration of insanity, which revivals usually induce. Different persons will doubtless answer this question according to their differ ing creeds. But however it may be answered. one thing is certain: So long as the millions remain in the dense ignorance in which they talk with you. Won't you take chairs, sit remain in the dense ignorance in which they down and be sociable like? I shall feel high-are, superstition, latent or active, will conthey may be moved, and thus as fanatic or ambitions men will not fail to avail them selves of it, the procession of revivals will continue through all time, notwithstanding the severe condemnation which may be pronounced upon them by the most enlightened and wisest of mankind.

The question has two sides, nevertheless For ourselves, between blank alphabetic ignorance and religious fanaticism, if compel led to the painful choice we should incline to prefer the latter. We have more hope of superstitious zeal than of brutish indifference. When witnessing revival frenzies and contortions we console ourselves with the reflection that after all they may work together for good in a way their promoters wot not of Between the views, interests and sympathies of the most educated classes and those of the most ignorant there is an almost impassable gulf, rendering intellectual communication impossible. But, as in the physical world the best solvents of any given substance are those nearest to it in elemental constitution so in the mental world those minds which in respect to opinion and culture, are nearest akin to those intended to be taught or wrought upon, are the most capable of producing the desired effect, and thus it is to be hoped of raising them at least one degree in the scale of intellectual being, it is seen that teachers of this sort cannot be intellectual in a fair sense of the term. They must be of the Sam Jones type to perform the most de-sirable offices of stultification. Still, humanity may, on the whole, be the gainer, even by the labors of the most superstitions, and may be guided a little way out of the dark yalley of intellectual death, where it is deserted by the constituted hierarchy which has been richly paid to conduct it, even by poor but well meaning fanatics who trust themselves to the flickering and ever-varying light of

religious frenzy. Let us not be misunderstood. Any balance of benefit derivable from revivale, at their best, must always be both questionable and small; therefore the devout philanthropist is no more able to encourage these fitful fevers than he is to feel satisfied with the frosts of conventionalism as mental states most conducive to human improvement and happiness. If he can side with neither the rude enthusiast, who thinks to scale heaven by a ladder of hysterics, nor with the skeptical logician who would commit reason and feeling to the custody of a church, in what direction are we to look for a religion whose salutary influence shall warm without inflaming and nourish without surfeiting? Are there no means of giving right direction to enthusiasm without damping or extinguishing it? Accepting as an indisputable fact the religious nature of man, the proper cultivation of that nature becomes our evident duty; and the proper mode of culture is sufficiently pointed out in the nature of the faculties to be cultivated. Equally remote from lazy inaction and morbid excitement is that equable and harmonious exertion of intellect and feeling which, being entirely compati-ble with a healthily sustained activity, best exemplifies the true, practical religion of universal man and the higher condition of his moral attributes. This better state is that which leads him to an intelligent con-templation of the spiritual philosophy, whose progress and perfectibility are impossible outside the domain of intellect, but which when freed from the withering influence of terror, by which it has ever been eppressed, will assert its inherent dignity and beauty and its own sufficiency as the impelling mo-

tive of good acts, of heroic acts when neces sary, as well as an adequate security for the constant presence of justice and generosity in the ordinary transactions of life. What higher religion could be desired? Under the guidance of the cultivated intellect each moral action registers itself by a corresponding increase of the moral nature, which, or-ganically enlarged and strengthened, dominates existence and renders moral conduct so habitual as to become seemingly instinctive and necessary; and thus by a spiritual discipline, the rules of which are inscribed alike in our intellectual and moral being, we are best prepared for the duties of this life and the enjoyment of the next. This must be practical religion. What is it else? It is simply the symptom of practical religion, Spiritualism.

Cruel Bigotry Shown Up.

The Rev. Dr. Rexfred, at the church of Our Father, in Detroit, took as the subject of a late Sunday evening's sermon, "The Congregational Position with Reference to the Destiny of the Heathen World," suggested by the recent decision of the board of foreign missions directors at Des Moines. "That decision," said Dr. Rexford, "was a declaration on their part that there is no probation beyand death for those who die ignorant of Christ—no opportunity to learn of Christ beyond the grave, even though the heathen have died for generations in absolute ignorance of Christ.

He took for his text Acts xvii., 26-28: "God hath made of our blood all nations to dwell on all the face of the earth." "I trust," he said, "that you are all gather-

ed here in a generous mood this evening, as that would seem the only mood which a loy-al human being can indulge when his thoughts pertain to that Providence which protects and shields all human beings—the God who is in all and through all and over ali. We do not come this evening to the shrine of Wesley, or Calvin, or Luther, but to the altar of the Infinite One, who has created all souls with our undivided impulse of love. ...Leigh Hunt once said that if an angel from heaven should tell him to believe in endless torment he would not do it, for,' he said, I would far sooner think the angel a delusion than believe that God is monstrous. Precisely so I would say, if the Des Moines council should tell me that the Bible teaches this fate of the heathen world. I would not do it, for I would far sooner think the Bible were the cunningly devised fable of Romish monks in council assembled than believe that God could devise and execute so calamitous a scheme as that of creating an infinite prison house of flame and then deliberately creating innumerable multitudes of sensitive beings to plunge into the eternal abyss. If I were a missionary and were obliged to tell a man beside the graves of his fathers such a story I should want to come home. I should feel that I had insulted a human brother whom God made of the one blood

"Suppose that these men at Des Moines had been so many men in South Africa or some unfrequented region of Asia, ignorant of Christianity; suppose they had voted on their own fortunes for the eternity, would they have voted themselves to perdition? Nobody ever voted himself that way. He votes

with me.

HIMSELF UP AND OTHERS DOWN.

Dr. Withrow said they had no time to waste on dead heathen. Is it then so small a matter that 30,000,000 of immertal souls sink inboard had been equally pressed for time when they decided long years ago that the heathen would sink down to eternal death. Since that board was organized, seventy-eight years ago, over 2,000,000,000 souls—nearly double the entire population of the globe at this time—have gone to the eternal flames, and the board has not time to think about it. Perhaps it is time wasted, but if they could get time to think deliberately about it I believe they would change their judgment. These men are good men, anxious to do good, but instead of thinking from the basis of a living humanity and a living God, they are thinking along the lines of ancient and dead traditions. The editor of the New York Tribune says: 'The churches have taken the opinions that come down by tradition as decisive, but to an impartial mind it would seem that no opinion as to the eternal state of millions of human beings should be held positively, unless it was sustained by a weight of evidence proportioned to the greatness of the subject. The world of free and enlightened thought will not believe the evidence sufficient for such a verdict as the board has rendered with reference to the heathen world. And so long as enlightened men seek to force upon Christianity such cruelty and inhumanity of judgment and teaching so long will they remain hostile to that religion. And every vote like that at Des Moines is a seed that will spring up into a harvest of skepticism in every brain, and in every community in which there is intelligeuce enough to nourish and sustain a rational action....Here is a man who was born in a heathen land. His parents for generations had lived and died in that land. They never heard of Palestine or Jerusalem. or Moses or Abraham or Jesus; never heard of America or a railroad; never heard of the American board of commissioners. This man has been sincere in his devotion to his own religion. The same fod made him who made Dr. Withrow, of Boston, Drs. Goodwin and Noble, of Chicago, and the Hon. Philo Parsons, of Detroit. Here is such a man, and who, I ask again, will declare his belief that the God whom we call 'Our Father' will send that creature away into everlasting forment from the hour of death? My imagination cannot measure the enormous inhumanity of such a decision, and I am certain that no company of men can estimate the evil which such a decision can inflict on a religion they

love and would defend. "Let us glance for a moment at some of the tremendous and appalling results of this faith as declared by the Des Moines council. The population of the globe in round numbers may be set down as 1,300,000,000. Of this vast number only one-third, by the most liberal allowance, can be claimed as Christians, leaving the other two-thirds still in the dark-ness of heathenism. Eight hundred and sixty-six millions are thus seen to be candidates for eternal burning every generation. If we allow thirty years as the length of a generation's life we find that every year 28,000,000 immortal souls go down to eternal torment, and the second second to the secon making 80,000 every day gathered for the burning, 3,333 every hour, 55 every second while we sleep or wake. And all this for what? For the crime of simply being human and not believing in a being of whom they have never heard! Nor does the prospect improve. After we have combined all the souls saved by all the missionary agencies together, we find that the natural increase of population in these countries is vastly greater than the ratio of redemption, and with all the afforms of Christian leads. vacuy greater than the ratio of redeshption, and with all the efforts of Christian lands

the situation becomes worse and worse and the tide of fated souls swells evermore as it surges down to hell."

> For the Religio-Philosophical Journal. PROLIFICACY.

BY HUDSON TUTTLE.

There seems to be a sort of strife among newspaper correspondents to record cases of great prolificacy, and by the style in which these cases are heralded it is made to appear a badge of honor. One instance reported to a leading city daily, and spread before hundreds of thousands of readers, is that of the father of a Clay Co. All.) family of twenty-three children, by two wives, and of three brothers in the same county, two of whom are living with their third wife, and fathers of twenty three children cock and one living of twenty-three children each, and one living with his fourth wife, and father of twentysix children. One of these fathers when questioned as to the number and names of his children was quite unable to answer. We read of the slaughter of the innocents. The poet's pen and the artist's pencil have por-trayed the terrible scene when the babes were ruthlessly destroyed. Who shall paint in words that burn with the utter wretchedness of betrayed trust, and love blasted by selfish passion, the slaughter of wives!'

There is other business in this world than rearing a numerous progeny. Human beings cannot hope to rival the lower orders of animals in the number of offspring. The codfish has a yearly increase of a million or more, but they are all codfish. These Clay county men, by the slaughter of wives have a score or more, but these offspring are like themselves, and of as much consequence to the world as hordes of crows or jay birds.

Aside from the question of the value of such children, arises another, equally cogent; were they each and all embryo saints and philosophers? This question reaches beyond these ignorant clowns, who know nothing higher than brute instinct. Instead of praise and public flattery whereby they become examples for others, no words of condemnation have sufficient sting and emphasis to brand them as they deserve with ineffaceable ignominy.

The question of import is: What right has any one to assume the tremendous responsibilities of parentage unless they are reasonably assured of being able to give the child a proper development of body and mind, and to care for its growth and culture? Assuredly none whatever. The world has no need of any more population. Such as it is, the world has too much already, and is constantly increasing by multiplication of this undesirable progeny of sin and licentiousness.

The world is in need, direful need, of men and women in the true sense of those words. A pair of sparrows allowed to increase without restraint would in a few years overrun the earth with sparrows, and two herrings under the same conditions would fill the ocean; yet there would be only sparrows and herrings! Unlimited, unrestrained multiplication, instead of a blessing, is an evil fraught with dire consequences, for as prolificacy is in nature the inverse measure of development, the tendency constantly is for the lower to crowd out the higher by sheer force of numbers, as wild weeds stifle cultivated grain. It is from this prolificacy which produces human beings instead of men and women, that our institutions receive their severest strain, and are threatened with greatest danger. These human beings by their votes make or unmake the government. They vote ecause human beings, not because they are thinking men.

There should be praise, not for those who have the greatest number of children, but for those who have the best, fewer and better. And while we talk of "pre-natal" influences, and of the impress given by the mother, let us be not only just, but correct, and speak of still earlier paternal influences. For malformation, deformity, physical or mental weakness, the mother has borne blame, while in nine-tenths of the cases such inflictions are the results of secret vices on the part of the father.

Will be Sent Back to the Old Sod.

A dozen or more Chinamen went out to Oakwoods Cemetery yesterday in a very hilarious mood. They carried with them some roast chicken and pork, boiled rice and cigarets, and chatted and laughed as though bent on having a picnic. Arriving at the cemetery, they proceeded to the grave of Chin Fan and spread their eatables about the ground. One of the party, a benevolent looking old Celestial, muttered an incantation, and lighting a couple of candles, distributed a lot of torn paper, sifting it out with his fingers as a farmer sows wheat. This part of the ceremony over, the grave was opened and the remains of Chin Fan taken out and deposited in a sack. As Chin died some six years ago there was nothing but his bones to look after. and his countrymen tumbled them into the bag with barely a show of reverence. Their object is to send them back to the Flowery Kingdom with as little expense and trouble as possible. Ha Wan, a South Side laundryman, starts for his native land to-day, and Chin's bones will go with him, checked through as part of his baggage.

The deceased was a brother laundryman, who became so saturated with opium that he could not work, and is supposed to have been quietly put out of the way by his relatives to avoid the expense of his support. The Chinese are proverbially a thrifty, saving class, cutting off expenses wherever possible. This was plainly noticeable yesterday, when, after Chin's bones were bagged, they carefully gathered up the chicken, pork, rice and cigarets from the grave and took them to a State street dive, where they were served for the evening meal.—Chicago Tribune.

Hoyt Sherman, of Des Moines, Iowa. a younger brother of the general, is a prosperous banker and an influential citizen.

M. Poure-Hopkins, who introduced steel pens into France, is now having his obituary written with one of his own points.

Sunset Cox was not idle while he resided at the sublime porte. He constructed about a thousand new jokes, and wrote two little books.

It is said that there are numerous masonic lodges in France, including all the fancy features and ceremonials, composed exclusively of women.

Mrs. Leland Stanford naturally is interested in her husband's \$10,000,000 university project, but her cavorite school is her nightschool for stable boys.

Mrs. Quincy A. Shaw, of Boston, has established twenty kindergartens and seven day schools. She grudges nothing for the spread of education, and it is said that the expenditure will foot up \$60,000.

A LAST PRAYER.

Written by Helen Jackson ("H. H.") four days before her death.

Father, I scarcely dare to pray, So clear I see, now it is done, That I have wasted half my day, And left my work but just begun;

So clear I see that things I thought Were right or harmless were a cin; So clear I see that I have sought, Unconscious, selfish aims to win.

So clear I see that I have hurt The souls I might have helped to save, That I have slothful been, inert, Deaf to the calls Thy leaders gave.

In outskirts of Thy kingdoms vast, Father, the humblest spot give mo; et me the lowliest task Thou hast, Let me repeutant work for Thee!

CLARA BARTÓN.

This noble woman has secured fame not through self-secking but in unselfish deeds.

in the self-seeking but in unsellish deeds. It is well to write good things, it is better to act them. And Clara Barton has done both. She began nursing a brother, when only eleven years of age. For nearly two years she rarely left his side, and thus her sympathies were rut in training for the relief of the suffering. It is said that in all that long partied she cally left him for one helf day. period she only left him for one-half day.

At the age of sixteen, Miss Barton began to teach, a pursuit in which she was eminently successful. She was a pioneer in the free-school system, hiring a house and opening her school-room to rich and poor alike, all at her own expense. She proved that free-schools were needed and could be managed. We next hear of her at Washington, as a clerk in the Patent Office; the first woman so employed. She had been selected for probity, business capability and the capacity to keep secrets,—a rare thing in general estimation, this last,—but true. Women, true women, are to be trusted to the end.

