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

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Readers of the Journal, are especially requested to sena in items of news. Don't say "I can't write for the Send the facts, make plain what you want to 83y, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organfization 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 de published as soon as possible.

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A SPIRITUALISTIC DISCUSSION.

An Answer to the Sermon of Rev. T. B. Roth, of the Church of the Redeemer.

(Utica, N. Y., Daily Press.)

On Tuesday of last week, a request was made by me in your columns, asking Rev. T. B. Roth to discuss in the Press the subject of Spiritualism, he having preached in the Church of the Redeemer the previous Sunday evening against this philosophy, and insuch a manner as to cause the displeasure of many. In the PRESS of Wednesday, he replied that he would answer my inquiry in the Lutheran paper of Saturday. Thinking he might have something to say worthy of note, we tabled matters until now. The publication referred to evinces the fact that he has not the ability or disposition to argue the question at hand, and sought these few days' time, hoping that would be the end of it. His sermon will properly demand some criticism even now, and if in what is said he can absorb an idea or two, we shall be glad to respond at any time we can be of service to him. His text was the same as has been used by every Utica clergyman who has spoken against Spiritualism in this city. It may be found in 1st Timothy, 4th chapter and 1st verse and reads as follows:-

Now the spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devile,

After giving what he supposed was a history of Spiritualism, he stated that there was an attempt being made to revive it in this city, and this effort it seems was the inspiring force which led to this most unchristian attack. What is there in Spiritualism that so sets on fire the animosities of clergymen and leads them to make such exhibitions of their ignorance, as was done by Mr. Roth on this occasion? Is there anything so appalling in the claim that under proper conditions the spirits of our friends can commune with us? And if they can do so (and there is abundant evidence in Scripture and outside of it that such things have occurred in all ages of the world), would it be manifesting a Christian spirit to say to them, depart, for this is demonism? The reverend gentleman did not analyze his text very closely or he would have found something in it bearing directly upon and in favor of Spiritualism. The text reads; "Now the spirit speaketh expressly," etc. It was Paul who wrote this letter to Timothy, and he tells Timothy what the spirit said to him. Now there is but one conclusion to arrive at from the reading of the sentence, and that is that Paul was a spiritual medium and acted for some spirit when thus speaking. If Paul was a medium, how can Mr. Roth fellowship with him or his writings, seeing, as he says, that all spirit intercourse is the work of demons? Which was the demon in this case, Paul or the spirit speaking these words, through his mediumship? Will the gentleman please explain?

How are we to know when these latter times began? Has the gentleman any proof that we are living in these times now? A certain Mr. Miller preached in Utica many years ago that the latter days had come. but it seems he was mistaken in his mathematics, and Mr. Roth may ere long flud that he too is mistaken. We may with equal assurance claim that the Lutheran reformation was the beginning of these latter times. The amount of assurance some of these clerical gentlemen have is truly phenomenal. One would think that the kingdom of Heaven was in danger of being invaded by Spiritualism and the Supreme Ar-

to this matter, we will say that we have no such intentions, but are willing to bide our time and like men and women bear the responsibilities of our own acts. We want no Jesus to bear our sins. We have too deep a love for the humble Nazarene to ask him to become a scapegoat for us. It is the act of a poltroon to attempt to shirk his own responsibilities and, if possible, steal his way into Hagyan forgating ever after the friends into Heaven, forgetting ever after the friends of his childhood, his own and loved companions, and all that manhood holds most dear in life, and yet this is the religion Mr. Roth attempts to inculcate. This is what we would call devilish and a pernicious doctrine to teach. We are glad to know that Spiritualism has nothing so debasing to human character as this. Mr. Roth says Spiritualism is not a pretence. Very well—that is nothing new to us. He says there are well authenticated cases and that the Bible speaks of them as consulters of familiar spirits, etc. One would suppose from such one-sided serin life, and yet this is the religion Mr. Roth One would suppose from such one-sided ser-mons that wherever and whatever appears to man in spirit form was from an emissary of Satan. If such be the case, the world is pretty well under the dominion of Satan by this time, and am admission of this kind comes with poor grace from a man filling the position of a minister, chosen of God for a specific work. But let us see if all spirits who have held intercourse with men were servants of Satan. Angels appeared to Abraham and talked with him. They appeared to be very well behaved and did not condemn any one's religious, heliaf. If they were deany one's religious belief. If they were demons it would be well to have a few more calls of the same kind. Jacob saw angels ascending and descending. There is nothing recorded that there were any sulphurous odors about them. In sermons such as Mr. Roth preached, the woman of Endor always comes in for her share of condemnation, because she was a medium. But it seems, at the request of Saul, Samuel did appear and talked with him. This is a similar manifestation to that which takes place in these days. But there is no evidence that this woman was not a good, law-abiding citizen. But if this manifestation was the work of demonism, where we ask is the power of God? Are they who die in the Lord as it is said, subject to the control of satanic influences in a future life? If so, what assurance has Mr. Roth that he will not find himself called back to earth again, after he has passed to the other side, and become one of these mischief-making demons? We judge men by what they say, and what they do. Did the spirit of Samuel say or do anything that could be construed as being detrimental to the highest good of mankind? Did he condemn the woman medium? No, he did not Was the hand that wrote on the wall at Belshazzar's feast the hand of a devil? Was the fourth form seen in the fiery furnace the form of a demon? The book says: "The form was like unto the son of God."

But we may ask, how did the heathen king know how the son of God looked? Had he seen him at any time? This is but one of many manifestations of spirit return recorded in the Bible which cannot be called de-

Did the spirit who released Peter from prison act for God, the devil, or humanity? What of the spirit who appeared to John on the Isle of Patmos, and when John would have fallen down and worshiped him the spirit said, "See that thou do it not, for I am one of the brethren." Passing by many well authenticated cases of spirit return recorded in the Scripture, such as the appearance of Moses and Elias on the Mount of Transfiguration, in fact were we to mention every spiritual manifestation recorded in the Bible we should have to rewrite the book. But evil minded, bigoted, sectarian dogmatists who have under oath pledged themselves to teach and defend certain religious tenets, warp and twist, and by wilful misrepresentation attempt to make it appear that any school of ethics, science, philosophy or religion that is not strictly in harmony with their views is heretical and should be destroyed, and this appears to be the position assumed by Mr. Roth on this occasion. For the first time since we began our investigations into this philosophy we hear it charged with being the cause of nervous diseases—epilep-sy, hallucinations and kindred disorders. It has been charged that Spiritualism was a fruitful source and cause leading to insanity, but no one unless he was an orthodox clergyman could be so willfully ignorant of facts as to make such a statement. For the information of the clergy and others who have implicit faith in their wisdom and intelligence, we will give an authenticated report secured by Dr. Eugene Crowell, of Brookiyn, N. Y., a gentleman of unimpeachable honesty. The report was procured to test the truthfulness of a statement made by L. S. Forbes Winslow, of London, England, in 1876, and parrot-like repeated by Dr. Tal-mage, of Brooklyn. Dr. Crowell addressed circulars to 87 asylums for the insane with these interrogations:

1st Question.—State the number of patients admitted or under treatment in your institution during the past year?
2nd Q.—In how many cases was the insan-

ity ascribed to religious excitement? 3rd Q.—In how many instances was the excitement caused by Spiritualism?

Replies to those questions were received from 66 Superintendents, but only 58 were available for the purpose of this exhibit; the remainder not furnishing the information chitect of the universe dethroned unless that time in 58 institutions, 412 were report-they kept the hosts of Heaven informed of required. The tabulated form or table refer-

what was going on here below. Now to allered to shows, that of 23,333 insane persons, at lay any fears which might arise in reference ed insane from religious excitement and 59 from excitement caused by Spiritualism, According to the above figures, there should be from the entire number of asylums 530 in-sane from religious excitement, and 76 from Spiritualism. In estimating from all the in-stitutions of the country, it is found that there were seven inmates insane from religious excitement for every one insane from Spiritualism. The relative numbers of those whose insanity is ascribed respectively to the excitement of religion, and Spiritualism, in former years and at the present time appears as follows: In 30,000 patients, from religion, 530; from Spiritualism. 76. This num-ber out of a total of 39,000 makes the ratio about 1 in every 395. In 42 published reports of institutions for the insane there are tables showing the previous occupation of patients admitted or treated during one or more years, and from these we find that out of a total of 32,313 male patients, 215 are set down as clergymen, while in the same re-ports the total of male and female Spiritualists number 45. Insane clergymen are here in proportion of one to every 150 inmates, while the proportion of insane Spiritualists is 1 to every 711. In the asylum in Utica, at the time this report was compiled, for the 32 preceding years, the insanity of 32 was ascribed to Spiritualism, but all these were admitted within the period of five years from 1849, when Spiritualism was in its infancy and comparatively little understood, and since 1853 to 1876, when the work of Dr. Crowell was made, not a patient had been admitted in whose case Spiritualism was assigned as the exciting cause of their insanity. These are well authenticated facts, and are for elerical consumption. It is so easy to mistake facts, when preparing sermons, and particularly when the one preparing them can if he feels so disposed, shield himself behind the "coward's castle," the pulpit, this is the feel of the covard's castle, the pulpit, the covard's castle, it is the covard to thinking that the sanctity of his position will stifle honest and fair criticism of the positions assumed. But the gag is no longer in use in this country. American citizens claim the right to discuss all questions pertaining to their welfare, whether of a religious or political character. Rev. Mr. Roth pretends to be a close student and follower of Paul, but Paul was like other men. He wrote as he felt moved to write. Now as his text was taken from one of Paul's letters to Timothy. and he interprets it to be a warning against having anything to do with Spiritualism, we call his attention to what Paul says in 1st Cor. 12th chap., and beginning at the 4th verse. "Now there are diversities of gifts, but the same spirit and there are differences of administration but the same Lord, and there are diversities of operations, but it is the same God that worketh all in all. But the manifestation of the spirit is given to every man to profit withal. For to some is given by the Spirit, the word of wisdom, to another the word of knowledge by the same spirit, to another faith by the same spirit, to another the gift of healing by the same spir-it, to another the working of miracles, to another prophecy, to another discerning of spirits, to another divers kind of tongues, but all these worketh that one and the selfsame spirit, dividing to every man severally as he will." So that according to this same Paul, spiritual gifts are distributed according to the nature, character and condition of the individual, and this is in strict accord with the doctrines advanced by Spiritual-

ists in all ages. Now if the spirit referred to is what is termed the Holy Spirit or the Spirit of God, and the manifestation of this spirit through human organism is demonism, then God or the Holy Spirit is the party to be charged with this offense, and not individuals through whom such demonstrations. strations take place, so that according to the profound logic of Mr. Roth, God is the offender and not man. We challenge Mr. Roth to produce a single passage in the New Testament wherein it can be proven that what he calls demonism and Spiritualism are synonymous. In the present as in the past, sensitive persons are sometimes influenced by spirits of a low order, but they are such as have lived here, and many of them have, like Mr. Roth. passed through this life wearing cloaks of Christian grace, but when these cloaks are taken from them they appear in their true personalities. Spiritualists are engaged to a great extent in correcting in the minds of spirits the false logic and delusions implanted in them by falsely teaching that murderers can in the twinkling of an eye be changed to white robed angels. Many of these deluded ones return, and for a time insist that they be allowed to control mediums to gratify their feelings of revenge. Thousands of vicious and evil disposed spirits have been educated out of this darkened condition, and made to rejoice in the truth of redemption after death, if they neglected to at tend to this matter here. Spiritualism has done more to remove sin and crime from this world than all the churches combined, and to prove this statement true, statistics show that there is not in any of the prisons, penitentiaries or houses of refuge in the State of New York one avowed Spiritualist, while nearly every inmate in each of these institutions has been educated to a greater or less extent in Sunday-schools and under the teachings of the church. So it is clearly de-monstrated that their boasted scheme of salvation has not proved effectual in saving men from sin and crime; and as churches in crease in number, so the capacity of jails and prison houses have to be increased in like

proportion. The demonism of all ages has

been and is to-day ignorance. The man who

prayers of the clergy will procure a pardon and a seat in the glorified kingdom of Heaven, will, if so inclined, live a life of crime, and the church indirectly encourages him to continue his wickedness by holding out to him the assurance of a pardon at the eleventh hour. If demonism is to be found anywhere, it is where such ideas are advanced. Spiritualism teaches that there is no forgiveness for sins, but that wrong doing must be out wrought, in other words, man must pay the last penny before he can be released from the effects of a sinful life. Call this demonism if you choose, sooner or later all men will find it to be not only in accord with nature's laws, but in strict accordance with the laws of God. An evil disposed spirit is not a demon in the sense in which Mr. Roth makes use of the term, any more than an evil disposed parson is a demon. person is a demon. Paul may have east out an evil spirit, but that only proves the effect of a positive will-power over one less positive. Such things are occurring every day. We have no need to go back to Paul's time for evidence of this character. Spiritualists are familiar with cases of this kind, and have learned how to treat them. Mr. Roth charges Spiritualism as being blasphemous. To a man so ignorant of what Spiritualism really is (as he seems to be) this may appear true. Spiritualism cannot be held accountable for this man's obtuseness. A manifestation of intelligence, where there is neither brain or soul culture, would be a miracle and as Spiritualists do not believe in mira-cles, they naturally ascribe his idiosyncra-

sies to ignorance. Mr. Roth says in his sermon that Spiritualists deny the Holy Bible, which, he says, is man's only light. Spiritualists do not believe that the Bible was written by the direction or under the inspiration of God, but admit that it may have been written pader the mit that it may have been written under the inspiration of Jewish spirits, for the Old Testament is Jew from beginning to end. But if we are to accept it as a revelation of God's live. In this case Mormonism and tree just is right and we have no right to condemn either. Nearly all the old patriarchs were polygamists, and David, the sweet singer of Israel, was the prince of free lovers, and his son Solomon was a chip of the old block. And yet we are commended to accept these men as our patron saints. The Old Testa-ment records for our instruction and the instruction of children in morals, the most foul and bestial instances of fornication, incest and polygamy, perpetrated by the men most favored by God, and the New Testament to a certain extent indorses these lecherous old wretches as examples for all good Christians to follow. There is but very little of the Old Testament that any clergyman with any sense of decency would read before his congregation or his family. Spiritualists deny that God ever inspired men to write these ob scene narratives. We have no objection to Mr. Roth's believing them to be what he claims for them, and if they are a lamp to his feet, we do not care to extinguish the light.

Some years ago an attempt was made to associate what is called Free Loveism with Spiritualism, but the effort failed and those most prominent in that movement were driven from its ranks; and there is left living at the present time but few who made the attempt. But when you find one of these fossils to-day, you find them quoting Scripture in support of their doctrine. We rarely hear the term used among Spiritualists, but occasionally when some clergyman like Mr. Roth finds himself at sea for want of argument, he digs up the buried past and attempts to make it appear that mud throwing is profound logic. Mr. Roth for diversion told a story of how a society of Spiritualists in the city of Philadelphia, occupying a hall over one in use by him, tapped his gas pipe. We have only his word for it, but are inclined to doubt the truthfulness of the story. Spiritualists are not fools, and if there was a society such as he states, instead of incurring the expense of a plumber to tap the gas pipe, they would have bored a hole through the floor and at one session would have got a supply of gas that would have lasted them for a whole year. But as to its illuminating properties we are not so certain. No doub Mr. Roth thought his peroration was sub-lime, but we have heard this kind of spread eagle oratory, and know just about what it amounts to in the estimation of intelligent men. It may interest children and people who are accustomed to having others do their thinking for them. While he was soaring away in the clouds of his own fancy, he made frantic appeals to his congregation not to have anything to do with this pernicious doctrine, and why? Because his bread and butter depends upon the credulity of his congregation. Let them exercise their own reason a little, and they would soon find that it was a useless expenditure of money to pay for such nonsense as is dealt out to them every Sunday, and that would necessitate a change in the occupation of Mr. Roth, who pretends to lead them through the wilderness of theological mysteries. All men have axes to grind, and Mr. Roth is not an exception. But there is always work for idle hands to do, and should his congregation find it profitable to dispense with his services he might find employment in the garbage department of our city, as he seems to be inclined in that direction. The light of this world is reason. A man who is straid to trust himself is poor material to make angels of, and if in the creation of man he was endowed with certain

faculties, and he puts them to their proper

expects that the mutterings of priests or the prayers of the clergy will procure a pardon his Creator. If man was given a faculty to and a seat in the glorified kingdom of reason, he is obligated to use it, and we know of no department in life where reason can be more judiciously used than in matters of religion. Herein is the great difference be-tween Christians and Spiritualists. The former accept tradition as the foundation of their faith. Spiritualism says "prove all things and hold fast to that which is true."

Utica. N. Y.

For the Religic-Philosophical Journal. Science and Spiritual Research.

GEORGE A. REYNOLDS.

BY HUDSON TUTTLE.

The boast of modern science is accuracy and demonstration. It takes nothing for granted. Bring your witnesses into court, and subject them to severest cross-examinaand subject them to severest cross-examination. If there is a doubt, then the evidence goes for nothing. Scientific men have stood on the pedestal of knowledge and mocked Spiritualism as a speculation, without support in facts, and Spiritualists as idle dreamers. "Place your spiritual matter in our retort!—let us weigh it with our scales," they cry. "Demonstrate the existence and identity of your spirit intelligences, and not give us wild theories. We demand demongive us wild theories. We demand demonstration!"

Well, let us first know how firm the ground beneath the feet of the scientist really is. Let us first know if everything has been determined by foot-rule and steelyards in the world of matter. Let us become assured that behind this pretense there are no vague

that behind this pretense there are no vague guesses, no ignorance clothed in vaunting vacuity of words?

What is matter? A philosophy of the world, vain of the prefix material, should gladly answer. Has the ablest, foremost scientist attempted an answer? No! "Whatever occupies space is matter," say the books. This is only substituting a fact for a definition. The present views of scientists rest. will to men, then they who live nearest to its precepts are living as God desired they should on the atom, and all their theories presupose the correctness of what is called the atomic theory. Briefly this supposes the smallest particle of matter divisible into molecules, each of which are composed of two or more atoms. These atoms do not touch each other. They are in a state of in-tense motion, and as far apart in proportion to their size as the stars of space. Through these, or by means of an ether, waves of light, heat, magnetism and electricity vibrate with inconceivable velocity. philosophies state with the positiveness of an axiom, that from violet objects 757 mill-

> equally amazing numbers of waves. Of electricity we are told that it is positive and negative, and by these terms most of its phenomena are explained.

> ion millions waves break on the eye in every

moment: and blue, red and yellow have

When we reach the realm of living beings their origin is referred to protoplasm, and life dippantly said to be correlated with heat

and electricity. This vast structure of science is beautiful to contemplate, yet so far as demonstrated, the wildest vision of mediumship has not a parallel. Demonstrated! Who has ever seen, measured or weighed the molecule or the atom! Who knows of their form or dimensions? No one ever claimed to know. Who knows anything of this ubiquitous ether, or the incomprehensible waves of light? Who has demonstrated their existence? No one. All this is a dream. It may be true, but no one has proved

The brave talk of negative and positive is a high sounding re-statment of the fact. The talk of electric currents consists of idle words, there being doubt as to the existence

of any current at all. Protoplasm may be the foundation of life, but protoplasm, so far as we know, is always the result of life—not its parent. When Prof. Coues put the question to the scientific association, "What is the difference between dead and living protoplasm?" silence fell on that assembly which had been loud in its

mouthings. Is there nothing certain in the foundation of the scientific theory of the world and life? The certainty of a dream, an hypothesis, a vision! Plant corn in the right quarter of the moon; spit on a stone for luck; eschew Friday as unfortunate; keep to these superatitions, they are tame when placed by the side of superstitions which pass under the name of

science. When the materialist asks, "What is spirit?" let him first answer, "What is matter?" as matter is the basis of his world building. Not until he has answered, may he demand a reply.

