

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

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#### Readers of the JOURNAL are especially requested to sena in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to \$39, 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 medlums, interesting incldents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

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For the Religio-Philosophical Journal. The New Theology-The Christian Union

is said, has grown as the child grows. The child has not in the cradle any conception of God, any habit of prayer, any recognition even of right and wrong. The mother in-the unity and power of God, the divine nat-God, any habit of prayer, any recognition even of right and wrong. The mother in-spires the child with faith in God, teaches the child to pray, develops in it a discrimin-ating conscience; and she does this by evolving these higher opinions and sentiments from lower or lesser ones. 'If you strike your brother,' says the mother, 'mamma is dis-pleased with yon.' Thus appealing to approbativeness, she arouses conscience. So, according to Darwin, conscience in man has been developed out of approbativeness, so bebelief in God is only an enlarged supersti-tion, and conscience only a sublimated ap-probativeness. It is this conclusion against which all Christian sentiment revolts. The conclusion is not warranted by the premises nor maintained by those who hold the pre-mises. If it were, no scientific argument would suffice to maintain the hypothesis as probable; for no argument can countervail personal consciousness. The facts of religion as attested by consciousness are inde-pendent of philosophy. Philosophy has not produced them and cannot erase them. I has simply to account for them..... "Whether I was evolved from an animal or

mal of the order of mammalia....But I am also more than an animal: whether that more came indirectly by a process of development from lower instincts, or directly by a supernatural gift, is not religiously material. I

Perhaps there can be no better way to il- and to-morrow, not of yesterday. Whatever are the great change in theological I may have been vesterday, to day I am a son arst man who conceived the grand idea, or of God, and it doth not yet appear what I who was intrusted with it for the inspira-shall be to-morrow. The doctrine of evolu- tion and elevation of his fellow-men, that shall be to-morrow. The doctrine of evolution, that man ascended from a brute, does not involve the conclusion that he is only a refined and educated brute. If it did, it not a man. To say of one he is a perfect er of all scientists. Giving that conception brute is not to compliment him. There is in to the world made scientific thought possiman a nature higher than the animal, wher-ever it came from. We have it, or, rather, laws and the domination of nature's forces." ever it came from. We have it, or, rather, we are it. And this that we have, or ere, determines alike our duty and our sin. The duty is always and everywhere to be more than an animal—superior to the animal, master of the animal within us. The sin is always and everywhere committed when we fall from our high estate and allow the animal within us, which should be our servant to become our master. Neither the duty on the one side, nor the sin on the other, is less ened in the slightest degree by the scientific hypothesis that both the physical organiza-tion and the spiritual nature have been evolved by long processes from a lower or-ganization.....Virtue lies always in the victory of the higher; sin lies always in the victory of the lower. That there is to-day a great gap between the mere animal and man is not only frankly stated, but vigorously assorted, by the most earnest advocates of evo-lutionism. 'The difference,' says Darwin, 'between the mind of the lower man and the highest animal is immense.' When man steps across this chasm and becomes again an animal, he falls. Whether Adam thus fell six thousand years ago or not is matter of quite secondary importance. We all fall thus now ... "The way, then, in which ministers, Sun-day school teachers and Christian parents are to counteract all that is dangerous in evolutionism is not by attacking the not improbable theory that man's body is a development from a lower. organization, nor even by attacking the much more doubtful theory that man's soul is a development from the lower animal instincts, but by attacking the corollary, which even the advocates of evolutionism disown, that man is only a higher animal, sin only an imperfection, God only a superstition on a large scale, and redemption only a natural growth. It is the work of the Gospel to take man as he is to-day, a spiritu-al being, with conscience and faith and love, and awaken in him first the aspiration, then the cogent desire, and finally the strong resolve, that the immortal in him shall tri umph over the mortal, the spirit over the flesh, the real man over the physical animal The faith that he is more than a highly de-veloped and educated animal does not depend on theology; it. depends on conscious experience. We know it; and there is an end of argument. "The difference between religion and science is a difference of outlook. Science looks back to see whence men came; it knows not their future. Religion looks forward to see whither men are going; it concerns itself not about their past. Science studies the machinery which the soul controls, and teaches the laws of the mechanism; religion looks behind the engine to him whose hand is on the lever, and teaches him for what end he was made, and to what end he must direct himself. Any scientific theory which teaches that man is only an educated brute is denied by the consciousness of a higher, a divine na-ture within us. He who awakens in congregation, pupil, child, this consciousness of divinity has furnished thereby a complete and conclusive antidote to all that is dangerous in the hypothesis of evolution; the rest he need not fear."

"The doctrine of what we may call moral | which it is said that the Bible is a religious, | crease as dogmas fade away. This growth | currence of so-called apparitions, and evievolution is, that the moral capacities of man have been evolved by a long and slow process from animal instincts. The race, it is said, has grown as the child grows. The man have been evolved by a long and slow wrote the book of Genesis, or its date, but that process from animal instincts. The race, it it is a collection of pre-existing documents

ure and sonship of man-he would not turn aside from setting forth that truth to cata-logue with scientific accuracy the fauna and flora of the vegetable kingdom; or the gene-ra and species of the animal kingdom, or to set in scientific precision before his hearers the order of their coming. But there is no reason to suppose that he knew with scientific accuracy what that order was. He does not claim to know. He knows that the salief in God from superstitious belief in cred bull of Egypt is not the God of Israel; gnomes and fairies. The half-educated de- he has seen, as in a vision, back of all natcred bull of Egypt is not the God of Israel; duce the conclusion—which, however, neith-er Herbert Spencer-nor Darwin allows—that and the divine love that puts it at man's and the divine love that puts it at man's service. That is enough. For aught that appears he neither knows nor cares about the method and the process. The first chapter of Genesis is not a scientific treatise on cosmogony given by a professor in his chair to a university class. It is an ode to the Creator of all the living, poured forth by a soul full of the glorious liberty of a son of God, who has been emancipated from the superstitious old notion that heresy is crime. In due time fear of nature, and longs, with unutterable longing, to put the crown of divinity upon the brow of man, and all physical nature, where it belongs under man's feet. It is

true that the general harmony of this account with that of modern science is renot, I am an animal now-a vertebrate ani- markable. It recognizes in creation a time element; an evolutionary process; a scientific development; an orderly progress; and, in general, a progress according to that which the recent study of the rocks has indicated as the probable progress of early evolution... am what I am; and this, not my origin, de-| Science is the child of religion. It is the termines my duty. Duty is a word of to-day | child of revelation. It was born when the nature is not God, that God is the Creator of nature, that man is God's child, the earth his house, nature his servant whom he is to would be evidently and palpably false. Man bring into subjection to his own will-that is a perfect animal, but a perfect animal is man was, if not the first scientist, the fath-These copions extracts are given to show fairly the opinions of this representative journal on important topics. While there might be points open to criticism, a thought-ful Spiritualist will find much in which he will fully agree,—the essentials are largely like those of the Spiritual Philosophy. A lay-man's letter on "The right to think," speaks out in this frank fashion. "What is the New Theology? It appears to me to be 'the right to change your mind.' Change may be progress, or it may be the opposite. But the right to change one's mind on adequate evidence was imported to this continent in spite of theologic reactionists. Columbus and Magellan, not Andover, are the founders of the New Theology. "A denomination in this age is very inade quately represented by formulæ. Why am I a Congregationalist? Not because I adore the creed of every Congregational church. I belong to a church that is very harmonious and doing what seems to me to be a great work in its little sphere. But we have every shading of intellectual conception and of creedal view in our church. I am permitted to sit in a Bible class where we have rigid Calvinists and very elastic Arminians, but I thank God, no pope among them all. We think we have the unity of the spirit, but we know we have a very wide diversity of intellectual horizon. And no one of us yel fancies he has a sky parlor on Beacon Hill whence all the universe of God is commanded. I like Congregationalism for what it signifies of the democracy of God, for its re-fusal to be bound up in a codicil, and for its dependence on God instead of on foot-notes. When a man ceases to have patience with those who differ from him in creed, but who surpass him in conduct, then he ceases to be a Congregationalist. When a man becomes more a sectary than a Christian he ceases to follow Jesus in following himself....A creed is not to stifle thought or liberty. A denomination not larger than its creed is sure to die a windfall. John Knox would not recognize Spurgeon, who repudiates close spiritual corporation. The Rev. Dr. Lyman Beecher would look over his spectacles and wonder if Henry Ward could yet be a Con-gregationalist, which I thank God he is yet certified to be. Wesley builded better than he knew. Every denomination outgrows itself, and, unless restated, colonizes. When you can fetter free thought then you can never have any new theology; but you will always have it because intellectual shackles cannot be successfully forged on any anvils now existing." Other matter, more in accord with the old dogmas finds place along with these fresh utterances, but there is room for all sides and no conflict so bitter as that in the more bigoted past. There is a gradual yielding of matters once held all-important, but now put in subordinate place. Even the old idea of Bible infallibility, and of the Book of God's infallible word miraculously revealed to man is fading away and will not long be any more disputed about than is the difference between sprinkling and immersion in bap-tism. The things of the spirit,—the powers if man's soul natural yet linked with divini-

work, although they may be credited for their share in it. Spiritualism, for the last thirty years, has been a mighty uplifting and enthis work. Such a company may be helping and inspiring the editors of this *Christian Union* in their goodly task. Other agencies are active and the world moves and dogmatism is left behind.