Of course this innovation brought upon her the ire of male clerks. They had the whole wide world before them; she a restricted, in-door life. They did not realize they were "out of their sphere." So they ranged them-selves in two long lines in the corridor and stared at her as she went through, whistling at the same time. The gentle woman felt the insult but was brove and kent on her way the insult, but was brave and kept on her way. Then they tried slander, but those who did so foul a thing were dismissed. Merit con-

When the war broke out, Miss Barton became aware that there were disloyal clerks working beside her in the Patent Office, and offered to do the work of two of these, if they were dismissed. As this could not be accepted, she gave in her own resignation. And now begins the story of her great life-work. When the Sixth Regiment of Massachusetts Volunteers arrived in Washington, they came through that bloodshed in Baltimore which first roused the whole country to its imminent dauger. The poor fellows were hungry quered.

nent dauger. The poor fellows were hungry and no provision had been made for them. She went to the market and to hotels and gathered food and coffee and ministered to them in their needs. On that day she entered upon her mission. She followed these soldiers down the Potomac with provisions and returned with the wounded, binding up their wounds on the way. She solicited delicacies for the sick and distributed them throug the hospitals; she filled her own rooms with private stores and hired others; she wrote letters for the soldier boys and cheered them up when they despaired; she was an ubiquitous good angel, looking after every thing, forgetting nothing.

When the army pushed on farther south, Clara Barton had great difficulty in securing a pass in order to follow, but finally did so, and was afterward free to go and come at need. The record of some of her good work is told thus eloquently by Lucy Larcom in "Famous

"We may catch a glimpse of her at Chan-tilly, in the darkness of the rainy midnight, bending over a dying boy who took her sup-porting arm and soothing voice for his sister; or falling into a brief sleep on the wet ground in her tent, almost under the feet of flying cavalry; or riding in one of her train of army wagons towards another field, subduing, by the way, a band of mutinous teamsters into her firm friends and allies; or, at the terrible battle of Antietam, in absence of the regular army supplies, furnishing from her wagons, cordials and bandages for the wounded, making gruel for the fainting men from the meal in which her medicines had been packed, extracting with her own hand a bullet from the cheek of a wounded soldier, tending the fallen all day, with her throat parched and face blackened with sulphurous smoke, and at night, when the surgeons at finding them-selves left with only one half-burned candle, amid thousands of bleeding, dying men, illumining the field with candles and lanterns, her forethought had supplied. No wonder they called her "The Angel of the Battlefield.

"It was the same story of courage, help-fulness and endurance all through the war. She was in many battle, often directly under fire, but she bore a charmed life; for though her clothing was frequently grazed or pierced, she was never wounded. At the battle of Antietam, as she stooped to lift the head of a wounded man, a ball passed be-tween her arm and her body, entering the soldier's breast and instantly killing him.

It will be seen that Miss Barton had received permission from the Quartermaster's Department, to follow the army with what-

ever stores she could gather.

At the close of the war she received an appointment from President Lincoln to correspond with the friends of missing prisoners, and when she established an office, four bushels of letters were daily on hand. At her own expense, Miss Barton established a Bureau of Records of missing men, employing several cierks to help her. From that she went to Andersonville, where she succeeded in identifying all but four hundred out of the thirteen thousand graves of soldiers. Remaining in this bureau four years, when it was discontinued the cometery had a fence around it and a headboard at each grave. Congress re-imbursed her for money spent, but, unlike the ordinary officeholder. Clara Barton re-

fused payment for her services. When all was over, as may be imagined, great physical prostration followed. Miss Barton went abroad for her health, and while in Geneva, was approached by the interna-tional committee for the relief of the wounded in war, a society for the relief of all who needed attention, whether friend or foe. To a thoughtful person it seems a paradox that governments should declare war and try to shoot as many on the other side as possible, and then turn round and try to cure them. But such are the anomalies of civilization. In any light, the Society of the Red Cross is

a noble institution. It has a uniform flag, and all who wear its badge are protected by a treaty of neutrality. Of course, Miss Barton went into the work, it was a part of her very life. And when the France-Prussian war broke out, she, with a young French woman, went within German lines and set themselves to work under the flag of the Red. selves to work under the flag of the Red

Cross.

After several weeks our heroine went back to Carlsruhe, summoned by the Grand Duchess of Baden, daughter of the Empress of Germany, who devoted herself and her palaces to hospital work. There these two noble women formed a genuine friendship as they worked together, until our countrywoman was needed in other parts of the country, at Metz, at Sedan, and, finally, in Paris. Before she came back to America, she was presented with honorary decorations from the Duke of Baden and the Duchess, and by the Emperor and the Empress of Germany. The gift of the Emperor was an Iron Cross of Merit, only bestowed for heroism on the of Merit, only bestowed for heroism on the

On returning, Miss Barton went to work to establish the American Association of the Red Cross, which, extending outside of bat-tles, covers calamities by fire, famine and pes-tilence. We all remember what good ser-vice that society did to the sufferers by the fires in Michigan, and by the floods of the Mississippi river. Mississippi river.

Three years ago Miss Barton was appointed Superintendent of the Reformatory Prison for Women at Sherburne, Mass., where her work is no less effectual and self-sacrificing. What a noble life of humanity and devowhat a noble life of numerity and devo-tion is hers! And yet she says she "has no mission." The story of her career has been often told, but never too often. It needs to be written in gold. Does it need to be added that Miss Barton believes ardently in equal opportunities and suffrage for woman?

Late November Magazines Received.

THE CENTURY MAGAZINE. (New York.) In beginning the publication of the Life of Lincoln, by his private secretaries, this magazine marks a new era in its history. Two prefaces give ample account of the work, and call attention to the exceptional opportunities which these contlement have had to preties which these gentlemen have had to prepare a most authoritative work on the subject. pare a most authoritative work on the subject. A fac-simile of a passage of Mr. Lowell's Commemoration Ode is printed, and certain other fac-similes throw new light upon the early history of the Lincolns. Mr. Roosevelt contributes Machine Politics in New York City. The need of Trade Schools discusses this subject with reference to what is being done. The climax of the war is reached in the military series at the battle of Gettysburg. Besides the above, fiction, poems and editorial topics make this a most valuable and readable issue.

THE POPULAR SCIENCE MONTHLY. (New York.) Professor Newberry writes of North America in the Ice Period; Professor Chas. A. Young describes the Recent Advances in Solar Astronomy; Geology of the Atlantic Characteristic Control of the Professor Characteristic Control of the Atlantic Characteristics of the Professor Characteristics tic Ocean embodies a valuable lesson; The Mental Faculties of Monkeys is a readable article; Grant Allen writes in his characteristic way on Thistles; Professor William C. Winlock furnishes a biographical sketch of Professor Edward S. Holden, President of the University of California and Director of the Lick Observatory. The Recent Earthquakes. and The British and French Scientific Associations, are treated of in the Editor's Table

ST. NICHOLAS. (New York City.) The good things promised in the prospectus of the new volume are fully realized. Louisa-M. Alcott contributes a charming and characteristic story. Some of the clever tales that Victor Hugo used to tell his grandchildren have been collected, and are put into English for the first time. There is also the opening chapter of Juan and Juanita. Out-of-door sports receive recognition in a spirited story of a Yale-Princeton foot-ball match. Palmer Cox has more poetry and pictures of Brownie

WIDE AWAKE. (Boston.) This the closing number of the twenty-third volume of Wide Awake is notable for its fine historical articles. Several of the serials come to an end, and there are several delightful short stories, poems and rhymes with many illustrations. Mrs. Sherwood concludes her Royal Girls and Royal Courts with a pleasant paper relating to Eugenie of France and Christina of Spain. Remarkable attractions have been secured for the next volume which begins in Decem-

THE ENGLISH ILLUSTRATED MAGAZINE. (New York.) A glimpse at Bristol and Clifton, with illustrations, is followed by good reading, as the following will show: Spanish facts and English fancies; Coventry; A Secret Inheritance; Some less known towns of Southern Gaul; and An Unexpected Denouement.

THE JOURNAL OF SPECULATIVE PHILOSOPHY. (New York.) Contents, for April, 1886: The Nature of Thought: A Critique of Kantian Philosophy, by Prof. Kuno Fischer; The Philosophy of Pessenism; On the Symbolic System of Lambert; Hegel on Giordano Bruno; Notes and discussions; Book Notices.

THE ECLECTIC (New York.) Contents: Russia and England; Egyptian Divine Myths; Paul Louis Couvier: Mr. Swinburne's Poetry; Revolution and Evolution; Evil Unselfishness: Some Aspects of Heine; Literary Notices; Miscellany.

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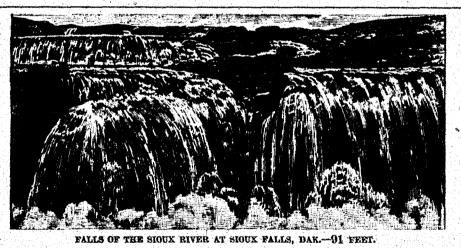
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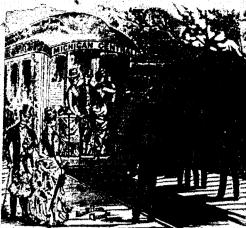
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Anonymous letters and communications will not be noticed. The name and address of the writer are required as a guaranty of good faith. Rejected manuscripts cannot be preserved, neither will they be returned, unless sufficient postage is sent with the request

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

CHICAGO, ILL., Saturday, November 13, 1886.

Tendencies of the Age.

There is no room for the pessimist in this world of ours, even when it seems to be coing backward it is advancing. Development is in whorls or spirals, and at times civilization appears to be descending. It is only going down the thread of the screw to rise on the upward curve. Besides, the axis of the mental and moral globe, radiating from or surrounding the planet, may be inclined like the exis of the globe itself. Then there are fogs, cloudy periods, depressions of the moral barometer, tornadoes, thunder storms and cyclones, spiritual as well as

Why should we be depressed, then, at the appearance of retrogression when we know there is no such thing in the long run? It is because we look down and not up. We regard the partial tendencies, not the entire sweep of activities. We are near sighted and need couching for blindness.

Let us look at the material conditions of life. Our ancestors lived without the comforts that the poorest man commands to-day. The ceilings of his house were low, the windows small, the panes poor and blurred, and the own imaginings things that are widely seprooms cold, dark and cheerless in winter. arated. No one can take out a patent for The honsewife cooked over a fire-place, roast- absolute correctness. Not one can say, I ing her face with her meat, and grew bent know the route well and there are such and with stooping over the coals. Her linen was hand-spun and hand-woven, and the wool went through every process at home, after it came from the sheep's back before it clothed the backs of her husband and children. She washed the fleece, colored it with bark. carded it spun it upon the big wheel in one corner, and warped and wove it in the huge loom in another corner. Then, whose hand but hers cut and made, washed and mended everything that was worn in the family? Sheets, pillow-slips, and table linen, all were the handiwork of the housewife and her daughters. And when one of these latter married and went to a home of her own, who fitted and finished the "setting-out" of home materials? It was no elaborate machine-made trousseau, but good honest work of the bride herself.

There were no labor-saving appliances and things had to be simple, unless in large maor houses where great host of retainers were kept in lordly style. We are speaking, however, of the great middle class which forms the strength of the nation. Then, as now. their thrift and energy made the real wealth of the country. Men wrought with primitive tools and tilled the land under every disadvantage. There were no steam plows, no drills, mowing machines, reapers, binders, rakes and other machinery that has helped turn wilderness into garden. There were forests to cut down, swamps to drain, wild beasts to encounter, stumps to dig up, ditches to make, rough land to smooth into meadows, fences to build, roads to grade; and a hundred other things that we do not now even remember, needed to be done.

There was the school house, small, overcrowded, set in the midst of a bleak, treeless, and shrubless waste, where suffering pupils wreatled with the elements of learning and often were thrown in the contest. The food of the community was salt pork, beans and potatoes, rye bread and often rye coffee and molasses. The churches were cold as the barns, the women only carrying foot-stovessmall cubes of perforated sheet iron, filled with coals reefing on a bed of ashes which barely kept them from freezing. Perhaps thoughts of the smoke of torment arising continually from the place below, helped to stain warmth. The sustere religion, the long sermons, unrelieved by allusious to any thing pleasant and uncouncited with any Wallace may be able to so arrange his enwing events, could have given nothing but

and made one day seem the twin of its dreary predecessor. Superiors exacted obedience to the letter, and the law knew no mercy for offences, small or large. Only the natural effervescence of the youthful heart could make life seem worth the living.

Through social development, human power is constantly increasing. The relation of each to the other and of each to ail, grows more intimate and complex. A higher intelligence is required for man to keep at the level of his fellows. Work is taken from the isolated home into great factories and ten thousand spindles swiftly whirr in place of the slow treadle of the loom. The present century compared with the past, is like the rush of the express train compared with the lumbering gait of oxen. Mighty works are marked by the throb of engines, instead of the throbs of human hearts; delicate machinery takes the place of expert hands. Workshops turn out pins, needles, shoes and boots, barrels, watches, clocks, furniture, fine silks and coarse woolens, and a thousand articles of luxury which have been invented within the memory of a generation. A goodcized house can be bought, shipped to Australia or South America, set up with all modorn conveniences and the owner begin housekeeping in it within a month from the day it was bought: and then send greetings flying back on the wings of an invisible force. A thousand newspapers circulate where one was published fifty years ago, and we know all about last night's earthquake or yesterday's eruption of Vesuvius before to-day's breakfast. Children's books are illustrated with such engravings as the Queen of England could not buy for the baby Prince of ocean, the lessons of history telling the sure Wales, and that home is squalid which does not show some article of luxury which Washington could not have procured because it had not then been made.

Such are some of the conditions of material progress in which even the poorest have their share. There is poverty and distress and disturbance, but there is no possibility of a return to the old, slow-going gait of our forefathers.

But this outward progress is only the result of spiritual growth. Every invention is preceded by its mental prototype. It exists as a distinct entity in thought before it is wrought in wood or metal. The nerve ganglia in man has not only grown in size but in sensibility. If he feels pleasure more keenly, he also suffers more pain. The vail is daily growing thinner that separates matter from spirit. The air is full of thought; it tingles with vital electricity. The boundaries of one world impinge upon another, and sometimes they appear to coalesce. The advance has been made more quickly than a comprehension of it, just as a child learns to what they hold to be the hesitant uncertainwalk before he understands the use of his muscles. We are still in the realm of the Intellect though many excursionists take flights into celestial regions, and return to tell us what they see. Sometimes their reports are tinctured with preconceived views or prejudices; sometimes they catch glimpses here and there, and join together with their such stopping-places, and this thing and that will always be found in this place and in that place. Nor are there spiritual rulers to say,-Go on this track and in no other. There are many Sir John Franklins and Schwatkas and Greeleys who explore unnamed regions. and bring back flotsam and jetsam they have picked up on the journey. The way is open to all who have the inner eye, the inner ear. the inner consciousness sufficiently developed and sensitive to transcend the limitations of the organs of matter through which they usually work.