The birth of an immortal spirit from this mortal frame, may be replete with wonder, yet it is not more astonishing than the growth of a living being from the germ in the egg. We as Spiritualists may know little of the subtile forces and laws of spiritual being, but we can content ourselves by the reflection that we are not alone in our ignorance, for the representatives of materialism

are lost in a sea of doubt and conjectures.

And these are the men who Spiritualists have been so anxious should investigate Spiritualism! It would be difficult to select men more unfitted by educational prejudice and methods of thought. We may be assured with certainty, that the results from this source will be as nothing. They who are to become the exponents of Spiritualism. must be trained by education for that work. It would be difficult. If not impossible, for any one who has not been personally cognizant

Mental Healing.

Letter from a Retired Practitioner Who was Eminently Successful both in Healing and Traching.

Although the following letter was not addressed to the JOURNAL, but rather intended for the private use of its editor, it is deemed worth sharing with the public.

My Dear Col. Bundy,—I have been anxious for some time to join the army of writers on the "Mind-Cure" question, and as your paper has handled the subject with great fairness and liberality, my thoughts have turned to you as a good victim for a letter. I write to you instead of "For the JOURNAL," with an instinctive feeling that what I have to say will be too full of personality and of the egotistical "I" to be the proper thing for public reading. I cannot generalize and say fully what I want to, so try and feel that I am not speaking in a personal sense, but that I am practical, instead of theoretical. I have been a close student of mental healing for four years. I have studied the various methods, trying to distinguish between them; and so far I have failed to find any especially dis-tinctive features—all treat alike—all believe about the same thing, and each one seems to feel the same envy and jealousy toward the other, trying with equal force to pull the foundation from under the rival practitioner unless he is of precisely the same school. This is all wrong. Malice should be an unknown quantity. Instead of undermining we should try and build up, encouraging each other and defending the work, practicing the good that

We should stand as a solid body knowing the truth and working in barmony, helping each one with our best words and kindest thoughts. Again, I am impressed with the feeling that there should be less theology and more common sense. Ars. Gestefeld's lecture, given before the Psychical Society, was a good exposition of the view held by Mrs. Eddy's firm followers. It was much more clearly written and expressed than any thing else that I have seen on the subject taken from the Eddy standpoint, but are we bound to feel that Mrs. Eddy's ideas are infallible? There are parts of her teaching that are very beautiful, and which cause one to feel the necessity of reaching out for the purity and perfectness of which she speaks; but just as one begins to feel that her spirit nality is wonderful, and that she is almost out of the material, there will be a drop into the ridiculous that is so extreme that it is painful. For instance, one day in the class that I had joined), after a most beautiful lecture, she asked her students various ques tions relating to the extent of each one's individual belief in regard to the power of mind. She asked the youngest member of the class if she had a patient with a com pound fracture of the leg, if she felt that she could cure him? The answer expected was "No," as she had repeatedly told us to leave surgery for the surgeons. The answer that came was, "Yes, Mrs. Eddy." Mrs. Eddy spoke of her beautiful faith, and then asked her if she felt that she could reproduce a lost member of the body. Again the answer was "Yes and Mrs. E. directed the class to go to this young student for faith and instruction, even as the old physicians learned of Christ when he was at the age of twelve. That is no more ridiculous than the answer of one of the most ardent Christian scientists to an oculist and aurist of long practice, who asserted that a cure claimed by her of deafness could not have been made, as the drum of the patient's ear was entirely destroyed. She said: "I know it, but by the help of God I insertel a new drum."

Now, what can be the outcome of such things but ridicule and contumely? What wonder that intelligent physicians and clergymen should look upon such statements as ignorant, irreverent and blasphemous! What wonder such healers are called "cranks," and that intelligence turns away from them disgusted! Why must people lose all common sense as soon as they become mental healers? Why must they make theology their basis when mentality should be? Why do they as sert an intimacy with the Almighty, that brings opprobrium upon them from the pulpit, when in reality the religious belief of the healer has nothing whatever to do with success or failure in healing.

On analysis, the Unitarian belief more nearly approaches that which is taught metaphysicians than that of any other denomination, but it is not necessary to change one's religion in order to heal. An honest, earnest and pure life is a necessity, as in any

earnest and pure life great and good work.

Another point of difference between the accepted school and myself is, the "No-matter" theory. I never get upon this subject but what I remember an interview that had with a poor, ignorant creature who had been persuaded to come to Chicago and study. Her ignorance was absolutely dense, and her grief so great at her loss of money and her want of knowledge at the end of her instruction, that my heart ached for her. She called upon me with a self-introduction just before her departure from the city for her home and gave me her idea of no-matter. "It seemed to me," she said, "that we went through a sort of a shaving process. We mentally stood our patients in front of us, and commenced to shave. First we shaved off the skin; then the flesh, leaving the skeleton; then we shaved away until everything was gone, and we had "no matter," and then with a burst of tears she concluded: "And when you are done, in the name of God what good does it do you?" That is the question that naturally propounds itself when we see the Quixotic attempt made to impress the belief in "no upon minds that are new to this thought, and upon persons who feel that any thing taught them must be true, and they cry "I know," from very ignorance.

If there is no matter, why, and what, do we heal? If there is no disease, why do we learn to cure it? If there is no sin, why seek reformation for ourselves or others? and if there is no evil, why does the C. S. make so much of a power and a bug-bear of mesmerism? There is, as I believe and feel, no permanency, to these things, as everything material must pass away, and only the mind, spirit, soul, exist forever. All material things are temporal; are not all persons ready to admit that? The mind is certainly of far greater power than the body, and just as certainly governs the body. Why can we not feel that matter is our slave, and that we make it subservient to our intelligent mentality. Feeling this, it would be easy for us to do far more good than we can do now, as we would be recognized as helpers rather than antagonists by the medical fraternity.

We have not yet reached the point where material things, such as the surgeon's knife, or the doctor's medicines, can be entirely set aside; nor have we reached the point where we can assert with any candor or truth that all disease will yield to us, but we are where we can belp the sick, cure many things and the doctors. My experience with physi-

cians has been a most happy one. I have been treated with every courtesy and consideration by them; I have been called by several of them, not only to help with their patients, but to give them personal treatment, and many a time I have been glad to have a genial, confident doctor felleve me of the terrible responsibility of treating alone a dangerous case. And now have I made myself plain to you? If not, let me say most positively that the "mind cure" is a truth, and assure you that you can be furnished incontestable evidence of great and even marvellous cures that have been wrought by it; not temporary, as its enemies claim, but permanent; not only nervous troubles, but tumors, abscesses and many others that give outward evidences of trouble; but I claim that these cures can be made with good practical common sense at the bottom, and that the metaphysicians must live as do other mortals—eating, sleeping, resting, amusement at times, instead of constant work, and that they one and all, do get tired, hungry, and even under extreme pressure, sick, just the same as though they were material.

as though they were material.

Please remember, Col. Bundy, that you asked me a long time ago to write to you fully in regard to my personal feelings and beliefs upon this topic, and that I only close my letter out of consideration for you, for I have not nearly exhausted my subject.

Very sincerely yours, EMMA COURSEN DAINTY. 196 Dearborn Ave., Nov. 25, 1886.

For the Religio-Philosophical Journal, Identity of Function of the Three Learned Professions.

I am not aware that it has ever been pointed out that there is an identity between the learned professions, Medicine, Law and Divinity, in respect to the subject-matter of their various activities. This identity is hinted at in their names, as Doctor of Medicine, Doctor of Laws, and Doctor of Divinity, the term doctor signifying learned (from Latin doctus, taught). The identity of function has undoubtedly been overlooked on account of the great differences in the portions of the three-fold nature of man upon which these professions have been engaged. The present object is to make this identity apparant if presently

ent if possible. Man, at the threshold of his earthly exist-ence, is in a condition of weakness and ignorance. His physical, mental and moral nature is in a state of undevelopment. He can not perform the duties belonging to the estate of manhood on account of this weakness and ignorance. Beginning thus in ignorance of his duties, and in inability to perform even if he knew them, the only thing he can do is to develop into knowledge and strength through the natural and inevitable course of experience. Experience and self-inspection reveal to him that he possesses a three-fold nature, composed of a physical body, tangible, visible and capable of growth in stature and strength; of a mental nature, invisible and intangible, yet like the physical, capa-ble of growth and increase in strength; and of a moral or spiritual nature, likewise invisible, but, like the other two, capable of increase in strength and power. A little child cannot understand his own nature, nor that in time that nature will be developed into the stature and strength of manhood; and hence, he must come to the knowledge of his powers through experience.

Beginning thus in weakness and ignorance, his development into strength and knowledge must necessarily be through tentative efforts, and these efforts must likewise be a constant succession of errors and failures and as constant corrections and rectifications of those errors. If a man knew in advance exactly what to do and what to avoid, he would need no experience; but wanting this knowledge, it is only in the development of his powers through these failures and corrections that he learns how to do the right and avoid the wrong.

It is upon the three-fold nature of manexhibited as Body, Mind and Spirit—that the learned professions exercise their powers and in so doing are respectively performing the same office for each department. That is the physician addresses himself to the cure of diseases of the physical man, those which affect the physical body considered within itself. or as part related to part in a single body. The central and most important organ sustaining the physical body is the heart and it is to the condition of this organ that the physician first directs his attention by feeling the pulse of his patient. The legal profession, including law-makers as well as indges and lawyers engaged in the administration of the law, is devoted to the cure of the evils or diseases which affect the body politic and social, known technically as torts or wrongs; that is, of men, considered now in their relations among themselves as members of a community and as citizens of the State. This involves the use of the mental faculties, central and governing among which is the reason, as it is only with rational beings that the vast net-work known as civilization is possible; and the law is said to be "the perfection of human reason." The theological profession, known as doctors of divinity, are engaged in the cure of souls, or of the evils and diseases which afflict the spiritual nature of man. These are the socalled sins which man commits against his Maker and his neighbor, and the part of man's nature which is here appealed to is

It will be observed that these three, the Heart, the Reason and the Conscience, are severally the central and fundamental organs of instruments by which each part of the three-fold nature of man respectively performs its functions. It is interesting to observe, also, that the function and operation of these instruments are, in an important sense, identical. The heart has a double office to perform. It receives the blood and after purification in the lungs, distributes it to the entire physical economy, thus maintaining and supporting its life and health. The Reason has likewise a double office in receiving the facts of experience, subjecting them to its analyzing and purifying power, and sifting "the wheat from the chaff," discharging the useless and appropriating the useful portions. The office of the Conscience is also a double one, in that it deals with questions of right and wrong, and is exercised in distinguishing the good from the bad, in separating righteous from unrighteous action, and in impelling the individual to perform the right and avoid the wrong; in a word, in purifying the moral nature.

the conscience, which is regarded as the cen-

tral and regulative power of the moral na-

Now man, considered individually and collectively in a historical sense, necessarily developing under the limitations of his ignorance and weakness, and continually making errors, the consequences of which are perpetrated through generations, becomes, in course of time, so seriously afflicted that his condition demands more or less continual attention in order that he may maintain existence and continue his earthly career; and so the office of the physician, the lawyer and

ev divine, from sporadic and incipient accity and comparative obscurity, become innsolidated into regular and important callgs, and finally rise to be the highest and nd most honored professions.

A table exhibiting the analogies here involved will aid in showing the identity of functions above referred to:

Nature,—Physical, Mental, Moral.

Nature,—Physical, Mental. Moral. Embodiment,—Body, Mind. Spirit. Central organ,—Heart, Reason, Conscience. Profession,—Physician, Lawyer, Divine. Cure of,—Diseases, Wrongs, Sins.

From the above considerations, the identity of function of these professions will become evident, in the fact that they severally deal with the diseases and evils arising under the department of man's nature with which each is engaged. From the fact, how-ever, that these three departments compose the whole man as a unity, the different professions overlap and in a sense complement each other to a greater or less extent; so that the physician, while ostensibly confined to the diseases of the body, takes notice also of diseases of the mind in the sense that they are connected with physical conditions, such as insanity, idiocy, etc., and it is a mooted question whether all criminal acts are not evidence of more or less insanity or mental unsoundness in the criminal due to physical causes. And so the law, in its administration, takes cognizance of the physical weaknesses and deformities of the subjects which come within its purview. And even the divine, though to a less extent than the other professions, recognizes man's physical and mental weaknesses in making his communications as to the soul and its responsibilities. Because man, though composed of a three-

fold nature, is a unit and evidently produced and sustained by a single law, there should he unity in his treatment. This is to some extent coming to be recognized. Man, the creature, is the creation of a God of love. The physician endeavors to relieve the sufferings of his patient no matter how they may have been occasioned. He does not take into consideration, in his treatment, whether through his weakness or ignorance his sufferings have been brought upon himself, or have been produced by another, or even by causes impossible to be known or foreseen. All he sees is an infraction of the law of health, and it is his purpose to overcome the effect of that infraction by proper remedies. His profession is founded in the sentiment of pity and sympathy for human suffering, and not of condemnation and denunciation for human weakness and ignorance. The law, likewise, while holding the individual responsible, under certain limitations, for the performance of his duties as a citizen, yet does not mete out punishment as punishment, but as prevention, and remedy for wrong done. The law does not assume to inflict vengeance, upon the individual, leaving that to a higher power, but, like the phyrician, deals with him as tenderly as possible

in view of his weakness and ignorance.

It seems, however, to have been reserved for the profession of the divine to deal out vengeance upon the individual. The priest alone assumes to taint the action of poor human nature with a stigma which no other power arrogates to itself, and to characterize by the term "sin," an act committed in ignorance of its possible consequences, and to visit upon the individual an everlasting punishment as retribution for an act committed in time by one who could by no possibility comprehend consequences of an eternal nat-

ure. M. A. CLANCY. Washington, D. C., Nov. 1886.

A SEANCE WITH MR. EGLINTON,

by "M. A. (OXON.)"

(Light, London.)

On November 3rd I had a sitting with Mr. Eglinton at his house, 6 Nottingham-place. The observers present, besides myself, were Dr. Stanhope Speer (13 Alexandra road, N. W. and Mr. W. G. Johnson (68 High-street, Bedford). We met at 3:30 p. m., in a room which was amply lighted, at first by natural light and afterwards by gas, for every purpose of exact observation. The room is that inaccurately described by Professor Hoffman as "a ground-floor back shut in by adjacent buildings." Mr. Eglinton's room is not shut in by any thing that impedes the free entry of light. At no time during the sitting was there any question as to the possibility of seeing what was being done, nor, I may add, of keeping the slates "under continuous ob

servation. I took with me two ordinary school-slates purchased by myself. In order to guard against the possibility of these slates being changed. or the surfaces being reversed, I had marked one of the two slates on the frame of one of its sides with a blue cross, and on the other with a blue circle. The other slate was similarly marked with green. It thus became a matter of very simple observation to see that the writing was not produced by trick on the under surfaces of the slate when held beneath the table, a change in the slate being (as has been suggested) effected while the attention of the observers was purposely distracted. There was no possibility of any such trick throughout the sitting. Mr. Eglinton sat at one side of a square table which was not covered by any cloth. At his right hand, close to the slate when held in position at the corner of the table, sat Mr. Johnson, keenly scrutinizing every movement of Mr. Eglinton. Opposite to the medium was Dr. Speer with his eyes fixed on the slate without, as I can testify assuredly, any lack

of "continuous observation."* Next to Mr. Eglinton I sat, using to the best of my ability, such powers of observation as I am endowed with. I will be so bold as to say that it would not be easy to find three persons who, by long experience of psychical phenomena and careful though about them in two of us, and in the third case by trained habits of accurate scientific observation and thought, were more competent to express an opinion as to what occurred. I will say further that any sane man, with eyes in his head and the power of using them, would be fally competent to testify to that which we observed. The only slates used during the sitting were my two school-slates, and the folding slate with lock, familiar to the public as being in regular use at Mr. Eglinton's sittings: nor were there any other slates on or near the table at

which we sat.

Mr. Johnson, as an investigator new to Mr. Eglinton, was requested to commence the first experiment by writing a question on one of my slates. I suggested that the question should be one not involving special knowledge, but one that could be readily answered. While Mr. Johnson wrote his question we all turned away from the table. It is certain that none of us could see or know what was written. The slate was held

*In a letter to me Dr. Speer remarks afterreading my narrative, "I have no alteration whatever to suggest. I may assert, however, that upon each occasion that the slate was placed under the table I never once lost sight of Egitaton's thumb small the state was again placed on the table."

by Mr. Eglinton under the corner of the table, between him and Mr. Johnson. The thumb of the hand which supported the slate was continuously visible above the surface of the table. The query was, What is the sum of 50 x 60? The auswer was written after considerable waiting: 3,000. The figures were straggling and ill-made.

The next experiment was this. I took out of my pocket-book five blank cheques. These cheques had been placed by me in my pocket-book at the end of last July. I had not looked at the numbers as I tore them from my cheque-book, nor when I put them into my pocket-book, nor had I ever removed them or any of them since they were so placed. They were folded into four parts, and the se-lected cheque was not unfolded before being placed in the slate. I requested Mr. Johnson to select one of them. He did so, and without looking at its number. I took it from him and placed it within the folding slate which Mr. Eglinton uses. Mr. Johnson locked the slate, and placed the key on the table before him. We first endeavored to get a message in one of my slates as to the pos-sibility of getting the number of the cheque written on the locked slate. The experiment was difficult, and we did not wish to waste time. The answer came, "We will try."
The locked slate, which had been all the time in full view, and which no amount of spare keys would have made it possible for Mr. Eglinton to unlock, was then taken by Mr. Eglinton and held under the corner of the table next to Mr. Johnson. At once, without appreciable interval, there came the perfectly audible sound of writing. The slate on being withdrawn and unlocked by Mr. Johnson was found to have upon it

16046

That was the number of my cheque as verified by all of us at once. It was wholly impossible for Mr. Eglinton to have seen my cheque, or to write on the slate, for the reason that the locked slate was held in position under the corner of the table in such a way that the thumb of the hand holding it was continuously visible.

At this point in our experiments I suggested that the two doctors should test.Mr. Eglinton's pulse. I had noticed that he was very considerably convulsed before our ears attested that writing was being done. I myself was similarly affected, and I felt able to tell by my own sensations when the writing was about to be executed. My own sensations were of a convulsive character, with occasional spasmodic jerks when (as I conceive) psychic force was being thrown off. Mr. Eglinton's pulse, on being tried by the two medical men, was found to be calm, steady, healthy, and normal, but rather feeble for a person of his excellent physique. My own pulse was not tested; but I fancy it would have been found, on trial, to be accelerated in speed.

Dr. Speer now wished to ask a verbal question. The slate having been placed in position, he inquired whether any relation of his was present. The slate (my own) was held by Mr. Eglinton as before, and the writing came at once—I say, and I mean immediately—"There are several present, but we have no power to tell of of them."

I then asked, not audibly but writing my question on one of my own slates. "Do you see any friend of mine? Give one name." Nine minutes elapsed before the writing came. On withdrawing the slate we found in quite distinct writing from that obtained

+ Imperator.

The writing was very clear and decided; the letters carefully and prettily formed; and it was similar to that which characterizes his signature in my books of automatic writing. The name was quite unexpected by me, and came as a surprise, for I had recently inquired for him without success.

It was then suggested by Mr. Eglinton that we should endeavor to obtain writing under an inverted tumbler placed on one of my slates and pressed against the under surface of the table. I, on the spur of the moment, asked Mr. Johnson to select a number under ten. He picked five, Dr. Speer similarly asked, selected nine. I chose four. The combined numbers made 594. I asked that that combination of numbers should be written under the inverted tumbler. It was done at once; with no appreciable interval of waiting after the slate was in position; the sound of writing was quite audible; the figures were bold and decided—very different from those that were made in the first experiment. Then "Good-by," and the sitting was ended.

