

# RELIGIO PHILOSOPHICAL JOURNAL

HARMONIAL PHILOSOPHY

DEVOTED TO SCIENCE, LITERATURE, ROMANCE AND GENERAL REFORM.

LO Draper THE ARTS AND SCIENCES, LITERATURE

DEVOTED TO SPIRITUAL PHILOSOPHY

ROMANCE AND GENERAL REFORM

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

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

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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 in such 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 devils.

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 be long dead 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 Architect of the universe deposed unless they kept the hosts of Heaven informed of

what was going on here below. Now to allay any fears which might arise in reference 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 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 consultants of familiar spirits, etc. One would suppose from such one-sided sermons 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 the 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 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 was 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 demonism. 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—epilepsy, 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 Brooklyn, 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. Talmage, 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 insanity ascribed to religious excitement?

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

Replies to those questions were received from 86 Superintendents, but only 53 were available for the purpose of this exhibit; the remainder not furnishing the information that time in 53 institutions, 412 were reported required. The tabulated form or table referred to shows, that of 23,333 insane persons, 21,000 were 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 insane from religious excitement, and 76 from Spiritualism. In estimating from all the institutions 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 number out of a total of 30,000 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 reports 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 clerical 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, 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 spirit, to another prophecy, to another discerning of spirits, to another divers kind of tongues, but all these worketh that one and the self-same 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 Spiritualists 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 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 attend 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 demonstrated that their boasted scheme of salvation has not proved effectual in saving men from sin and crime; and as churches increase 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

expects that the mutterings of priests or the 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 person is a demon. Paul may have cast 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 miracles, they naturally ascribe his idiosyncrasies 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 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 will to men, then they who live nearest to its precepts are living as God desired they should live. In this case Mormonism and free love 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 Testament 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 obscene 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 doubt Mr. Roth thought his peroration was sublime, 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 afraid 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

use, he is simply carrying out the designs of his Creator. If man was given a faculty to 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 between 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." GEORGE A. REYNOLDS.

Utica, N. Y.

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

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-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 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 steel-yards in the world of matter. Let us become assured that behind this pretense there are no vague guesses, no ignorance clothed in vaunting vanity 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 on the atom, and all their theories presuppose 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 intense 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. The school philosophies state with the positiveness of an axiom, that from violet objects 757 million millions waves break on the eye in every moment; and blue, red and yellow have 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.

When we reach the realm of living beings, their origin is referred to protoplasm, and life flippantly 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 it so.

The brave talk of negative and positive is a high sounding re-statement 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 superstitions, 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 subtle 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 conjecture.

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

(Continued on Eighth Page.)



Mental Healing.

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

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 distinctive 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 preach.

We should stand as a solid body knowing the truth and working in harmony, helping each other with our best words and kindest thoughts. Again, I am impressed with the feeling that there should be less theology and more common sense. Mrs. Gestefeld's lecture, given before the Psychological Society, was a good exposition of the views held by Mrs. Eddy's firm followers. It was much more clearly written and expressed than anything 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 perfection of which she speaks; but just as one begins to feel that her spirituality 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 questions 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 compound 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 inserted a new drum."

Now, what can be the outcome of such things but ridicule and contempt? 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 assert 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 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 I 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 matter" upon minds that are new to this thought, and upon persons who feel that anything 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 medicine, 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 help the sick, cure many things and aid the doctors. My experience with phys-

icians 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 relieve 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 incontrovertible evidence of great and even marvelous 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.

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 COUSEN DAINTY.  
196 Dearborn Ave., Nov. 25, 1886.

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 apparent if possible.

Man, at the threshold of his earthly existence, 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, capable 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 man—exhibited 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 judges 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 so-called sins which man commits against his Maker and his neighbor, and the part of man's nature which is here appealed to is the conscience, which is regarded as the central and regulative power of the moral nature.

It will be observed that these three, the Heart, the Reason and the Conscience, are severally the central and fundamental organs or 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.

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 perpetuated 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 so-

er divine, from sporadic and incipient acuity and comparative obscurity, become consolidated into regular and important callings, and finally rise to be the highest and 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.  
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, however, 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, idiosyncrasy, 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 be 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 physician, 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 nature.

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 anything 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 observation."

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 thought 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 fully 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 after reading 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 Eglinton's thumb until the slate 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 answer 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 selected 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 possibility 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 slates on being withdrawn and unlocked by Mr. Johnson was found to have upon it

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I 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 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 before,

+ 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 observations at sittings for psychography, and especially 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.
2. 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 facets slightly worn away by use, and that rested on the spot where the writing terminated.
5. That the thumb of the hand that sup-

ported 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.