Not in material progress lies the hope and glory of the present, but in the spiritual energy from which it emanates. That energy now works more through the intellectual than the coronal region of man's brain. Not until the upper portion receives greater illumination can we hope that intricate and satisfactory solution that will be acceptable to all ranks and parties. Projects without number have been and will be presented to public attention, but, it can be truthfully asserted that an adjustment of difficulties is a matter of growth, not mathematics." That the spirits of advanced statesmen, philosophers and philanthropists are deeply concerned with the moral and political condition of our country, we can but believe. The wisdom they receive, they will in turn impart, and so, the growth of justice and sympathy shall increase with the decrease of friction and selfishness. Then, and not till then, will the moral condition of the masses, approximate to that physical condition which has been brought about by the application of science to common affairs.

Alfred Russel Wallace.

This distinguished English scientist is now in this country in pursuance of an engagement to lecture before the Lowell Institute of Boston and the Johns Hopkins University of Baltimore. In addition to his fame as a scientist. Spiritualists are especially interested in Mr. Wallace for his open advocacy of Spiritualism after having studied its phenomena. We have been solicited by representialize people holding positions in Church and State, to prevail upon Mr. Wallace to lecture in some of the leading cities upon the subject of Spiritualism. We hope Mr. nents as to do this, for nothing on which is could open would attend to large audi"Some Things that are Settled."

Such is the title of a discourse by Charles G. Ames, a liberal Unitarian clergyman in Philadelphia, published in the Unitarian in this city. Much of value is well said by its author, and it is a plea against the agnosticism, which answers, "I do not know" to all the great questions touching our nature and | Mr. Powell, himself a preacher, a man of destiny. That order rules, that God is, and | superior culture and advanced thought, has other great matters are settled in the mind | for many years done noble service in helping of the preacher. The immortal life of man | the world toward a rational religion. Here is not put among the things that are settled. I is what he says: One hardly knows, indeed, where to put it. We are told: "I am interested sometimes to intensity, in all those modern discussionsorigins and destinies; but I am no longer concernful.

'It fortifies my soul to know That, though I perish, truth is so.'"

This looks like a query as to whether one is built to last beyond the grave or not. Then come glowing words of "the affirmation of our cousciousness that, we are living spirits continually receiving a life we cannot give," and the question is asked, "With these awful and glorious inward facts....how could we trust the creative faithfulness any more surely if we heard a voice out of the sky or a face outdazzling the sun?" We have the statement that "Power, Wisdom and Goodness are the only things we can trust; and these can only be known and believed in as they are spiritually perceived, and verified by their correspondence or identity with something in our spirits."

The grand processes of nature, the rolling vears with their changing seasons, flowers and rocks, bubbling brooks and the wide growth of man, come to us through our senses, and so reach the soul and are spiritually perceived. We can trust our senses, as not infallible, yet valuable, and without the demonstration of power, wisdom and goodness in the world of mind and matter which they bring to us we should be poor indeed. Still farther the preacher says: "If the fact of our spiritual nature, our kinship with the Eternal, does not mean that we are in the universe to stay, no amount of worry or pretence can change the order. If we belong here and are wanted, there is no danger that we shall fall out of the strong, safe hand." This puts the matter with an if, but not as an affirmation. Would a voice out of the sky harm the world or weaken the truth of immortality? The anxiety to ignore the world's experience of spirit-presence, an experience coming down from all ages and growing in the larger life of to-day as never before, drives even men like Mr. Ames into dim obscurity and doubting hesitancy in their thought of immortality. The Unitarian and its writers stand for an affirmative faith, and criticise gious truths.

Cannot immortality be one among the things that are settled? Is not the consensus of the faith of the ages and the world's experience of spirit-presence ample proof of this great truth? How long shall a doubting if stand instead of an uplifting affirmation?

Home Seances.

Noting the increase in London of the develop ment of private mediums, through whom excellent phenomena are occurring, Light says, and we most emphatically endorse the remark, "There is no bet-ter method of studying Spiritnalism than by holding home-seances; and if more attempts could be made to organize select circles for that purpose, not only would investigators help themselves, but the cause generally."—Banner of Light.

This is the work which the Journal has been emphasizing for many years, and it is therefore with special pleasure that we second the endorsement of our esteemed Boston contemporary.

More real spiritual growth comes to seeker in one winter's home circles than will be got by a life-time of unmethodical and desultory investigation. Again, if one is not deeply interested, if he is not ready to give as much time and thought to the subject as he would to an important matter of this life. or if the pursuit is begun in the hope of being entertained merely, then it had best be deferred, as a rule. Unless with the acquireperplexing social problems shall receive any | ment of psychical knowledge there also comes spiritual growth, it were as well the

task had not been undertaken. There are in Chicago, and in hundreds of cities and towns, many home circles and many private mediums. In the families of ministers, judges, lawyers, doctors, bankers merchants, farmers, mechanics and laborers we know of mediums through whose powers sweet consolation, encouragement and spiritual rest come daily or weekly to those so fortunate as to belong to the charmed circle Let these circles multiply.

.Tests of Materialization.

Mr. Henry J. Newton, of New York City, writes that he is conducting a series of experimental séauces under crucial test conditions with Mrs. Wells. Satisfactory results are being obtained, from twelve to eighteen forms appearing of an evening. Mr. Newton promises to send the JOURNAL a full account of the experiments when completed.

E. H. Dunham of Providence. R. I., writes: "To-day we have been exceedingly fortunate in having with us Mr. Eben Cobb of Boston, whose morning subject, "Spiritism a Working Law of Nature," was handled in a manner that gave the highest satisfaction to his audience. His theme for the evening was, "Religion and Dogma," and it is safe to say that all who have heard him to-day will be careful not to miss next Sunday, when he is to be with us again. This was his first appearance before a Providence audience, and I think he is our of the few who

The Family is a Civil and Normal Social Growth.

Although the following letter was not written for publication, yet it so well expresses the views of numerous readers, views which we hope are those of the great body of American people, that we venture its use.

Thanks for the editorial criticising the Church that dates to defy civil law with its canons. You hit it just right. When the people appreciate that the family is not a creature of the Church, was not created by it, and cannot be safely defined by it, but that it is a civil and normal social growth; the first instinct of humanity, and in its present shape the latest result of human experience; and that its future must be conditioned solely by civil law, then will there be that degree of stability consistent with that amount of change requisite to advancing enlightenment.

Most cordially your friend, E. P. POWELL. Clinton, N. Y., Nov. 1st.

S. G. Williams of Grand Rapids, Michigan, writes: "Mr. A. E. Briggs, who says he is from Boston, who has a notorious reputation as a sneak-thief, and who looks like a tramp, has brought Spiritualism into disgrace in this city by a recent visit. He claims to be a slate writer and physical medium, but his scances were a farce, his slatewritings beneath contempt. His plan is to obtain valuable rings and jewels from his sitters under pretense of spirit influence, when he decamps and leaves his victims to mourn their loss. He claims to be a friend of yours. He is now in Chicago, and is believed to be heading for St. Louis and Kansas City. In appearance he is a miserable "critter," and should go to the workhouse where he sittingly belongs. The papers here exposed him." The Jour-NAL thinks Mr. Briggs is not in Chicago, unless under cover. He is not-fool-hardy enough to ply his game here.

GENERAL ITEMS.

The Brooklyn Spiritualists have again done their cause good service by detecting early in his career a fellow who had fitted himself to simulate mediumship. See an account on the sixth page.

Mr. Reginald Nuttall of Victoria, British Columbia, spent last week in Chicago. His contributions to the liberal press has made his name widely known in Australia and on the Pacific Coast.

Mrs. Emma Hopkins opens her next series of lectures upon mental healing at 3 P. M. on Thursday of this week in Apolio Hall, Cen- | tient out of her abnormal condition shows tral Music Hall Building. The course con- | the ignorance of psychical laws and powers sists of twelve lectures. Those interested | for which the medical faculty is distinguishcan apply for further information at 2210 Michigan Boulevard, or in the hall at the hour of the lecture.

L. W. Houston writes as follows from Keokuk. Iowa: "This city has been favored with a short visit from the noted Mrs. Maud E. Lord. She lectured here twice, and gave several seances. It would take several pages of your paper to relate all her descriptions of spirits that were recognized. She was unusually well received, and has accomplished a great and lasting good for the truth, and the universal desire is to see and hear more of her."

Miss Jennie B. Hagan has just completed engagements at Fall River, Mass. She will speak for the 1st Society of Philadelphia, Nov. 7th, 14th, 21st and 28th. She will make week evening engagements in the vicinity. Dec. 5th she will speak at Hyde Park, Mass.: 8th. Stoneham. Mass.: 12th. Fall River. Mass.: 19th, Dover, N. H. January 1st, 2nd and 9th, Greenwich, Mass.: 16th and 23rd, Manchester, N.H.; 30th, Woonsocket, R.I. Feb. 6th and 13th, Newburyport, Mass.; 20th and 27th, Haverhill, Mass. March 6th and 13th, Dover, N. H.; 20th and 27th, Norwich, Ct.; 28th, 29th, 30th, 31st, and April 1st, 2nd, 3rd and 4th at Cincinnati, Ohio. April 11th, Haverhill, Mass. She will make engagements April 5th, 6th, 7th, and 8th, between Cincinnati and Buffalo, N. Y.

Lyman C. Howe writes as follows from Binghamton, N. Y., Nov. 3rd: "I am en'route for New York and stopped here to visit my old parishioners. After two Sundays in New York (7th and 14th) I return to Elmira for the 21st. The past two Sundays in Elmira have brought out the largest audiences, day and evening, of any since I commenced my work there last January, and apparently the best of feeling prevails. I have accepted a call for three months (Jan., Feb. and Mar.,) in Kansas City. Mo. Is the time at hand when the "Lion and the lamb shall lie down together?" It looks that way. Missionaries find hell a poor inspiration among the heathen. Beecher shakes the foundations of orthodox retribution in England, and in Elmira recently a Jewish synagogue was dedicated to Jehovah by Jews and Christians in loving fellowship! The Christian clergymen who took part in the exercises, Thomas K. Beecheramong them, made no issues (so far as reported) between Christ and his crucifiers, but kindly commended the Hebrew and his religion to the fellowship and good will of all, irrespective of faith or doctrinal differences So far as heard from, no Christian attempted to introduce his dogmas, or use the name of his 'Lord and Master' as a means of grace. It did seem, however, rather barren ground for a Christian orator to enrich and adorn his speech or enthuse his heavers, without the fervor and force of the cross and the agonies of the stoning secrifice—the murdered Son of God - as an emplyescent implication. Are not of God." In support of this latter the files and the joint bring from Legi

Mrs. S. F. De Wolf, 529 West Madison St., will answer calls to attend funerals at any place in the immediate vicinity of Chicago.

Mrs. J. Anson Shepard writes: "I lectured by courtesy of Mrs. Watson, at Metropolitan Temple, on Sunday evening, October 27th, to a very large audience, on the subject,-'Truth Shall Make You Free.'" Mrs. Shenard will, we are informed, lecture in other parts of California.

That a person may be intelligent and still have a hole in his skull; has been illustrated in a case that occurred at Long Branch, N. J. The doctors there are puzzled over the phenomenal vitality displayed by August Muhlenbrinck, a young feed merchant, who was thrown from a carriage lately, receiving a compound fracture at the base of the brain The opening in the skull is sufficiently large to admit a finger. An examination of the wound was made by four physicians, and they were unanimous in the opinion that death would result within an hour. Since that time Muhlenbrinck has regained consciousness several times and has conversed intelligently with members of the family.

The American Exhibition in London, opens May 2nd, 1887. The Department of Fine Arts will be presided over by John Sartin, 702 Chestnut street, Philadelphia. The Department of Fine Arts is open for the exhibition of art work of Americans, irrespective of place of production. Works of art will be admitted for exhibition whether previously exhibited or not. No charge will be made for space, or for the storage of cases. The exhibition association will assume all costs of freight, packing and insurance. All works of art must be of a high order of merit, and will be admitted to the exhibition only on the approval of the committee on selection, composed of artists. All selected works of art contributed from this country will probably be exhibited in the City of New York preceding shipment to London. For full particulars address Mr. Sartin.

The Chicago Tribune tells of a woman in & hospital subject to cataleptic fits, during which her limbs and head could be twisted into strange shapes, and would so remain until put back, she " lying as if frozen," in any position in which she was placed, "without volition or consciousness," until, fearing to use the vital energies in this unequal and abnormal conflict with human muscle the doctor struck his hands violently together. when the woman collapsed like an empty eack, and with a slight shudder and groap, became herself, only to relapse in a few moments into her strange condition. This rade and violent method of bringing the poor paed. A skilled magnetizer could probably have wrought the desired change without the fearful risk of the woman's health and life involved in the doctor's noisy process.

A story that comes from Baltimore, Md., indicates that the "Flying Dutchman" still survives as an apparition: "The officers and crew of the brig Mississippi, Capt. Powell. from Rio Janeiro, report a queer incident on the passage which they will not admit was an optical delusion. Shortly after daylight October 16th, in latitude twenty degrees north, longitude forty-eight degrees eighteen seconds west, a bark was reported under the weather quarter. An observation under the naked eye showed her to be deep laden, but what excited curiosity on the Mississippi was her strange movements. She was steering in all directions, not holding for any length of time to any course. The royals of the bark were furled, but the tongallant sails were only clewed up. Capt. Powell went below to breakfast, where he remained a short while. Coming on deck, he asked the man at the wheel where the strange bark was. The man said that she had not been seen for three minutes. Capt. Powell took the glass and searched the horizon for the bark, but it could no where be seen. The day was clear and bright with light southeast wind only strong enough to give the Mississippi steerage way."