Now it seems to me that only the most perverse ingenuity can distort evidence of this quality into a mere record of conjuring tricks; or suggest that the experiments were vitiated by lack of "continuous observation"; or that we, the observers, were not competent to observe and record what occurred under the most careful scrutiny by our three pairs of watchful eyes. For my part it seems necessary only to mention such criticism in order to brand it as the outcome of ineradicable prejudice. It is mere waste of time to argue with it. It is, I fear, hopeless to expect that it would be modified or reversed by any amount of testimony even of the highest quality and value. I will not therefore, take up space by showing how ludicrously inapplicable is the conjuring explanation to what was witnessed.

It is, I think, greatly to be desired that the attention of physiologists should be drawn to the state of the psychic during the time when these phenomena are in process. For example, before writing is heard on the slate, Mr. Eglinton is nervous, anxious, and his body is usually much contorted. His face sometimes wears an expression of pained anxiety and almost of nervous apprehension. When the slate is withdrawn this gives way to an expression of relief. His fingers are cold, as though from the withdrawal of energy. Sometimes he shivers as though chilled. The presence of a qualified surgeon, who might be able to make a series of careful observa tions at sittings for psychography, and espe-cially for materialization is greatly to be desired. I may add, by way of fixing attention on the quality of this evidence:

1. That most of the writing occurred on my own slates; and that there were no other slates on the table or within Mr. Eglinton's reach, so that suggestions of change are excluded.

That no one in the room had ever seen the number of my cheque, so that suggestions of thought-transference are excluded.

3. That in two cases the writing was immediate on the request being made. It was done on my slate, and therefore the suggestions of previous preparations and of writing under the table by the medium are excluded.

4. That the fragment of pencil or chalk placed on the slate, and previously marked for identification, was found in all cases to have its facet slightly worn away by use, and that rested on the spot where the writing

terminated.

5. That the thumb of the hand that sup-

orted the slate was continuously visible to all the observers; and that they severally noticed that it was so.

6. That Mr. Eglinton voluntarily presented his right hand to Mr. Johnson in order that he might see that he had no trick-thimble or conjuring apparatus concealed in his sleeve. Nor would the presence there of any apparatus whatever have enabled him to do by trick what, in our opinion, proved conclusively the presence among us of an intelligence external to our own, acting on matter in a way that no hypothesis of conjuring will explain.

This account has been submitted to us. We agree that the phenomena, witnessed by us are accurately described in it, without exaggeration, and without omission of any important detail.

STANHOPE T. SPEER.

STRANGE FREAKS OF ELECTRICITY.
Singular Phenomena of the New Zealand
Eruptions—A Puzzling Affair.

Among the many extraordinary natural phenomena attending the recent cruption of Mount Tarawera, one which appears to me not the least singular has been passed over in comparative silvage and mithematical and mi in comparative silence and without exciting comment, so far as I am aware, among the scientific or unscientific public. During the last week those attending Mr. Burton's interesting lectures have heard there related one of the strange and, so far, inexplicable circumstances witnessed by Mr. McRea and others of that devoted little band to whom it must have seemed that hell itself had opened to destroy them. I allude to the fact of their being unable to make water boil on that terible night, when earth itself appeared to be in a state of ebullition. I give here the narrative from Mr. McRea's own lips, and I feel confident that few who have read of the magnificent courage and presence of mind displayed by him among those fearsome surroundings, and none who have heard the plain, unvarnished tale modestly related by himself, will ascribe the circumstances as due to the working of an overheated and excited imagination.

Mr. McRea says: "I made George Baker, the cook, put some water on the fire to make cocoa for the women, who were cold and shivering, poor souls, though holding up grandly. About three quarters of an hour afterward he met me in the passage and said to me: 'Come here, sir.' 'What is it?' said I. 'I can't get the water to boil,' he said. 'Tut,' said I, 'poke up the fire.' 'It's a good fire,' he replied, and so it was, a glowing fire of blazing rata logs—a splendid fire. 'Put your hand in there and feel it, said he, taking the lid off the boiler. I did so—very gingerly I can assure you, and found the water as cold as when we put it on. There were so many extraordinary things happening around me that this particular one did not excite my wonder very much. I thought it was owing to the electricity in the air. George Baker can vouch, as well as myself, for the fact of the water having been on the fire for full three quarters of an hour, and at the end of that time being as cold as when put on. We spoke of the circumstance to the others at the time as being curious, but soon had mat-

ters more serious to distract our attention."

Now, surely, here is a natural phenomenon worthy the investigation of all our scientific men, not only in New Zealand, but throughout the civilized world. We, of course, alk know that the greater the atmospheric pressure the greater the number of units of heat required to make the water boil, but some other deterrent cause must have been at work in this instance, as, after having been placed for three-quarters of an hour on a good fire, the water remained absolutely cold. What other cause was there? is the problem I suggest to our scientific men as one well worthy of their research.—Cor. New Zealand Her-

Heredity—Born a Thief.

A Chicago correspondent of Good House-keeping says, "One day a woman appealed to my friend to save her son from the punishment that was to be inflicted for a theft he had committed." "He stelle the goods" she gried "but he is

"He stole the goods," she cried, "but he is not guilty. It is I who am the guilty one. I should be punished, for, by a force beyond the power of any man to resist, I compelled him to steal."

In explanation of her assertion, she con-

tinned. "When the time approached for the birth of this, my first boy, I wished to make for him some dainty baby clothes. My husband laughed at my 'nonsense.' For a time I tried to be content with the few plain things I could make from the materials at command, but the wish grew into an uncontrollable longing, accompanied by a feeling that my husband was treating me cruelly. At last, a brusque refusal of money and a stern command that I should let him hear no more about the matter turned my feeling, for a time, into one of positive dislike for the man who seemed to me unwarrantably harsh in his refusal. At last, I began stealing small sums from my husband's pockets, as he lay asleep at night. I felt that I was sinning, that I was a thief, but I could not resist the desire to provide my coming child with what I felt was no more than would be justly due to it. I simply could not overcome my feeling-mothers will understand. When my boy was a mere babe he was a thief, from impulses he was and always will be powerless to resist. Can you imagine what tortures I have suffered during all these years; how constantly I have watched over him, to keep him from committing thefts that are no

If that boy marries it is more than likely that the pre-natal influence that made him a thief will become a hereditary taint; that th man who refused to gratify an innocent and natural longing will have become the founder of a race of criminals, or, at least, a family morally weak, whose lives will be spent in one long, despairing torment of struggle against temptation. For pre-natal influences may become, in later generations, powerful hereditary tendencies. Who can tell how much of the sin, and shame, and crime this world has known has been the result of uncontrolled impulses, inherited from mothers whose usually yielding dispositions have been aroused to rebeillon, or whose pure moral natures have been perverted at a time when the impulses of the mother are most likely to make a strong and lasting impression upon her unborn child, perhaps to bless its whole life with a sunny disposition and healthful moral nature; possibly to curse its whole earthly existence with passions it cannot resist successfully.

Lieut. Greely has been made an assistant

to Gen. Hazen, who is in ill-health.

The Iowa Supreme Court has affirmed the decisions of the lower court in all the salcon cases from Ottumwa, including that of the notorious "Stormy" Jordan.

Woman and the Household.

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

DISCIPLINE. A block of marble caught the glance Of Buonavotti's eyes, Which brightened in their solemn deeps, Like meteor-lighted skies.

Listening; there stood beside him one Who smiled the while he heard; "Fil hew an angel from the stone!" Such was the sculptor's word.

Scon mallet deft and chisel keen The stubborn block assailed; And blow by blow, and pang by pang. The prisoner unveiled.

A brow was lifted, high and pure;
The waking eyes outshone;
And, as the master sharply wrought,
A smile broke through the stone.

Beneath the chisel's edge the hair Escaped in floating rings, And, plume by plume, was slowly freed The sweep of half-furled wings.

The stately bust and graceful fimbs
Their marble fetters shed;
And where the shapeless block had been
Au angel stood instead.

O blows that smite! O hurts that piorce This shrinking heart of mine! What are ye but the master's tools Forming a work divine?

O hope that crumbles to my feet! O joy that mocks and flies! What are ye but the clogs that bind My spirit from the skies?

Sculptor of Souls! I lift to Thee Encumbered heart and hands! Spare, not the chisel! Set me free However dear the bands.

How blest if all these seeming ills
Which draw my thoughts to Theo
Should only prove that Thou wilt make
An angel out of me.

—An

Mrs. Kate Talbot of Atchison, has been commissioned a notary public.

Miss Morissey, has been assistant in the Plymouth county Treasurer's office for the

Helon Hunt Jackson is to have a memorial in "Ramona" School for Indian girls at San-

Olive P. Bray is the editor of a new W. C. T. U. monthly published at Topeka, Kansas.

Mrs. Helen M. Gougar, who travelled in Freland last summer, has a new lecture en-titled, "Ireland, Yesterday, To-Day, and Tomorrow," which she is now prepared to give.

Miss Ida E. Howgate, who has just been appointed to a clerkship in the Treasury Department, passed the highest examination in her class, and was certified for appointment by the civil service commission.

Catharine Cole, a well known New Orleans literary woman, has just returned from a three months' pedestrian tour through England and Holland.

Louise Michel, the famous revolutionary

ately in a German periodical.

Dr. Mary Putnam Jacobi of New York, was the first woman to enter the Ecole de Medicine in Paris in 1867. Her application for admission was refused by the faculty, but afterward accepted by the Minister of Public Instruction. The latest news from Paris is that a number of female medical students have been admitted for the first time as resident physicians in the hospitals.

Two young women who have done good store service in Boston, have left for Florida, where they have pre-empted one hundred and sixty acres of land.

Mrs. Annie D. Clopper is said to be one of the most extensive breeders of fine horses in the State of Colorado, holding regular sales twice each year.

Mrs. Clara Neymann, who has just returned from Germany, has a new lecture entitled, "Two Heroines of Free Thought." Mrs. Earnestine L. Rose and Frances Wright are the heroines. Mrs. Neymann delivered the lecture in Germany, and she will give it here.

Mary Duke of Clanton, six years old, is the youngest school teacher in Alabama. She has an infants' school, and charging ten cents a month for teaching the little ones their let-

Mrs. Woodworth, a revivalist, is attracting large crowds in Muncie, Indiana. Her ser-mons are simply exhortations, and she holds her hearers quite as much by her manner as by her words.

The Christian Union has begun to publish a series of articles on "Health and Ill-Health in Women," by Lucy M. Hall, M., D. assistant professor of physiology in Vassar College. It will publish later a series of articles on "Physical Culture for Women," by Mary Taylor Bissell, M. D., of the New York School of Physical Culture for Women and

A curious marriage ceremony took place recently in Nuernberg, Germany, the bride being the well known armiess artist Frau-lein Hausmann. She wedded her impresario, Herr Hauschild, and signed her marriage contract with her feet. Rings were exchang-ed, and the wedding ring of the bride was placed on the fourth toe of the right foot.

Julia Jadovsky came into the world without her left arm, and with only three fingers on her right hand. Though of noble and rich parents, she was left without education, and educated herself. Before she was twenty she began to contribute poems and songs to dif-ferent journals and they were at once noted and praised. Some of the best Russian popular songs are of her writing.

WOMEN ON THE SCHOOL BOARD.

In answer to the petitions of the women teachers of New York City, Mayor Grace has appointed two women to serve on the Board of Education. Mrs. C. F. Agnew and Miss Grace Dodge, are the pioneers in this great innovation, which, it is well to state, has been hailed with favor by the public and press. . This should have been done years ago, but

reforms move slowly. Women bear children, and train them, but no women have ever before been allowed to examine the conditions of their pupilage or look after the countless details which are so important to the physical, mental and moral welfare of the little ones. No one would think of putting men into the domestic nursery, but no one has thought of putting women into the public nursery until now. We shall confidently look for good results in various ways and for greater innovations still.

These new members of the board are well and widely known. They are women of influence and experience, who have long been engaged in philanthropic work. Miss Dodge is much interested in industrial schools which she has successfully established.

A GOOD WORK. To Mrs. A. F. Newman of Salt Lake City, is given the credit of securing a grant of \$40,000 from Congress for an Industrial Home in that city.

Its beneficiaries are the wives and daughters of those Mormons who have been by ought to the bar of justice for the crime of polygamy. These innocent women suffer where the guilty are smitten, and they need help. The President of the Relief Association says that the broken-heartep wives are "not so eager for their own deliverance as earnest and pleadfor their children. "The home is to be a place in which instruction will be given a place in which instruction will be given in all avenues of employment to women, in-

eluding training in cooking.

At a reception given to Mrs. Newman in October last, in honor of her great work, she read an outline of the Mormon marriage ceremony, copied from one of the books of the church. During the ceremony the first wife of the old-new bridegroom "stands on the left hand of her husband. The bride stands at her left. The president The bride stands at her left. The president puts the question? Are you willing to give this woman to your husband to be his lawful and wedded wife for time and all eternity? If you are you will manifest it by putting her right hand in the right hand of your husband. This done, the usual form of ceremony is performed between the husband and the bride."

It is a hard position for the first wife, and one to which no woman of spirit will submit, unless forced by very strong reasons. It shows the utter subseviency and superstition

of the feminine Mormon mind.

Mormonism is a wretched plot on the escutcheon of a nation. But, when one thinks of the thousands upon thousands of fallen women who walk the streets of all our cities. who are given no shelter and no name but that of outcast, one can but wonder how the virtuous public which endure the horrible state of things at its own doors, should be so shocked at the evils of this Western Borio-beola Gha! Phycisian, heal thyself!

Early December Magazines Received.

THE POPULAR SCIENCE MONTHLY. (New York.) John Burroughs contributes to The Popular Science Monthly for December, Science and Theology. Dr. Felix L. Oswald, entertains while he also instructs, in Züological Superstitions; in Energy of Plant-Cells, Professor T. H. McBride relates some incidents from his own observation; Professor J. P. Cooke describes The New Requisitions for Admission at Harvard College; How to warm our Houses, is a plea for heating by direct radiation; Measuring the Earth's Surface, is an avalencies of the method of surrous by an explanation of the method of surveys by triangulation. A very interesting article is on Life in the South-Sea Islands.

ST. NICHOLAS. (New York City.) The Story Louise Michel, the famous revolutionary leader in France, aunounces that she will shortly retire to her former place of exile in New Caledonia, and devote the remainder of her life to teaching.

The Crown Princess of Germany is an artist, and has been working hard in her studio lately. She has just finished several admirable portraits. Reproductions of three clever drawings by the Crown Princess appeared ately in a German periodical. Birch—illustrates an old-time Christmas poem which appropriately opens the number. Besides all this, there are some quaint verses and pictures.

> THE CENTURY MAGAZINE. (New York.) The readers of the Century will probably turn first of all to the Life of Lincoln this month, as the opening chapters proved full of interest. The opening articles are on Lincoln's youthful idol, Henry Clay. His home at Ashland being described and several portraits of Clay are given. The art paper of the number is the first of several on Contemporary French Sculpture. The latter half of Old Chelsea contains chats of this part of London. The Food Question in America and Europe is a suggestive study. A curious article is A little Millerite, being reminiscences of Millerism in 1843 and 1844. The topic in the War Series is The Second Day at Gettysburg. Two short stories by American writers and the serials with sonnets and verses complete a most enjoyable number.

BOOK REVIEWS.

[All books noticed under this head, are for sale at, or can be ordered through, the office of the Briggio-Philo-PRICAL JOURSAL.]

NATURE'S HALLELUJAH from original designs by Irene E. Jerome. Author and artist of "One Year's Sketch Book," "The Message of the Blue Bird," etc. Boston: Lee & Shepard; Chicago: A. C. McClurg & Co. Price, cloth, full gilt, \$6.00. Turkey morocco, \$12.00. Tree calf, \$12.00.

The gifted young artist, Irene E. Jerome, has il-It is gotten out in the best style of the enterprising publishers, Lee & Shepard. Chicago has reason to be very proud of Miss Jerome; her work displays great genius and fertility of fancy. She is a remark-ably painstaking artist, and we predict for her a

This beautiful volume is presented in a series of nearly fifty full page illustrations, engraved on wood by the well known engraver, Andrew. Each bit of landscape is accompanied by a bit of poetry, and Miss Jerome's selections are as admirable as her designs. Here is one from Whittier:

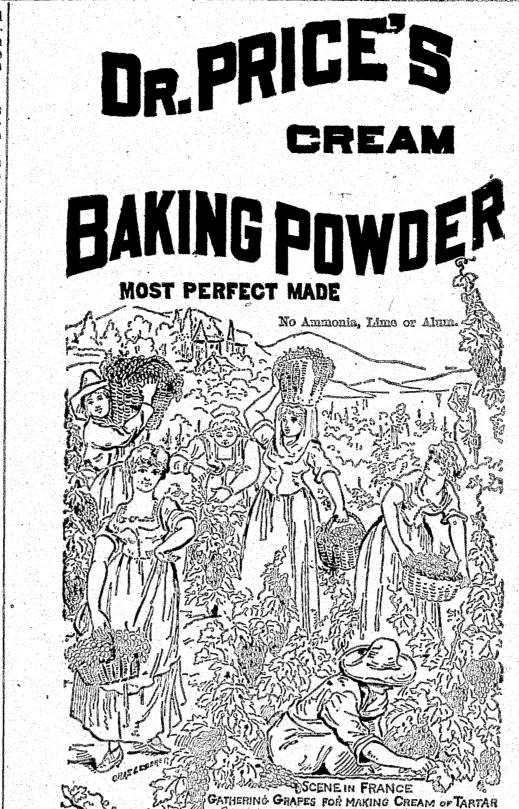
The mists above the morning rills Rise white as wings of prayer; The alter curtains of the hills Are sunset's purple air. The blue sky is the temple's arch, Its transept earth and air; The music of its starry march The chorus of a prayer.

This is carried out in illustration by two bars of music with the lettering, "The Lord is in His Holy Temple," and beneath a landscape sketch of "Ves-per Service in Hillside Chapel," with the spire of the country church seen over the hills. Another of the most exquisite pages is from W. C. Gannett:

To the sky's benediction above.
And we all are together lying
On the bosom of infinite love.

Oh! the peace at the heart of Nature Oh! the light that is not of day, Why seek it afar forever When it cannot be lifted away.

During the whole of the last three summers Miss Jerome has worked among the beautiful scenery of New Eugland. "Nature's Hallelujah" opens with a few pages of poetic prose describing the reign of the Ice King among the White Hills. The book is dedicated to a brother's family, Theo. C. Jerome, his wife, Annie, and four little ones, Paul, Birdie, Bernard and baby Irene. This little domestic touch makes the work more than an artistic compilation. We catch a glimpus of the cheery and happy home, and the spirit that pervades the whole book, is elevating and deeply spiritualizing. During the whole of the last three summers Miss





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Anonymous letters and communications will not be noticed. The name and address of the writer are reonired 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 he desires to call notice.

CHICAGO, ILL., Saturday, December 11, 1886.

REV. BYRON SUNDERLAND, D. D.

Is it a Case of Double Consciousness. Diserote States, senility, or Double Dealing

The Journal has in hand a curious psychological etudy, all the more interesting in that the subject is a preacher, and of the Presbyterian persuasion. Whether it be another case of double conscionences, where the subject exhibits in one state wholly different intellectual and moral traits from the other and who while in either is totally oblivious to the other, or, whether it be a marked instance of discrete states of the same conscioueness is loft for the reader to decide. In order to make a clear exposition of the case, briof reference to matters of history is essential.

In the latter part of October a number of reputable daily papers in different parts of the country published dispatches and letters from their Washington correspondents animadverting upon Rev. Byron Sunderland, pastor of a Presbyterian church in that city. The Journal took one of these published letters as a text for some comment. In that letter was given the views of a member of Sunderland's church. Here is the Journal edi-

torial in full: LONG ON HELL, SHORT ON HUMANITY.