"M. A. (OXON.)"  
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.  
W. G. JOHNSON,  
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 eruption of Mount Tararua, one which appears to me not the least singular has been passed over 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. McKee 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 terrible night, when earth itself appeared to be in a state of ebullition. I give here the narrative from Mr. McKee'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. McKee 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. 'But,' 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 matters 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, all 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 Herald.*

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 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 continued:

"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 crime."

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 the 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 rebellion, or whose pure moral natures have been perverted at 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 decision of the lower court in all the saloon cases from Ottumwa, including that of the notorious "Sturmy" Jordan.



Woman and the Household.

BY HESTER M. POOLE. [106 West 23rd Street, New York.]

DISCIPLINE.

A block of marble caught the glance Of Buonarroti's eyes...

Listening, there stood beside him one Who smiled the while he heard...

Soon mallet deft and chisel keen The stubborn block assailed...

A blow was lifted, high and pure; The waking eyes outshone...

Beneath the chisel's edge the hair Escaped in floating rings...

The stately bust and graceful limbs Their marble fetters shed...

Oh blows that smite! Oh hurts that pierce This shrieking heart of mine!

Oh hope that crumbles to my feet! Oh joy that mocks and flees!

Sculptor of Souls! I lift to Thee Encumbered heart and hands!

How blest if all these seeming ills Which draw my thoughts to Thee...

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

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

Helen Hunt Jackson is to have a memorial in "Ramona" School for Indian girls...

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 Ireland last summer, has a new lecture entitled, "Ireland, Yesterday, To-Day, and Tomorrow..."

Miss Ida E. Howgate, who has just been appointed to a clerkship in the Treasury Department...

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 leader in France, announces that she will shortly retire to her former place of exile in New Caledonia...

The Crown Princess of Germany is an artist, and has been working hard in her studio lately.

Dr. Mary Putnam Jacobi of New York, was the first woman to enter the Ecole de Medicine in Paris in 1877.

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...

Mrs. Clara Neymann, who has just returned from Germany, has a new lecture entitled, "Two Heroines of Free Thought..."

Mary Duke of Clanton, six years old, is the youngest school teacher in Alabama.

Mrs. Woodworth, a revivalist, is attracting large crowds in Muncie, Indiana.

The Christian Union has begun to publish a series of articles on "Health and Ill-Health in Women..."

The gifted young artist, Irene E. Jerome, has illustrated and arranged another beautiful gift book for the holidays...

A curious marriage ceremony took place recently in Nurnberg, Germany, the bride being the well known armless artist...

Julia Jadovsky came into the world without her left arm, and with only three fingers on her right hand.

During the whole of the last three summers Miss Jerome has worked among the beautiful scenery of New England...

The mists above the morning hills Rise white as wings of prayer...

The altar 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..."

Oh! the peace at the heart of Nature Oh! the light that is not of day...

During the whole of the last three summers Miss Jerome has worked among the beautiful scenery of New England...

STOP & READ BEFORE YOU LOCATE. Splendid Chance to Help Build a Great City.

These new members of the board are well and widely known. They are women of influence and experience...

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 brought to the bar of justice for the crime of polygamy.

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...

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.

Mormonism is a wretched plot on the escheaton of a nation. But, when one thinks of the thousands upon thousands of fallen women who walk the streets of all our cities...

Early December Magazines Received.

THE POPULAR SCIENCE MONTHLY. (New York.) John Burroughs contributes to The Popular Science Monthly for December, Science and Theology...

St. Nicholas. (New York City.) The Story of Prince Fairyfoot, begins in the Christmas St. Nicholas. There is also a short story by J. T. Rowbridge...

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.

BOOK REVIEWS.

NATURE'S HALLELUJAH from original designs by Irene E. Jerome. Author and artist of "One Year's Sketch Book..."

The gifted young artist, Irene E. Jerome, has illustrated and arranged another beautiful gift book for the holidays...

A curious marriage ceremony took place recently in Nurnberg, Germany, the bride being the well known armless artist...

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Oh! the peace at the heart of Nature Oh! the light that is not of day...

DR. PRICE'S CREAM BAKING POWDER

MOST PERFECT MADE No Ammonia, Lime or Alum.



SCENE IN FRANCE GATHERING GRAPES FOR MAKING CREAM OF TARTAR FOR DR. PRICE'S CREAM BAKING POWDER

PARKER'S HAIR BALM the popular favorite for dressing the hair, restoring color when gray, and preventing dandruff.

CURE FOR THE DEAF The popular favorite for dressing the hair, restoring color when gray, and preventing dandruff.

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FACE, HANDS, FEET, and all their imperfections, including Facial Development, Superciliary Hair, Birth Marks, Moles, Warts, Moth, Freckles, Red Nose, Acne, Blemishes, Scars, Pitting, and their treatment.