It appears from the Tribune that the presentment of the grand jury in the case of Charles B. Reynolds, a professed atheist, who astonished the people of Boonton, N. J., two weeks ago by his blasphemous utterances and pamphlet, is a remarkable document. It sets forth that the accused "unlawfully and wickedly did blaspheme the holy name of God by contumeliously reproaching His being and providence, and by contumeliously reproaching Jesus Chriet and the holy word of God-that is, the canonical scriptures contained in the books of the Old and New Tostaments, and by profane scoffing at and exposing them to contempt and ridicule, and that he, the said Charles A. Reynolds, did then and there publish, circulate and distribute a certain scandalous, impious and blasphemous printed document entitled 'Blasphemy and the Bible,' by Charles B. Reynolds. in which there were and are contained among other things certain scandalous, impious and blasphemous matter." Then follow citations from Reynolds' pamphlet in support of the allegations against him, which the grand inquest characterize as "profunely deriding and intending to bring the holy scriptures and the Christian religion into disbelief and contempt among the people of the State, and which did unlawfully blaspheme the holy name of God by denying and contumeliously reproaching His being and previdence and by contamelionely representing Jesus Christ and the Christian religion and the boly a

new paper representing one of the many varying phases of modern religious thought. The paper is edited by Rev. J. G. Townsend and Mr. Solon Lauer, and published at Jamestown, N. Y. Mr. Townsend was formerly a Methodist minister, but grew too broad and humane for that pulpit. In his salutatory Mr. Townsend defines the purpose of his pa-

Holding fast all the revelatious of the past, it accepts with reverent gladness all the revelations of the present time. It would unite in the bonds of a common sympathy all those who, either within or without the Evangelical Church, or earnestly seeking to reconstruct religious thought, and clear it from the error of the past. It seeks to preserve the truth that has found imperfect expression in ancient forms of fath, and to set it forth in a form which shall command the respect and reverence of the disciples of science and modern thought.

The JOHNAL'S readers will remember Mr.

The Journal's readers will remember Mr. Lauer as an occasional contributor. He is a young man of sincere purpose and high convictions, well grounded in Spiritualism and interprets the "New Theology" by its light. The Journal welcomes this new auxiliary in the movement which is pushing toward a grand, universal, rational religion posited on a scientific basis.

Mrs. Dwight T. Smith of Dubuque will, in November, take editorial charge of the Housekeeper, a domestic journal published at Minneapolis. Mrs. Smith, under her nom de plume of Maud Meredith, has for some years past been known as a writer both in poetry and prose of acknowledged ability, her contributions appearing in many leading publi-

THE ALLEGED HINDU LEGEND.

to the Editor of the Religio-Philosophical Journal:

Much as I admire Mr. Wm. E. Coleman's Much as I admire Mr. win. E. Coleman's desire to deal falsehood a deadly blow, while, he stands firm by the truth (as seen in the Religio-Philosophical Journal of June 26th, in his article headed, "The Alleged Hindu Legend."), I feel impelled to say that he like many other classical scholars is too antito imperious. In his comapt to jump at conclusions. In his comments on Mr. S. P. Putnam's poem, he says. "Mr. Putnam evidently in order to make the resemblance closer to the Biblical Adam, has without any warrant therefore, arbitrarily changed the name from Adima, to Adami." How true this may be I do not know, as I am wholly unacquainted with the Sanskrit language. He furthermore says, "The name Adami is a pure coinage of Mr. Putnam's brain," etc. Now, if Mr. Coleman will consult the 19th chap, 33rd verse of Joshua, he will find the name "Adami," and if he consults the key to the Polyglot edition, he will find the interpretation to signify, "My man, red, earth, or human," which interpretation red, earth, or human," which interpretation makes an Adam, and nothing else out of it.

Moreover, if we consult the Polyglot edition, we find that "Adam, Adamah, Adamah, and Edom," all signify the same thing in English, and I believe they all are tributaries to the same great principle, viz., the great city of Adam, mentioned in Joshua 3:16. But how long will human intelligence look upon how long will human intelligence look upon key, the margin references and the figures employed by the writers, a part of which are to be found in the Polyglot Bible.

It is not necessary for me to give the definition of Polyglot, to show Mr. Coleman that such a word exists outside Mr. Putman's brain. Suffice it, that we find it first in the Bible, and second in the key to the Polyglot edition, where it is defined as Adam, but from which of the original languages it accrued, is not for me to say, as I am not a classical scholar. I have become convinced, however, by a careful study of the Bible, and applying the same to the mythological gods and thence to the starry heavens, that Adam, as well as many other Bible characters. is a name applied to all mankind under certain ages and conditions in the earth's history. We read in Genesis, 5th chap., 2d verse: "God made him, male and female made he them, and blessed them, and called their name Adam." Again in Job, 31:33, we read: "If I covered my transgressions as Adam." (Here at the word Adam the reader is referred to the margin, and there it reads, "or after the manner of men, by hiding mine iniquity in my bosom," etc. And again in Hosea 6:7, "But they like men;" here at the word men, the reader is again pointed to the margin, which reads, "or Adam," "have mansgressed the covenant." etc. In all three of these passages we find Adam is plural and cannot imply one man. To me, Adam is simply a symbol of transgression, or in other words, the fall of mankind.

I know many of our most scientific men and women deny that humanity ever fell from a higher condition than that which they now occupy. But how they can look upon the/inebriation, licentiousness and physical dilapidation of the present age, and not see that mankind have fallen, through their own or their forefathers' transgressions, is more than I know. I would like to show you readers how the fall of man was brought about by our solar cycles, and through the language of the mythological gods, but time and space forbid, so I will only say, that the Bible when compounded with mythology and astronomy is brought in direct rapport with

Mr. Editor, please allow me a little space in which to rectify one little mistake which I made in a previous statement. I said in that, that I believed the God Pan to extend from the constellation of Auriga, via the Bowman, to the constellation of Bootes, the herdsman; but I should have excepted the sign of the fishes, for instead of their symbolizing rock, they symbolize a pit, worn, as it were, by the water, while Aquarius is represented as pouring from his vase, which vase I believe to be the identical rock which Moses smote, and which eventually poured forth water to the children of Israel in the wilderness, which symbolizes the fishes in the pit, or the influence which said fishes throw upon our earth, whose inhabitants truly are the children of Israel in the wilderness of sin, while our earth is the influence of the God of Wine.

MRS. MARCIA WIXSON SISCO. Plainsville, Neb.

MR. COLEMAN'S REPLY.

Mrs. Sisco misconstrues my meaning. M. Jacolliot published an alleged Hindu or Sanskrit version of the creation of the first sanskrit version of the creation of the first man and woman, whom he states were named in Sanskrit, Adima and Heva. Mr. Putnam published a postical puraphrase of Accollect narrative in which he arbitrarily shanged the name Adiana to Adam, evidently for the purpose of successing a manual succession to

New Theology Herald is the name of a the Hebrew name Adam, and thereby deceive uninformed persons into believing that the Hebrew Adam was a plagiarism from the Sanskrit Adami. In this connection I remarked, "The name Adami is a pure coinage of Mr. Putnam's brain," and I re-assirm the truth of my assertion. There is no doubt that Mr. Putnam manufactured the word Adami, by interchanging the i and a in the Sanskrit word Adima. It was therefore a coinage of his brain. There is no such word in Sanskrit as Adami, and I can find no trace in literature of this spurious word ever having hear your as an allowed Sanskrit nome of been used as an alleged Sanskrit name of the first man prior to its use in that manner by Mr. Putnam. Ergo he coined it for the

purpose.
Mrs. Sisco seems to have overlooked the fact that it was exclusively its use as a Sanskrit name of the first man that I referred to in designating it as a "pure coinage of Mr. Putnam's brain." The combination of letters or sound forming the word Adami may exist in a thousand other languages (and it possibly does exist in various dialects and tongues among the myriad barbarous languages of earth), nevertheless its manufacture by Mr. Putnam as a supposititious Sanskrit word is none the less a pure coinage of his brain. Mr. P. evidently fabricated the word independent of, and in all probability with no knowledge of its existence in any other language, and this possible existence in other languages has no relevance to my remarks. It is extremely unlikely that Mr. P. ever heard of the Adami in Joshua xix. 33, and even if he had, this Hebrew Adami, in the words of Ko Ko, "has nothing to do with the case."

The Adami in Joshua xix. 33, is not the name of a man or of mankind in general; as is the Hebrew Adam in Genesis and other parts of the Bible; and the word Adami therein used has no connection with the first man, the ha-Adam, or the human race, the Adam, of the Scriptures. (That Adam is used in Hebrew both as a generic name for mankind and as a proper name, the appellation of the first man, as pointed out by Mrs. Sisco, is known to every tyro in Hebrew scholar-ship.) The Adami in Joshua xix. 33, is not used as a complete word, though it is so found in the King James translation of the Bible. and has been so regarded by some scholars. The best scholarship, however, has shown this to be a mistake. This error has been corrected in the revised translations of the Old Testament, recently published; and if Mrs. Sisco will look into the new version, she will see that her so-called city of Adami has disappeared, and in its stead is found the city of Adami-Nekeb. In the old version, Adami and Nekeb were two distinct cities. Corrected, they are but one. Adami, instead of being the name of a separate city, is merely a descriptive epithet or adjective prefixed to Nekeb, the specific name of the city. Adami means reddish or earthy; Nekeb means cavern or in the hollow. Adami-Nekeb therefore signifies the reddish cavern, or the earthy cavern or hollow,—the hollow of the ground. The Latin Vulgate edition of the Bible, used by the Roman Catholic Church, renders the passage thus: Adami, qua est Neceb,—Adami, which is Nekeb,—thus identifying the two cities as one and the same. That the two are one city appears evident from verse 38th of Joshua xix, where the number of cities pertaining to the tribe of Naphtali, as stated, amounts to nineteen, whereas, if Adami and Nekeb be counted septhis Adam of Bible mythology as one man? Not long, I am quite sure, if they will read the Polyglot edition by the aid of the it is relegated to its proper place,—that of an epithet descriptive of another city, to the epithet descriptive of another city, to the arately as two, the number would be twenty. coming part of a proper name.

The city Adam, that is red, mentioned in Joshua iii, 16, was so called, it is thought, on account of the alluvial or red clay in the vicinity. See I. Kings, vii, 46. Its name, as well as that of Adami-Nekeb, has therefore no distinctive reference to the name of the first man or to man in general, although the names are virtually the same, with the same general signification.

Reference may be made to McClintock and Strong's "Ecclesiastical Encyclopædia," vol. i, page 59, columns 1 and 2. W. E. COLEMAN.

Presidio of San Francisco, Cal.

We are glad to note that the Louisville, New Albany and Chicago Railroad Company are believers in the principles of Civil Service promotion. Mr. W. S. Baldwin, their former General Passenger Agent, has left their service to become connected with the Pullman Palace Car Co., and to the posi-tion thus vacated they have promoted Mr. E. O. McCormick, who has been for years their Northwestern Passenger Agent. A better selection could not have been made, as our genial friend McCor-mick will do himself and the company whom he represents credit in the higher position he is called

In another column will be found an advertisement of Mr. D. L. Scott-Browne in reference to giving inof Mr. D. L. Scott-Browne in reference to giving in-struction in shorthand by mail. Mr. Browne is an accomplished teacher, and a responsible gentleman who will do just what he agrees. He is offering a special inducement to those beginning the study of shorthand at once, in giving them for \$6 what would cost a pupil \$25 if learned in a school.

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because we feel that those who may be interested in learning shorthand will be benefited, and because the opportunity offered by Mr. Browne is a rare one. Write him for full particulars.

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We take pleasure in calling the attention of our readers to the advertisement of the Knickerbocker Brace Co., in this issue of our paper. We can recommend this Company to do as they agree, and orders intrusted to their care will receive prempt attention.—St. Louis Presbyterian, June 19, 1885.

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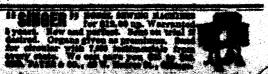
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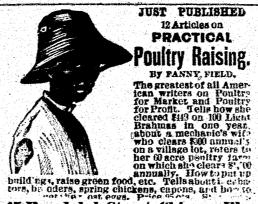
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na (Iowa) Gazette.

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Is the ablest Spiritualist paper in America * * * Mr. Bundy has earned the respect of all lovers of the truth, by his a neerity and courage.—Boston Evening

The Journal endeavors in its peculiar sphere, to exhibit Spiritualism in forms by which a scientific person can grasp and comprehend it; and the subjects are presented with a force, clearness and carefulness which will commend them to thoughtful consideration.—From the Medical Tribune, New York.

I am entirely satisfied with it. - Eugene Crowell. M. D. I read your paper every week with great interest.—H. V. Thomas, D. D., Chicago. I have long felt to thank the Journal for its careful weighing of facts bearing upon the philosophy of Spiritualism.—Elizabeth Lowe Watson.

Good for you! Never man in your ranks did half so well, that I know of. Brave it is and right,—Rev. Robert Collyer, New York City.

As an old subscriber to the Journal I value and appreciate it, and am sure it is doing a grand work.—Lady Catthness, Duchesse de Pomar, Paris, France. I congratulate you on the management of the paper.

* * I endorse your position as to the investigation of the phenomena.—Samuel Watson, D. D.; Memphis,

Your course has made Spiritualism respected by the secular press as it never has been before, and compelled an honorable recognition.—Hudson Tuttle, Author and

Your paper is one of my great consolations. I feel that you are an earnest and honest seeker of truth.—Chevalier Sebastiano Fenzi, Florence, Italy,

As an exponent of vigorous free thought and western enterprise, it stands foremost in excellence and power. It has many warm friends in this country.—J. J. Morse, Editorial Writer and Lecturer, London.

Col. Bundy has made his paper the ablest exponent of the phenomena, philosophy, and ethics of Modern Spiritualism to be found in this or any other country. His integrity is inflexible, and his observations in spiritual phenomena, in the main, microscopically accurate, —Dr. N. B. Wolfe, Cincinnati, in Appendix to Startling Facts in Modrne Spiritualism, pp. 601-3.

Col Bundy is not a fanatic. So Exposes all frauds with relentless viger. So There isn't a man in the universe who doesn't want to believe in immortality.— New York Evening Telegram.

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Seems to have got the inside trick among the religi-

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Voices from the Leople.

INFORMATION ON VARIOUS SUBJECTS.

Compensation,

She folded up the worn and mended frock And smoothed it tenderly upon her knee, Then through the soft web of a wee red sock She wove the bright wool, musing thoughtfully:

"(an this be all? The great world is so fair,
I hunger for its green and pleasant ways,

arithmy releasant ways, A cripple prisoned in her restless chair Looks from her window with a wistful gaze.

"The fruits I cannot reach are red and sweet, The paths forbidden are both green and wide; O God! there is no boon to helpless feet So altogether sweet as paths denied. Home is most fair; bright are my household fires, And children are a gift without alloy; But who would bound the field of their desires By the prim hedges of mere fireside joy?

"I can but weave a faint thread to and fro, Making a frail woof in a baby's sock; Into the world's sweet tumult I would go, At its strong gates my trembling hand would knock."

Just then the children came, the father, too,
Their eager faces in the twilight gloom,
"Dear heart," he whispered, as he nearer drew, "How sweet it is within this little room!

"God puts my strongest comfort to draw
When thirst is great and common wells are dry.
Your pure desire is my unerring law; Tell me, dear one, who is so safe as I? Home is the pasture where my soul may feed, This room a paradise has grown to be; And only where these patient feet shall lead Can it be home for these dear ones and me."