Dr. Sunderland of Washington, would have de-lighted the heart of John Calvin. He thinks the world is going to the demnition bow-wows all because hell has been robbed of its lake of fire and brimstone. His single anchor of hope now is President Cleveland. If only he can retain the Chief Executive as a regular listener to his effete theology the world may yet be reclaimed—in his opinion. Hence he steels his heart to the most elevated characteristic a man can display.

Deacon Patterson, who has for many years done faithful service in the office of the Supervising Architect six days in the week and zealously served on Dr. Sunderland's staff each Sunday, has been re-moved from his clerkship. He is an old man but still competent for his duties, and has a large family dependent on his earnings. A large number of the congregation called on preacher Sunderland to solicithis services in appealing to the President to restore Deacon Patterson to his clerkship. The callers were treated with disrespect. Said a member of the

church when interviewed:

"The truth of the matter is, Dr. Sunderland is more afraid of losing Mr. Cleveland by speaking of political matters to him than of doing the humans act of endeavoring to help an old man who is a deacon in his own church, and who, with his large family is near starvation. A party of us went to the President and he intimated that, sliculd Dr Sunderland support us in our desire to have the old gentleman reinstated, it would be done. But the Doctor stubbornly refused and a great many of us left the church. A large number will do so before another week is gone. Not one member in twenty will support the Doctor in his course."

This Sunderland is the preacher who grossly and maliciously attacked the Religio-Philosophical JOURNAL not so very long ago. The records will show that those who have maligned, misrepresented, or abused the Journal, are neither worthy follow ers of Jesus' teachings nor such as make this work

A Washington correspondent, widely known as a Spiritualist, under date of November 17th, writes:

Is it presuming too much for me to ask you to in-form me of the author of the basis of the "Long on Hell and Short on Humanity" article in your issue of the 6th Nov.? I showed it to Dr. Sunderland one of my near neighbors, and he seemed utterly surprised, as he positively said that he never heard of the Religio-Philosophical Journal before and knew nothing whatever of anything that would make him conscious that you had any clew to the right man, and eays that he must have been asleep

Dr. S. is a liberal preacher. I pass the evening with him often and he and myself are agreed on the spiritual philosophy, but his flock would not sustain him in coming out as Dr. —— does.

The day following the date of the above letter the same correspondent again writes: To-day Dr. Sunderland and Mrs. she will send an article, vindicating Dr. Sunderland to the Journal....The article of Mrs. — will only be about a half column...Dr. S...aeked mo to-day if I had heard from you of the author of the foul slander of which he says there is not the least

On November 23rd the editor of the Jour-

NAL wrote this correspondent as follows: In the matter of Rev. Byron Sunderland, of which be complaine to you: If the JOURNAL has done him injustice, nothing will afford me more pleasure than to give space to set him right. You say that Mrs. —— is to assume the task. Now it seems to me it were far better for Dr. Sunderland to make ne statement over his own signature. If he does not wish to do this, then I must know, for my own missinguished, by a line from Dr. Sunderland, that he

has read Mrs. — 's statement and that it sets forth what he desires to say, and is correct.

On the day the foregoing letter was written, Mrs. -, the lady friend of Dr. Sunderland spoken of by our Washington correspondent, wrote us enclosing an article covering fourteen pages of paper under the heading "Dr. Sunderland." It may be well to state in passing that this lady is well vouched for, and is not a Presbyterian, nor even a Christian according to the orthodox standard. Her argument on the matter at issue covers not quite five of the fourteen pages of manuscript, and is as follows:

Will the editor of the RELIGIO-PHILOSOPHICAL JOURNAL permit a reader thereof, a student of the philosophies it presents, and a friend of Rev. Dr. Byron Sunderland of Washington, to make response o an article concerning that gentleman, contained in the issue of Nov. 6th?

With the positive assurance of positive knowledge of the parties and events treated of the statements included in that article are declared untrue, baseless in facts, originated by unscrupulous malice, and given to the public by enmity willing to attempt injury without effort to learn the vindicating truth, so

easily attainable in this case. Dr. Sunderland's church has not suffered by diminution of a single member, nor by agitation of censure regarding a single act or word of his. His worthy deacon, unfortunately removed from a longenjoyed cfilee, has, during more than two score years, received the Doctor's cordial sympathy and aid, and, had the Doctor's repeated efforts for his restoration to position been successful, no one could be more fully assured of his earnestly friendly activity in the affair, than all interested, are now assur-ed. Reflection upon the proprieties and delicacies which characterize Dr. Sunderland's position relative to the President, could not fail to win, in any candid mind, approval of his decision, invariably maintained since the establishment of those relations, not to allow the possible avenues of pastoral and private intercourse with the Chief Executive, to be employed as means of individual petition to him, a course which, once indulged, would have incalcul-able sequence, marring the best results of his influ-

The Parthian arrow shot by your correspondent in conclusion, upon Dr. Sunderland, elicits a desire to make decided rejection of that accusation, occasion for some definition of the mind and work of a man and a clergyman whose name has become widely familiarized throughout the country recently and has been the past thirty years greatly respected and reverenced in this city. Imprimis—let the Doctor's absolute depial of all or any attempt to disparage the Religio-Philosophical Journal, at any time, be accepted. The paper is new to his knowledge, and, were it long familiar, his would never have been the utterance of opinion injurious to its purposes, or condemnatory of its character.

Courtesy to an amiable and warm-hearted lady inspires us to publish the glowing panegyric upon Dr. Sunderland's past, present and future, which fills the remaining nine pages. The desire to do this is deepened by the fact that our Washington correspondent writes: "Dr. Sunderland told me he endorsed the statement sent by Mrs. ---." But as this eulogy contains no point or word touching the issue at bar, we are obliged to rule it out for want of space.

At this stage the matter may be summed

(1) Mr. Patterson, an old man and a deacon in Dr. Sunderland's church, is discharged from a clerkship, the duties of which he is still competent to perform; and is left with a family to support upon no income.

(2) His brethren in the church seek his restoration to place. A member of the church tells a newspaper man that the President intimated that should Dr. Sunderland support their plea it would be granted, but that the pastor declined. In the heat of the moment this church member made assertions as to the effect upon the church. Succeeding events seem to show that the bonds of church fellowship, and of discipline were stronger than the indignation at the preacher's course.

(3) The Religio-Philosophical Journal takes notice of the matter and closes its mention with a paragraph to which Dr. Sunderland takes serious exception.

(4) Dr. Sunderland, through his lady advocate, does not deny the statement that he was asked by his people to appeal to the President, but substantially admits it. and furthermore gives reasons for declining to

(5) The little unpleasantness in his own congregation does not trouble Dr. Sunderland who evidently feels himself master there. But the "Parthian arrow" in the last paragraph of the Journal editorial is the shaft that brought blood.

(6) In warding off the effects of this shaft, Dr. Sunderland declares he "never heard of the Religio-Philosophical Journal before." In his argument—through his unorthodox lady advocate—he makes "absolute denial of all or any attempt to disparage the REligio-Philosophical Journal." Furthermore he once more declares, by the strongest implication, that he never heard of the JOURNAL, when he says-again by his lady advocate—"the paper is new to his knowledge."

This center shot, this "Parthian arrow' which has so wounded Dr. Sunderland, is contained in the following lines from the Jour-NAL editorial: "This Sunderland is the preacher who grossly and maliciously attacked the Religio Philosophical Jour-NAL not so very long ago."

Let us exhibit the material out of which this "Parthian arrow" was fashioned.

Last year the Presbyterian General Assembly made a proposal to erect in the city of Washington a monument to the memory of John Calvin. The leading editorial in the RELIGIO-PHILOSOPHICAL JOURNAL of January 30th, 1886, was devoted to this proposal. The first part of that editorial reads:

The Presbyterian General Assembly makes a strange proposal. They would erect a monument in Washington to John Calvin, an old-time persecutor and religious bigot, an illogical theological logician, whose stern dogmas are on the wane, a man whose memory is ignobly associated with the burning of Servetus—that noble martyr guiltless of crime, but a heretic punished for honorable

disbelief in Calvin's gloomy creed. The Interior, the leading Presbyterian newspaper in Chicago and in the West, makes strong and fearless protest against this miserable project. In its issue of December 3rd

sistent begging," and this conversation held about it:

*What monument is that?" "That is a monument to John Calvin."
"John Calvin—Calvin—wasn't he the man that burnt servetus?"

"Who in the world erected that pile to the heretic

"The Presbyterian General Assembly." "And do the Precbyterians believe in burning people alive who differ with them in theology?" The monument will mean Michael Servetus to a large majority of those who see it. And there is no use or good putting in denials. Calvin put it down with his own hand when he wrote, long before the martydom of Servetus, that if Servetus fell into his, Calvin's, hands he should not escape alive.

In its issue of December 17th it again takes up the matter and says:

We have before us the "Letters of John Calvin from the original manuscripts" published by the Presbyterian Board of Publication, Philadelphia. On page 33 of volume II, in letter 154, under date Geneva, 13 February, 1546, we find John Calvin writing to Farel concerning Servetus: "He takes it upon him to come hither, if it be agreeable to me. But I am unwilling to pledge my word for his safe-ty, for if he shall come I shall never permit him to epart alive, provided my authority be of any avail. Servetus attempted to pass through Geneva, on his way to Italy, six years after the above was written but was caught at the instigation of Calvin, and burned October 27, 1553. The purpose to kill him was therefore cherished by Calvin for a period of six

Other like evidence is given, and the Interior editor bravely declares that they "positively decline to whitewash the crimes of any historical character." All honor to the manly courage shown in this refusal.

Then follows a brief historical sketch of the life and murder of Servetus, accurately condensed from generally accepted authorities, and the editorial closes thus:

Thus ended the earthly life of Servetus, in the prime of his days at forty-four years of age, brilliant, learned, deeply pious in the best sense, greatly wronged; the fire that tortured his body kindled at the instigation of John Calvin. Let the protests against this wretched proposal to build a monument to Calvin in Washington save us from that

It is said that Calvinism is at a low ebb in Geneva, and that the Unitarian faith, for which his victim Servetus died is more widely accepted there than in any European city of its size. Well did the poet tell us of Truth on the scaffold to-day and on the throne to-

Some kind friend of the Washington preacher must have made haste to place that number of the Journal in his hands, for in due time a letter was received from Dr. Sunderland. This letter was made the text for an editorial in the Journal of March 6th, 1886. Here is the letter:

WASHINGTON, Feb. 2, 1886. John C. Bundy, Esq., Sib: Some one has sent me a copy of your paper, from which I cut your article on Calvin, and herewith return it to you for further reflection. A more unfair, unjust, dogmatic, bigot ed, lying article, I have not read in a long time. It you suppose that Calvinism is to be shaken or batered down by such a journal as yours appears to be (for I never saw or heard of it before), you will live long enough to find out your mistake.

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

The following extracts are taken from our comments on this letter at the time of publi-

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

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

Farther reflection satisfies us that we have done right in this matter. Far be it from us to advise so eminent a clergyman and so courteous a Christian gentleman as Dr. Sunderland, but we may venture to suggest that it is pitiful to see the depth of audacious abuse to which his advisory epistle descends The man Byron Sunderland is capable of far better and higher things, but this letter is from the Calvinistic Presbyterian priest. "To such base uses do we come at last," in

defending old dogmatists and persecutors! We have now no additional comment to make upon this letter, but in all sincerity we ask: Is the spirit manifested in that letter such as the public has a right to expect from an avowed follower of the "meek and lowly Jesus," and an ordained minister of a "GOD OF LOVE"? Without argument, we here rest our case.

/ Mrs. M. A. Howes.

Mrs. M. A. Howes, psychometric and trance medium, lately of Worcester, Mass., is now located at 2250 Wabash Avenue. She has been prominently before the public for nearly ten years, and during that time she has been instrumental in doing a great deal of good for Spiritualism. E. V. Wilson, whose grand work still survives him in hundreds of places in the United States, was the first one who gave special prominence to her mediumistic gifts, when he was lecturing at New Boston, Ill. It did not také long after that occasion for her friends in spirit-life to so unfold her medial powers that she could see and talk with spirits. The first spirit who visited her, was an uncle whom she could as clearly discern as in earth-life. Then her brother appeared to her-presenting himself in a fleecy cloud, and gradually unfolding until she fally recognized him. it supposes the monument erected after "per- | She frequently hears the names of spirits

distinctly pronounced. To the Journal representative she gave the name of a relative now residing in the East, and which she could not have obtained from any other than a spiritual source.

On one occasion a spirit came to her and said that he wished to use her organism to write a message to his father. When asked to give his name, he refused to do so, until after he had written the message, and exacting at the same time a promise from her to send it to whom he directed. After he had accomplished the object of his visit, he announced that his name was Angelo Brittan, the son of Prof. S. B. Brittan. The message was forwarded as requested, the Professor recognized the writer as his son, and that token of his affection gave him the greatest satisfaction. Although Mrs. Howes had never seen Angelo in earth-life she instantly pointed out his photograph in an album.

Mrs. Howes is often favored with extraordinary visions, and claims that frequently her guides take her to spirit-life and show her the transcendent beauty of the celestial regions. We hope her stay in Chicago will be pleasant.

The Christmas Journal.

It now looks as though it would take not less than Forty Thousand Extra Copies of the Christmas issue to go around. We do not know that the paper of that week will be better than any other number of the year. We make every issue as good as we can with our material and facilities. But it has come to be a custom with very many of our subscribers to send the Christmas number broadcast among their acquaintances, and each year the demand increases. All orders must be received before the 17th to insure their being filled Price \$5.00 per 100, and at that rate for any quantity. They will be wrapped singly and addressed from this office, if the list of names is sent with remittance.

A Business Man's Sermon to a Preacher.

The periodicity of elerical attacks on Spiritualism is lengthening. Formerly hebdomadal, though sporadic, they have gradually subsided until now only quarterly or semiannually is some bigoted and wilfully ignorant preacher found invelghing against the only part of the foundation of his religion which is provable. Lately one waxed wroth in Utica, New York, and still more wroth after reading the pertinent reply of a leading manufacturer of that city. On another page is published Mr. Reynolds's reply to Rov. Mr. Roth.

GENERAL ITEMS.

F. H. Shrock has been appointed receiver of the land office at Lamar, Col.

J. Clegg Wright is at present lecturing at tures at Cincinnati, Obio. Mr. E. W. Wallis is now located at 11 Cluny

street. Waterloo Road. Cheetham Hill. Manchester, England. Now is the time to actively solicit new

subscribers for the JOURNAL. Show your often expressed good will by sending in a list of fresh readers.

Lyman C. Howe is engaged for January and February and March at Kansas City. Mo. He writes of the society at Elmira. N. Y.: as ever hopeful and sanguine of future success

That peripatetic publisher, chronic deadbeat and stale old free lover, Dorus M. Fox, is said to be making an effort to raise money to move his concern to Chicago.

No better present for the Holidays than a subscription to the Journal can be given a friend; it only costs \$2.50, and will remind the reader of the donor all through the year. Indians about Shasta, Cal., believe that

catfish were put into the river by white men for the special purpose of killing off the Indians. They eat all other kinds, but throw back into the river, all the catfish they catch

J. H. Pratt, of Spring Hill, Kansas, sent us for publication two private letters, which detail the wonderful experiences of a Congregational minister. They appear on the sixth page of this issue of the Journal. While we advertise to send specimen copies

free, that does not mean we will supply a particular date. If a correspondent requires a specified back issue it will be necessary to remit ten cents.

Charles Dawbarn has just closed a successful lecture engagement at Worcester. Mass: His address is 463 West 23rd St., New York City, and the JOURNAL presumes he could be secured for a Western tour on very reason able terms.

W. E. Coleman writes: "Owing to the removal of the military Headquarters, my address is no longer Presidio of San Francisco. Correspondents may address me at Chief Quartermaster's office, Phelan Building, San Francisco, Cal."

Mr. Charles Dawbarn seems to be steadily growing in popular favor as a lecturer. Judging from the financial success experienced by societies during his engagement it would appear that in some mysterious) way he attracts more money to the treasury than do many lecturers who have been much longer before the public.

On Thanksgiving day Lyman C. Howe was at Clear Creek, N. Y. He will be in Michigan the last three weeks of December. A late number of the Elmira, N. Y., Sunday Telegram contains an article mentioning in favorable terms his labor in that place. The writer says: "He speaks grammatically, and, at times, with a fluency almost supernatural, and in a well modulated voice with accent and remarkable distinctness."

Col. W. W. Robinson, for the past twelve years U.S. Consul for Madagascar called at the Journal office last week to pay his respects and subscription. Col. R. has retired from public service, and has gone to his old home in Wisconsin.

Sarah Graves of Grand Rapids, Mich. writes as follows: "The Spiritualists here keep up their conference meetings on Sunday and Thursday nights. Our hall is small, holding about two hundred, and it is generally full, especially Sunday nights. We do our own speaking-sometimes have lively times. Success to the good old Journal."

The Newburyport, Mass., Herald of Nov 22nd, says: "Last Friday the city was flooded with bills announcing a sensational so-called scance for Sunday evening, under the management of one 'Dr. T. Warren,' who was to be assisted by three 'wonderful mediums, etc. A little telegraphic investigation by Spiritualists revealed the alleged fact that 'Dr. Warren' was one T. Warren Lincoln, frequently denounced as an impostor by spiritualistic journals, and A. A. Wheelock, a prominent Boston Spiritualist, who had previously 'shown him up,' was sent for to do so again, to prevent the public from being imposed upon." "Warren" was not allowed to

Mr. Peflley writes as follows from Colburn. Indiana: "We are having very interesting times at our séances. Miss Oneil is the medium. While music was made on the violin by one of the company, the spirits would dance distinctly upon the carnet, while one who passed over last week, made loud raps on the table. Afterwards the medium was entranced, and several spirits talked with their friends. This circle was started only a few months ago, and is held at different persons' houses, not the same persons present at any scance, but with the above success."

H. Belmore of Wellington, New Zealand, says: "The Wellington Association of Spiritualists held their first public tea meeting at the Foresters' Hall, Tory Street, Oct. 29th. An excellent tea was provided by Mr. Godber, and presided over by lady members of the Association. About seventy-five members and friends sat down to tea, after which a social meeting commenced. The statement of accounts showed that after paying for a new organ and meeting all other liabilities there would be a small credit balance. Several songs and solos were very creditably sung. The chairman of the Association, M. W. Mc-Lean, then presented two very handsome marble clocks to two of the Association's mediums who during the past three years acted as their public speaker without remuneration."

An account of a remarkable cure comes from Ashley, a small town a few miles from Wilksbarre, Pa. Miss Katie Martin, eighteen Newton, Kan. June and July next he lee- years old, the daughter of respectable parnts in Ashley, has after eight years of si lence recovered the full and perfect use of her voice. A short time ago her parents heard of remarkable cures being effected by a visit paid to the world-famous Knock church in the west of Ireland. They were contemplating sending their daughter there when they learned that ailments had been cured by taking some of the plaster from the walls of the church, soaking it in water, and drinking it They succeeded in obtaining some of the plagter, and Katie drank freely of the water in which it had been soaked. She also spent an evening in prayer, and retired about midnight. Early on the following morning her parents were roused by the sound of fervent prayer and thanksgiving from their daughter's room. They rushed in and found her on her knees returning thanks for the miraculous restoration of her voice. The cure is vouched for by a number of persons of the highest respectability.