minds of many, even of the progressive class of evangelical Christians. They are possessed by a holy horror of those who disbelieve in their "scheme of salvation" through the mer-its of their supernatural Christ. They are not free from the old Pharisaic spirit, "I am holier than thou," toward such as see the natural merits of "the man Christ Jesus" and held the argomula of a divisit Jesus" and hold the example of a divinely true life on earth as of more value than all miracles of divine incarnation. The same feeling in G. B. S.

### For the Religio-Philosophical Journal. The Work of the American Society for Psychical Research.

### BY WM. EMMISTTE COLEMAN.

It is purposed in this paper to give a brief summary or digest of the contents of No. 2 of the published "Proceedings" of the society whose name heads this article; in order that thereof as may read the JOURNAL, may have | mentioned at the first interview which it

case successfully bear a rigid historical scrularging influence, opening many souls to tiny, the committee would then feel prepar-heavenly light and enlarging the illumi- ed to examine whether thought-transference, nated horizon. Bands of angels, companies of men and women in the heavenly realms, have been, and now are, organized to help in this work. Such a company may be helping specially desire to avoid a priori assump-tions and unscientific prejudices of every sort, and to receive and examine in a spirit sort, and to receive and examine in a spirit ism is left behind. There is a demon yet to be cast out of the ninds of many, even of the progressive class of evangelical Christians. They are possessed by a holy horror of those who disbelieve in heir "scheme of salvation" through the mer-ts of their supernatural Christ. They are lot for the progressive class are possessed as published his belief in the objective reality of some of the spiritual phenomena, and F. E. Abbot, the able founder and whilom editor of The Index.

No. 22

The portion of the "Proceedings" that is probably of most interest to Spiritualists is the report of the committee on mediumistic phenomena, made by Prof. Wm. James, of Cambridge, Mass. Prof. James's investiga-tions were confined chiefly to two mediums,— Miss Helen Berry, the "materializing" medi-nm, and a trance-medium, designated, at her own request, as Mrs. P. The results of the visits of himself and friends to Miss Berry were of a negative character, and no opinion is offered regarding the character of the phenomena at her scances. The sittings with Mrs. P. were more satisfactory. In addition to having had a dozen sittings with her himself, he has testimony at first hand from twenty-five sitters, all but one of whom were virtually introduced to the medium by him. Twelve of the sitters got from Mrs. P. nothing but unknown names and trivial talk. Fifteen of them were surprised at the comthe Spiritualists of America, or such portion | munications received, names and facts being come idea of the nature and scope of the seemed improbable should have been known work undertaken by the society, and the to the medium in a normal way; of the fifteen, seven (including Prof. James) were connected with one family. Two of the twelve receiving nothing, were also connected with this family. The medium showed a most startling intimacy with this family's affairs. talking of many matters known to no one outside, and which gossip could not possibly have conveyed to her ears. Prof. James records his own conviction in this case as follows: "I am persuaded of the medium's honesty, and of the genuineness of her trance; and al though at first disposed to think that the 'hits' she made were lucky coincidences, or the result of knowledge on her part of who the sitter was and of his or her family affairs, I now believe her to be in possession of a power as yet unexplained." Prof. James emphasizes the importance of stenographic reports of the various sittings with the same medium, and continues as follows: "Questions arise as to the irrelevant names and facts which almost every sitting to some extent contains. Are they improvisations of the moment? Are they in themselves right and coherent, but addressed to the wrong sitter? Or are they vestiges of former sit-tings, now emerging as part of the automatism of the medium's brain? A reading of the stenographic reports already taken makes it probable that, for some of them at least, this last explanation is correct. 'Spirits' originally appearing to me have appeared in the sittings of others who knew nothing either of their persons or their names." "If a good trance-subject could be obtained for the society at the outset of his or her career, and kept from doing miscellaneous work until patiently and thoroughly observed and experimented on, with stenographic reports of trances, and as much attention paid to failures and errors as to successes, 1 am disposed to think that the results would in any event be of scientific value, and would be worth the somewhat high expense which they necessarily would entail. If the friends of Spiritualism would contribute money for the thorough carrying out of any such scheme, they would probably do as much as by any one thing could be done, to bring about the 'recognition' of trance-mediumship by scientific men." I think that all impartial, unprejudiced thinkers, Spiritualists and unbelievers, will agree with me that Prof. James appears to be dealing with the much-vexed questions involved in mediumistic phenomena in a fair, candid, and truly scientific manner; and it is to be hoped that the friends of Spirityalism will do all they can to assist the Pro-fessor, the committee, and the society in the work of scientific study, analysis, and de-termination of the variant phases of psychic, mediumistic and spiritualistic phenomena. With the exception of the choice of so unsuitable a president as Prof. Newcomb, I have seen little in the operations of the American society that any fair minded Spir-itualist can properly take exception to,—de-spite the fulminating impeachment of the society recently published in the JOURNAL by Prof. Coues. When the society proves false to its asserted scientific method of investigation, and deals unfairly or in a prejudiced manner with the spiritualistic or other phenomena engaging its attention, I shall be as ready and as quick to criticise and condemn its action, as I have that of its president; but as long as its proceedings are characterized by the spirit of fairness and earnest search for truth which I see manifested in its re-cently-published "Proceedings." it merits

thought than to give some idea of the contents of a leading religious newspaper, for such a journal is a mirror of its day. The Christian Union is a Congregational journal published weakly in New York, Rev. Lyman Abbott, editor, with an able corps of contrib utors and a wide correspondence. Its pages give space for varied religious intelligence, for good stories and book reviews and other literary matter, and for the discussion of leading current topics in their bearing on the public good and on personal character. Its discussion of the labor question had been especially candid and able, marked by a generous humanity and an aim for impartial justice. Its circulation is large among the more liberal class of orthodox Congregationalists, and it may be held as an exponent of the most advanced evangelical thought-the left wing of modern orthodoxy.

Certain notable articles in a late issue will serve the purpose of showing the trend of this thought and its great change since the days of Calvinism and the Westminster Catechism.

An editorial on "Rich Christians — A Christmas Wish," hopes for an increase of spiritual wealth, and says:

"One may be a very poor Christian-and still be a Christian. The creed which bars the entrance to Christ's church is a very short and simple one; it has but two articles-Lost: Saved. The church has often added other articles, and in so far it has become more-or less-than Christian. We have said this often, and we expect to say it often in the fature.

"One may be poor or rich in the kingdom of Christ; and every one ought to be ambi-tions to be a rich Christian. There is no objection to a spiritual platocracy; for in spiritual riches there is no monotony. Very lit-tle is necessary to get into Christ's Commonwealth; a great deal is involved in being a worthy citizen therein. To be naturalized and to secure the protection of the United States' flag does not require great attainments in knowledge and virtue; to be a self respecting citizen requires more; to be rich and fraitful in citizenship, repaying in service what is received in fellowship, requires a great deal. A very little is sufficient for salvation; but who is content merely to be saved? One could almost pity even in heaven those who have been 'saved so as by fire.' 'Is he a Christian?' 'Well!-Yes!-I believe he's a member of Dr. ----'s church.' This he's a member of Dr. describes the poor Christian. 'Is he a Christian?" 'I don't know what church he belongs to; but he lives like one.' This describes the rich Christian."