He touched with reverent hand the helpless feet, The children crowded close and kissed her hair.
"Our mother is so good, and kind, and sweet;
There's not another like her anywhere!" The baby in her low bed opened wide The soft blue flowers of her timid eyes, And viewed the group about the cradle side With smiles of glad and innocent surprise.

The mother drew the baby to her knee And, smiling, said: "The stars shine soft to-night My world is fair; its edges sweet to me, And whatsoever is, dear Lord, is right!"

—The Congregationalist.

Women Physicians.

Reason Why They Succeed in Their Profession

A Union representative desiring to gather some information concerning the practice of women physicians in Brooklyn, called upon Miss Emma Onderdonk, M. D. She greeted him cordially, and said:

"I lead a very busy life, and have but little leisure, but any information I may possess is at your dis-posal." The public as a rule associate female physicians with the class known as strong minded women. Never was a theory more at fault, if Miss Onderdonk may be taken as a fair specimen of her medical sisters. In appearance she is somewhat above medium height, of rather elender build, while by no means angular. Her head poises gracefully on her shoulders, and she has an intelligent face of thoughtful expression. Her face looks somewhat careworn, the result of assiduous application, but beyond this there is nothing in her appearance to distinguish her from the rest of her sex. In response to the inquiries addressed to her she said: "I am a graduate of the class of 1874 of the New York Medical College and Hospital for Women, and have been practicing in Brooklyn between twelve and thirteen years. During all that time I have never met with a single rebuil from any of my co-practitioners of the opposite sex. On the contrary they have treated me with the most uniform kindness. I began practice immediately after obtaining my diploma, and my career has been one of unvaried success from the beginning. The lady physicians as a rule in beginning practice confine themselves mainly to the treatment of female complaints, but, after a few years of experience, they discover that the much-talked-of prejudice against female phy-sicians is a myth. But very little prejudice, if any, exists, and there is absolutely no reason why women should not become the family physicians. They are better qualified for the work than men are, for it goes without saying that every woman is a born nurse. Their perceptive faculties are acknowledged to be keener than those of the male sex, their sens of suffering much more acute, and consequently their sympathy with patients is thereby increased. These are vital qualifications for a physician, for you can readily understand that in battling with disease in any form the confidence of the patient is an important factor in treatment, and who so well fitted to obtain that confidence as a woman? Then again women physicians start out better informed than do the men. The latter can enter an examination, and if they succeed in obtaining a percentage at 85 they will be awarded a diploma. A woman must needs have 96 per cent, to be successful. This is but natural, however, as a great deal more is ex-pected from a woman than from a man." "Are women successful in the profession as

rule?" asked the reporter. "Decidedly so," was the response; "in fact they are more successful than the average man, and I do not know of a single woman engaged in the practice of medicine who does not derive a comfortable income therefrom, while on the contrary I know a number of gentlemen in the profession who manage to eke ont only a bare existence. My own income ranges from four to five thousand dollars annually."

During the conversation the reporter had addressed the informant as Mrs. Onderdonk, and as she concluded her last remark she corrected by saying, with a smile, "Miss Onderdonk, if you please. I have led too busy a life to think of matrimony, although it is rather a peculiar fact that at least two-thirds of the female physicians are married women."—Brook-

Mrs. Julia M. Walton's Work.

To the Editor of the Religio-Philosophical Journals The Spiritualists of Williamstown and vicinity were treated to an eloquent and instructive address on Sunday, Sept. 22d, through the mediumship of Mrs. Julia M. Walton.

"The Practical Life of the Future," was the sub ject presented by one of the audience, and a beauti ful, soul-inspiring, description was given of the life beyond, with its opportunities for acquiring know-ledge, for helplag others, and for spiritual growth. We were told that while tarrying as spirits on the earth plane, we could visit and view all the strange and beautiful scenes and wonders of the earth, which we had longed to see while in the physical form, but could not; that we could investigate, explore, and obtain answers to the innumerable and seemingly unanswerable questions that crowd on our minds while contemplating the works of nature, either in the heavens above, or the earth beneath. Teachers are there to instruct us, from whose minds we could gather knowledge with wonderful ease and rapidity.

Comparison was made between the spiritual edifices in process of erection by our society as well as every other society of true Spiritualists and seekers after truth, as viewed from the standpoint of the angels, and the orthodox churches of the land. We, though humble, obscure, unpopular and without any pretentious temporal edifice, are building a spir-itual temple, grand and beautiful, reaching to hights supernal; while the churches, with their buildings, so imposing in their architectural beauty, are so dwarfed and bigoted, so filled with error and self-concelt, that their spiritual growth would hardly com-pare in stature with the spires of their temples. We would also be far in advance, spiritually, of many gigantic intellects in the scientific and materialistic ranks, who, on passing out of the form, would find themselves at the foot of the ladder with the alphabet of spiritual knowledge yet to learn. Slight reference was made to the earth life of the

controlling influence, as a searcher after truth and a worker in scientific fields, passing to spirit life from worker in scientific fields, passing to spirit life from a wild, inhospitable shore, far from home and friends; not with complaints and regrets, but with a glowing description of the happiness resulting from his efforts here, accompanied by an earnest appeal for us to do nothing selfishly, or for the hope of reward, as no happiness would result from such actions.

At the close of the lecture, inquiry being made as he who was the controlling spirit, we were told it was william Denton. Such, is brief, are some of the lines advanced in the discourse; but necessarily dethed in the language of the writer, they give but which likes of the beauty and elequents with which they were expressed by the medium. H. RIX, Jr., Williamstewn, Mich.

Another Swindler.

Bret Woodworth Starts off as a Platform Test Medium, but is Brought to Grief by a Clear Headed Spiritualist, who Shows the Fellow to be an Arrant Humbug.

To the Editor of the Religio-Philosophical Journal

I deem it a duty which I owe to the cause of Spiritualism to make public a recent experience which we have had in Brooklyn, N. Y., with a so-called test medium. I cannot be styled either a novice or a veteran in the cause, but I have had sufficient experience to know that in most, if not in all of the phases in mediumship, there is a foundaall of the phases in mediumship, there is a foundation, in fact, and knowing this, like all fovers of the truth, I dislike to feel that so great a cause should be cursed by the misdeeds of pretended mediums and seers. That the growing interest in Spiritualism among the citizen of Brooklyn should be encouraged and facilities afforded for investigation into the phenomena, and that a knowledge of its philosophy might be attained, I took the initiative of opening Conservatory Hall, corner Bedford and Fulton avenues, the 19th of September, and upon recommendanues, the 19th of September, and upon recommenda-tion I engaged Mr. Bert. Woodworth, of Jamestown, N. Y., as a test and physical medium, while Mrs. Helen J. T. Brigham and Mr. J. J. Morse were en-gaged for our platform speakers. I had never seen Mr. Woodworth until he came to fill his engagements, but had taken the precaution to inquire from persons who claimed to have some knowledge of his ability as a seer, and trusting to their opinions, as well as to his own assurances, I felt sure we were

to have a very interesting season.

The appearance of Mr. Woodworth in Brooklyn called out a goodly attendance, but his first efforts were so nearly a failure that they could not have been excused, had he not asked the indulgence of his audience, from the fact that he had been travelling and required rest. His next Sunday's efforts were necessarily for he engageded in various programmers. efforts were more successful, for he succeeded in repeating, and having recognized a number of old tests, which had become almost historical in connection with prominent Spiritualists, such, for instance as Carrie Miller, Lizzie Hatch, Horace Miller, Chas. R. Miller, etc. After two Sundays of this business I was requested to investigate Mr. Woodworth, which I proceeded to do, as he roomed in my house. I commenced in his room first, and soon had in my hands his "stock in trade," consisting of extensive collections of death and obituary notices, appropriately arranged in books for the different places, where this gifted seer had been or expected to be engaged. There also I found the names of prominent Spiritualists in those places, and the names of prominent spirit-friends, and such particulars as would make the "tests" startling and remarkable. I also found the correspondence of this medium with others, who have, it would seem, been posting him. For instance, Judga Pailay of Recolum has a spirit dayable. have, it would seem, been posting him. For instance, Judge Pailey of Brooklyn has a spirit daughter Grace; and also he had a hand of ancient spirits; others of a similar character for different persons in this city, all of which this medium Woodworth recited with airy assurance from the rostrum after the pure and beautiful discourses of Mrs. Brigham. Even after the touching memorial services, to the life and work of the late S. B. Nichols, this man professed the accession by pretending to give some of profaned the occasion by pretending to give some of those tests before the audience. Any person who understands the character of S. B. Nichols will not be surprised to learn that to a lady in the audience, who is a private medium of unquestioned integrity and who was his friend, Mr. Nichols presented himself while this farce was going on, and said, calling this lady by name, "Pil send those frauds to Hades," and that he meant what he said; no friend

of his will for a moment doubt.

In addition to the above enumerated "stock in trade" of Mr. Woodworth, I found an extensive correspondence which he had had with persons in different cities, whereby, for the sum of five dollars, they furnished useful information to him to be used in manifesting the ability of spirits to communicate with mortals through the mediumship of Mr. Woodworth. After having permitted a sufficient number of persons of known integrity to examine for them-selves these evidences of this man's mediumistic at-tainments, I made him face the evidence, then turned him out without delay, bidding him not to show his face in these parts again. He left, however, in my possession sufficient evidence of documentary char-acter to enable me to substantiate what I have said should he attempt a denial. I shall send a copy of this article for publication to other prominent jour-nals, with the hope that the result may lessen the

Brooklyn, N. Y. Dreams that were Fulfilled.

Famous Men who Believed in the Visions of the Night.

Among those of ancient times who were firm bellevers in the truth of dreams may be mentioned Pliny the Elder, who believed that the vision always signified the reverse of the appearance; Alexander, Julius Cæsar, the Scipios, the two Catos and Brutus, none of whom may be regarded as deficient in intellect. Cicero, Plutarch and other contemporary writers relate in this connection an anecdote of Simonides, the celebrated lyric poet of Greece, who flour-ished between 556 and 580 B.C. The poet, it is stated, while on his way to a distant country, found the dead body of a stranger. Learning that no friends were at hand to claim the corpse, he had it decently interred at his own expense, and then prepared to continue his journey. But the night before his contemplated departure the unknown, whose body he had favored with burial, appeared to him in his eleep and warned him not to embark on the vessel he had chosen, else certain destruction should overtake him. Simonides was so impressed by the ap-pearance that he heeded the injunction, and a few weeks later learned that the ship upon which he had arranged to take passage had gone to the bottom of the Mediterranean with all on board.

Wise men of a modern age have not been less in-clined to credulity than those of a more remote period. John Weeley was of the opinion that what was usually called divine dreams may frequently be ascribed to angels, finding a foundation for this belief in the Scriptural doctrine of the dual nature of man. The unfortunate Condorcet relates of himself that when engaged in some profound and puzzling calculations he was often forced to leave them uncompleted and retire to rest, and that often the concluding steps were indelibly impressed on his mind in a dream. Dr. Franklin also states that intricate political questions were frequently made clear to him while wrapped in slumber. The fulfillment of dreams time immemorial has been the hobby of poets and the foundation of innumerable fairy tales.

Although the incredulous are away ready to seef at Although the incredulous are ever ready to scoff at such narratives, there is yet a pleasure in reviewing the incidents cited in the annals of tradition and history as dreams of prophecy which met a confirma-tion. And of these the number is legion, as one will readily discover by a short research among authorities on the subject. In the following we cite a few instances, the majority of which are noted in

The dream of the Prince of Conde is one that engages attention at once from the number of coincidences demanded to complete its verification. It was during the French religious war, in which the Prince was the principal Protestant chief, and just before the battle of Dreux, that he beheld the vision in question. He dreamed that he had engaged in three successive battles, and had gained as many rictables coeffice the light of his three backles. victories, costing the lives of his three leading enemies of the opposition—the Marshal of St. Andre, the Duke of Guise and the Constable of France. He himself, mortally wounded, expired amid their corpses. The historical fact is that St. Andre perished at Dreux, the Duke of Guise at Orleans and the Constable at St. Denis, while the Prince of Conde himself met his death after them at the battle of Ben Johnson, the careless but graceful dramatiet of the seventeenth century, used to tell his friends with profound conviction how a dream warned him of the death of a favorite child.

Rev. A. A. Horton is a Methodist clergyman of Sheffield, Warren County, Pa. He was met on the railroad track between his home and Tions, one night recently, having missed the last train at the latter place, when six stallwart men came out from the bushes and demanded his valuables. He handed over 30 cents. Not satisfied they scarched him and finding nothing permitted him to depart, but before proceeding on his journey he remarked: "Gentlemen—excuse the expression—the next time you hold up' a stranger be sure he is not a Methodist preacher." Had these highwaymen been of the right kind they would then and there-have made up a purse for him.

It is said there is but one building in the effect of Rev. A. A. Horton is a Methodist clergyman It is said there is but one building in the city of Buffalc, N. X., to-day that conforms exactly with the building regulations.

Maryland Ghost Story.

The Pale Driver and His Spectral Team Seen in Daylight.

Baltimore American: For forty years the Rev. Dr. B. has been the rector of a prominent parish on the Eastern Shore. He had, when the scenes recorded below happened twenty-two years ago, a mission charge sixteen miles distant from the town in which he resided, and he was therefore constantly traveling between these two places. About six miles distant was the country residence of Judge S., a well-known was the country residence of Judge S., a well-known and prominent parishioner of the worthy doctor. The sod had been turned above this gentleman's grave only about six weeks, when Dr. B. chanced to be returning from his mission charge, in company with a friend. It was broad daylight, just about sunset, and not far from Judge S.'s gate, when a carriage, drawn by a white horse, passed them rapidly from behind, and was soon out of sight.

"That fellow must be in a hurry to reach C." "That fellow must be in a hurry to reach C.,"

remarked the doctor. "Did you notice anything peculiar about that vehicle?" inquired his companion.