There can be little doubt, says the British

and Colonial Druggist, that much of the distress resulting from abstinence from an accustomed stimulant, whatever it be, is due to imagination, and in some cases victims of the habit have cured themselves by the exertion simply of a strong determination to take no more. In a large number of cases, however, the indulgence has produced a complete paralysis of will-power, and then some method of judicions medical treatment is necessary, although even then success does not always follow. An account of an ingenious mode of effecting the cure of a long indulged onium habit is given in the Medical World by Dr. R. H. Dalton. The patient was first allowed for a week to take her usual quantity of morphine in the form of a mixture containing also five drops of nux vomica and one-quarter grain quinine in each dose, and colored with tincture of lavender. Then for twenty weeks the amount of morphine was lessened every seven days by one-twentieth and at the same time, the tincture increased by one drop and the quinine by one-quarter grain at each change, until the morphine was left entirely out. In the meantime, however, the quinine was not augmented after the ninth week, but ten drops of elixir of vitriol added to each dose taken afterwards. The diminution of morphine was minute and gradual, and the taste being the same, the patient was unable to detect any change whatever during the four months' treatment. As soon as Dr. Dalton became satisfied that the habit was entirely in the mind, he announced that she had not taken a particle of morphine for two weeks. As soon as she understood this the spell was broken, and she wanted no more morphine, her health had become very much improved, and her gratitude seemed unbounded. Dr. Dalton thinks that if recourse to stimulants be prevented during the curing of the opium habit any physician may succeed with this plan.

Spirit.

Mr. Charles H. Wadsworth, Acting Chairman of the Golden Gate Religious and Philosophical Society of San Francisco is a thorough Spiritualist and a believer in form materialization. He is also a successful exposer of deception practiced in the name of Spiritnalism. He lately attended a seance for materialization given by Mrs. N. D. Miller. accounts favorable and unfavorable, of whom have often appeared in the Journal in years past. He was called out of the circle to shake hands with a form purporting to be a spirit, and describes the member as a "good solid fleshly hand." Being called out again, after an interval, he got between the cabinet and spirit form. This time he got a good hold of the hand and grasped it tightly. The JOURNAL will now give Mr. Wadsworth's statements as made to a Call representative:

The spirit said softly to me. "Let go, let go," in a very appealing voice, but I held on. Dr. Kelly then grabbed me with both hands around "For Gray solve let go." tone, "For God's sake, let go! you will kill the medium." I told him that I did not intend to hurt the medium, but was waiting for the spirit to dematerialize. Kelly tightened his grasp on my throat, and insisted on my letting go. I told him that I was resolved to hold on, and that he might choke me to death before I would loosen my grasp. There was, as you may suppose, considerable confusion in the room by this time. I called on the others who were in attendance to turn up the light. There was a single lamp dimly burning in one part of the room, and one gentleman turned it up, but Mr. Miller, the husband of the medium, turned it down and put out the light. We were then in darkness. I called out for somebody to light the gas, and at last the others succeeded in getting some matches and finding a gas jet. The gas was then lighted. By this time Mr. Miller came to his wife's rescue and tried to pull my hand away. All the while Kelly was choking me and the medium trying to get away. When the gas was lighted it was seen that I held the hand of the medium, who was dressed from head to foot in white, and who was trying to hide her face behind the blankets of the cabinet, with the husband and Kelly still endeavoring to free her from my hold. I beld on until every person in the roim had a chance to come up and see that the form in white was the medium and no spirit at all. When all had satisfied themselves of the fraud, I told Kelly I wanted my money back. Each of us had paid \$1 to get in. He returned this amount to all of us. Kelly, the medium, and the husband were much agitated over the exposure. "Was your purpose in going to the seance to expose her," was asked.

"No," said Mr. Wadsworth. "I merely went to witness the manifestations which were deemed so very remarkable. I am a Spiritualist myself, being the acting chairman of the Golden Gate Religious and Philosophical Society, which meets at Metropolitan Temple, and I am interested in knowing the truth of these things. I have been present at scances where actual dematerialization, if such it might be called, occurred. The hand of the spiritual form on those occasions could not be grasped, being like fog. There was nothing solid about them which could be held on to. You could see them, but not feel them. Idid not do any grabbing at Mrs. Miller's scance. I took her hand when invited to and held on to it, waiting for the dematerialization. The violence used was on the part of those who tried to choke and pull me away.

The Chicago Musical College, under the successful management of Dr. F. Ziegfeld, announce a series of four grand concerts on the evenings of Dec. 14th, and Jan. 25th, March 15th, and May 10, 1887, at Central Music Hall. The Chicago Musical College String Quartette, under the able direction of Mr.S. E. Jacobsohn, Mr. L. Gaston Gottschalk, director of the vocal department and Mr. August Hyllested, the great planist will appear on each occasion.

Mr. R. A. Campbell, late of St. Louis, and who announces himself as a Psychic-Healer and Palmister, has located in Chicago, and opened an office at 356 Wabash Avenue. He gives one of the most rational expositions of mental healing that we have so far heard from any practitioner. In palmistry he says he finds a more reliable key to character than phrenology offers and avers he has as much contempt for the fortune-telling annex usually associated in the public mind with palmistry, as any one can have.

The Western Trail for December contains an excellent picture of the magnificent Raymond Hotel at Passadena, Cal., which was nearing completion when the editor of the JOURNAL saw it last February. This number of the Trail contains much information of value to those contemplating a California trip. The Trail is published in the special interests of the "Great Rock Island Route," and copies may be had by addressing E. A Holbrook, General Ticket and Passenger Agent, Chicago, and from local agents of the Rock Island road.

The Medium and Daybreak of London says: "A Pendleton correspondent asks if it be possible to develop a materializing medium in every family, and what method to adopt to attain such a result. Certainly there is not a medium for phenomena of any kind in each family: many families are non-mediumistic. It would be a queer world if it contained a large proportion of mediums. The aim of Spiritualism is grossly misunderstood. It is not its object to manufacture mediums simply, but to produce spiritual unfoldment in all. This cannot be done by mediumship alone, but by the spiritual culture and aspirations of each individual. This should be made the basis of Spiritualism, not phenomena. Then there would be much more mediumship, and of healthier and more spiritual sort. Spiritualism is a Gospel to all mankind, not to mediums alone. Let every family meet for spiritual benefit and aspiration-teaching, guiding and elevating one another-around the table of the home, and soon a light will some which, will render

Mrs. Miller Again Unsuccessfully Plays to say, it would become much more frequent in a higher form. Phenomena do not always spiritualize mankind; something else is wanted: the phenomena require to be spiritualized. Be it also observed that mediums are not always the most spiritually-minded people. They have to depend much on the spirituality of those around them!"

The Social Element Among Spiritualists.

The Practical Humanitarian Work of the Golden Gate Society of San Francisco.

To the Editor of the Religio-Philosophical Journal:

It has been the castom of the spiritual congregation assembling in Metropolitan Temple, to have "sociables" periodically, usually once a month. For the proper development of individual character, as well as for the successful conduct of continuous Sunday services, it is necessary that the people should come together, get acquainted, and cultivate that most essential part of our nature, the social. Spiritualists, recognizing and emphasizing as they do the common destiny of all mankind, the brotherhood of man and all that that implies, should above all others cultivate fraternity, good fellowship, brotherly love; and I think that spiritual congregations everywhere would do well to foster the development of these qualities in all legitimate ways, including of course the holding of sociables.—which latter should not be mars red by too much formality or too much prosy speech-making. The people should meet to-gether to have "a good time" innocently and

Since the commencement of the fall and winter services at the Temple, the Golden Gate Society has had two very pleasant social gatherings. At these meetings Mrs. E. L. Watson is ever present, greeting all with her radiant smile and cheering words. At the first of these sociables held a few weeks since, the president of the society, Mr. F. H. Woods, in his opening remarks urged the importance of practical work for humanity by the congregation.—more work and less talk. This proposition was warmly seconded by Mrs. Watson, Mrs. H. E. Robinson, Hon. W. H. Mills, Mrs. E. F. McKinley, W. E. Coleman, and others. Following this. I am glad to state, humanitarian work of a practical character is now being done, with prospects of steady increase. A Lady's Aid Society with Mrs. H. E. Robinson as president, is in successful operation, holding weekly meetings for the manufacture and/distribution of clothing for the indigent. Rrovisions, fuel. and other necessaries of life are also supplied to those in need thereof, so far as lies in the power of its members. In addition, the ladies have formally assumed charge of the Jessie-street kindergarten in this city, a struggling school requiring assistance; and in future it will be under the care and support of this society. A series of performances for the benefit of this kindergarten will shortly take place in the Grand Opera House, in which a thousand children will take part in the operatta of Cinderella.

Spiritualists have been often charged, and not altogether without reason, with too much, "other-worldliness." In contemplation of the prospective beatitudes of the other life. they sometimes fail to render due recognition to the pressing needs of this life. Unless we do our duty here and now to our brothers and sisters in the fiesh, we will be debarred from the enjoyments of the blessing awaiting the faithful ones in the Bright Beyond. ch grand spiritual work as that being done in the interest of humanity, by the Golden Gate Society of this city and its lady workers is worthy of emulation among Spiritualists every where. Let us see who among them can surpass it.

WM. EMMETTE COLEMAN. Corresponding Secretary, Golden Gate Religious and Philosophical Society. San Francisco, Cal.

General News.

The Governor of Georgia has pardoned Geo. . Jackson, the Augusta cotton mill manager, who embezzled \$100.000.—Among the old settlers in Illinois whose deaths are reported are Edward Hobart and Mrs. E. S. Austin, of Rockford, and Jeremiah Dean, of Freeport.— Japtain T. E. Fraser, who has charge of the Lick Observatory in California, is on his way to Boston to superintend the shipment of the mammoth lenses for the new telescope. -The Natural Gas Company at Bowling Green, Kentucky, has set up a drill weighing nearly two tons, and will bore to a depth of fifteen hundred feet.—A heavy snowfall is reported in Virginia and South Carolina.—The last spike to connect the Northwestern and Northern Pacific tracks at Oakes, Dakota, was driven last Sunday.—Henry Jansen, who kill ed his wife in Chicago a week ago, has not touched food since he entered the jail.—A canvass of the members of the new Michigan Legislature gives Colonel F. B. Stockbridge he lead for the Senatorship, with James Mc-Millan second.—King Humbert has sent to President Cleveland a copy of the edition of Dante recently printed for Victor Emmanuel. -Prominent Chicagoaus, representing varions branches of business, met last Sunday with Marshall Field in the chair, and sub scribed for most of the stock of the proposed Opera House, the cost of which is estimated at \$1,500,000.—Early last Sunday morning masked burglars entered the house of E. M Hulce, near Neenah, Wisconsin, chloroformed the owner, and took \$50. Mr. Hulce revived in time to have a struggle with the thieves. They subsequently fired the building, and it was burned to the ground, Mr. Hulce escap ing to a snow-bank.—The Mayor of New York has ordered the police to see that stores are kept closed on Sunday.—The will of Chester A. Arthur, which was offered for probate in New York, covers \$150,000 worth of property. The son is to receive one-half the estate when thirty years of age; the daughter onehalf at the age of twenty three. Mrs. Mc Elroy being her guardian.—The real estate trade of Chicago for the past week amounted to \$2,677,215, besides the transfer of the plant of the Consumer's Gas Company for \$8,000 000. -In the Colin Campbell divorce case at London Justice Butt begged the counsel not to prolong the trial for a month by the intro duction of unnecessary evidence.—A Dublin correspondent predicts the seizure of *United* Ireland by the government, and the arrest of prominent anti-rent agitators.—The Grand Army of the Republic will hold its next encampment at St. Louis, the last week of Sep-

We can't choose happiness either for our selves or for another: we can't tell where that will lie. We can only choose whether we will indulge ourselves in the present moment, or whether we will renounce that for the sake of obeying the divine voice within us-for the sake of being true to all the momaterialization superfluous, though, strange | tives that sanctify our lives.—George Eliot. Suitable Books for the Holidays.

NOW IS THE TIME TO ORDER.

Can we find a Christmas present more to be enjoyed than a book, especially one with golden words as well as gilt cover? Our list embraces the best works by the most popular authors. If science is sought for, what better than the instructive works of William Denton? The Soul of Things, Our Planet and Radical Discourses.

In poems, Lizzie Doten's admirable volumes, Poems of Progress and Poems of Inner Life, Poems of Life Boyond, compiled by G. B. Stebbins, Barlow's Voices, and Immortality. lately published, are excellent.

The Missing Link, a full account of the Fox Girls' Mediumship, written by Leah Fox Underhill.

The Records of a Ministering Angel, by Mary Clark. The Next World Interviewed, by Sugan G.

Horn-Messages from well known anthors, statesmen, thinkers, etc., etc. Wolfe's Startling Facts in Modern Spiritu-

alism needs no commendation.

Chapters from the Bible of the Ages, is out in a new and handsome edition, only \$1.00. A Now Edition of Psychometry, by Dr. J. Rodes Buchanan, also Moral Education, by the same author.

Mrs. M. M. King's inspirational works. Principles of Nature, and Real Life in the Spirit-world.

The Arcana of Nature, 2 vols., and Physical Man, by Hudson Tuttle; also Stories for our Children, by Hudson and Emma Tuttle. Dr. R. B. Westbrook's The Bible-Whence

and What? and Man—Whence and Whither? The complete works of A. J. Davis.

Dr. Babbitt's The Principles of Light and Color, and Religion.

Epes Sargent's The Scientific Basis of Spiritualism, which should be in the library of all investigators and thinkers, also Proof Palpable.

A Study of Primitive Christianity, by Lewis G. Janes. The chapters herewith presented were prepared for lectures and are strong expressions of the best results of the higher critcism of the New Testament, and the origins of Christianity.

Beyond the Gates by Miss Phelps is a combination of the literary and spirituelle.

Space forbids further mention, but any and all books in the market can be ordered through this office.

Partial price list of books for sale, postpaid: Poems of Progress, plain \$1.60, gilt, \$2 10; Poems Inner Life, plain \$1.60, gilt \$2.10; Poems of the Life Beyond, plain, \$1.60; The Voices, plain \$1.10; Startling Facts in Modern Spiritualism,\$2.25; Chapters from the Bible of the Ages \$1.10; Psychometry \$2.16; Moral Education; \$1.60; The Principles of Nature, 3 vols., \$1.50 per vol.; Real Life in the Spirit-world, \$3.00 mts for the Bible Whence and What? \$1.00; The Complete Works of A. J. Davis, \$30.00; The Principles of Light and Color, \$4.00; Religion, Babbitt, Scienting Basis of menbuliide \$1.60; Proof Palpable, cloth \$1.00, paper 75 cents: Arcana of Nature, 2 vols., each \$1.33; A Kiss for a Blow, a book for children, 70 cents: Vital Magnetic Cure, \$1.33; Animal Magnetism, Deleuze. \$2.15; Diegesis, \$2.16; Future Life, \$1.60; Home, a volume of Poems, \$1.60; Heroines of Free Thought, \$1.75; Incidents in My Life, 50 cents; Leaves from My Life, 80 cents; Pioneers of the Spiritual Reformation. \$2.65; Mediums, by Kardec, \$1.60; Nature's Divine Revelations, \$3.75; Our Homes and Our Employments Hereafter, \$1.60; Transcendental Physics, \$1.10; Records of a Ministering Augel, \$1.10; Mind Reading and Beyond, \$1.35; The Missing Link, \$2.00; Primitive Mind Cure, \$1.60; Divine Law of Cure, \$1.60; Immortality, Barlow, 60 cents; Physical Man. \$1 60: Stories for Our Children, 25 cents; A Study of Primitive Christianity, \$1.50; The Next World Interviewed, \$1.50; Our Planet, \$1.60; The Soul of Things, 3 vols. \$1.60 each; Radical Discourses, \$1.33,

Grand California Excursions.

The Chicago, Rock Island & Pacific Railway announces grand first-class excursions to the Pacific Coast, leaving Chicago, Dec. 7th, 8th and 29th, at extremely low rates. For additional information, tickets, sleeping car accommodations, etc., apply to near-est ticket agent, or address E. A. Holbrook, G. T. & P. A., C. R. I. & P. R'y, Chicago, Ill.

If success be the true test of merit, it is a settled fact that "Brown's Bronchial Troches" have no equal for the prompt relief of Coughs, Colds and hroat troubles. Sold only in boxes. Price, 25 cents.

The interests of Education will be represented in The Youth's Companion during next year by Edward Everett Hale, by Gen. Francis A. Walker, by H. A. Taine, by James Parton, by Admiral David Porter, and by the Commandant at West Point.

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

Notice to Subscribers.

We particularly request subscribers who renew their subscriptions, to look carefully at the figures on the tag which contains their respective names and i they are not changed in two weeks, let us know with full particulars, as it will save time and trouble.

PUBLISHER'S NOTICE.

The RELIGIO-PHILOSOPHICAL JOURNAL will be sent to new subscribers, on trial, thirteen weeks for Subscribers in arrears are reminded that the year

s drawing to a close, and that the publisher has trusted them in good faith. He now asks them to cancel their indebtedness and remit for a year in

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

The date of expiration of the time paid for, is print ed with every subscriber's address. Let each subscriber examine and see how his account stands. Specimen copies of the JOURNAL will be sent free o any address.

NEWSPAPERS AND MAGAZINES. For Sale at the Office of this Paper. CENTS Banner of Light, Boston, weekly...... 08 Medium and Daybreak, London, Eng., weekly.... 08 Olive Branch, Utles, N. Y., monthly...... 10

The Theosophist, Adyar, (Madras,) India, month-17..... 50 Light for Thinkers, Chattanooga, Tean...... 05 The Mind Care. Monthly, Chicago 10

Horsford's Acid Phosphate. For Alcoholism.

Dr. J. S. HULLMAN, Philadelphia, Pa., says: "It is of good service in the troubles arising from alcohol ism, and gives satisfaction in my practice."

Our Kittles

Are going fast at 25 cents per pair! Cutest you ever saw. Handsome present for any one. Photographed from life, mounted on large gilt cards. Send at once to F. Pero, Opera House, Chicago, Ili.

Business Antices.

SEALED LETTERS answered by R. W. Flint, No. 1827 Broadway, N. Y. Terms: §2 and three 3 cent postage stamps. Money refunded if not answered. Send for explanatory circular

Spiritual Meetings in New York.

The Ladice Aid Society moots every Wednesday afternor in at three o'clock at 128 West 48rd Street, New York.
The People's Spiritual Meeting of New York city, has removed to Spencer Hall, 114 W. 14th St. Services overy Sunday at 2:30 and 7:45 P. H.
FRANK W. JONES, Conductor.

Mank W. Junes, Conductor.

Metropolitan Church for Humanity, 251 West 23rd Street
Mrs. T. B Stryker, services Sunday at 11 A. M. Officers: Geo
D Cavroll, President; Oliver Russell, Vice-President; Dr
Georgo H. Porine, Sceretary; F. S. Maynard, Trensurer.

Grand Opera House, 23rd Street and 5th avenue,—Services every Sunday at 11 a. m. and 754 p. m. Conference
overy Sunday at 21/2 p. m. Admission free to each meeting.
Lecturer for December: Mr. J. J. Morso, of London. Eng.

Spiritual Meeting in Brooklyn, N. Y. Conservatory Hall, corner Fulton Street and Bedford Avo. —Services every Sunday at 11 a.m. and 70½ p.m. Lecturer: Mrs. Helen J. T. Erigham.

Saratoga Springs, N. T. The First Society of Spiritualists of Saratoga Springs, N. Y. mosts every Sunday morning and evening in Grand Army Hall.

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INFORMATION ON VARIOUS SUBJECTS.

Take Heart.

The outworn rite, the old abuse, The plous fraud transparent grown,
The good held captive in the use
Of wrong alone,—
These wait their doom, from the great law Which makes the past time serve to day; And fresher life the world shall draw From their decay.

O hackward looking son of time! The new is old, the old is new, The cycle of a change sublime Still sweeping through. So wisely taught the Indian seer; Destroying Seva, forming Brahm, Who wakes by turns Earth's love and fear, Are one, the same.

As idly as in that old day,
Thou mournest, did thy sires repine,
So, in his time, thy child grown gray
Shall sigh for thine.
Yet, not the less for them or thou
The eternal step of Progress beats
So that great authors and saw To that great anthem, calm and slow, Which God repeats!