The creed short, and the life rich in goodly thought and deed, is the main thing. A col-umn is filled with the report of a discussion of evolution and Christianicy at the Congregational club by sundry of the city clergy, some for and some against the theory. The main address was by Professor Raymond who held evolution as in accord with correct views of sin and redemption. The editor

says: "The objection which Christian men and women feel to the doctrine of evolution is not adequately stated for them by those who are arguing against it, and is not often met by those who are arguing for it. That objection does not rest upon either biblical or the-ological grounds. It is not that evolutionism dismisses God from the universe, or the Book of Genesis from the Bible; it is that there is involved in it a notion of sin and of redemption which contradicts the living experience of Christian people. This objection may not be well founded. But it exists, and it needs to be met by the advocates of the new philosophy.

measure of success which has so far crowned their labors.

One of the primary objects of the society is to establish, by carefully-conducted scientific experimentation, the truth or falsity of the alleged existence of what is called thoughttransference or telepathy, or, as it is often called, mind-reading. The more protracted researches of the parent English society seem to have satisfactorily demonstrated to its working members the reality of the existence of these psychological phenomena; and the American society, following in its wake, have been and are experimenting with a view to securing, if possible, confirmatory evidence of the truth of the conclusions thereanent of the parent society. The reports of the committee on thought-transfer-ence of the latter society that have been published do not show very marked positive results; they are for the most part of a nega tive character. In some cases, though, indications of actual thought-transference are apparent. In one case, one of the members of the Council of the society, Prof. W. H. Pickering, of Boston, in submitting a report of the results of his experiments, remarks as follows:

"In this sense of the word (unperceived physical or mental connection), I think we have proved the reality of thought-transference as completely as it is possible for a single pair of observers to do; and it now only remains for a sufficient number of other people to show that they can obtain the same results, in order to have the reality of the phenomenon admitted as one of the wellascertained facts of human experience."

Numerous difficulties attend the prosecution of research upon this phenomenon; but "in spite of these difficulties, the committee hope that individuals may yet be found who will manifest the power under conditions which may permit a satisfactory investigation to be made. To this end, an advertisement has been inserted in a paper published in the interests of Spiritualism, requesting that names of individuals possessing the power of mind-reading may be sent to the committee."

Quite an interesting report is made by the committee on hypnotism. This is the present-day scientific designation of the phenomena formerly called mesmeric, electrobiological, electro-psychological, etc. In ad-dition to verifying "most of the now classical and familiar phenomena of trance," many striking and remarkable results were obtained, the precise determination of the mental states producing which will require much additional investigation, experimentation, and analysis. No signs of any sort of clair-voyance were discovered in the hypnotized subjects.

Very careful experiments seem to have been made by several members of the society relative to the existence in man of a magnetic sense and the reality of the magnetic flames alleged to have been seen by Reichen-bach's sensitives; and with decidedly negative results. No evidence was secured of the susceptibility of the subjects to any impres sions emanating from magnets; and the committee conclude that their experiments, "as far as they go, fail to reveal any sensibility for a magnetic field."

The committee on apparitions and haunted houses have issued a circular requesting information regarding alleged cases of ap paritions of absent or deceased persons, including cases where the persons having the experiences have learned through them about n the hypothesis of evolution; the rest he is an editorial, in the things of the spirit,—the powers some otherwise unknown facts, afterwards ordial encouragement from every lover of if man's soul natural yet linked with divini-"The Story of the Creation" is an editorial, in ty, his consciousness of immortality—in-

# *KELIGIO-PHILOSOPHICAL JOURNAL*

### For the Religio-Philosophical Journal. Some Spiritual Experiences.

### BY MILTON ALLEN.

In the wonderful progress of modern Spir itualism among all classes of people in this and other lands, there have been thousands of cases of very wonderful, and even miraculous personal experiences that have never been made public. Of such is the following skatch:

It was the the writer's good fortune to be on intimato, social and friendly terms with the Rev. Mr. B. and his interesting' family. some thirty years ago or so. Mr. B. was a well cducated gentleman and a minister of high standing in his church in Southern Ohio. His family consisted of his wife, and two daughters, fourteen and eighteen years of age respectively. Both of these daughters had become developed as most excellent mediams. The youngest was, I think, the best medium, with one exception, that I ever saw. And now, after over thirty years' experience, during the whole of which time, being a me-dium myself, and having had a large and varled experience with all classes of mediums, look back with surpassing interest and pleasure to the time of the wonderful display of spirit power in the quiet and cultivated home of that Christian minister.

Both daughters were clairvoyant, trance rapping and writing mediums. In addition to all this, the youngest, Martha, was a per-conating and a spirit light medium.

One morning she, her mother and myself wore sifting by ourselves when she went undor a doop influence and took a slate, and with her left hand (at such times she wrote equally well with either hand), her eyes closed and head thrown back and turned aside, she wrote quite rapidly in a circle, beginning at the top of the slate and fluishing at the cen-ter; without moving the slate and with no motion of herself, except the hand, she pushed the slate across the table to me, and I had to keep turning it around to enable me to read. I found the writing very well execut ed, the letters all perpendicular to a point at the center, and addressed to me. But the name Kutrine Marie Antonio was a strange one, and I pondered on who it could be, until something else was written or said, when I remembered that my maternal grandmoth or was of French-German descent, and that her maiden name, as I understood it when a boy, was Mary Catharine Antonia.

She passed away when I was a mere boy and was not in my thoughts at all when this was given; neither had I ever mentioned any thing about my grandmother to anyone in the town. The message to me was excellent and characteristic of her. She often came after this. One night she came to the circle and Martha, her mother, sister and mysel being present, and after some manifestations of a quite remarkable character in the way of personation, clairvoyance, spirit lights etc., had been given, she spoke through Mar tha and said she would go home with me that night and give me some manifestations.

A short time before this I had myself become developed as a medium, but did not know that any of my spirit friends could manifest to, me when alone. I was, therefore, very agreeably surprised, that very clear and distinct raps came on my hat, collar and umbrella when on my way home alone.

On reaching my room at the hotel, I lit my candle and sat at a small table, as usual with me at night, to see what would come. And now a most wonderful experience took place.

My minister friend was away so much, preaching to congregations at different places, that we were not able to enjoy his society much of the time at our circles. None regretted this more than he: for his heart and soul were in this new manifestation of God's power and love to mankind. He fully believed it to be the beginning of a New Dispensation to the world, when "Old things are to pass away, and all things are to be made new, "and

"A new heaven and a new earth,"-political-ly and spiritually-are to appear. See what an old Spiritualist and trance medium says on this subject. Rev. 21st and 22nd chapters.

My reverend friend often expressed his sur-prise that ministers and church people did not gladly welcome this new era of the out-pouring of spirit power, and hail it as the harbinger of a better day for the whole world, when the sublime and holy truths of God should be made known to all kindreds, tongues and peoples on the face of the whole earth.

To be thus made known to all peoples, Spiritualism must become a power for prac-tical good in a physical, social and religious or moral sense, in a higher degree than now appears. It must lift its head out of the low atmosphere of semi materialism, and the ab surd vagaries of paganistic speculation, and assert itself as a masterful power for goodthe power of divine truth; a power that will be recognized by all, aggressive in action, with forceful, resistless energy, marching boldly and successfully over the vast fields of human error, ignorance and superstition conquering and to conquer, until the world of false teaching shall hide away forever from human sight, and the Kingdom of the Prince of Peace be fully established on the oarth.

2411 N. College Ave., Philadelphia, Pa.

"Science and Spiritual Research."

BY DR. G. BLOEDE.

No. 16 of the RELIGIO PHILOSOPHICAL JOUR-

NAL, which by the way I have translated for the Spiritualistische Blatter of Leipzig, edi-

ted by Dr. Cyriax, in my opinion says the

truth in regard to the so-called "investiga-

tions of Spiritualism" by orthodox votaries

of modern science. Hudson Tuttle hits the

point when he says that "the investigation

of Spiritualism must be the task of Spiritu-

alists," and he proves his point by showing that the claim of "science" to rest on a firmer

and more demonstrable foundation than Spir-

itualism, is a mere delusion. Nevertheless

those "psychic research" companies which

of late, have been the rage among those sci-entific circles that have commenced to doubt

the supremacy and omnipotence of "matter."

have been and are doing some service to the

cause of Spiritualism, and it may not be

This service we may state to consist in

drawing closer lines of distinction between

phenomena, both called "spiritual," which, however, may be divided into two distinct classes. One class would contain such spir-

itual phenomena which necessarily—that is

by force of sound reasoning—suppose the ac-

tion of disembodied intelligences---"spirits."

amiss to define this a little nearer.