CONSUMPTION. I have a positive remedy for the above disease. By its use thousands of cases of the worst kind and of long standing have been cured.

LADIES READ THIS We make a specialty of giving premiums for the forming of Tea Clubs for our pure Tea and Coffee.

MASON & HAMLIN ORGANS. Highest Honors at all Great World's Exhibitions for 19 years.

PIANOS. The Improved Method of Stringing, introduced and perfected by MASON & HAMLIN, is conceded by competent judges to constitute a radical advance in Piano construction.

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CONSUMPTION CURE! AND LUNG AFFECTIONS. Some Treatment. Advice discovered by a celebrated French physician.

PARALYSIS. The scientific use of Electricity in all forms of Paralysis, Locomotor Ataxia, Loss of Voice, St. Vitus' Dance, Neuritis, Chronic Rheumatism, Sciatica, Neuritis, Gout, etc.

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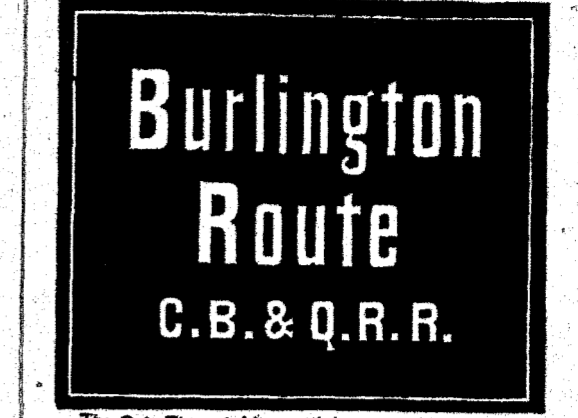
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SPECIAL NOTICES.

The RELIGIO-PHILOSOPHICAL JOURNAL desires it to be distinctly understood that it can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and open discussion within certain limits is invited, and in these circumstances writers are alone responsible for the articles to which their names are attached.

Exchanges and individuals in quoting from the RELIGIO-PHILOSOPHICAL JOURNAL, are requested to distinguish between editorial articles and the communications of correspondents.

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

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

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

REV. BYRON SUNDERLAND, D. D.

Is it a Case of Double Conscience, Discrepant States, Senility, or Double Dealing?

The JOURNAL has in hand a curious psychological study, all the more interesting in that the subject is a preacher, and of the Presbyterian persuasion. Whether it be another case of double consciousness, 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 discrepant states of the same consciousness, is left for the reader to decide. In order to make a clear exposition of the case, brief 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 editorial in full:

LONG ON HELL, SHORT ON HUMANITY.

Dr. Sunderland of Washington, would have delighted the heart of John Calvin. He thinks the world is going to the damnation 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 edicts of 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 removed 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 solicit his 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 humane 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 large number of us went to the President and he intimated that, should 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 followers of Jesus' teachings nor such as make this world better.

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

It is presuming too much for me to ask you to inform 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 says that he must have been asleep, etc., etc.

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 this same correspondent again writes:

To-day Dr. Sunderland and Mrs. — called, and she will send an article, vindicating Dr. Sunderland, to the JOURNAL. The article of Mrs. — will only be about a half column. Dr. S. — asked me to-day if I had heard from you of the author of the foul slander of which he says there is not the least basis for.

On November 23rd the editor of the JOURNAL wrote this correspondent as follows:

In the matter of Rev. Byron Sunderland, of which he complains 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 the statement over his own signature. If he does not wish to do this, then I must know, for my own satisfaction, 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 to 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 fact, originated by unscrupulous malice, and given to the public by emully 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 alighting of a single member, nor by agitation of conscience regarding a single act or word of his. His worthy deacon, unfortunately removed from a long-enslaved office, 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 assured. 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 incalculable sequence, marred the best results of his influence.

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 familiar throughout the country recently and has been the past thirty years greatly respected and revered in this city. Inquiries—let the Doctor's absolute denial 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 up thus:

(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 interfere.

(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 warlike of 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 JOURNAL editorial: "This Sunderland is the 'preacher who grossly and maliciously attacked the RELIGIO-PHILOSOPHICAL JOURNAL 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 ignominiously 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 it supposes the monument erected after "per-

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?"  
"Yes."  
"Who in the world erected that pile to the heretic roaster?"  
"The Presbyterian General Assembly."  
"And do the Presbyterians believe in burning people alive who differ with them in theology?"  
The moment will meet Michael Servetus to a large majority of those who see it. And there is no use or good putting in denial. Calvin put it down with his own hand when he wrote, long before the martyrdom 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 93 of volume II, in letter 154, under date Geneva, 13 February, 1546, we find John Calvin writing to Karl concerning Servetus: "He takes it upon him to come hither, if it be agreeable to me. But I am unwilling to pledge my word for his safety, for if he shall come I shall never permit him to depart alive, provided my authority be of any avail." Servetus attempted to pass through Geneva, on his way to Italy, six years after the above was written, but was caught at the instigation of Calvin, and burned October 27, 1553. The purpose to kill him was therefore cherished by Calvin for a period of six years.