Take heart! The Waster builds again— A charmed life old Goodness hath;

A contined the on Goodness han.
The tares may perish—but the grain
Is not for death.
God works in all things; all obey
His first propulsion from the night;
Ho, wake and watch! the world is gray
With morning light! John G. Whittier.

Critical Observations.

To the Editor of the Religio Philosophical Journal:

In one of your October issues I noticed a com-munication from a correspondent in defense of another. Now the first party is abundantly able to defend himself, and it were better, perhaps, to leave him to do so, for the reason that when not on the defensive, he is on the offensive. It is, however, the maner in which the second party comes to the rescue, of which I propose to speak. He sneers at those "neophytes" in learning, who, having filled themselves with the husks of literary adventures, seem to think that there is no good wholesome food wholesome f upon which they might thrive and thereby grow fat

One would suppose that even a swineherd might, if thoroughly educated, rise above his surroundings in soutiment, and find fitter comparisons in speak ing of new beginners, than such as are suggested by the pig-siye. But let that pass, and we will take it as still another evidence among the many that the

"sclentist" is a wonderful creature, indeed. He further says that he hopes these poor ignor-amuses will yet learn their folly, and go to their father's house. Of course he, the second party, or his friend, the first party, or some other repository of "scientific" erudition, will play the part of father, take the "neophytes" in and for a sufficient conelderation, paid either in gold or glory, will conde-scend to instruct them. Now has not the world had enough of this spectacular posing of pedants? To these self-constituted tribunals we are expected to submit our problems, small and great, and be satis-fied with their solution. Does a knowledge of Sanscrit, Greek or Digger Indian, enable a man to that theory is into the mysteries of astronomy? Or look deeper in into the mysteries of astronomy? Or does a knowledge of astronomy qualify one for determining the origin and destiny of the human soul? No one respects more than I do the sincere toller after the truths of nature; he is generally modest and patient, and to my mind a gem, valuable from rarity as well as intrinsic merit. But for the literary dudes, the diplomacd coxcombs, who would make us believe that our senses and our reason are good for nothing, and that education must come through certain channels most approved by them, I have a

feeling pits and contempt.

Spiritudists, at least, having out loose from the orthodox religion and many other follies that have heretofore encumbered the mental and moral world. ought to encourage a common sense view of all highest summits, provided they are willing to climb up. "There is no royal road to learning," and very few of those crowned kings of science that do not use much of their knowledge to conceal their ignorance. Let us pursue the truth for itself simply, and have aims that "passeth show." Eighteen centuries have not been sufficient time to bring human capacity up to the point of understanding the wisdom of him, who said, "Let little children come un-to me for of such is the kingdom of heaven."

This criticism is not intended for the parties

referred to, so much as it is to one of the grievous

Touching Scene by a Dying Child's Cot in Gouverneur Hospital.

A "fire call," says the N. Y. Herald, summoned the ambulance from Gouverneur Hospital to No. 36 Hester street at exactly 7 o'clock one Wednesday evening lately. The surgeon found a little girl, years old, almost roasted to death. The little one's name was Annie Ashpurvis. Her parents sent her to the céllar for some fire-wood. She carried a lighted lamp in her hand. Going down the cellar stairs she stumbled. The lamp fell from her grasp and exploded. The flames of the burning fluid soon enveloped her entire body.

Quickly rapping the crisped, writhing mass of humanity in what is known as a "Stokes prepared sheet," the surgeon told the driver to get to the hospital quickly. The horse seemed to take in the situation, for he needed no urging. Tenderly plac-ing the poor little sufferer in a cot, the house staff did all that is known to science to alleviate her agony. It was impossible to save her life. Under the influence of a narcotic she soon fell asleep.

Thus she lay slowly breathing for seven hours. Her face was so swollen she could not open her eyes. The light of this world was forever shut out from her. About half-past 2 next morning she showed signs of returning consciousness. The watchful nurse asked her, would she take a drink? She dis-tinctly answered "Yes." A little brandy and milk was given her, and then the nurse ran and called House Surgeon Aspell, saying the little one was awake and talking.

In a minute he was beside the cot. He felt the pulse, ominously shook his head, gave some more instructions, and turned to go away. As he did so the little creature moved her body. She turned half around. The dim light of a candle shone on the blackened face. The swollen lips pursed out, and in a clear, sweet voice the dying child began to eing the hymn,

Nearer, my God, to Thee.

The doctor and nurse stood transfixed. The other patients in the silent, darkened ward, leaned on their elbows and drank in the sweet melody. The first verse completed, she gradually sank back on her pillow. Her strength began to fail and with it her voice, and only the humming like distant

music of the air of the hymn could be heard. How sweet, yet weird, that humming sounded! The candle lent its meagre light, the big clock in the corner told out its seconds as the sweet little

soul passed out to its Maker. The humming ceased. All was over. The doctor turned away: his handkerchief sought his eyes. The nurse gazed into the flame of the candle. She seemed to read the history of the little one's death there. She heaved a sigh, and, no doubt, offered a

The remains were buried Friday from the hos pital. The coffin was strewn with flowers, offerings of her little schoolmates, with whom the dead child had been a great favorite.

B. B. Eby writes: I am well pleased with the Journal, and if conducted in the future as it has been in the past, you may expect me to be a sub-scriber the balance of my life.

W. H. Feurt writes: My wife and I appreciate the Journal very much. We think it able and honest and calculated to enlighten and improve spiritually al who read it with an impartial mind.

James Monroe writes: The JOURNAL is still my choice among Spiritualist publications. Mirs. Hotsy W. Velsey says: I shall continue to take the JOUREAL so long as it maintains its present and past integrity of character.

SPIRITUAL DISCERNMENT.

A Congregational Minister Sees Spirits and Visits the Spirit World.

LETTER FROM J. H. PRATT.

To the Editor of the Religio Philosophical Journal

I enclose two letters (one in part) from the Rev. tional minister, and was educated at Nottingham, England. From October, 1883, until June last, he was my near neighbor. Before meeting me he had been informed by a Presbyterian preacher here that I was an incorrigible infidel, and to avoid me. The advice was not heeded; it only filled him with fervent desire to save me from the "wrath to come." I shall never forget his first call. I submitted to his most searching examination without wincing.
"Did I believe in God?" he asked.

"Did I believe in God?" he asked.
I replied, "What God have you reference to?"
"Did I believe in religion?"
I asked, "What religion do you refer to?
"No two men worship literally the same God. Yes,
I am deeply religious. I am a Spiritualist of thirtytwo years standing. My religion is scientific and
practical. To be good and do good is my soul-worship. I believe in prayer. It is the stairway to the
celestial regions. Prayer is the soul's aspiration,
and the angels hear us best when it comes from the
soul's deep center." soul's deep center."

Of course, the preacher thought me abrupt and dogmatic, but his purpose was set—he would bring me to Christ. To the real Christis a good place to go. My time came to tell him of all my evidences, and they were manifold. I said to him: "Doctor, I see spirits at times as plain as I see you." This was only hallucination to him. But what troubled him My time came to tell him of all my evidences most, I saw and described spirite that he was compelled to recognize, thus destroying his hallucination fortress, and by gradual approaches he now sees through more than "a glass darkly;" he is face to face with immortality. He became deeply interested in the Journal and cognate literature. I have golden thrown a better man.

seldom known a better man. Thirty-five years have passed since my life's bark turned its prow, with all sails set, from the frozen seas of materialism. During my life I have had a stubborn encounter with incredulity, and because of which I have been more of an explorer. cause of which I have been more of an explorer.
One phase of my life has ever run true—when I have asked for evidence with a deep and honest worship of my soul, I have never gone wanting.
To me now, wrapped in the mantle of sixty-four years, my life is as nimble as a sunbeam. I feel and know that my life is fast drifting to the better home of the soul.

Spring Hill Kon.

The Praye.

Spring Hill, Kan. J. H. PRATT.

LETTER FROM THE MINISTER DETAILING HIS EX PERIENCE.

J. H. PRAFF.—Deur Friend.... I don't know how, nor in what manner, but I feel the effects more and more of this sphitual manifestation. On Saturday morning last, a young lady about twenty-six years of age, was severely injured by her horse falling upon her. Her home is twenty-six miles from mine. She had never seen me—never even heard of my name. Accidently I was called to visit that neighborhood. I heard of the accident; in a moment something came over me—I know not what. The first thing I knew I was standing by her side in the chamber. I had no sooner entered, when with a smile she gave me her hand, at the same time call-ing me by my name. She said she had seen me coming, and she heard my voice long before even I entered the room. I need not say our meeting was of the most spiritual nature. She said, "Mr.—, I feel better; you have brought an influence I never felt before. Your coming has done me good." My eyes were filled with tears as I left her home, not of sorrow, but of joy. Standing at the gate, I took my handkerchief from my pocket to wipe my eyes. All at once a form of the purest whiteness stood before me with a smile upon her countenance, such a I had never eeen before. To my astonishment, what I had intended to do myself, viz., "wipe mine eyes," the tears had all gone while gazing upon the form before me. I never had such a feeling—such an experience, and whilst writing these lines, I feel consider that the very some processor is near me all scious that the very same presence is near me, al-though I see it not.

On the Sabbath I felt very much uplifted. I canthings human. Let us encourage the weak to make an effort, for self-confidence is the first requisite of strength. The lowest down may aspire to the highest summits provided the result of the lowest down may aspire to the lighest summits provided the result of the lowest down may aspire to the lighest summits provided the result of the lowest down may aspire to the lighest summits provided the result of the lowest down may aspire to the lighest summits provided the result of the lowest down may aspire to the lighest summits provided the result of the lowest down may aspire to the lighest summits provided the result of the lowest down may aspire to the lighest summits provided the result of the lowest down may aspire to the light of the lowest down may aspire to the light of the lowest down may aspire to the light of the lowest down may aspire to the light of the lowest down may aspire to the light of the lowest down may aspire to the light of the light of the lowest down may aspire to the light of the lowest down may aspire to the light of th things, and upon all, as I have never seen or felt The heavens are more pure, the earth is more lovely, and my Savior more precious. His holy life, His doing good, seems to have a mighty influence. I believe His words—"All things are pos

> The earthly and the heavenly blend together in marvelous unison. Friends departed, some of whom I had almost forgotten, come. How? God only

> knoweth, yet they come as if by vision.
>
> Spirit is susceptible to spirit. I can bring heaven down, and I can soar with a towering flight, lost to all earthly things. However reluctant I may be, must bring this delightful communication to a close time will not allow me to dwell longer; duty calls and it is mine to obey. I suspect this is to go on in my onward course to a fuller knowledge and a wider experience. Yours as ever,

SECOND LETTER.

Mr. J. H. Pratt-Dear Friend:-It may seem long time to you, no doubt, since I wrote you; but when I take into consideration all through which I have passed, I feel thankful in being permitted to pen these few lines.

I thought my writing was finished, and my work done, but how thankful I feel to be able to make known to you the insight I was permitted to behold of heavenly things, and to many, shall I say, unseen and unknown. On the 26th of October, I was taken very sick about 6:30 P. M., and continued to sink rapidly in spite of all efforts of two doctors that were summoned to my bed-side. On the 30th I was very low, and all through the day I felt myself to be sinking. At 5 o'clock on Sunday morning the doctors were again summoned to my bed-side, and remained nearly all day.

Although I could not speak, and in the afternoon my eyes became set, and every one looked for my death any moment, yet I was conscious of those standing by my bed-side. Whilst sorrow and death seemed to be hanging over our distant home, yet I had such a joy and peace within my soul that I can-not express. I passed through a scene of great darkness, and by and by a new world seemed to dawn upon me. The glory of the place I could not describe. It seemed to me as if a stream of water flowed between me and that heavenly city, yet 1 could see across, and many faces I recognized in that world of spirits. An intense longing took hold of me to cross the stream, but I saw no way to do so, My joy was very great as I gazed upon the scene be-

Whilst I was looking on in wonder and amaze-ment, a bright form came walking across the stream, bearing a crown, and was about to place it upon my head when another came with a cross and placed it on the crown, saying, "Bear this a little longer, and this crown shall be thine." I knew them both. I had been the means of leading them when in the flesh into a Christian life. They tarried long by my side. At last they re-crossed the stream with a parting smile. I seemed to watch them for hours on the other side. They again returned to the edge of the stream, bringing many others with them, all of whom I recognized, and among the number was Ida Onley. Their faces shone with radiant brightness. How I longed to cross that narrow stream that seemed to divide us, but I could not, yet we beheld each other face to face. In the midst of all that joy (for it was very great) there was still a deeper joy that flowed to him whom I loved and whom I serve.

Christ was never more precious to me. I cannot express my feelings only in the language of the apostle, "unspeakable?" Those who were standing by my bedside, said my face at times become radiant with light. Well it might. I never was so near the home of the soul. Truly it was a look into the unseen. About 7:30 P. M., I seemed to come back to consciousness, and the first sight that met my gaze was Mrs. ——weeping, and many more with her. Their great sorrow was my joy. How strange, yet

I must, however, close, this being the first day I have been able to sit at my writing table; and am still suffering from great weakness; yet let me say that I feel stronger in heart, purer in soul, for that insight of what is to many unseen and unknown.

There are 95,000 women on the pension rolls as widows, dependents or relatives of deceased soldiers.

I remain yours as ever.

Musical Manitestations.

At Mrs. Campbell's the other week the manifestations were nearly altogether musical. "Ebenezer" spent much time in tuning a fiddle. He turned the screw-pegs and got it into very fair tune. While doing so the bridge fell with a crash, He set to work, got it up again, and finished his task. This manifestation was much more manipulative than musical. A spirit played on the plane with a master-fouch: it seemed units another instrument. master-touch; it seemed quite another instrument, and the chords struck went to the soul in an indes-cribable manner. The musical-box was accom-panied on the piano in an astonishing way. How the operator on the piano could anticipate the changes in the musical-box was amazing. A tenor voice sang, and "Tom Cole" gave "Come nome to the voice sang, and "Fom Cole" gave "Come nome to the childer and me." The seance concluded with the "Greek Priest" chanting his Greek prayer, another spirit accompanying him on the plano. There was great variety of manifestation, and much of it of a talented order. On the following week, a spirit played on the plano with remarkable execution. It was excellent music produced by a practised hand. "Tom Moore" sang most exquisitely, "Oft in the stilly night." We have heard him now over half-a-dozen night." We have heard him now over half-a dozen times, and the individuality is most consistent and well marked. This last occasion enabled us to hear the singing produced in an artistic and soulful manner that went direct to the heart. The voice is light, musical, and used with much expression, being low and gentle, then swelling and full, yet always sweet, never noisy. We wish Mr. S. C. Hall or some one who knew Moore in earth life could hear this spirit sing and converse as he does. On the first evening named above "Burns" was reported to be present. He played "O Nanny wilt thou gang wi' me;" on the "fairy belts."

Oct. 17.—This scance was one of the most power-

ful we have had, and many pleasing experiments were tried by the spirits with good success. We had a paraffine lamp burning brightly in the room. "Paul" again came first; he was most artistically draped, and had one arm bare to the shoulder. He came round for us to touch him, and handed biscuits to us; he also ate one himself. He visited us at least six times during the séance, each time differently draped; Once he had both arms bare up to the neck. He looks the noble spirit which he is, and is a great favorite with all who have met him, and ever ready to do anything we ask of him. He came and sat down to the piano, which we had placed nearer to the cabinet than usual, and after turning over the music selected a song for me to sing, he playing the accompaniment, Several other things he also played. "Churder Sun" materialized with equal success, and did many wonderful things which space fails me to describe. Three spirit friends, with undraped heads, leaned over the top of the cabinet all together; they appeared several times. One was our friend "Tim." The friend who had an accident with his light last week materialized his head and houlders above the cabinet, and threw over volumes of drapery which hung down on the floor; his head also was uncovered, a peculiar feature of the scance. I was deeply affected by seeing my little "Cyril" standing in front of the cabinet; he could not come far as it was the first time he had so perfectly ma-terialized. He then floated out at the top, and threw up his tiny hands and arms, from which the drapery fell back. He greatly interested everybody. Almos simultaneously with his appearance came a bright red star. All this occurred in full light. We then put out the lamp for a different class of phenomena, and our friends used the luminous cards, which they floated all over the room. A head and shoulders were seen high above us, which we took for a giganic form. We had to put our heads right back to look up to him. I did not recognize the features, but, as he said, I knew him. I named all the male spirits I could remember. He replied in the negative, by giving me a friendly-dap on the face at each name, to the great amusement of "Chunder" who laughed and said we were entirely mistaken about him, for he was in reality small, but had only head and shoulders materialized in the air. I have since had the impression that it was "Karl," who has not yet shown himself, and whose name I did not mention. A female spirit came to a gentleman with whom she is in affinity, but did not give her name. Other spirits played, etc. One of Mr. Goodfellow's guides in the direct voice during the scance bade me assure him that he is slowly, but surely, progressing in his development for "slate writing," for which he has been sifting for some munths nost. name, to the great amusement of "Chunder" who which he has been sitting for some months past.— Mrs. Bellew Hamilton, in Medium and Daybreak.

A Solilog

Sitting to-night in a meditation which no human intellect can fathom—no mind comprehend—a flood of thought comes o'er me that fills my eyes with tears, and in my mind's eye-the mirror of memory—I am looking back upon the years gone by; looking back in retrospect upon the feat-ures, the moods, the deeds, the infinite loving kindness of a darling sister gone before—gone to that bourne from which, it is falsely said, no traveler ever returns. God pity those whose hearts are full and running over with the touching memories of their dead as mine is to-night: Memories of their tender voices; memories of the loving arm around the neck; memories of their warm, affectionate sympa-thy in times of sore trouble and need, their thousands of kindnesses; and yet with whom all this is but a memory, a mere recollection laden with a sense of despair—in spite of a cold hope—such as it would require the pen of a Dante to depict. Hope, indeed; cold, cheerless, despairing, since it is but a eynonym for uncertainty; the term is but a theory, hollow and grim, without a comfort. Again I say God have mercy upon all those whose hearts are aching—full and brimming over with the memories of the past, and but a hope to sustain them for the future. Selfishness is an ill to which every human heart is heir, and I know it is that alone which over-whelms me to-night with a homesick longing such as no mortal tongue can tell—to bring her back again, to hear her footstep once more upon the stair, to hear her cheery voice, to feel her loving kiss, the tender grasp of her hand. Nay, I would almost give my soul and accept annihilation as the penalty, so supreme is my longing—so supreme my selfishness to clasp her in my arms once more; and yet I know with all the certainty of a fact that in God's good time we shall meet again, else life were not worth the living, and suicide would be a virtue: and still again I say, God pity all those who, loving their dead, are living upon a simple hope of future life—beyond the grave. Bangor, Me.

A Long Sleep.

A Strange Affliction of an Oakland Young Lady.

The remarkable case of Miss Jeanie Thoma daughter of W. R. Thomas, Captain of the Oakland police, attracts the attention of physicians. Four months ago she fell asleep, or rather lapsed into a cataleptic france, and did not awake for five weeks, except at long intervals, when she was conscious for only a few minutes at a time. Once when she awake her mother hurried to get her some food. She had time to make a cup of tea and a slice of toast. Her daughter had the toast in her hand raising it to her mouth, when she sank back into a trance, crushing the bread in her rigid fingers. At the end of the five weeks she awoke, with an acute pain at the base of the brain, but her faculties were in no respect impaired, and her general health appeared good except for the symptoms stated.

Five weeks ago she fell into another trance, which still continues. Her vital functions appear to be reduced to the lowest point, digestion being at a standstill. Her muscles are rigid, but her heart beats and she breathes regularly. During the present trance her heart has been shifted three times by muscular contraction to the right side, but this does not appear to have affected its functions. It is thought that she is hazily conscious of her surround thought that she is hazily conscious of her surfounding during these trances, because when she awoke from the former one she had some vague recollections of what had happened by her bedside. It is believed by her attending physician that these cataleptic attacks are due to scarletinal poisoning during her infancy. Miss Thomas is now 19 years of age, and when she was 11 years old she was attacked by epileptic spasms, which continued until the catalentic ayuntions appeared, but have been the cataloptic symptoms appeared, but have been absent since.—San Francisco Chronicle.