Mr. Hudson Tuttle's article on this topic in

. For the Religio-Philosophical Journal

of the two children, and demonstrates the great importance which apparently insignifi cant physical signs may have for proving the spiritual theory. The plainer and so to say, childisher, the physical signs are, the stronger is the evidence they afford for a spiritual origin as soon as they show an intelligence

beyond the natural powers of the medium. Clairvoyance (telepathy), too, we may re-gard as being of a mixed nature. Clairvoy-ants of older date--that is, before the advent of modern Spiritualism—never spoke of their knowledge as coming from the Spirit-world and this very day we will be nearer the truth by assuming that in most cases clairvoyance is the realization of the magical powers of the spiritual, the astral man, and does not suppose the intervention of spirits. Here too, the criterion would be the nature of the facts revealed by the clairvoyant. Clairvoy-ants, as magical subjects, may at any time become the instruments of spirit power, but their visions do not necessarily prove the intervention of such power unless other circumstances substantiate this assumption As the best illustration of this I may refer to the well known "spirit postmaster," Dr Mansfield. He is in the first line a clairvoy ant of wonderful power, considering that when he writes his answers to letters ad-dressed to "spirits," he does not appear in the least to be in a mental condition different from the normal one of any other man. By stroking and rabbing the envelope containing the letter with the tips of the fingers of one or both hands, he becomes aware of the contents in a mysterious way; he "reads" then, so to say, as other clairvoyants "read. with their foreheads or the pit of the stomach and this in many cases would enable him to write appropriate answers, particularly, as he always insists that the letters should contain the full name and the degree of relationship, etc., to the writer, while other particulars may come to him by that special branch of clairvoyance, to which the name of "mind-reading" has been given. In this manner many of the answers given may simply come from Dr. Mansfield, the clairvoyant not through Dr. Mansfield, the medium. I had proofs of that in several instances. Dr. M. had the erroneous impression that the initial of my first name, G., meant George, as a note of his addressed to me one day betrayed, and in consequence of that a "message" which 1 received the next day through him from my wife, astonished me by being directed to my dear George!

Another time, a sister of mine addressed me her answer with "Dear Doctor," thus de-stroying my belief in the coming of a message from the Spirit-world, since this tenor of the answer was rather a general one, and could have been guessed from the clairvoyantly read question. To test this more close-ly I submitted this "message," written in Dr. M.'s own hand, to a good psychometer, who gives delineations of characters. The effect was, as I thought, a most characteristic description not of my sister, but of Dr. Mansfield. At the same time, in other cases, this admirable clairvoyant acts as the unmistakable instrument of "spirits," and of this, too. I had a striking experience. I once directed a few lines to an "Indian spirit" with whom I had become familiar through some trance medium, never taking this spirit for much more than a fancy-picture of the medium. The other class would comprise such phe- The answer, however, which in this instance nomena, which, barring the co-operation of Dr. M. wrote quite mechanically and in brokspirits, may be explained as the realization of certain mystic or magic powers of the iv-his, and mixed up with emblems, the meanings of which he did not understand (but I did), convinced me that in this case I had to do with an intelligence decidedly extraneous to Dr. M. When this scrap, too, as well as the others imprinted with his hand and magnetism, was submitted to my psychometer, the effect was vastly different. From this handwriting of the spirit-postmaster, the high-sensitive did not at all receive the impression of a human personality, but attest ed to a strange spiritual influence, which she was unable to describe. This proved-at least to me-that the Indian spirit was not the product of the imagination of a trance medium, but a real denizen of the Spiritworld, and had really made use of Dr. Mans field as an instrument to impress me with his existence and identity. These and similar experiences of myself and others have made me aware of the uses of the "psychic research" societies as necessary links in the development of modern Spiritualism, as well as of the necessity for Spiritualists themselves to distinguish as closely as possible between the purely spiritual and the mystic or magic phenomena, which are both legitimate objects of their investigation.

influences, from departed friends who were dear, and from some who were far advanced in the immortal life beyond. Surpassing that of the medium, we are right to suppose the agency of some "spirit." This was the case in the ever memorable rappings they are going to try it. Alas, what a mistake! When they get midstream, over will go the boat and over will go their souls to perdition. Oh, world of the greedy eye and the hard heart, do you know this Christian man on trial? Testify about him. "Oh, yes," says the World, "I know him, I have seen him in a variety of circumstances; he pretends to have the treasures of heaven, but he is very sharp in a bargain; he talks about being a child of God, but he is full of imperfections; I think I am really better than he is. although he professes so much and I profess nothing; he talks so much about himself and so little about God and heaven that I am very glad to testify that he is a bad man." oh. World of the greedy eye and the hard heart! When a witness is too much prejudiced or too much interested his testimony goes for but little and I fear, oh, World, you are too much interested In this matter and that there is an old family quarrel, and while you have told many things in regard to this person on trial that are true, you have overstated and we will take your testimony with a good deal of allowance, for you are keeping the old grudge open. The second witness we call for the prosecution is Conscience. Oh Conscience, what is your business? Where were you born? Where did you come from? What are you doing here? "Oh," says Con-science, "I was born in heaven; I came down to befriend this man; I warned him; I have helped him; I have with whip of scorpions scourged his wickedness, and when he did right I applauded him, and sometimes he has yielded to my mission and sometimes he has refused. How many cups of life I put to his lips which he dashed down, and how many times he put his hard heel on the bleeding heart of the Son of God. I am sorry to testi fy against him; but I am commissioned of the Lord Almighty; I am God's agent; I must tell the whole truth." The next witness in behalf of the prosecution is an angel of God. Bright and shining one, why art thou here? "Oh," says the angel, "I am the messenger for that soul. I came from heaven to help him. With this wing I have sheltered him again and again. When spirits of darkness came up to destroy his soul I fought them back with infinite fierconess. Though I am the third person in the adorable Trinity. I have to testify that, notwithstanding that I came to help that man, to convert him, to sanctify him, to comfort him again and again, he has despised my mission. How often he has forgotten the Bible injunction, frieve not the Holy Ghost, quench not the Spirit.' Again and again he has grieved me and yet I must testify against him. I dislike to give this testimony, but before all the universe I must announce he has been worldly and he has been proud and he has been selfish and he has neglected ten thousand du-ties. He is guilty." There is but one more witness to call and that is the great, the holy, the august spirit of God, and we how before Him. Holy Ghost, hast thon known this man? 'Yes," says the Holy Ghost, "I came to strive with him and sometimes he received my work and sometimes he fought me back.

"He has rejected my work again and again and I must testify against him. Alas! alas! that I must testify against him." The witnesses are all now through with their testi-mony in behalf of the prosecution and now will be the time for the rebuttal evidence on the part of the defense. Guilty or not guilty? What is your evidence? Is there not something down in your soul that seems to say, lean, unclean!" Is there a man this audience who dare rise up against the evidence of the world and the conscience and the angels and the Holy Ghost and say these are perjured witnesses? Is there any one who, like Scipio Africanus, can stand up in the forum and announce his good deeds? Can you arraign your good deeds? Can you bring before this court the battles you have fought for God and the truth? Can you declare your innocence, or, if having sinned, can you declare your right to be emancipated, and you ought to be freed because of the grand and glorious and triumphant things you have done for God and the truth? Not one of them. Testimony all in now. We have come to the most interesting part of this great trials The evidence is in and the time has come for the advocates to plead. Justice rises in behalf of the prosecution and with the open Bible reads the law and the penalty, which says: "The soul that sinneth, it shall die," and Justice, the advocate, cries out: "Oh, thou Judge and law giver, it is thine own enactment; this man, by all the testimony, has sinned against all these enactments. Now let the sword leap from its scabbard. Shall a man come unsinged through the flames of Sinai? Let judgment be announced. Let him die. I demand that he die." Oh, chris-tian soul, does it look a little dark for thee? Who will volunteer to be thy counsel? Who will be thy advocate in so forlorn a case? I see One rising. He is a young man, only 33 years of age. He rises, His face suffused with tears and covered with blood, and he says: " will be this man's advocate," and as he says it all the galleries of heaven are thrilled at the spectacle. Thanks be to God, we have an advocate, Jesus Christ the righteous. He is great because He knows all the law and He knows all the penalties, and He cannot be surprised at any new turn of the case, and He will do as well for thee without compensation, as though you put the universe at his feet. Standing there this young man of 33 says: "I admit all the offenses charged against my client. I admit more than anything that has been announced here this day. But look at that wounded right hand, look at that wounded left hand, look at my wounded right foot, look at my wounded lelt foot By these wounds I plead for that man's clearance. Count the drops of my tears, count the drops of my blood. I am his ransom.' The advocates on both sides have made their pleas. There is nothing now remaining but the awarding of the judgment. Attention all, above, around, beneath. The universe cries, "hear, hear." The judge arises from his throng and he gives this decision which can never be changed, can never be appealed from, can never be revoked: "There is there fore now no condemnation to them that are in Christ Jesus." But there comes a day of trial in which not only the saint but the sinner shall be tried. It will.come suddenly. Perhaps the former will be in the field, the merchant in the counting room, the woodman ringing his axe on the hickories, the weaver with his foot on the treadle, the manufacturer walking amid the buzz of looms and the clack of flying machinery Perhaps the attorney may be at the bar, per-haps the minister in the pulpit, perhaps the drunkard reeling amid his cups, perhaps the blasphemer with the oath caught between his teeth. Lo! the sun hides. Night comes down mid noon. Wave of darkness rolls over the world. Stars appear at noonday. The earth shudders and throbs. There are earthquake openings and a city sinks as a crocodile would crunch a child. Mountains roll in their sockets and send down their granite cliffs in an avalanche of rock. Rivers pause in their chase for the sea and coeans up-