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 shame.

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-morrow.

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 O. BUNDY, ESQ., SIR: 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, bigoted, lying article, I have not read in a long time. If you suppose that Calvinism is to be shaken or battered down by such a journal as yours appears to be (for I never saw or heard of it before), you will live long enough to find out your mistake.

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

The following extracts are taken from our comments on this letter at the time of publication:

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

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

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

"To such base uses do we come at last," in defending old dogmatists and persecutors! 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 take 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 fully recognized him. 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 clerical attacks on Spiritualism is lengthening. Formerly hebdomadal, though sporadic, they have gradually subsided until now only quarterly or semi-annually is some bigoted and wilfully ignorant preacher found inveighing 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 Rev. Mr. Roth.

GENERAL ITEMS.

E. H. Shroek has been appointed receiver of the land office at Lamar, Cal.

J. Clegg Wright is at present lecturing at Newton, Kan. June and July next he lectures at Cincinnati, Ohio.

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 dead-beat 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 reasonable 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 séance 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 perform.

Mr. Peffley writes as follows from Colburn, Indiana: "We are having very interesting times at our séances. Miss O'Neil is the medium. While music was made on the violin by one of the company, the spirits would dance distinctly upon the carpet, 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 séance, 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. McLean, 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 years old, the daughter of respectable parents in Ashley, has after eight years of silence 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 Knoek 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 plaster, 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 judicious 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 opium 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 nuxvomica 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.











DANGEROUS DRUGS.

How to Control Effectually All Such Horrible Habits.

Rocheater, N. Y. Post-Express. A gentleman who has spent the summer abroad...

"How do you account for this?" "The increase has come from the universal recognition of the excellence of our preparations."

"Are many persons addicted to the use of deadly drugs?" "There are forty millions of people in the world who use opium alone..."

"Well does not this discovery give you a new revelation 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..."

"When the 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..."

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(Continued from First 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 investigation, unless directed by some one versed in the matter. The conclusions of those who, for a long term of years has been personally acquainted 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, however highly educated, in entirely different paths, after a few sances conducted without care or knowledge of the conditions required. Conclusions from such limited observation must of necessity be partial, narrow, and perverted.

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 Religio-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 Baptist gentleman might ask that same question of a score of clergymen before he found one who had time to answer. The Bible 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 befallth the sons of men befallth beasts, even one thing befallth 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 is vanity."

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 Ecclesiastes. 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 was 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, emanating 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 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 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 worshipped, 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 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-suffering of God waited in the days of Noah." But few spirits remain in their bodies three days after death, but clairvoyants claim that many 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 others, and earnestly seeking further light, that our field of doing good may ever be growing broader.

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 Philistines."

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 bodies that they go out and journey through the air to distant places, held to the clay tenement 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 Spiritualists 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 it 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. Twice 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 Lazarus 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 unto 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 Deific 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 imagination.

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 Conventory Hall, Brooklyn, N. Y., on Sunday Evening, November 23th, 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. Ecclesiasticalism, reigning in an almost unknown domain, has too long defied criticism by claiming the sole right over men's consciences. 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 Deity.

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 playground 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 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 sash 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 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 have died 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 instituted! What raises the storm? The question, "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 shades be lost here, it is lost eternally."—say these credulists: Disbelief does not arise from a distance for immortality per se; it is born and fostered by the ignorant creeds that narrow-minded 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 Assyrians—the peoples between the Adamic and Malachian periods—the teeming millions of antiquity who lived, loved, toiled, who were saddened by trial, and rejoiced by prosperity; who bought, sold, 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! it is a disgrace to human reason, and an of-

tense against our better nature, and if it were possible, an insult 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 dial of eternity—far too brief even to bring out the possibilities of the most favorably situated soul to attain their 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. Not 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 great extent 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 P. 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. Woodruff 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. Boynton, De Moss, Cathart and others participated. 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 handled 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 song from Miss Burchard closed the evening meeting.

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 forenoon 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. Cathart 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 state writing, referring to the steps 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 camps-meetings 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 harbor."

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 subject, "A look Ahead—A glance into the Tomorrow." He said in substance: "We are interested in it. He 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." Decatur, Mich. MINNIE NESBITT, sec'y.

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