Mrs. Maud Lord.

To the Editor of the Heligio-Philosophical Journal: Mrs. Lord came here yesterday. She did not give a scance, because she did not feel well, but will lecture this afternoon and give a scance to night. She had great success in Kansas City and in Topeks, Kan. I have seen several letters from Materialists, residing in Kansas City; they said they gave up their ship. Paola, Kan., Nov. 28.

Be Not Chary of Loving Words.

Emily S. Bouton in the Toledo Blade: "It could only hear him say once, just as he used to in the early days of our married life, that he loves me, I believe I could go to work again without feeling that everything is such a dreary failure," said a weary woman to me once.

"You do not doubt his affection?" I asked, "You do not doubt his affection?" I asked,
"O, I suppose he cares, but he never, never tells
me so," she replied with a passionate sort of wail in
the tones of her voice. "We just go on week after
week, eating and drinking, dreesing, working, and
sleeping, and that is all there is of it. I often think
he would not care if I should pass entirely out of his life, for he never seems to notice what I do, never

speaks one tender word to me any more."
And yet he did care; but it was simply a habit he had fallen into, and unless shocked into a realization of what he was doing, the days would go on and on, and the conviction of his indifference would grow deeper and deeper, until the love would go out in her heart for aye. And then it would be too late!

I shall never forget the glow of pleasure that used to irradiate the plain, stern face of a man I know, at some unexpected word of fondness or caressing action from the wife he loved, whose only sin was omission from sheer carelessness. And then, suddenly, he folded his strong arms across the stilled hearts, and his ears were deaf to her voice, and her touch had no power to awaken him to life. Then how she regretted the lost opportunities.

This is the cruel cross of life, to be Full visioned only when the ministry Of death has been fulfilled, and in the place Of some dear presence is but empty space, What recollected services can then Give consolation for the might have been?

Surely the poet who wrote the lines I have quoted had a living realization of the pain which "the

silences" had cost.

It is not only those that are wedded who forget to this not only those that are wedded who forget to keep the fires of affection brightly burning by words and deeds. The gay young girl, that strong vigorous youth, both full of the luxury of living that health and animal spirits give, ofttimes forget the loving word, the tender caress, to the mother whose heart has beaten all these years a full meas-tre of hope and pride or their fother. When For ure of hope and pride for their future. When you feel inclined to be careless, O, fair maiden and brave youth, and to give more of thought and care to those who have never denied self for your sake, as she has done, remember that the day is coming when you will stand "full visioned" beside her still form, and think bitterly, if you have a heart, of the

might have been."

And yet it is not only young men and maidens who forget to make the home hearts glad by loving words and tender actions. Nor is this carelessness confined to the home circles. Friends hold fast to a reficence, so far as expression is concerned, of their kindly feeling toward each other. They go on week after week, meeting often, conscious of the excellencies of which they do not speak, full of kindness of thought, which may sometimes, when chance arises be put into deeds, but too often letting "silences" multiply when it would be so easy and so charming to break and throw them away.

to break and throw them away.

Be not chary of loving words to dear ones, nor of pleasant appreciative ones to those around you. It s hard to tell what the influences of those utterances may be upon the future of the latter, even though they be not of those whom you have

gathered into your heart of hearts. Faith in the present good, hope for the future, courage to do and dare—these are all often inspired by a chance expression of kind appreciation that costs the speaker absolutely nothing. I do not mean that we should overflow with phrases that are meaningless, or utter what is untruthful and mis-leading, but that we should be alert and thoughtful that no moment when kind words may be epoken shall slip by and leave them forever unsaid. We are all too prone to take things for granted, to "live beside each other day by day, and speak of myriad things, but seldom say the full sweet words" that would have brought gladness to the heart and sun-shine to the life of these who may perhaps seem to have the least need of our administrations.

What President Garfield Saw When A Ohild.

The Washington correspondent of the New York World, farnishes the following, published in that paper on the 29th ult:

I heard a new story about Gen. Garfield the other day which has never appeared in any of his pub-lished biographies. He was a mystic to a certain extent. He had superstitions, and in conversation with his friends said that he had strange gifts of foresight. His maternal grandfather was the brother of the celebrated Unitarian minister Hosea Balou. This grandfather had the gift of second sight. His predictions are matters of family history handed by the decendants of the Garfields and Ballous. Two of Garfield's sisters are said to be mediums of more than ordinary power. Gen. Garfield himself was a believer in spiritual communications. The authority for this is Mrs. A. G. Riddle, the wife of the District-Attorney here. Mr. Riddle was one of Gen. Garfield's most intimate friends. Gen. Garfield began the study of law in Mr. Riddle's offlice. Mr. Riddle was his chosen biographer in the Presidential campaign of 1880. Mr Riddle is a lawyer of high standing in Washington, who has been em-ployed as a Special Assistant Attorney-General in a number of prominent cases. Gen. Garfield was a frequent caller at the house of the Riddles. He has told both Mr. and Mrs. Riddle that one day his father appeared to him when he was a very small boy. The story is interesting merely because Gen. Garfield told it and believed it, as there is nothing in the outline of the story as given by him to make any particular appeal to one's credulity. Gen. Gar-field's father died just before the son was two years old. Yet for a long time Gen. Garfield says he retained a distinct and lively recollection of his father. One day about six months after his father's death, as others fix the time, the boy, as Gen. Garfield many times related in after life, was at play alone near the cabin when his father came up to him smiling, and in his then well-remembered way and sminng, and in his then well-remembered way and ordinary dress spoke to him cheerily, called him "My son" or "my child" and laid his hand endearingly on his head. The child, in his eager joy at his father's return, ran into the house, calling his mother in his piping, loud, childish tones to come out, saying "Father has come back!" The boy immediately turned back to where he had left, or head supposed his father that interest in the say as he had supposed, his father the instant before, only to find vacancy and silence. At not finding him he was utterly overcome, and cried with the abandon of a heart-broken child. His mother has often related the incident, what he said and did on this occasion. Mr. Riddle, in closing the little account he gave me of this story the other day, said: "I have heard 'the General relate the incident, the memory of which was as fresh and as real to him as any well-remembered incident of his life."

Mr. Riddle is known among his friends as a Spiritualist, and undoubtedly General Garfield knew this and told his story, possibly, while discussing Spiritualism with this friend. Garfield's intimate friends in Cleveland and elsewhere could, if they would, give later experiences of the lamented President, in the field of Spiritualism.

Gazetted in Penusylvania.

The RELIGIO-PHILOSOPHICAL JOURNAL, a publication devoted to psychical research, is the leading Spiritualist organ of the West and is appreciated by investigators and others because of its efforts to sift out and expose fraud and empircism. It is a paper that sincerely and intelligently seeks truth without regard to sect or party. It is vigorous, sturdy and outspoken, and no one need to be in doubt as to its utterances on the much discussed question of psychology. Any one who has anything to say on the subject of Spiritualism, if worth while, may find an audience in the journal mentioned. It is pub-lished at Chicago and may be had for \$250 a year.— Evening Gazette, Pittston, Pa., Nov. 2

A Checring Voice from the Far North-West.

The BELIGIO-PHILOSOPHICAL JOURNAL, of Chicago, John C. Bundy, editor and publisher, is one of our most welcome exchanges. The JOURNAL is devoted to scientific investigation in all fields of paychical research, and is rapidly making its way among the educational classes in as well as out of the churches, of whom all alike are in need of testimony that shall prove beyond peradventure the immortal-try of man. Sample copies are sent free to any ad-dress on application.—The New Northness, Portland,

Gates Chapman writes: I prize the JOURNAL. very highly. I am very much interested in Spirit-ualism, and wish I could live it, so that all might know by my daily walks and conversation, that I lived in sweet communion with my much loved ones (for they are many) that have passed over, and are now waiting for me to come and Join them. It was fully convinced of the truth of spirit communion and spirit manifestations at one of Mrs. Maud E. Lord's circles at Lake Pleasant campmeeting. Since then I havn't had a doubt in my mind in regard to Spiritualism and spirit communion, and it is the great joy and comfort of my life.

Mrs. C. A. Vandercook wiltes: I have tak-Mrs. C. A. Vandercook writes: I have taken the Journal for sixteen years. If there could be a sentence invented in praise of it, that has not been already printed in its columns, I would write it; but I do not believe anything could be thought of that has not been said or written in favor of the Journal, and your readers may, therefore, judge of my esteem for it by the number of years I have taken it.

S. D. Comfort writes— I can't do without the JOURNAL. I want to read it so long as I stay in the flesh. We want a genuine writing medium in Afton and Preston, Iowa; have had no demonstration of the phenomena of spiritualism in these towns for many years.

Notes and Extracts on Miscellancous Subjects.

Mrs. Hinds is the City Assessor at Port Townsend,

An elderly New York lady bought a seat in a street car from a young man by paying him \$1. The wife of Prince Komatsu, of Japan, now visitng this country, sports an enormous bustle.

Miss Hattie Crocker, of California, daughter of the millionaire, maintains a free kindergarten from

her own purse, "Every Woman Her Own Bootblack" is the cubject of a paper read before a Boston literary club. Julia Ward Howe says that while some of the best

ewspaper work is done by women, so, also, is some of the meanest. A Mormon woman in Salt Lake sent a request to President John Taylor that her husband might be

permitted to take more wives, Mrs. Caroline von Eberstein, of New York, puts in queer plea in order to get a divorce. She says she

was temporarily insane when she married. The Supreme Court of Arkansas has decided that Second Adventist can not lawfully ignore the Sabbath because he observes Saturday as his Sabbath. A modest and sensitive creature at Haverstraw, N.

Y., who eloped with the hired man, left a note begging her husband not to let it get into the papers, "it would cause a scaudal, you know, dear." Commenting upon the fact that the total contribu-

tions for home missions reported from Presbyterian Sunday schools in New York last year amounted to only \$658, Rev. Dr. Cuyler thinks it is about time that some. Sunday-school superintendents had a charge of moral dynamite tossed under their easy chairs. A Montreal doctor who had an account with a job printer agreed to take his pay in work. After he had all the printing done that he needed there still remained a balance, and as his wife was very sick, he

decided to have some blank funeral notices struck off with her name on them. He locked them in his desk, his wife got well and found them, and now she talks of getting a divorce. Some of the terms used in the Bible are bewildering to children. A few Sundays ago an Austin Sunday-School teacher was asked what was meant by the verse in the Bible that said Solomon had a thou-

sand concubines. The young lady teacher was rather taken by surprise, but she finally said that Solomon had a thousand lady friends. "What a nice time he must have had making New Year's calls," was the boyish response. Few people realize that the denomination known as Disciples of Christ, or Christians, is in numbers the fifth ecclesiastical body in this country, having more than 600,000 communicants, and increasing at the rate of 50,000 annually. They have 42 colleges and 23 periodicals, besides 11 Sunday-school papers. For ten years or more they have been engaged in

sionaries in foreign lands. Chaplain McCabe has decided upon a new plan for raising the "million for missions," which has been so nearly accomplished in the last two years. There are to be fifty thousand million-dollar leagues among the Methodist children, each league to contain at least five members, with secretary and treasurer, who are to obtain "Willing Worker" cards from the chaplain, on which they and their friends write the sum pledged for the year.

What one woman can do is illustrated by Jennie Collins, who fifteen years ago was a tailoress in Boston working for her daily bread. Realizing the sorrows of a large class of shop girls who must perforce live in cheap boarding houses and miserable odgings she thought out the idea of establishing a place for them where they could meet for social pur-poses and self-help. With the aid of her employer, "Boffla's Bower," which has since become famous for the good it works, was established.

Mai, the wife of Chin Shum, was the first Chinese woman to die in New York City. The body in the coffin was enshrouded in a black and red blouse and dress. On the feet were a pair of shoes of peculiar workmanship and profusely decorated with ribbons of gay colors. Another pair was placed in the coffin, as were also two black suits of clothes. On her wrists her husband placed four large rings. One pair was of ivory and the other of gold. Pearls and trinkets in a small case were also placed in the cof-

A woman in Camden, N. J., who had been ill long and whom the physicians had been unable to cure sent for a man who was an earnest believer in the faith cure. He found her lying on her bed, and ap-parently very near dead. After asking her in regard to her faith, and having received satisfactory answers, he prayed with her and then left, assuring her that she would recover. This was early in the day, and by night, it is said, that she was walking around in is good health as need be, and she has not suffered

The Buddhists and Taoists contrive to keep the subject of religion constantly before the people by establishing celebrations at regular intervals during establishing celebrations at regular intervals during the year, and they make these popular by external show, processions, etc. Theoretically, Buddhism and Taoism are largely religions of contemplation, enjoining solitude and self-denial; practically, they are wholly different—they pander to the wishes of the people in all things, to their indolence, their indulgence, in sin, and especially to their love of show and noise. noise.

"While we are not discouraging or sneering at foreign missions," remarks the New York Commercial Advertiser. "but some day Christians may wake up to the fact that New York is one of the largest pagan cities in the world, larger than Bombay or Singapore or Kloto; that more men and women are dying in the sight of Christian spires and in the sound of Christian belis than are dying outside of Christian Influence in any part of those heathen centers named. And when Christian people do wake up to this fact and realize its awful meaning, we believe they will apply themselves with a fury of earnestness to wipe away the peril and reproach which such a state of society now lays upon their houlders.'

A recent London paper publishes what purports to be a Thibetan lama's explanation of the reason why his countrymen and co-religionists shut the gates of their country against European missiona-ries. "They say," remarked the lama of his people, "that Europeans have a good religion which they do not generally practice and yet wish to force on others whose religion is as good and is practiced. The Eu-ropeans are believed to be full of greed, for, living in a rich country, they always acquire other countries, and, while they talk of their benevolent purposes, they destroy animal life every day for their own food, thus becoming clouded in calm intellect and in the perception of true morality. They also think the perception of true morality. They also think their religion, language and customs the best. If we were to think so of ours, it would be considered by us a deviation from the path. Among the nine rules for conduct we are directed never to suppose, much less to say, that our religion is the best, considering that sincere men of other religions are deeply attached to them, and on that account, do good to others. All we can do is also to do good, and not to criticise the good of others.

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DANGEROUS DRUGS.

How to Control Effectually All Such Horrible Habits.

Rochester, N. Y. Post-Express. Rochester, N. Y. Post-Express.

A gentleman who has spent the summer abroad, said to our reporter, that the thing that impressed him most of all was the number of holidays one encounters abroad and the little auxiety the people display in the conduct of business affairs. "Men boast here," he said, "that they work for years without a day off; in Europe that would be considered a crime." Mr. H. H. Warner, who was present at the time, said, "This is the first summer in years that I have not spent on the water. Been too busy."

"Then, I suppose you have been advertising extensively?"

"Not at all. We have always heretofore closed our laboratory during July, August and September, but this summer we have kept it running day and night to supply the demand, which has been three times greater than ever before in our history at this season "

"How do you account for this?"

"The increase has come from the universal recog-nition of the excellence of our preparations. We have been nearly ten years before the public and the sales are constantly increasing while our newspaper advertising is constantly diminishing. Why, high scientific and medical authorities, now publicly concede that our Warner's safe cure is the only scientific specific for kidney and liver diseases and for all the many diseases caused by them."

Have you evidence of this?" "Abundance! Only a few weeks ago Dr. J. L. Stephene, of Lebanov, Ohio, a specialist for the cure of narcotic, etc. habits told me that a number of eminent scientific medical men had been experimenting for years, testing and analyzing all known remedies for the kidneys and liver, for, as you may be aware, the excessive use of all narcotics and stimulants destroys those organs, and until they can be restored to health the habits cannot be broken up! Among the investigators were such men as J. M. Hall, M. D., President of the State Board of Health of Iowa, and Alexander Neil, M. D., Professor of Surgery in the college of Physicians and Surgeons and president of the Academy of Medicine at Columbus, who, after exhaustive inquiry, reported that there was no remedy known to schools or to scientific inquiry equal to Warner's safe cure!"

"Are many persons addicted to the use of deadly denote?"

"There are forty millions of people in the world who use opium alone, and there are many hundreds of thousands in this country who are victims of morphine, opium quinine and cocaine. They think they have no such habit about them—so many people are unconscious victims of these habits. They have pains and symptoms of what they call malaria and other diseases, when in reality it is the demand in the system for these terrible drugs, a demand that is caused largely by physicians' prescriptions which contain so many dangerous drugs, and strong spirite, and one that must be answered or silenced in the kidneys and liver by what Dr. Stephens says is the only kidney and liver specific. He also says hat moderate opium and other drug eaters, if they instain the kidney and liver victor with that great ustain the kidney and liver vigor with that great remedy, can keep up these habits in moderation.⁵³ "Well does not this discovery give you a new

royelation of the power of safe cure?"
"No, sir; for years I have tried to convince the public that nearly all the diseases of the human system originate in some disorder of the kidneys or liver, and hence I have logically declared that if our specific were used, over ninety per cent. of these allments would disappear. The liver and kidneys seem to absorb these poisons from the blood and be-

come depraved and diseased." "When these—eminent authorities thus publicly admit that there is no remedy like ours to enable the kidneys and liver to throw off the frightful effects of all deadly drugs and excessive use of stimulants it is an admission of its power as great as any one could deisre; for if through its influence alone the opium, morphine, quinine, cocaine and liquor habits can be overcome, what higher testi-monial of its specific power could be asked for?" "You really believe then, Mr. Warner, that the

majority of diseases come from kidney and liver complaints?"
"I do! When you see a person moping and groveling about, half dead and half alive' year after year, you may surely put him down as having some

"The other day I was talking with Dr. Fowler, the eminent oculist of this city, who said that half the patients who came to him for eye treatment were affected by advanced kidney disease. Now many people wonder why in middle life their eye sight becomes so poor. A thorough course of treat-ment with Warner's safe cure is what they need more than a pair of eye glasses. The kidney poison in the blood always attacks the weakest part of the body; with some it affects the eyes; with others the head; with others the stomach or the lungs,or rheumatic disorder follows and neuralgia tears them to pieces, or they loose the powers of taste, smell or be came impotent in other functions of the body. What man would not give his all to have the vigor of youth at command?"

The intelligent physician knows that these complaints are but symptoms; they are not the disorder and they are symptoms not of disease of the head, the eye or stomach, or of virility, necessarily, but of the kidney poison in the blood and they may prevail and

no pain occur in the kidneys." It is not strange that the enthusiasm which Mr. Warner displays in his appreciation of his own remedy, which restored him to health when the doctors said he could not live six months, should become in fectious and that the entire world should pay tribute to its owner. For as Mr. Warner says, the sales are constantly increasing, while the newspaper advertising is constantly diminishing. This speaks volumes in praise of the extraordinary merits of his

You Can Learn How to Get Rich

by sending your address to Hallett & Co., Portland, Maine: they will send you full information about work that you can do and live at home wherever you are located. Work adapted to all ages and both sexes. \$5 to \$25 a day and upwards easily earned. Some have earned over \$50 in a day. All succeed grandly. All is new. You are started free. Capital not required. Delay not. All of the above will be proved to you, and you will find yourself on the road to a handsome fortune, with a large and absolutely sure income from the very start.

A Story of Somnambulism.

An eminent lawyer was on a visit to Minto, in the life-time of the second earl of that name, and a day or two before the hearing of an important case in which he had been retained as counsel. He had brought with him a bundle of papers connected with the suit in question, and these be took with him to his bedroom. On the following day the packet could nowhere be found. Careful search was, of course, made, but quite in vain; and eventually the advocate had to go into court without it. Years passed without any tidings of the missing bundle, till the same gentleman chanced to be once more the guest at Minto and occupying the same bedroom. The morning after his arrival he awoke to see the long lost papers lying on his dressing table. The presumption is, according to Miss Cobbe, that on the first occasion he hid them in his sleep, and on the second visit he found them in his sleep, but where he hid and found them has never been discovered.—St. James' Gazette.