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rearing cry to flying Alps and Himalaya. Clouds fly like flocks of swift eagles. Beasts bellow and moan and snuff up the darkness. Great thunders beat and boom and burst. Stars shoot and fall. The Almighty rises on His throne and declares, "time shall be no longer," and archaugels' trump repeats it until all the living hear and all the continents of dead spring to their feet, crying: "Time shall be no longer!" Will we be ready?

#### COM MENTS BY J. G. JACKSON. To the Editor of the Religio-Philosophical Journal

Some good brother has sent me a slip con-taining a late effort by Dr. Talmage in the "Tabernacle." It is headed, "The Christian Arraigned to plead for the life of his Soul."

What must one say whose thoughts are trained in the school of natural rational religion, on reading such disgusting jumbles of degmatic Bible-built and wholly absurd theories concerning the human soul, its relations and prospects? Must he lauch such efforts to scorn, weep over them as sorrow-ful and hurtful delusions, or stamp in anger and condemnation at the blind leaders of the blind, or at the tricksters who cut their capers before the gaping crowds that listen to them?

This, however, is largely a sensational age, and that preacher draws the most hearers and reaps the largest pay who can best pander to a vitiated taste for excitement and display.

The beautiful and healthful Goddess of Rational Truth, with all her real comeliness, does not, it seems, attract the intoxicated followers of sensational absurdity, so well as the Queen of heary Error who spreads be-fore them her flaunting colors but to hide her disgusting senility. Well might the old post say now as formerly:

"I sum up half mankind and add two-thirds Of the remaining half to find the total of their Hopes and fears—dreams—empty dreams— Fools, blinded fools!"

But still, what shall we say of the preach-or who harrangues weekly to the gaping crowds such re-iterated nonsense? What can the man be made of?

Very plausibly is it now stated that few, if any, sound-brained conscientious young men in these days study for the ministry; for with the progressive openings of science and history, to become an orthodox preacher, one must needs be either a knave or an in-

tellectual weaking. We do not like to be rude; but with no personal knowledge of the man and the many good qualities he may possess, Talamge seems to us like a tripple cross between a Ranter, a Jack an-apes, and a Pseudo-Philosopher, spawned 'mid he slime of a rotting and effete theology.

"He lives and flourishes by such tricks As move derision for by foppish airs, And histrionic mummery, that let down The pulpit to the level of the stage. \* \* \* \* \* 1

The weak, perhaps, are moved, but are not taught."

As the good old Cowper poet here says: "Therefore avaunt all attitude and stare, And start theatrick, practice at the glass: I ceek divine simplicity in him Who handles things divine, and all besides Though learned with labor and though much

admired By curious eyes and judgments ill informed To me are odious." \* \* \* \*

It would take more than the genius of Cowper to fitly portray our "Tabernaele" performer. He is past my powers. Vory poor, however, I must say, in his estimate of

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the table and crossed on my breast. Then my feet were lifted from the floor and placed on the rung of the chair. I then felt a trembling motion in my chair and an unseen powor lifted it up about six inches from the floor, as near as I could judge, when a sense of fear came over me that I might fall, whereupon my chair was lowered very gently to the floor. I then put out the light and went to bed. As soon as the light was out a regular shower of raps began in every part of the room: on the walls, ceiling, floor, chairs, table and on my clothing. I am safe to say that in less than five minutes thousands of raps were given. It seemed not unlike the pattering of rain on a roof. Never have I heard such a shower of raps since, and never did before.

After getting into bed the raps continued a few moments on the bedstead, pillows, on my face and all about the room. Suddenly they stopped and all was perfectly still for a minute when a tremor was felt in the bed and the foot began slowly to rise until it had gone up a foot or more, and stopped. Then the head of the bed went up until it came to a level with the foot, and it was floating in the air! I began again to be afraid of failing, and it was carefully lowered to the floor. And now flashed out in different parts of the room beautiful spirit lights, several at a time. Not so many nor so remarkable as I saw many years afterwards at the wonderful Tiffin circle. These lights ceased directly, and then suddenly a brilliant light appeared on the wall and remained a minute or so. It was ten or twelve inches in diameter and shone with indescribable beauty and with a brilliance of exceeding intensity. The chang-ing colors that continually flashed from this resplondent light were of surpassing beauty.

While this wonderful display of divine power and goodness was going on, a most calm and happy influence was upon me, and to this day I recall the experiences of that wonderful night with a deep sense of pleasure, and thankfulness to my heavenly Father, that words can but poorly express.

But to return to my friends, the minister and his family. One day Martha and her mother were sitting with me, and Martha went into a deep trance, and assuming a very tranquil and gentle manner she said, just above a whisper, "Mr. Allen, the chief priest is here.'

By this expression, unusual with her, I inforred that she meant the Chief Priest of the New Dispensation, the great preacher of Naz-areth. I said, "Well, Martha, what does he wish to say to us?"

She roplied, "He wishes you to speak for him. He wants you to preach Spiritualism." "Well, Martha," I said, "When does he wish

me to do this?"

She replied, " He says he will let you know the time."

I felt willing to do this-to help make known the New Gospel of Glad Tidings to all men. but waited for the time. The chief priest came to our circle several times after this, and always with the same tranquilizing and happifying influence as at the first coming. There may be those who will carp at and adversely criticise this last part of my experience. No matter. I have related truthfully only a small portion of the highly instruct ive and rather wonderful experience it was my good fortune to enjoy in the early time of what I believe to be the grandest and greatest movement the world has ever seen.

Those who know me will not doubt the truth of my statement. Space will not permit me to relate more of what was given us the human senses. As soon, however, as in that genial sircle of harmonious and holy these signs show an intelligence decidedly

ing human subject, which we call "spiritu-al," because although amenable to law, they seem outside of the hitherto known laws of nature. In this way we have two distinct classes of phenomena as the legitimate objects of investigation by Spiritualists; the purely spiritual, in which the "medium" appears as the unconscious and even unwilling instrument of disembodied intelligences, and the magical, the active power of which may not be referable to the Spirit-world, but lie within the human subject itself, being the realization of its spiritual or astral body There is no doubt. however, that these latter phenomena, too, belong by right to the realm of "Spiritualism," in the wider sense of this appellation, for the simple reason, because they prove beyond cavil the existence of a spiritual half of man, endowed with powers which are not controlled by the known laws of matter, and which, therefore, demonstrate that man even in his mortal form belongs to a higher order of existence, which, after the dissolution of this form, becomes the reality of his being and therewith prove immortality, or rather "Life after Death," the legiti-mate object of modern Spiritualism. As one of the most striking of these "psychic," 'mystic," or "magic" phenomena, we may re fer to the miraculous but well established fact of the "double," which we may regard as the complete projection of the spiritual body unconsciously to the natural subject, which may be either awake or asleep, or at the point of death. These wonderful appearances which have occurred at all times, have never been attributed to the action of "spirits," although they are undoubtedly the ac-tion of "the spirit" residing in the mortal of man.