"Only that it moves very quickly. I heard no sound as it went by."
"Nor did I," said his friend, "Neither rattling of wheels nor noise of hoofs. It is certainly strange, The matter, however, was soon forgotten in other conversation, and they had traveled perhaps a mile, conversation, and they had traveled perhaps a fille, when, suddenly, the same horse and carriage passed them as before. Nothing was discernible of the driver except his feet, the carriage cushion hiding his body. There was no cross-road by which a vehicle in front could possibly have got behind without making a circuit of many miles and consuming several hours. Yet there was not a shadow of a doubt as to the identity of the vehicle, and the two gentlemen gazed at each other in blank amazement. gentlemen gazed at each other in blank amazement and with a certain defined sense of awe which precluded any discussion of the matter, particularly as the horse was to all appearances the well-known as the horse was to all appearances the well-known white habitually driven by the deceased Judge. A half-mile brought them in sight of Judge S.'s gate, when, for the third time, the ghostly team dashed by in the same dreadful, mysterious silence. This time it turned in full view into the gate. Without a word of comment the doctor quickened his horse's speed, and reached the gate only a few yards behind the silent driver. Both confidence in page 20 agrants. the ellent driver. Both gentlemen peered eagerly up the long, open lane leading to the house; but neither carriage nor wheel-track was visible, though it was still clear daylight, and there was no outlet from the lane, nor could any vehicle in the time occarriage accomplish balf the distance. The negative cupied accomplish half the distance. The peculiar features of this strange incident are that it was equally and simultaneously evident to two witnesses, both entirely unprepared for any such manifesta-tion, and differing widely in temperament, habits of life, mental capacity, and educational attainments, and by mere accident making this journey together, and that to this day, both of them—witnesses, be it noted, of unimpeachable credibility—attest it, and fully corroborate each other, but without being able to suggest the slightest explanation.

Sam Small and his Jewelry.

The suit which has been brought by a Cincinnati jeweler against Sam Small, the evangelist, to recov-er \$330 alleged to be due for jewelry and silverware purchased by him will have a bad effect upon his future labors unless he promptly comes forward and pays his just debt. It appears that Small is a crank on the subject of obtaining stuff of this kind, and, if the jeweler's statement is true, is ready at any time to exchange his note for silverware and diamonds and to dodge payment when the note matures, offer-ing as compensation considerations of fraternal regard and anxious concern for the welfare of the

Brother Small has had a comparatively long and successful career, undisturbed by anything less serious than the hostile comments of some of the more orthodox and conservative brethren in the pulpit, who looked upon his methods with a good deal of suspicion and regarded the freedom and popular tone of his sermons with a feeling akin to horror. rior to this time he has made but one serious slip. It will be remembered that his habitual and excessive use of tobacco gave great offense to the brethren who were laboring with him, and that he was persuaded while in this city to abandon the babit. It will also be remembered that he made public any nouncement of his conviction that he must give up the weed, and was heartily congratulated by the clergy. It will also be remembered that he had hardly left us before he backslid and resumed his chewing and smoking quite as vigorously as ever. Still, this could be tolerated after all. It was not a mortal sin; but yet his inability to overcome the force of habit showed a latent weakness in his nature. It is doubtful, however, whether this lapse injured him as an evangelist. He went on his way fighting the devil and menacing sinners with his customary vim and brilliancy, and, so far as the public knew, with all his old success, when suddenly he runs up against a new stump, the toughness and dimensions of which will necessitate his making some explanation, failing which irreparable injury will be inflicted upon his mission. It is not becoming in an evangelist to manifest such a covetous love of lewelry and silver. It is not proper that he should indulge in extravagant purchases of them. It is still less becoming or proper that he should do this when he knows that he has not the money and may not be able to pay for them. This is one of the fail-ings of the children of the world to which so bright a light as Brother Small should be superior. It has a bad look also that he keeps promising to pay and does not keep his word, and that he manages to avoid going where the jeweler's attachmenta may reach him. The Chicago Tribune cheerfully leat its aid to the brother when he was in this city because it had faith in his sincerity and honesty, and it still hopes he will be able to clear up what has a very dark look and make restitution to the Cincinnati jeweler. It also commends to him the Scriptural injunction not to lay up treasures where moth and rust corrupt and thieves break through and steal, especially if he does it at the expense of those who own the treasures.—Chicago Tribune.

The Rationale of Apparitions at the Moment of Death.

To the Editor of the Religio-Philosophical Journal: Permit me, as a Theosophist and Independent thinker, to thank Mr. Wm. Emmette Coleman for his able exposition under the above heading in the Jour-NAL of October 30th. Mr. Coleman's determination that such appearances are not due to illusion of memory, as believed in by Prof. Newcomb, or to thought transferrence, as maintained by Prof. Barrett, but to the quasi-material, ethereal, biogenal essences (as demonstrated by Prof. Coues), is scientifically accu-rate, and in accordance with the statements and performances of Thosophical and Rosicrucian mystics.
A study of the Indian Philosophy of Yog, of the revealments of Jacob Boehme, of the contemporary
Art Magic and Ghostland, and of the numerous medisval Theosophists and Rosicrucians shows the una-nimity pervading the true mystical science, entered upon in the true spirit and with a desire to elucidate the truth from each and every source. If Mr. Coleman may be accepted as a representative enlightened Spiritualist, in my judgment the time is near when Spiritualists and Theosophists may join hands, and the joint bodies of true Paychical Researchers and the point bodies of true Paychical Researchers. may be known as Spiritual Theosophists or Theo-sophical Spiritualists. The great trouble with the existing societies, which bear the name of Psychical Researchers, is that they approach the spiritualistic philosophy by materialistic methods and, as a consequence, are barren of results; while at the same time their reputations, so justly gained in the various departments of the lower or earthly sciences. cast a glamour over the ordinary thinking public, and their puny experiments and pompous publications are regarded as authoritative. It may be said that unless the moral and spiritual faculties be attuned to moral and spiritual things no results of an ex-tensive and beneficial character can be attained. It is a fact in the eternal mathematics that even great is a fact in the eternal mathematics that even great agronomers (not astrologers) and learned physicists must become in spirit like little children; otherwise they need not hope to enter "The Kingdom of Heaven." Lofty soul aspirations or truly religious sentiments the Psychical Researchers, by their published doings, seem to be particularly void of; and, without a desire to know of occult spheres and spiritual entities for the eternal and immortal welfars of the race, Psychical Researchers, or those actuated by the

Miss Hester Clarke, of Marion, Ala., says if she lives to see Christmas she will be one hundred; and twenty-three years old.

The Divinity in Man.

The following is an extract from a sermon delivered before the Unitarian Conference at Saratoga by the Rev. H. M. Simmons and published in a late number of The Christian Register:

So unseen and active a world has science itself found in a few years, and seems to have not begun the discovery, and to be inviting us, with the apostle, to "trust things which are not seen." Our physicists often "walk by faith, and not by sight"; and one who believes in the eternal rotation of vortex atoms ought to find it easier to believe in the duration of human souls. And the truth that things grow active as they slip beyond the reach of sense and of science, tells us not to be disturbed because research cannot follow man after death. So unseen and active a world has science itself cannot follow man after death. Especially, when we remember that it never found him before death. This human spirit, with its infinite powers and love, is still airier than any atoms, finer than any force, caught by no lenses or

logic, eludes physics and metaphysics. Even Tyndall has told us that the connection of body and soul is no more understood to-day than before science beand those understood to-day than before science began, and that the passage from brain to consciousness is even unthinkable. Nor need the present dependence of spirit on body disturb us. So the seed depends upon the plant, and is produced by it, but leaves it for a larger life; and soul may be as dependent on body, and even a product on brain, and still leave both and live again. Indeed, it sometimes shows a kind of independence now. How often the spirit grows atronger, and shows more power in the spirit grows stronger, and shows more power in sickness! How often the mind grows active in sleep,—from conclous dreaming to those utterly unconscious states when arguments have been elaborated and written, problems solved, and pictures painted with an excellence unattainable in conscious moments! For consciousness seems but a sort of doorway to the mind, revealing what passes before it, but very little of the vast wealth and work within. Considering the world of unconscious cerebration, or considering merely our conscious thought, this daily downtrue from head conscious thought,-this daily departure from body and earth thought,—this daily departure from body and earth to traverse infinity and eternity,—one feels that the mind is much more than that quart of mush we call the brain, and might safely move out of it as we out of our own houses. Indeed, death sometimes seems like such a moving; and, in the stories of drowning men seeing the forgotten acts of their lives pass in swift panorama, the soul, sometimes seems to be taking down the pictures from its seems to be taking down the pictures from its chambers, and stripping the old garret of memory, and bearing all out through the doorway of con-sciousness to a better abode. Tartini heard his best sonata in sleep; and we may hear a higher music in us in the deeper sleep of death, when this "muddy vesture of decay" no longer hems us in. Alfred de Museet, speaking of the soul's infinite superiority to a plane of Erard or a violin of Stradivarius, said life might be but the opening bar of the melody or even but the tuning of the instrument.

Certainly, science has no word to say against such thoughts, and by its constant revelation of new wonders seems to invite them. Shall atoms be eternal active,—and intellect that has found them end? Shall impalpable light speed so swiftly and safely through infinite space,—and the mind that measures its speed, and/makes it tell its secrets in the spectroscope, be buried with the body? Shall mere breath send its pulsations through the wire, and after fifty miles of silence sound again in speech or music in a far-off city, or stamp, itself in the and after inty fines of shelice sound again in speech or music in a far-off city, or stamp itself in the phonograph to sound again in far-off centuries,—and the soul that has wrought these wonders pass to eternal silence? Shall physical force persist forever,—and this love, which was called the strongest force in nature, perish? It would seem wiser to trust that the infinite law, which is everywhere else so true, will take care of this human longing which it has made, and that the creative love which has it has made, and that the creative love which has caused these loves of ours will keep them in eternal

safety. We make no argument, but we cannot ignore We make no argument, but we cannot ignore these intimations of immortality. Cyrus Field tells of the night when, after his weary search for that long-lost cable two miles deep in mid-ocean, the grapnel caught it, and, trembling with suspense, they drew it to the deck, and, hardly trusting their eyes, crept to feel it and make sure it was there. But when, as they watched, a spark soon came from a finery in England showing that the line was from a finger in England, showing that the line was sound, strong men wept, and rockets rent the mid-night darkness; while sweeter still to him was the flash that came announcing the safety of the dear once he had left by the Hudson. We and our world float like a ship on the mysterious sea of being, in whose abyases the grapnel of science touches no bottom, and can expect to find no solid line of logic connecting us to another land. But now and then there come from convictions stronger than cables, and from love that seems surer than electricity, flashes of light, bidding us trust that those whom death has divided from us are on firmer ground than we, and that these Divine souls share also the im-mortility of God, and are all safe in the arms of infinite law and eternal love.

When Does the Soul Begin to Exist?

BY J. M. KENNEDY.

There seems to be a great necessity for a general definite explanation of what is meant by the term soul. I find it often used as synonymous with the term spirit, and spirit as soul; that is, each of these terms is used to represent both the natural, intellectual, animal consciousness of man, and the interior, celestial, divine and immortal consciousness or child

Again, what is meant by beginning to exist? Mat-ter is said to be, in a certain sense immortal, but ma-terial organizations are ever subject to incessant change. If the soul is an organized entity the in-erence is that either it has existed as such through all the eternity of the past, or that its existence as an organized entity has at some period thereof begun through the union of different elements, which in combination constitute its being; hence, to my mind, there seems to be a necessity for obtaining some clear and definite idea of the nature and constitution of the soul as the offspring and child of Delty, before we can intelligently fathom the question when it began to exist. If we regard the soul as the child of nature, or, in other words as her ultimated and perfected form of animal life, we know enough of her laws of generation and reproduction to date the birth thereof, for nature is harmonious with herself; but if viewed thus we must regard the soul as being a living conscious entity, having a material physical or-ganization, and as subject to the universal law act-ing on all material organizations involving constant change thereof, hence we are led to the conclusion that it is not immortal as an organized, living, conscious and individualized identity, unless we can rationally explain why it is exempted from this law of change. Our savans have not, to my knowledge, given us any explanation of this suggested exemption, but if we regard the spirit-man as dual in the constitution of his being, his human or animal consciousness being the ultimate of nature's unfoldments, and his divine or immortal consciousness being an unfoldment of the inner or spiritual world-them the question. When and where continue this ing an unfoldment of the inner or spiritual world—then the question, When and where occurs this union of two distinct and separate conscious entities? challenges our thought and investigation; for the time of such union, it seems to me, is the true anwer to the question, When does the soul begin to exist? I submit, farther, that the solution will also explain why vegetable and animal ife entities can, and do have a continued existence in that inner and do, have a continued existence in that inner and do, have a continued existence in that inner world after incurring here the phenomena of a physical death without then necessarily having that perpetulty of being which is expressed in the term, immortal—as applied to the animal man.

In my next I will consider the question why the soul is immortal and when and where it begins its individuality.

Desired the leavest the property of the property of the soul is individually.

Philadelphia, Pa.

M. T. C. Flower, of St. Paul, Minn., writes: I was quite interested in your description of your ex-ploring party through the Northwest, and could I have known at what time your party would have been in St. Paul on your return, I would have met peen in St. Paul on your return, I would have met you at the Union Depot, and extended to you the right hand of fellowship. Yes, Colonel, this Northwest country is a great one, extending two thousand miles to the Pacific, and which is almost entirely undeveloped, capable of supporting millions of the human family, and which is going to make St. Paul and Minnesolls in the future a rival to Chicago. The two editor contain probable three hundred thousand. and minneapons in the rutairs a rivin to Uniongo. The two cities contain probably three hundred thou-sand population. They are virtually one city, for the boundaries join. When you pass out of St. Paul you are in Minneapolia. Both are prosperous and flourishing. The rivalry which has satisfied in passing away. In the past it has been more of a benefit than dibetwice.

Letter from an Aged Spiritualist.

To the Editor of the Religio-Philosophical Journal:

I send by this letter one year's subscription for the Journal. I admire it, because, as far as I know, it is the only publication which allows men to express almost every variety of opinion on religion and science, and at the same time is the most determined opponent of fraud. I was highly gratified on reading W. E. Coleman's criticism on the "President of the American Society for Psychical Research." It is not likely that he will be favored with a reply unless he wishes a still more ignominwith a reply unless he wishes a still more ignomin-

Joseph Rodes Buchanan has frequently contributed highly interesting matter to the Journal; he is always instructive when treating historically of effete systems of religion, and the evil effects of dogma religiously, and its influence in retarding the development of science. Nevertheless I think his accordance to the control of the co relationsy, and its initializes in retarding the development of science. Nevertheless I think his remarks upon Herbert Spencer, in the Journal, of October 2nd, are not justified by his writings, their results, and their relations to actual life. During eighty-three years I have been a tenant of this poor earth with its earthquakes, tornadoes, volcanoes and a thousand other evils over which man has no control. During most of my life I have been a reader trol. During most of my life I have been a reader of almost every thing I could obtain, and my opinion of Herbert Spencer's writings is that they have done more to do away with religious dogma, ignorance and superstition, with persecution, than the writings of any other man of the 19th century.

Duarte, Cal.

R. Chippendale.

An Indian's Prophecy.