Whether or Not

you believe that consumption is an infectious disease transmitted by tubercular parasites, the fact that Dr. Pierces "Golden Medical Discovery" is capable of restoring a healthy condition of the lungs however affected, is one which does not admit of question. At the very first intimation of consumptive tendencies, whether in the form of a persistent cough, general debility, loss of appetite, night-sweats or frequent and depressing chills, you should secure a bottle of the "Golden Medical Discovery." It will purify the blood, tone up the system, and remove consumptive symptoms by removing their cause.

Answering Scaled Letters.

To the Editor of the Religio-Philosophical Journal:

I have recently had a sealed letter answered by Mrs. Dr. Eleanor Martin, of 73 McLane Avenue, Columbus, Ohlo. I was highly pleased to find all of my questions upon spiritual and business topics, satisfactorily answered. The scaled questions were returned with the answers, just the same as they left my hands, being sewed securely by a sewing ma-chine. Mrs. N. Beid. Vicksburg, Michigan.

scrofulous taint from the system.

I have used Ayer's Sursaparilla, in my family, for Scrofula, and know, if it is taken faithfully, that it will thoroughly cradicate this terrible disease. I have also preseribed it as a fonic, as well as an interesting and horocribic letters in the surface of the control of t alterative, and honestly believe it to be the relieved my lungs, and improved my best blood medicine compounded.—W.F. health renerally.—Lucia Cass, 360 Wash-Flower, M. D., D. B. S., Greenville, Tenn. ington ave., Chelsea, Mass.

For years my daughter was troubled with Scrofulous Humors, Loss of Appetite, and General Debility. She took Aver's and with Weak and Sore Eyes—the resursaparilla, and, in a few months, was

Cured

Since then, whenever she feels debilitated, a few hottles of Ayer's Sarsaparilla my she resorts to this medicine, and always with most satisfactory results.—Geo. W. Fullerton, 32-W. Third st., Lowell, Mass.

E.C. Richmond, East Saugus, Mass.

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(Continued from Birst Page.

of the historical phase of the movement for at least a series of years, and unacquainted with its leading characters—its personnel— to enter on a valuable course of investiga-tion, upless directed by some one versed in the matter. The conclusions of those who, for a long term of years has been personally aquainted with and tested mediums of various phases, and made a careful study of the facts presented, are of infinitely more value than the snap judgment of men, how-ever highly educated, in entirely different paths, after a few scances conducted without care or knowledge of the conditions required. Conclusions from such limited observation must of necessity be partial, narrow, and per-

It follows that the investigation of Spiritualism must be the task of Spiritualists. It is for them to gather the facts and draw conclusions. It is for them to lay the foundation of the temple of the New Philosophy of Life; build its shining walls and glittering dome, so broad and high that all humanity can take refuge therein.

> For the Religie-Philosophical Journal. Does the Soul Ever Sleep?

> > BY WM. C. WATERS.

Not long since I heard a worthy gentleman of the Baptist Church ask of a clergyman the question, "Does the soul ever sleep?" The clergyman remarked that he took the Bible for his guide-believed in the judgment day and the resurrection of the body, but did not know what kind of a body it would be. He excused himself for not entering further into the subject for want of time. That excellent Bantist gentleman might ask that same question of a score of clergymen before he found one who had time to answer. The Bi-ble which the reverend preacher takes for his guide, has no special essay on the question, but incidentally seems to say both "Yes" and "No," but that is not very strange, considering the number of authors concerned in writing the book. The writer of the book of Ecclesiastes says:

For to him that is joined to all the living there is hope; for a living dog is better than a dead lion. For the living know that they shall die; but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten.

If this Scripture writer was not in error. then the soul of man after death must be utterly unconscious. The rational inference to be drawn from his statement is that the soul sleeps in annihilation. The author must have been a robust infidel, a Robert Ingersoll of the most materialistic stamp. The writer must have intended to speak in no doubtful terms. He says:
"For that which befalleth the sons of men

befalleth beasts, even one thing befalleth them; as the one dieth, so dieth the other; yea, they have all one breath, so that a man hath no pre-eminence above a beast, for all

A clergyman holding such views would not be allowed to occupy orthodox pulpits, but the writer, at least his agnostic statement, is

found in all the pulpits.

The book of Job, though written in more elegant language, is about as unbelieving as that of Ecclosiastes. Job says:

"For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. Though the root thereof wax old in the earth and the stock thereof die in the ground; yet through the scent of water, it will bud and bring forth boughs like a plant. But man dieth, and wasteth away; yea, man giveth up the ghost, and where is he? As the waters fail from the sea, and the flood decayeth and dryeth up, so man lieth down and riseth not; till the heavens be no more, they shall not awake nor be raised out of their sleep."

It should be borne in mind that this is claimed to be an infallible statement, ema-nating from the God of all humanity. But the writer intimates plain enough that he does not know what becomes of man after death—"Yea, man giveth up the ghost, and where is he?" Here, too, is an implicit declaration that the soul has a long sleep after death. How long? For all anything to the contrary in this statement, it may be several hundred millions of years:—"So man lieth down and riseth not; till the heavens be no recore they shall not awake nor he raised out. more, they shall not awake, nor be raised out

of their sleep. But the Scriptures present another side to this subject. In the presence of Peter, James and John, Moses and Elias, upon the mount of transfiguration talked with Jesus. This was many generations after their departure from their earthly bodies. If this be true, it refutes the idea of a long sleep, from which they were not to awake until some far off indy were not to awake inthi some far of judgment day. The same may be said of one of the ancient prophets that conversed with St. John upon the Isle of Patmos. He would not allow himself to be worshiped, saying: "See thou do it not, for I am thy fellow servant." It is said that Jesus brought "Life and immortality to light." But he could not do that for us by sleeping in the grave for millions of years, or until the books prepared for a general judgment of all humanity should be opened. According to the record the example he set was to live, to die, and in the example he set was to rive, to die, and in three days to rise from the grave, "being put to death in the flesh, but quickened by the spirit; by which, also, he went and preached unto the spirits in prison, which sometimes were disobedient, when once the long-suffer-ing of God waited in the days of Noah." But few spirits remain in their bodies three days after death, but clairvoyants claim that may sometimes be the case, especially where death comes of violence to a sound body. All who expect to pursue the same course that Jesus did, certainly will not anticipate a long procrastinated sleep, or spend much time in playing on harps, and psalm singing, but rather they will follow the example of their Master in laboring to elevate those low down in the moral scale of being. High-toned aristocratic men and women will doubtless be called to mingle freely with those whom in the present life they scorned as too lowly for them to notice. But it seems that Jesus did not despise that kind of work while in the body or out of the body. The future, then, is not to be a time of forgetfulness, but rather a season of active service, dispensing all the light we have obtained for the benefit of oth-

our field of doing good may ever be growing It will not be claimed that Samuel was not awake, when through the woman of Endor he said to Saul: "The Lord will also deliver Israel with thee, into the hand of the Philistines; and to-morrow shalt thou and thy sons be with me; the Lord also shall deliver the host of Israel into the hand of the Philis-

ers, and earnestly seeking further light, that

If the question of the soul sleeping at all, were reduced to the time of departing from the body, even then it is doubtful whether it becomes entirely unconscious. Some souls

are so lightly chained to their earthly bodie-that they go out and journey through the ai to distant places, held to the clay tenemen through a magnetic cord; consequently they are seen in different places at the same time. A Roman Catholic priest once told me that persons thus gifted, were sometimes canonized as saints in their church. If Spiritual-

ists did the same, we might have many saints among us. It matters little how deep, or how long a trance lasts, the subjects of such phenomena do not, so far as I know, ever state that they were utterly unconscious. Such cases often assume the semblance of absolute death, deceiving thoroughly trained physicians.

Dr. Brittan reports the case of a young lady that to outward appearance suddenly died. Three regular physicians held a council and pronounced her dead. Dr. Brittan, as a personal friend was desired to go into the room and view the dead body. His impression was that the lady was not dead, but that the magnetic forces had gravitated to a certain portion of the system, and if by magnetic passes they could be set in motion, she might recover. The mother urged the doctor to try the experiment. He did so, and in thirty minutes the young lady was up, and at the glass, combing her hair. Cases like this are analogous to that of Lazarus, mentioned in the eleventh chapter of St. John. I wice in that chapter the writer makes Jesus declare that Lazarus was not dead. In the 4th verse he says: "This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby." Again in the 11th verse he says: "Our friend Laz-arus sleepeth; but I go that I may wake him out of sleep." But in the 14th verse the translator seems to have had an afterthought, for he makes him say: "Then said Jesus un-

to them plainly, Lazarus is dead."
Which are we to credit—the two first statements, or the last? The two first statements are in keeping with all human experience, but the last is in opposition to all known De-ific laws. My rule is to accept ancient traditions when they are in harmony with known principles, but when there is clearly an overstatement or stretching of language to make out a miracle, I take for truth the often demonstrated and reject that which seems only the work of the writer's imagina-

It is well to bear in mind that all of the ancient writers, both profane and sacred, were accustomed to mingle together in their writings both truth and fancy. That being the custom of their times, they thought it no wrong-but it stamps all ancient writings with unreliability, making it necessary that we should exercise our individual judgment. Bordentown, N. J.

PROBATION AFTER DEATH.

In the Light of Modern Spiritualism.

Abstract Report of a Lecture Through Mr. J. J. Morse, at Conservatory Hall, Brooklyn, N. Y., on Sunday Evening, November 28th, 1886.

(Reported for the Religio-Philosophical Journal.)

The evolution of religious truth must not be confounded with the elaboration of ecclesiastical creeds. The two are distinct in character and dissimilar in result. Ecclesiasticism, reigning in an almost unknown domain, has too long defied criticism by claiming the sole right over men's con-sciences. The intrepidity of Superstition has been amazing, for it and its ally Ignorance, have boldly dogmatized over matters that one would think could only be known to

With amazing boldness the clerical mind has mapped out man's hereafter, depicting its pleasures and pains. When asked for proof the skeptic is denounced, and his inquiries stigmatized as impious. To-day intelligent humanity contend that all questions are determinable at the bar of Reason, and, therefore, superstition and dogmatism of all kinds are doomed. Alas! it is felt with all the intensity of doubt and distress that the so-called unknown has too long been the play ground of the ignorant fanatic, in consequence becoming peopled with the hobgoblins and spectres born of ignorance and fear.

Men are better than their creeds. The pews demand better things from the pulpits now. In answer comes the broadened sentiment of religious teaching dispensed in these times. So broad are some of the teachings of to-day, that, if popular fallacies were true, the leviathans of the old iron-clad theology might be well occupied in continually turning in their graves!

Owing to the constant strife between the growing thought of to-day and the dogmas of the past, "heresy," as it is termed, is or the past, "heresy," as it is termed, is perpetually coming to the front,—its last appearance being among the disciples of Andoverian theology. A few hundred years ago and heresy was put to flight by the gentle suasion of the axe, the cord, and the flaming pile. Now it resolves itself into a civil suit at a court of law and high questions of suit at a court of law, and high questions of doctrine and faith, which at one time men would have died for, are now argued upon like the rival claims of contending corporations before a judge upon the bench or in his chamber! It is better that the heretics(?) should be judged for using money wrongfully in preaching a true sentiment and practice of religion. Dogma has evidently degenerated in common estimation. The opinion of to-day would not tolerate a persecution for creed, so prosecution for cash is in-stituted! What raises the storm? The ques-tion, "Is the heathen, who has not heard the name of Jesus, damned hereafter or not?" The fair minded professors—better than the creed they once endorsed—say "No!" and add that those who have not had the gospel brought to them here will find probation after death-hence the tempest.

How stands the case then? Jesus is the Savior of the world. Those who have never heard of him do not have the advantages arising from his sacrifice; be they good or bad, it matters not, "If the chance is lost here, it is lost eternally,"—say these creedalists: Disbelief does not arise from a distaste for immortality per se; it is born and fostered by the ignorant creeds that narrowminded fanatics rest the future state upon. God help humanity if He see no better purpose for his children, who have never heard of Jesus, than to consign them to eternal misery. The Jews, Egyptians and As-Savior of the world. Those who have never nal misery. The Jews, Egyptians and Assyrians—the peoples between the Adamic and Malachiac periods—the teeming millions of malachiac periods—the teeming millions of antiquity who lived, loved, toiled; who were saddened by trial, and rejoiced by prosperity; who bought, sold, marted, married, and enjoyed all that life could give, where are they now? If the upholders of Andover's creed are correct, there is but one reply—all these are in perdition! In the name of eternal Truth—aye, in the sacred name of the Divine Humanity, out upon such a doctrine!

fense against our better natures, and if it were possible, an insuit to God himself.

The teachings of Spiritualism can alone help practically to solve the question of probation after death. Spiritualism affirms a communion between the two estates. Its acceptors learn from those who are in the "future life"-it is not belief. The dwellers beyond say that mortal life is as but a few seconds ticked upon the great dials of eter-nity—far too brief even to bring out the possibilities of the most favorably situated soul to antheir perfection. Men are born, placed and trained under so many adverse circumstances, that often the wonder might be expressed, "How good, rather than how bad, most of them are." To condemn them eternally for omissions or commissions in the mortal life, would be unjust beyond all description. For all who enter the hereafter, there is a chance to progress; higher states are attainable, and the effort made to gain them is the true probation that all souls must pass through.

The Almighty Power provides for every need in the constitution of existence. By the laws that govern body, mind and spirit, He rewards and punishes his children. Virtue is its own reward; so, also, is vice its own avenger under the Divine law that brings internal peace from well doing, and ultimate misery and pain from ill doing. Why, then, send men to preach a "Christ" unneeded by the heathen of other lands? God's great universe will minister to their every need. Why take means to labor among savage tribes that they may hear a gospel whose subtleties they are mentally unable to grasp? It is not a question of making this world better for them, of saving them from sickness and disease. No! the whole task is for the purpose of "saving their souls" which, it may be reasonably asserted, that God never allows to be lost, and about the nature of which the savage and the missionary are probably equally misinformed.

There are heathen at home - hungry, ragged and ignorant, and mentally and spiritually benighted. Save the money for mission work at home. Let missionaries be content to labor until the last vestige of ignorance, crime and wrong are banished from "civilized" communities; and the probation before death, consisting of an earnest effort to prepare for our next life, by a just and righteous one here, will take the place of a probation after death, needless to a greatextent for those who do their best while here. God is great. Humanity has the divine

latent in its nature. Infinity will give all our souls ask or need. The time is surely coming when the ideal embodiment of the Christian's faith will no longer be a peg upon which to hang a doctrine dishonoring alike to God or man, or for it to be used as a means of persecuting the liberal religionists who strive to make religion a power for good, and a means of man's uplifting.

Spiritualists of South-Western Michigan.

Report of the Quarterly Meeting held at Conkey's Opera House, Benton Harbor, Nov. 6th and 7th, 1886.

The Spiritualists of South-Western Michigan met according to announcement at 2 M., Saturday, with W. T. Jones of Benton Harbor in the chair. After a few words of greeting from the President and a song by Miss Burchard of Paw Paw, Mrs. E. C. Wood-ruff of South Haven was introduced and gave an address of thirty minutes, which was followed by conference, in which Mesdames Sheffer, Tours, and Weisner and Messrs. Boynde Moss. Caincarl and others partic ed. The session closed with a song by Miss Burchard.

Evening session opened with a well filled house. Miss Burchard sang, "Home, Beautiful Home." The President then introduced A.B. French, of Clyde O., whose subject for the evening was, "Blessed be cranks, for they turn the Wheel of Progress." It was handied in a masterly manner. He spoke an hour. cled in a masterly manner. He spoke an hour, closing amid a hearty round of applause. Miss Burchard sang, "Gathering Autumn Leaves," after which Mrs. Woodruff spoke very forcibly, but with characteristic gentleness upon the subject, "The glory of Man is thought, not its perfection, but its sincerity."

A few remarks by the President and a senger A few remarks by the President and a song from Miss Burchard closed the evening meet-

Sunday morning greeted us with the first snow of the season, which fell during the night to the depth of six inches, preventing the attendance of many. The forencen was devoted to conference. After a song by the choir, composed of the Misses Jones, Boynton and Burchard, assisted by Mr. Jones, Mr. Samuel Sheffer and Mr. G. N. Lord related their experiences. Mr. De Moss occupied a few moments on the subject of Revelation. Mrs. Woodruff related the experience of a mediumistic friend, followed by a short discourse. Song by the choir. Recognition of a spirit by Mr. H. N. Cathcart of Westville, Ind. Professor Webb was then introduced who read a communication from Captain Hickerson who passed to spirit life from Benton Harbor, and well known at that place,—given through the mediumship of Mrs. Weisner, daughter of the Captain. A call for the ex-president brought L. S. Burdick of Kalamazoo, to the rostrum, who entertained the audience with his views of independent slate writing, referring to the stepson of Sullivan Cook, of Hartford, Charley Morse by name, who though eleven years of age is a medium for that most satisfactory phase. Mr. French spoke briefly, giving an account of his visits to the different campmeetings in the East and West.

A finance committee composed of Mrs. R. A. Sheffer as chairman, and Messrs. Powers, Warner and Boynton was appointed. Collections and subscriptions were taken during the day, and a score of names added to the subscription list. A song, "Beautiful Dreamer," closed the session.

At 2 P. M. there was a large audience despite the inclement weather. The meeting opened with the song, "They beckon me over the tide." Mrs. Woodruff read a poem by N. P. Willis, followed by an address upon the philosophy of Spiritualism. A song by the choir was followed by an address by Mr. French—subject, "First Principles. Have we a Philosophy? If so, what does it teach?" He treated of the principles of matter and the formation of life from a metaphysical standpoint. Song, "We are drifting into herbor"

Sunday evening an admission fee of ten cents was charged, and an intelligent audience assembled to listen to the closing lectures. The choir sang, "Gently down the stream of time," after which Mrs. Woodruff spoke forty minutes. My pen fails to do justice to this most able and eloquent worker. She charms all hearers, and this lecture was one of her happiest efforts. At the close the choir rendered a fine selection. Mr. French then delivered the closing address—his sub-ject, "A look Ahead—a Glance into the To-morrow. He said in substance: "We are it is a disgrace to human reason, and an of- interested in it. Ho who rightly interprets

it does the world a service. The coming man will accomplish reforms. Women will use their influence at the ballot box for the correction of existing evils. There will be co-operation between capital and labor. International troubles will be adjusted by arbitration, and wars discontinued. Jails will be what they should be, reformatory schools. Tomorrow will herald the dawn of a better system of education, when the schools will not be as at present, intellectual 'stuffing machines, nor will education begin at the age of five and end at twenty-one. We are advancing toward a broader and more cosmopolitan religion. The world is growing more to idealize Jesus as a man and not as a God. The religion of to-morrow will find a God so near that the faintest sigh of a child can reach Him. The question is not how we can best serve God, but how we can best serve man. Spiritualism is to be a factor of the religion of to-morrow; it already speaks in the poetry and literature of to-day. Let nothing discourage you in your good work."

At the close of the lecture the following motions were made and unanimously carried: That the thanks of the association are hereby tendered to the people of Benton Harbor and vicinity for their hospitality to, and entertainment of strangers; also to the local press and other papers for their liberal notice given of the meeting; also to Mr. Conkey for the donation of part of the hall rent and to the choir who so kindly furnished the music.

The president tendered his thanks to all who assisted in making the meeting a success. The convention then closed with the song, "Beautiful Island of Sometime." MINNIE NESBITT, sec'y. Decatur, Mich



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