Some of the puzzling occurrences in the presence of renowned mediums—as Dr. H Slade—may belong to this class of phenome na, executed by the magical subject itself without the aid of any disembodied spirit for instance, when I saw in a sitting with Dr. Slade, the empty glove of a lady pass over his head, fall to the ground, and then re-ap-pear at the other end of the table (where Dr. Slade could not reach by any means), seem-ingly filled by a human hand, I feel now inclined to believe that this "trick" was done by the magical subject in Dr. Slade through its power to repeut, "double," either its whole form or single limbs of the spiritual body. In the same way many instances of the moulding of hands and feet, etc., in parafiline, which has gone out of fashion, may be explainable without the co-operation of "spir-

By ascribing these and similar feats close ly resembling the tricks of legerdemain, except the entirely different conditions under which they occur, to the mystic subject residing in the organization of the so-called medium, no blame whatever ought to be thrown upon the latter. The power, whose instruments they are, is not subject to their will, in spite of the assertion of the Theosophists; they yield to it, as the Spiritualists believe, unconsciously, and the main difference between the phenomena we speak of and those due to spiritual agency, lies therein, that these bear unmistakable evidence of an extraneous intelligence, for instance, when the medium talks or writes in languages entirely foreign to him and any of those present, whilst in the magical phenomena the operator is within the organization of the medium, its spiritual ego, who makes use of this organization to produce signs which fall within the common perception of

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## A GREAT TRIAL As Portrayed by Dr. Talmage in the Tabernacle.

In this great trial that is now coming on said the preacher, in this great trial in which every Christian is to have decided for him in regard to the life of his soul, I want you to understand that this is a charge, a law suit, brought for the breaking of a solemn contract. How often we promise to be the Lord's on our knees again and again we say, "Oh Lord, I am thine now and forever." Have we kept the promise? Have we stood up to the contract. Have you not sometimes been recreant when you ought to have been true? Have you not sometimes been proud when you ought to have been humble? Have you not sometimes played the coward when you ought to have been the hero? I charge it on you and I charge it on myself. We have broken the contract. Aye, this law suit claims damages at our hands. The worst slander against the Christian religion is an inconsis tent professor. The Bible says religion is one thing. We by our inconsistencies say re ligion is another thing. And what is mos deplorable is that those who have most inconsistencies see the faults of others and do not see their own. Find some miserable old gossip who is from the crown of her head to the sole of her foot filled with imperfections her whole life a blotch of sin, and she will go telling, telling, telling, all her days about the faults of others, not seeing her own. God save the world from the gossip, female and male. I think the males are the worst. Here comes the chariot of the Gospel, and by our inconsistencies we block up the wheels when there ought to be nothing but palm branches all along the line and we ought to have been lifting the shout, "Hosanna to the Son of David." Now, you have heard the indictment read. Are you ready to plead guilty or not guilty? Perhaps you are not ready to plead. Then the case must come on, and the witness will be called, and this whole thing will be decided. decided. The first witness that we shall cal in behalf of the prosecution is the World, all observant and critical of Christian character. We know that all around us there are those who banquet on the follies of God's children, and they purpose to make a life-boat out of

the intelligence of his hearers when he attempts to lead them through such a fantastic mock-trial as his late sermon shows. It may tally well with the orthodox estimate of divine justice—that miserable travesty of of common sense which has dominated the minds of pious fools for centuries.

· But put such shams and shadows of justice into the scales held by the really discriminating, blind-folded Goddess, as she is repre-sented, and how little will the shedding of a few gallons of blood (albeit of so good a man) -how little will the driving of nails through his hands and feet, even though to him a source of agony—how little, we may exclaim, will they weigh against the rivers of blood shed and the terrible aggregate of suffering and agony resultant from human crimes and ignorance! Aye! suffering produced by the persecution of the very men who most builded their hopes of immunity and salvation up-on this absurd invention of prepaid indul-gences in transgression. Well might we cry out almost in despair: "How long, O Lord! How long" shall blatant false teachers proclaim these insults to right-reason and the lights of human intuition?-the damnable doctrine of vicarious atonement-and that there "is now no condemnation (for transgression) to them that are in Christ Jesus."

Out upon them! Out upon them! For as sure as that an infinite Divine Presence rules and reigns over the grand amplitude of worlds, throughout all the ramifying arteries and veins of their infinite life, so sure will there ever be retribution for all transgression of law and order that tends to mar the harmony of the divine kingdom.

In vain do the blinded Bible worshipers quote from its sonorous records the seemingly sublime yet unmeaning statements they contain. Science laughs at them as at "sounding brass and tinkling cymbals." Let your readers note Talmage's pompous peroration and then reflect upon the following parts which science deduces:

For untold millions of years this infinite Divine Presence, through the ceaseless operation of law, has been building worlds—is now building them, and will forever con-tinue to build. As in the past and present, so in the future. Oceans and mountains have rocked and rolled-are now rocking and rolling—and will forever thus manifest nature's workings.

Stars are falling now \*-have been forever falling and will forever fall, with a'swiftness that staggers belief. Time is but a fragment of eternity, and no "Almighty" will ever declare, "Time shall be no longer!" When will fools cease their magpie chatter

and ravens croak upon themes beyond them, and upon which archangels dwell with bated breath? J. G. J.

\* The sun (our star) is falling with terrible veloci-ty and we with it, yet astronomers alone can perceive t. Sirius is falling farther from us; one and onehalf million miles per day. The beautiful Alpha Lyra is falling—approaching us—more than four million miles per day; yet so immense are they, (both in magnitude and distance from us) that they may continue to fail thus for thousands of years and show no appreciable change.

Thomas J. Cluverius, who was hanged Jan. 4th, at Richmond for the murder of Lillian Madison, was Superintendent of a Baptist Sunday-school and a member in good standing of that church.

Jordan B. Noble, the drummer boy at the battle of New Orleans in 1815, and a veteran of the Mexican War, is still living in New Orleans. He is 87 years old, and quite infirm It is said that a chemist has produced tamed" whisky, which is deprived of its shers, or intericating elements.

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# **JANUARY 22, 1887.**

# **RELIGIO-PHILOSOPHICAL JOURNAE.**

# BY HESTER M. POOLE:

[106 West 28th Street, New York.]

### A WOMAN'S THOUGHTIS.

"I am so weary of my home," she cries, "And of its endless task so mean and small; I love to mingle with the world outside, To drink from life's full cup; the drops that fall From bakers others clasp, though gladly quaffed, Slake not my thirst my hand must hold the draught.

She feels a little hand slip into here, And little fingers clinging to her gown, And in her heart a tender memory stirs Of violet lids by early death cut down; And as she lifts the little hinderer up, "I drink," she eries, "at least from love's full cup."

" Forgive, dear Lord, forgive the foolish speech. For love is all, without it life is naught; Lot me but have the blessing in my reach

And I will never more complain of aught; Life's cue may hold for woman what it will-Without love's wine she will be thirsty still." -Anon

Mrs. Elizabeth Rogers, masterworkman of district assembly twenty-four of Chicago, has a double right to be called Knight of Labor. At the age of thirty-nine she is the mother of twelve children. Mrs. Rogers went to the labor convention in Richmond last fall, taking with her her baby not three weeks old. It had to be enrolled as Knight of Labor before admission.

A large restaurant has been opened by the Central W. C. T. U. of Chicago in connection with their cheap lodging house. The prac-tical side of this great reform is being taken up by these women who believe in caring for the body as well as the soul. What shall be done with New York City, the paupers of which number two hundred and forty-five thousand? Their homes, placed side by side, would extend forty-five miles on either side of a street of-drunkards-mostly. Yet the gilded saloons that make paupers are scenes of luxury, with fittings of carved mahogany. marble, bronze, and with gaudy or indecent pictures. There is no hope of reform without woman's inspiration and courage.

To Miss Mary S. Brennan has been granted the first license to run a stationary engine ever issued in the United States. She is the matron of the St. Auburn Young Ladies' Institute in Cincinnati. The surprised exam-iner said she answered questions as fast as they were asked, and he could not help givthe license. Refined and intelligent, Miss Brennan has an unusual love of mechanics. Finding difficulty with the management of the apparatus used in heating the building, she drew plans and had the boiler, moved and refitted. Having full charge of it. Miss Brennan finds great satisfaction in her duties.