In the year 1774 George Washington met at the mouth of the Great Kanawha, while he was making a journey down the Ohio river, the old Sachem who

mouth of the Great Kanawha, while he was making a journey down the Ohio river, the old Sachem who wrought great havec in Braddock's army. He came forth to honor Washington, accompanied by other Indian warriors. After introduction he addressed him thus, through Nicholson, the interpreter:

"I am a chief and a ruler over many tribes. My influence extends to the waters of the great lakes and to the far blue mountains. I have travelled a long, a weary path, that I might see the young warrior of the great battle. It was on the day when the white man's blood mixed with the streams of our forest that I first beheld this chief. I called to my young men and said: 'Mark yon tall and daring warrior! He is not of the red-coat tribe; he bath an Indian's wisdom, and his warriors fight as we do; himself is alone exposed. Quick! let your aim be certain, and he dies.' Our rifles were levelled—rifles which but for him knew not how to miss; 't was all in vain—a power mightier far than we shielded him from harm. He cannot die in battle. I am old and soon shall be gathered to the great council-fire of my fathers in the land of shades—but ere I go, there is a something bids me speak in the voice of prophecy: Lisien! The Great Spirit protects that man, and guides his destinies. He will become the chief of nations, and a people yet unborn will hail him as the founder of a mighty empire!"

Notes and Extracts on Miscellaneous Subjects.

The walls of Rome were thirteen miles around. An American lady's idea of a ballet girl is an "open nuslin umbrella with two pink handles."

Excursions are daily made on tricycles around washington, it is said, by over 100 belies of that city. Thebes, in Egypt, presents rains twenty-seven miles around, and contained 350,000 citizens and 100,000 slaves.

Notwithstanding the distress caused in Charleston by the great quake, Mr. Barnum's show has just taken \$14,000 away from there.

It costs \$1,000,000 a year to keep up the two royal theatres of Berlin. Some \$200,000 of this jingles from the rich Kaiser's purse.

A pupil in English grammar in one of the Boston schools the other day aunounced that the word Emlly was an adverb because it ended in ly.

The Temple of Delphos was so rich in donations that it was plundered of \$50,000,000, and the Emperor Nero carried away from it 500 statues,

Nineveh was fourteen miles long, eight miles wide, and forty-six miles around, with a wall 100 feet high and thick enough for three charlots abreast. In 1864 there were eight daily papers published in

Atlanta, Ga. Now there are but three-one morning, the Constitution, and two evening papers. Washington Territory, which claims to be the finest

hop raising country on the footstool, expects to raise 30,000 tons of hops this year and sell most of them in The largest theater in the world is the new opera

house in Paris. It covers nearly three acres of ground; its cubic mass is 4,287,000 feet; it cost 100,-000.000 francs. The largest suspension bridge is the one between New York and Brooklyn. The length of the main

span 18,595 feet 6 inches; the entire length of the bridge is 5,980 feet. The longest span of wire in the world is used for a

telegraph in India over the river, Kistnah, between Bezorah and Sectynagrum. It is more than 6,000 feet in length and 1,200 feet high.

T. A. Edwards, of Union City, Erie County, Pa., owns a live white robin. It was captured young in the spring of 1885, and is a robin in structure, song and habits-everything but plumage. Of the 200,000 working women in New York the

highest average earning is \$7 a week. Numbers earn but \$5 a week. Thousands are unable, with sixteen hours' work every day, to reach the lower amount. A Vienna writingmaster has written forty French

words on a grain of wheat that are said to be easily legible for good eyes. It has been placed in a glass case and presented to the French Academy of Sci-A deer, described as a beautiful specimen of his

kind, joined a herd of cows that were being driven home by a Mrs. Moore, of Ashland, N. H., and permitted her to secure him after he had walked into the barn. The loftlest active volcano is Popocatapet!—"smoking mountain "—thirty-five miles southwest from Puebla, Mexico. It is 17,748 feet above the sea level

and has a crater three miles in circumference and 1,100 feet deep. Ice two inches thick will support a mau. Four inches thick, a man on horseback. Five inches thick, an eighty-pounder cannon. Eight inches

thick, a battery of artillery, with carriages and horses. Ten inches thick, an army. Sound travels 1,142 feet, or three-fourteenths of a

mile, per second, or a mile in about 4% seconds. Sound of all kinds travels at the same rate—the whisper as fast as the cannon's roar. Sound passes

in water at the rate of 4,708 feet per second. During the past eight months the aggregate value of eggs shipped from Canadian points, via St. Al-bans, Vt., was \$259,768. This, reckoning the eggs at twelve cents per dozen, represents an aggregate shipment during the eight months of 25,676,800 eggs.

One of the best crops of raisins and currants ever cured has been produced this year, it is reported, in the Mediterranean country. And the prices of these fruits, it is thought, will be lower during the holiday season than for several years, while the quality will be better.

A chestnut tree on the farm of a man in Spring Township, Crawford County, Pa., has bloesomed out again while yet loaded with well-filled burrs. Another farmer in the same neighborhood has a number of raspberry bushes containing blossoms and fully ripened berries.

A citizen of Valrosia, Fig., wants to send some of the big red ants of that region, called "bulldog" ants, to this city for use by surgeons in fastening wounds of the intestines. He says that it the edges of two pieces of soft paper are held together and a bull-dog ant held so that he will clutch both sides and his head be then quickly twisted off, the head becomes a fixture in that position. He says that Spanish surgeons use the bulldog ants as sutures in this way.

this way, Once a month the members of the New York Beefsteak Club, with loosened waistbands and collars, gather around a long table and cost lots for the prize beefsteak—a double portertionen, weighing never less than two and a half nor more than three pounds. Then, with interested and often with carriens even, they weigh the lacky winner as he taskins. If he case 'it to the hone they rejoice heart it to the club; but if he half they rejoice standard he must then order a beautiful write for their behinds.

Spirit Power Illustrated.

To the Editor of the Religio-Philosophical Journal: A few days since, my companion and I visited a friend—a Presbyteriau—who related to us the fol-

lowing experiences:

A few years since, a married daughter of his moved from Wisconsin to Dakota. Among her children was a little boy with a weak physical, but strong spiritual nature, between whom and our friend there existed a strong attachment. A short time after reaching Dakota, while on his way home from school one evening, a playful schoolmate tripped him in sport and the little fellow, in falling struck his head on a stone and received such a shock that he lived but a few days. When the sad news reached his grandpa here, the old gentleman was incousolable. The death of his little grandchild seemed so needless, and came with so sudden a shock upon him that his own life seemed to have been made a blank by the sad went. lowing experiences:

him that his own life seemed to have been made a blank by the sad seent.

One day, when he had given himself up more than usual to grief and mourning for the little fellow, he had retired to his parlor full of sad thoughts at his great loss. While there, in his mute desolation, he laid himself down on the carpet. Then, he says, the little boy came to his side, put his arms around his neck and kissed him, and said, "I love you, grandpa." "I wa'n't asleep." "Mr. Cook," said our friend, "the dear little fellow was just as tangible to me as ever he was in his earth-life, and a thousand times more real." "From that day," continued our friend, "I have been resigned to his death, and know I have lost neither my darling boy nor his love."

"That," said I, "is Spiritualism, as I understand it." My friend and his wife then related to us the case of a little Polish girl belonging to a poor family in the neighborhood. She was burned to death by kindling a fire in the cook-stove, with kerosene.

A few days before the accident, she was invited by her little both me nearly ring enough to cit, and

her little brother, to go out and look at their field of wheat, which was nearly ripe enough to cut, and looked very beautiful to him in its yellow garment.

"I'll go," said she, "but I shall not live to see it

Her prediction seemed then absurd, but it proved all too true; for, a day or two afterwards, her mother, who was busy at some out-door work, as is the custom of these people, sent the little girl to kindle the fire for dinner. She went about the task as she had seen her mother do it hundreds of times. But there chanced to be fire in the stove and the coal oil communicated the flames to her clothing in an instant. She was terribly burned and died in a few days. Just before death, her agonizing pain left her. She arose in her bed, and with a divine joy shining out of every lineament of her young face, pointed to where she said she saw such beautiful flowers and happy people. She longed to go there, and exclaimed: "How can I get there, it is so far! Ohl there is sister! She has come to take me!" And, with a look such as the angels have, the little girl laid down her body and departed to that better world, a glimpse of whose glories she had seen before she went. Her prediction seemed then absurd, but it proved

fore she went.

The tears of emotion moistened the eyes of our friend as he told me these things, and we know

they were holy experiences to him.

Such are some of the evidences we have, even from witnesses who are prejudiced against it, of the truth of our divine Spiritualism.

Neenah, Wie., Oct.17, 1886.

C. W. COOK.

Wonderful Tests Given Through the Mediumship of Dr. L. E. Towne.

M. S. Twining, of Brodhead, Wis., writes as fol-

lows in reference to Dr. L. E. Towne:

"Learning that Dr. L. E. Towne, of Brodhead, Wis., is almost persuaded by his spirit friends to make a trip south, to give those in search of proof of continued existence after his life the benefit of his mediumistic gifts, if some fairly promising field for his service shall open, I assure all whom it may concern, that in him they will find not only a test medium of varied and wonderful power. but a concern, that in him they will had not only a test medium of varied and wonderful power, but a reliable physician of good standing and extensive practice, and a powerful magnetic healer, which gift he often uses in conjunction with his prescriptions. Had his friends here, who have through his mediumship received many convincing proofs of the presence of spirits, taken a pen in hand and given you even a proper account of what he gave us his citiz would. poor account of what he gave us, his gifts would doubtlessly have been called into a wider field of usefulness; but we have each waited for the other, and none have done what we all realized ought to be done in calling attention to him, and thus giving others a chance to share the many proofs of im-mortality with which we have been blessed. Verily, the pressure from the "other side" must be great if the pressure from the "other side" must be great if they can prevail on the doctor to leave even for a season his large practice, his beautiful and pleasant home and family, to say nothing of his many friends, to go at their call and give to anxious inquirers the evidences worth more than all the treasures of earth—that our loved ones still live in the beauteous beyond. Perhaps a change from the well worn paths of thirty years' steady practice to new surroundings, might have added power for the duties of both fields. Those who are so favored as to meet and teet him, will find a conscientious medium, a trustworthy physician and gentleman."

Another correspondent gives the following tests:

Another correspondent gives the following tests:
"Dr. Towne while calling not long ago at the home of J. W. Stuart, being engaged in ordinary conversation, when suddenly he felt a rifle ball crash through his right wrist, and his hand fell helpless by his side. He was overcome by a feeling of numbness, soon succeeded by sharped onlying pains in hand and ellow. He then saw and described the spirit so wounded, which was thus recognized at once as having been so wounded. having been so wounded.

"Conversing a short time ago with Mrs. C. M. Fleck, of this place, he felt a bullet crash through his right knee, and in a second of time struck him in the neck, producing such a shock that he came near fall-ing from the chair to the floor. He immediately saw and described the spirit of the man so killed, whom she recognized at once as an uncle killed in the confederate army, and shot precisely where he had felt the bullets."

Horsford's Acid Phosphate. Admirable Results in Fevers.

Dr. J. J. Ryan, St. Louis, Mo., says: "T invariably prescribe it in fovers; also in convalescence from wasting and debilitating diseases, with admirable results. I also find it a tonic to an enfeebled condition of the genital organs."

Very singular is the discovery in Rome of a re-markable statue, a little larger than life-size, of An-tinous, the famous favorite of Hadrian, who was deified after his death by the Emperor, and worshiped under the form of a new Bacchus. The statue is of Greek marble. The head has not been separated from the trunk, and the figure is in an excellent state of preservation, except only the tip of the nose and the forearms. It is entirely nude, and the left leg rests against a vine stem with its tendrils and bunches of grapes. bunches of grapes.

Beishazzer's Warning,

"Tried in the balance and found wanting," is the general verdict rendered against most of the so-called cures for lung troubles. Such a decision has never been given against Dr. R. V. Pierce's "Golden Medical Discovery." On the contrary, it is conceded by thousands who have tried it, to be the only remedy for consumption (scrofula of the lungs) and scrofulous diseases generally. It will not cure when both lungs are most gone, but if taken when the disease is in the first stages it never fails. It is also specific for such scrofulous affections as fever-sores, white swellings, hip-joint disease, and great eating ulcers, and for blood taints generally, from whatever cause arising. By druggists.

The largest of the pyramids was 481 feet in hight and 853 feet on the sides. The base covered eleven acres. The stones are about sixty feet in length, and the layers are 208. It employed 250,000 men in building. The labyrinth of Egypt contains 300 chambers and twelve halls.

An Awful Doom

of any nature is usually avoided by those who have foresight. Those who read this who have foresight will lose no time in writing to Hallett & Co., Portland, Maine, to learn about work which they can do at a profit of from \$5 to \$25 and upwards per day and live at home, wherever they are located. Some have earned over \$50 in a day. All is new. Capital not required. You are started free. Both sexes. All ages. Particulars free. A great reward awalts every worker.

Mr. Paraell will spend a portion of the coming winter in the more genial climate of Southern Preses and linky.

Ayer's Cherry Pectoral

Will care a Cold more thoroughly and speedily than any other preparation in use. This medicine is especially beneficial in all affections of the Throat and Lungs, and affords effectual relief even in the advanced stages of Consumption. Thousands of cases of Pulmonary diseases, which have builted every other expedient of human skill, have been completely cured by the use of Ayer's Cherry Pectoral. 49 For fifteen years I was afflicted with Lung troubles. Ayer's Cherry Pectoral relieved the distressing symptoms of this disease, and entirely cured me. It is the most effective medicine I have ever used. - C. M. Fay, Prof. of Anatomy, Cleveland, Ohio.

While in the army I contracted a severe Cold, which settled on my Lames, resulting in exhausting fits of Coughing. Night Sweats, and such loss of flesh and strength my friends believed me to be in Consump-

CURED ME.

In the twenty years that have since clapsed, I have had no trouble with my Lungs.—B. B. Bissell, Editor and Publisher Republican, Albion, Mich.

I am now ruddy, healthy, and strong.—James M. Anderson, Waco, Texas.

Aver's Cherry Pectoral cured me of Thront, and Lung traubles after I had

that, to all appearance, Consumption had laid its "death grip" upon me. My conrades gave me up to die. I commenced taking Ayer's Cherry Pectoral, and it

SAVED MY LIFE.

Lungs.—B. B. Bissell, Editor and Publisher Republican, Albion, Mich.

Aver's Cherry Pectoral cured me of Throat and Lung troubles, after I had been seriously afflicted for three years, of Bronchitis, after friends and physicians (so severe was the attack) had almost despaired of her life. She is now in perfect health.—E. Felter. Newtown A.

feet health.—E. Felter, Newtown, O.