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The St. Louis Globe-Democrat of a late date, contains a very good picture of Mrs. Mary Miller who is licensed to command a steamboat. She has a pleasant, bright, intelligent face, great serenity, and a large upper brain. One sees nothing in her of the rampant, strong-minded female of which we used to have such terrible accounts.

Capt. Miller, who is much the senior of his wife, became physically unable to navigate the steamboat he had built for the trade between Onachita river and New Orleans. Then, to quote from the Times-Democrat: "Woman's wit and loyalty proved once more equal to the occasion. Mrs. Miller applied for a captain's license, proved herself worthy of

Woman and the Household. acter. No doubt the stern experiences of the age called out the heroic element which might have continued latent in a more peaceful season, but she remains a grand ligure

in American history. Abigail Adams might have been called strong-minded by the satirical. In March, 1776, she writes from her home in Braintree, to her husband in the Congress at Philadelphia, in this wise:

"I long to hear that you have declared an independency. And, by the way, in the new code of laws which it will be necessary for you to make, I desire you would remember the ladies, and be more generous and favorable to them than your ancestors. Do not put such unlimited power into the hands of husbands. Remember all'men would be tyrants if they could. If particular care and attention is not paid to us, we are determin-ed to foment a rebellion, and will not hold ourselves to be bound by any laws in which we have no voice nor representation .... Why not put it out of the power of the vicious and the lawless to use us with cruelty and indig-nity, with impunity? Men of sense in all ages abhor those customs which freat us only as the vassals of your sex; regard us then as beings placed by Providence under your protection; and, in imitation of the Supreme Being, make use of that power only for our happiness."

For the Religio-Philosophical Journal, The Restraining Power of the Spirit.

BY L. A. CLEMENT.

Born about the time of the Millerite excitement in the forties, of Christian parents, I became a natural inquirer and a natural skeptic. Being of a susceptible nature I found myself peculiarly subject to tempta-tion. As the Christian would say, "I found myself prone to wander in by and forbidden paths," and was made to feel that I needed some power to restrain.

I tried to accept the Christian religion; tried to lay hold of that faith which would enable me to live right and do right, but I never could accept the idea of the atonement. I never could believe that salvation depended upon faith, rather than works, or feel that I should be condemned for refusing to accept an idea that I could not comprehend. I did not question the belief of others, or seek to change their views, but the idea that I must depend upon the goodness of Jesus and his death for my salvation, was revolting to me. And yet so long as I tried to live a Christian life I was safe. When from the depths of my soul I cried unto the spirit to lead me not into temptation it was easy enough to fight the good fight and overcome the enemy. But left an orphan and a wanderer among strangers. I found myself easily led into all manner of OXCOSSOS.

At eighteen I was a\soldier and literally laughed at the dangers that surrounded me and at the fear and trembling of my comrades. As I lay upon the battle field suffering with cold and hunger, and pain of wounds, my angel mother came and gave me rest; when sick and in prison she came to me also, and again I was faught to look up and lay hold of the power of the spirit. Whether in dreams I know not, but I was led through lovely gardens amid beautiful flowers, through crystal palaces, and permitted to listen to babbling brooks and to the music of heavenly songsters. While others starved about me I did not suffer, but walked and talked, almost literally, with the heavenly messengers.

I investigated the subject for a term of fourteen years before accepting fully the truths of Spiritualism—investigating at I would turn the pages of a book to learn what there is in it academing actions accepting accepting fully the Sick Headache. Thousands who have suffered in-

there is in it, condemning nothing, accepting nothing-investigating at the home, choosing for companions those who were unprejudiced and who, like myself, were ready to receive the light. I did receive it, I do accept it, and feel that I know that the most potent power on earth is the spiritual power which is with-in the reach of all. I care not by what name you call it, whether electricity, magnetism or the spirit, there is an intelligent force within and about us which may be used to promote our spiritual and in many respects our material interests.

While believing in God and the angels and while believing in too and the angels and in their power for good, and rejecting the generally accepted idea of the devil, I know there is only humiliation and distress in giv-ing one's self up to evil associations, whether they are of the flesh or the spirit. The Christian who takes the Nazarene as-his example and seeks to live like him and to

his example and seeks to live like him and to become like him, studying his principles as laid down in the Sermon on the Mount, will surely grow in grace and strength. One inclined to be a soldier, who will study in like manner the life and principles of some great captain, whether it be a Napoleon, a Wellington, a Washington or a Grant, will com-mand spirit influence that will develop and anfold their warlike nature.

Those who choose Webster, or Sumner, or other great statesmen as their model, and seek to live the life they led, may, in some degree at least, become like them. The mis-erly may in like manner become more miserly by giving themselves up to their conge-nial spirits, and the wicked more wicked. They simply lay hold of the power of the spirit and stand or fall with it, while others

are turned here or there like a vessel adrift in shifting winds, because they are without a purpose.

Duluth, Minn.

## BOOK REVIEWS.

[All books noticed under this head, are for sale at, or can be orderer, through the office of the BELIGIO-PHILO-SOPHICAL JJURSAL.]

POEMS AND ESSAYS. By Jones Very. Boston: Houghton, Mifflin & Co. 500 pages.

Jones Very, son of an intelligent sea captain, was born in 1826 in Salem, Mass. He was a companion of his father in several voyages, a self-helping stu-dent, a graduate of Harvard, a preacher nominally Unitarian but individual and faithful to his own soul. He was a transcendentalist,—one of those in that remarkable revival of allegiance to the spirit within as greater than any written word, and to the Divine guidance as higher than any creed, which swept over the upper air of New England thought forty years or more since, and opened the way for modern Spiritualism. His essays and many brief poems have been gathered into a fair volume.

C. A. Bartol gives his brief preface of a few choice words, from which these give his estimate of the book:

"In these poems beauty and originality blend and lofty truth is set forth in perfect rhythm. It is the author's life-long plety set to music. It is his soul's experience of God."

James Freeman Clarke gives a brief biography, in

which he says of Very: "He came or went, spoke or was silent, as the spirit directed him. He was led by the spirit in all things. He preached occasionally as the spirit in the utterance.... He would visit Channing, Emerson, or some one unknown to fame, when the spirit said "go," as the early disciples and the early Quakers were conscious of direct spiritual leadings or hinder-ings, so our friend fully believed in the reality of perpetual guidance to a wholly submissive will. This made him very interesting to men like Emer-

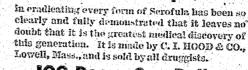
Sick Headache. Thousands who have suffered intonsely with headache say that Hood's Sareaparilla has completely cured them. One gentleman thus re-lieved, writes: "Hoad's Sareaparilla is worth its weight in gold." Sold by all druggists. 100 doses §1.

Gov. Marmaduko and Supreme Court Judge Nor-ton of Missouri often indulge in wrestling bouts, for which they are well matched.

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3

it by passing the necessary examination, and received the license." She had made herself thoroughly acquainted with the shifting bars, caving banks and snags of the Western rivers.

Miss Minnie Babbitt of Randolph, Mass. a successful teacher, found herself in failing health, a couple of years ago. Desiring to live in the open air as much as possible, and disdaining idleness, she rented eight acres of land from her father and went to raising small fruits. Hiring two boys of seventeen, she superintended their work in person, mostly from a summer-house built for that purpose. Applying improved methods to gardening, Miss Babbitt's intelligent efforts were rewarded by clearing three hundred dollars net, from one acre of strawberries, the only thing for which she did not pay being the use of the horse and wagon by means of which the boys delivered the berries in the village market near at hand.

But a brain of such superiority did not expend all its capacity upon gardening. Look-ing over, one day, pictures of the flags of all nations, Miss Babbitt conceived the plan of making a game for children out of combinations of flags, and soon carried the scheme to a successful conclusion. The game was patented and has just been put into market. It is most interesting and instructive. Patriotism is gratified in learning that the American flag wins. Those who have seen it, pronounce it destined to be popular.

### AN HEROIC CHARACTER.

One of the heroines of the Revolution was Abigail Adams, wife of the second President of the United States. Her early education was confined to study at home, and the influence and example of a hardy, intelligent, serious-minded people. She wrote of herself: "I was never sent to any school. I was always sick." Yet Mrs. Adams endured privations, anxieties, responsibilities and dangers, with wonderful patience and ability, but she became the founder of a family that still makes its mark upon the country.