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THE INDEX

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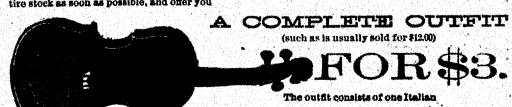
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What is Christian Science! seed from First Page)

involuntary and spontaneous rejection of the loctrines of materialism, has given an impethe to the reverse movement. The next forward movement will be a higher one, for thought, or motion, works not only to and fro, but spirally to and fro. Many cases of cures of various diseases might be cited as signs also; but they are now so numerous and so frequently met with, that all who wish evidence of that kind can easily procure it. Is this science founded upon a hypothesis? Upon what is materialism founded? The discovery of the protoplasmic atom? Is that atom a proven fact in the sense that it is made visible to the physical senses? If not, then it is a hypothesis, and one claim is as good as the other. Would you know the truth? You must find it out for yourselves; no one can prove it to you. You must live the life, to know the doctrine; and the understanding of this science necessitates a life in accordance with its upward tendency. It does not simply impart a knowledge of a mental treatment of disease; a knowledge to be used for purposes of gain when a patient comes for help, and then laid away till the next one applies. It must be lived, week by week, day by day, hour by hour; and only he who endeavors so to live, begins to appropriate what is his own; becomes conscious of that transforming, renewing process, which results in the man re-generated.

CRITICISM BY RT. REV. SAMUEL FALLOWS, D. D. Bishop Fallows was the principal critic of the paper. He said the term "Christian Sciwas a misnomer, as much so as the definition of a crab as being a red fish that walked backward, when a crab was not red,

walked backward, when a crab was not red, did not walk backward, and was not a fish at all. Webster's definition of science is "knowledge, that which is known," which is a direct contradiction of the statement of Mrs. Eddy and the lecturer. Mrs. Gestefeld assumed every proposition which she claimed was an axiomatic truth, whereas science should be the demonstration of propositions. Her assumptions should still less be called "Christian Science" because Christ never taught such folly, Where has Christ said anything that could be construed into the following: "Matter is an error of statement, for there is no matter;" "Matter is simply a be-lief that has its beginning and ending, a myth;" "Nothing we can say regarding matter is true." On the contrary, he taught the opposite. Neither did Christ ever say, "God, the Soul, is and was and ever will be, and man is co-existent and co-eternal with this soul." "The Soul of man is God." "The science of being destroys the belief that manis a separate intelligence from his Maker."
The whole trend of Christ's teachings is against any such ideas. So with the statement: "Soul and body are God and man; therefore man and his Maker are inseparated." ble." By attaching perverted meanings to words, Christian Scientists have turned the whole Gospel upside down, and advanced theories which are the merest bosh. Take the statement: "Belief is mesmerism;" "Error is a belief without identity, and exists not except in belief;" "The self-destructive forces of mortal thoughts expressed in the earth-quake, the wind, the wave, the lightning and the ferocity of beasts are the counterfeits of divine justice." What are they but bald non-sense? What folly to speak of the earthquake and the lightning as destructive thoughts of

The statement that "A wicked man is nothing but an error," is most pernicious in its tendencies, and is one which would cheerfully be adopted by every wrong-doer. The handling of the subject of materia medica was as absurd as the rest of so-called Christian Science. For instance, "To employ drugs to destroy disease manifests no faith in God." The Bishop advised any one who happened to have a limb cut off by a train of cars to send for a surgeon as a surer way of stopping the flow from an artery. Christian scientists allege that matter is but a sensation of consciousness. Yet consciousness demonstrates the existence of matter, which we must interpret by nature.

Bishop Fallows then gave a number of instances of the fallacious reasoning of Christian Scientists. Among them the following: Spirit is principle; man its idea. Principle and idea are God and man. The universe is embraced in the idea. Therefore the universe is embraced in man. Principle being spirit, its idea must be spiritual. Therefore man must be spiritual. Therefore the universe being embraced in man must be spiritual. Again: "Evil and error are mortal mind. The five senses are simply beliefs of mortal mind. These beliefs constitute err-Therefore these beliefs constitute mortal mind," "We classify matter as error. But evil and error are mortal mind. "Therefore matter is mortal mind. But "all is mind. There is no matter." Therefore there is no mortal mind and no evil or error.

These valuable ideas of Mrs. Eddy and her following were all copyrighted, however, and we must be careful how we appropriate them. True, other sciences besides "Christian" were builded upon theories, but there was this noticeable distinction: ordinary science is supported by ascertained facts, while the so-called Christian Science is minus all fact. One hypothesis is not as good as another, unless it rests on as good a foundation of fact. Yet we must all acknowledge the supremacy of mind over matter, which can be done without foisting upon us an alleged science based entirely on ttranscendenal philosophy, which has not even the merit of consistency, but is vague, incoherent and self-contradictory. Whatever the power of mind over matter, it was not sufficient to lift a safe off a man's body, but if you want to relieve the man underneath, you must use your hands.

In conclusion, Bishop Fallows said he wanted a science based on demonstrated facts, self-consistent, and one which could be supported on physiological as well as other grounds.

Mrs. Ahrens, Mr. Lambertson, Col. Waterman and Col. Bundy also spoke, criticising or commending the lecture, and Mrs. Gestefold made a few remarks in reply.

God in Nature and in Man.

[Special to the Religio-Philosophical Journal.] Last Sunday Rev. Heber Newton delivered an unusually eloquent sermon to his congregation in Anthon Memorial Church, of which the following is a close condensation:

"O that I knew where I might find him."-Job 23: 3 It is said that an incoming vessel hailed an outward bound ship in the broad waters of La Platte seking for fresh water, and was bidden to throw the buckets over. We cry out, "Oh! that we knew where to find God," when in Him we live and move and have our being. As in every tide inflowing from the seean is the sea itself, as in every breath inhaled from the atmosphere is the air itself, se in every truth found and every experience of noble life won is the Eternal Reality, the Infinite Life itself. Throw out your thoughts into the depths of the nature round you and what do you find a Muse upon the astounding forces at work in nature, whether in the storms that sweep the sun or the silent storms. age of a drop of water with electrical energy enough to shatter the proudest building man has reared, or the subtle leash which the moon throws over the mighty ocean, and then ask yourself what is this Induite Power moving through nature—this one unchanging Reality under these changing forms of force, and you will find yourself driven to interpret it as the streaming forth of will. Ponder the mystery of law everywhere disclosed

Watch the feathery flakes of snow forming into the white crystals on your window pane, symmetrically perfect in form and as beautifully artistically, and reflect upon the pow-

er which stamps upon the rarefied water of the atmosphere these exquisite designs. Consider the threading purpose which gleams here and there through nature like a flash of water in the sunlight,—among the shadows of the dark woods; the patient, insistent push of life up and on, from the filmy speck of bioplasm to man; and in the light of the far off event toward which creation moves, what do you find? Muse upon the singular fact of the beauty which is everywhere to be found, which mantles every hill and colors every lake and blushes in every flower. All the uses of nature might have been subserved without transfiguring earth

with this daily glory.

Most of this loveliness is wasted, as wesay, Most of this loveliness is wasted, as wesay, no eye capable of enjoying it, beholding it, unless the spirit thinking out its dreams in nature delights itself in these fair creations and finds them very good. Is there not then in every glorious canvass of the skies the token of a Presence feeling tenderly in the works of its own hands? Find out these mysteries of Power and Order and Purpose and People in peters and very find. God

and Beauty in nature and you find—God.

Turn to the deeper depths of man. What do you find when you open the wonders and the ocauties of the affections? Not merely instincts of the animal world. Even in the lowly creatures round us the depth of affectionateness wakens in us at times a hush of awe. Gothe, seeing a mother sparrow caring for a wait of the woods as one of her own brood, asked Eckerman whether any one could there doubt that the Infinite Power was Love. When Livingstone tells us of a savage black woman, in the heart of Africa, throwing her-self into the river to divert the attention of a monster crocodile from her friend for whom he was making, is there no revelation of the source and spring of this beautiful unselfishness? What do you find when you unlock the mysteries of conscience? Simply the curious and cunning themes of our wise men, telling you how the moral sense has been evolved, or a somewhat back of all mankind, out of which this sacredness of principle has been evolved! "I ought"—is there no shechinah unveiled at these mystic words, wherein one bows before the presence of an Infinite, an Eternal Goodness, the Eternal one who loveth righteousness? Find out the mystery hidden in "the abysmal depths of personality." in the secrets of the affections and the conscience, and you find—God. -

Thus runs an Arabic golden word: "Moses cried, 'Where, O Lord, shall I find Thee.' God said, 'know that when thou hast sought, thou hast already found me.'" A Persian parable tells that the fishes of a certain river consulted together to discover what water was, or if indeed it was at all, and were unable to resolve their doubts. And then the parable turns upon the soul:

"O ye, who seek to solve the knot! Ye live in God, yet ye know him not— Ye sit upon the river's brink, crave in vain a drop to drink. Ye dwell beside a countless store, Yet perish hungry at the door."

Mrs. S. F. De Wolf, and her Work.

A Communication from Her Shaker Control

Among the many mediums of this city who are doing an efficient work in behalf of Spiritualism, is Mrs. S. F. De Wolf. No. 529 West Madison Street. She is always ready to respond to any demand made upon her services whenever she thinks she can accomplish some good thereby. Whether in the capacity of a lecturer on the rostrum, officiating at funerals, attending a social gathering where words of encouragement are needed, or sitting in the private circle, she always acquits herself in a manner that reflects credit on herself as well as the Cause. She is clairvoyant and clairaudient, and is also entranced by her spirit guides when giving tests or communications. Her services are in great demand for private sittings, and the clearness of her clairvoyant vision makes her a favorite in that respect. When her mediumship first manifested itself prominently. she was apparently dying with consumption. the physicians having relinquished all hopes of ever curing her, and with them it was only a question of little time when she would pass to spirit-life. While in this critical condition the denizens of the higher life saw, that if relieved of her distressing malady, she would make an excellent instrument for their use in promulgating the grand truths of Spiritualism. They pointed out to her the man who could cure her, and carefully directing him in the process of manipulation, in a short time she was entirely relieved of any alarming tendency towards consumption. For twenty-four years she has been a willing agent in the hands of spirits to advance the Cause. She is often controlled by Joseph Wicker, who in earth-life was a prominent Elder among the Shakers. On one occasion lately, he spoke through her as follows:

In the first place you may know that the Shakers, as a sect, had communications with the Spirit-world. They had among their number those who were blessed with the gift of being entranced, and those, too, who had visions. I was fully prepared to realize then that I would live again; not, however, be-cause Bible revelations told me so; not because of the various traditions of the dim and misty past, but the living truth within me pointed to this as a glorious fact. The testimony had come to me, because there had been visions among us. The gift of sight had proved to my soul that death was only an open door. Laboring in this cause that was dear to my soul-mistaken in some things as I certainly was, but earnest in the conviction that my belief in purity and truth, and the consecration of my soul to the work. would give more light to me and the world. When old age came to me, when I felt the power of the body weakening, the garment

that I wore seeming to be partly broken, I realized that the spirit was growing stronger and unfolding more rapidly as it arose above the conditions that bound it to the body; so when the final day came that should open the door to me, and feeling a sense of weariness, sickness and waiting, there came to me no fear. As a Christian, believing in the power of God to save, I trustfully drifted out of my physical body. I was in complete and tranquil peace with myself.

We have heard it said that the dying are

unconscious. The spirit is never wholly un-conscious. In the hour of sleep, when the spirit is not exercising the faculties of thought through the instrumentality of the body, it seems to be unconscious. It is, however, active in another condition. So the spirit that is drifting out into the great sea of life, finds no moment of unconsciousness to itself; it may be unconscious to surrounding externals; but there comes to the soul a sense of peace and rest like a boat silently drifting out upon the still waters. When you commence to awake on the spirit side of existence, you see dimly the faces of those you have known in external life; you hear the voices of those whose lips have been sealed. The air seems balmy and beautiful. You feel then the consciousness of your own strength and the transcendent glow of life. You grow strong with the power of comprehension.

It was this that filled my whole being with

such a grand sense of life, and which men throughout all ages of the world have so dreaded, and which they have been so carefully preparing for. And as I stood strong then, as I stood strong in my manhood—no more of pain—the old body laid aside, I found the new body exactly in the condition that I had made it through my own conduct and acts of life. You see this peculiar manifestation in earth life in the physical bodies of those whom you meet on your street, particularly in the expression of their respective faces. While one has carefully cultivated the glorious gifts that were given him, and who is highly intelligent, others are right the reverse. We now find that we can judge of the growth of the spirit by the impression we find on the bady careed by the sets and we find on the body, caused by the acts and conduct of life. Now that which is true of the external body, is also true of the spirit body. If the methods of life can so effect this body—mere material substance—may it not effect to a greater extent the spirit body. So we found that those whose spirit bodies had, as it were, been rendered beautiful by cultivating all the higher faculties of the soul while on earth, were fitted to take an elevated position in spirit life.

Growth and development on earth prepare one for the realization of better things in the future. One of the first things that struck me differently from what I anticipated, I found that those who were just, who were very good men and women, and who, I supposed, would have gone on beyond, were un-developed in the first experiences of life. To suppose that the spirit, because it has left the material body and paid the tribute nec-essary to the laws of earthly things, has soared away beyond the limits of materialityfound that was not so. I was still bound with the material relations that composed in part my spirit body. My experience and unfoldment had not taken me entirely out of the atmosphere of earth, nor freed me from a sense of material things. I found that the open door that men call death, that disentired thrallment of every force that bound the spirit to the body, had not so educated and unfolded the former that I was entirely free from the influence of external life. I found that I still bore relations to it; that I was still in sympathy with it. The law of materiality still ruled to a certain extent and made it possible for me with that feeling to easily enter this realm of material life; made it possible for me to greet the friends I loved on earth. To be sure there were limits to my capacity to see and know of the things of external life; but I found that the law of spirit and the law of matter were so conditioned that I could still work on the lower strata of spirit-life and educate myself and others.

Sometimes Mrs. De Wolf is prophetic, revealing with startling accuracy the future. On one occasion she was conversing with a lady who was engaged to be married at no distant day to a young gentleman. The veil of the future was then lifted, as it were, and Mrs. De Wolf saw that instead of marrying the person designated, she would marry a professional man, with two children, and that within a year both of the children would pass serenely to spirit-life. The prophecy she made on that occasion proved true.

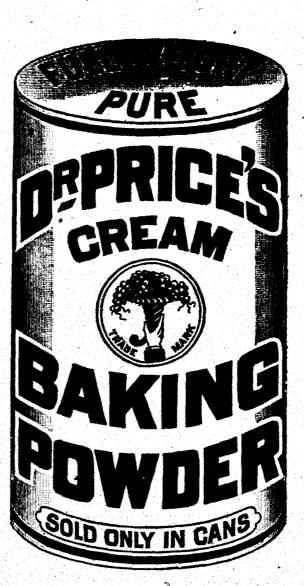
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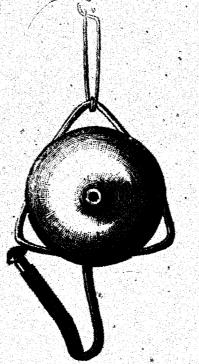
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