Her marriage with an "honest lawyer" and poor man, was in the stirring years that preceded the Revolution. John Adams became a member of the Continental Congress, and his wife was left on the farm with four children under ten years of age. During thirteen years her husband had been away from his family more than half that period. Attending to ploughing and sowing and harvesting, instructing her children, spinning, carding and making their clothing, she worked hard to make the ends meet, for they were poor. Mrs. Adams was perfectly conversant with public affairs. The letters which passed between the two during Mr. Adams's absence, have been published by their grandson, Charles Francis Adams, and the book makes interesting reading. Let us observe what the second President himself says of woman:

"In reading history you will generally observe, when you light upon a great character, whether a general, a statesman or a philosopher, some female about him, either in the character of a mother, wife or sister, who has knowledge and ambition above the ordinary level of women, and that much of his eminence is owing to her precepts, example or instigation." And he proceeds to give examples. Afterwards, Mr. Adams went abroad on public duty, with his son, John Quincy, who later became President, leaving Mfs. Adams at home with the remaining children. During six monthsat a time she heard not a word from them. Take it all in all, they were a noble pair. In her, tenderness and sensibility united with resolution and char-

and the second states of the

Returning to my regiment I gained rapid promotion, and while I encountered dangers of almost every nature, I looked to my guardian angel, my mother, and felt that it was she who brought me through all dangers. And yet I did not realize that this was anything more than a condition of the mind, and when the war closed I settled down to the struggles of civil life. I forgot the dear one who led me through the dangers of battle and of prison, who stood guard when disease stalked about claiming its victims, and again fell into the temptation and distress. But when my own wisdom and every resource failed, and in despair I lifted up my hear tin prayer, my guardian angel came and again

led me to prosperity and happiness. Not until then did I realize the necessity for a pure life; not until then did I realize what it was to grieve the spirit-to commit the sin that would drive the spirit from us and plunge us into despair. I had been taught to pray, and that when the wisdom and resources of man failed there is an inexhaustible supply yielded us from above through the power of prayer. I had looked upon the lesson as more idle words, and it required misfortune-it required loss that was almost irreparable to bring me to my senses and cause me to reach out for the blessings that were within easy reach.

In times of forgetfulness since then I have wandered from the light only to grope in darkness, never failing to meet with disaster. am not speaking in a figurative but in a literal sense. I do not say with the Christian that I know that my redeemer liveth, and because he lives I shall live also; but I do realize that when the Nazarene left the earth he left the Comforter with us, and I know that every soul can reach out and grasp the blessings of the spirit, and from my own experience I know that the help of the pure and good can only be gained through a pure and upright life; through constant striving for the blessing.

But there are dangers also that I have found in Spiritualism. Many are too apt to look upon all that comes from the spirit as being infallible. I have found that I cannot throw off my gnard and go into a saloon without being seized with an irresistible desire to drink-a passion anknown to me before I became susceptible to spirit influence. Usually they let upon me if I take a drink, for two -one for myself and one for my invisible companion. I dare not look upon a game of cards lest an irresistible desire to play should seize me, unless it be in some family circle where I am almost certain to win, as I am also, if I play for dinners with my traveling companions, but if I step aside and indulge the gambling propensity further I always lose.

From this I conclude that there is life and health and prosperity in living right and doing right, and that the spirit friends whom the All-wise one sends can be of wonderful help to those who call aright; but that assoclation with evil spirits as with evil men or women, leads only to distress and to disaster. I am inclined to think that the heart is our reception chamber, and that those come to bless or curse as we extend our invitation.

There is another danger in Spiritualism. Too many accept anything that comes from the spirit. They go here or they go there without first taking into account the source from which the words come. No matter how ignorant the spirit, or how vile the medium, they accept the evidence given and question it not, not guarding against the insane or the vicious who live in the hereafter and possees the same power of communication as the good, the true and the loving.

Not only was Jones Very like the disciples and the Quakers in this following of spiritual guidance, but like some spiritual mediums in Boston and elsewhere to-day. Are these mediums very interesting to Dr. Clarke? They only differ from Very in feel-ing that they are often guided by some spirit person once on earth, while he only conceived of the one spirit as his guide. We hope Dr. Clarke may live to write a biography

of some good medium as appreciative as is this of man who was mediumistic, yet did not realize it. He surely was led in paths full of light. Were he on earth he would doubtless be a Spiritualist. Delicate feeling and insight rather than strength characterize his writings, from which this sonnet is

taken:

#### THE SOUL'S OPPORTUNITIES.

"To every soul, howe'er obscure its birth, A boundless heritage is freely given; The wealth and beauty of the spacious earth, And the bright glories of the starry heaven. This goodly world, and all which it doth heid, Were for man's use, and pleasure too, designe A school, in which he might his powers unfold His various faculties of heart and mind. From such a school shall man go forth in vain, Squandered in foolish play its precious hours? Or from its lessons higher wisdom gain, And nobler use of his immortal powers? Till for an endless state he shall prepare, And in an augel's bliss and knowledge share." G. B. S.

ALDRESS TO THE CLERGY AND SKEPTICI SM AND DIVINE REVELATION. By John Ellie, M. D., Author of the "Avoidable Causes of Disease," "Marriage and its Violations," "The Wine Question in the Light of the New Dispensation," "A Reply to the Academy's Review," and "Deteriora-tion of the Puritau Stock." New York: Published by the author. 1886.

Those who indorse the writings of Swedenborg throughout, will find this work, no doubt, interest-ing. To the Spiritualist it will prove of no value.

#### New Books Received.

HISTORY OF ANCIENT EGYPT. By Geo. Rawlin son, M. A. New York: John B. Alden. Price, 2 vols., cloth, \$1.25.

- ALDEN'S CYCLOPEDIA OF UNIVERSAL LITER-ATURE, Vol. V. New York: John B. Alden. Price, cloth bound, 50 cents.
- From Chas. H. Kerr & Co., Chicago:

HE LEGEND OF HAMLET. By Geo. P. Hansen Price, paper, 25 cents.

THE SOCIAL STATUS OF EUROPEAN AND American women. Price, paper cover, 25 cente.

THE FAITH THAT MAKES FAITHFUL. By W. C. Gaunett and J. L. Jones.

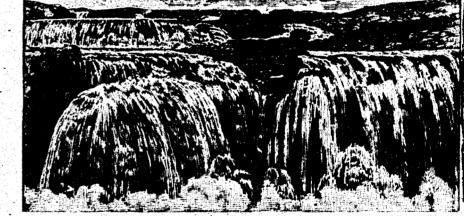
BROWNING'S WOMEN. By Mary E. Burt. Price, cloth, gilt top, \$1.00.

BROTHER AND LOVER: A Woman's Stery. By Eben E. Rexford. New York: John B. Alden. Price, cloth, 40 cents.

THE PURPOSE OF THEOSOPHY. By Mrs. A. P. Sinnett. Boston: Occult Pub. Co. Price, cloth, 75

ROMANISM; or Danger Ahead. By A. J. Grover. Chicago: Published by the Author. Price, paper cover, 40 cents.

It would make our neighbors laugh, says The Do-minion Churchman, if they knew that the oldest church in America was once stolen and carried away seven miles; but such is the fact, and these are the circumstances: A church was built on the Spar-sen hill, Wickford, R. I., in 1707, but in three-quar-ters of a century the people had moved to a more convenient settlement, seven miles lower down. Not liking to walk seven miles each Sunday some pre-posed in vestry that the church should be moved. The few, however, who remained in the original settlement violently opposed such a proceeding. One evening the people of Wickford mustered their forces, collected all the oxen, placed the church on wheels and rolled it down the hill to the place where It now stands. When the people on the hill woke



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### SPECIAL NOTICES.

C. State of the second

The Related Philosophical Journal desires it to be Gistingtly understood that it can accept no responsibil-Rey as to the opinions expressed by Contributors and Correspondents. Eres and open discussion within certoin limits is invited, and in these circumstances writers are slone responsible for the articles to which their names are attached.

Exchanges and individuals in quoting from the RE-LIGIO-PHILOSOFHICAL JOURNAL, are requested to distinguish between editorial articles and the communica Mons 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 posrage is sent with the request

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

### OLICARIO, ILL., Saturday, January 22, 1887.

### The Individual and the Family.

In the book called "The Family, An Hisforical and Social Study," by Rev. C. F Thwing and his wife, Carrie F. Butler Thwing, occur some contradictions which ought to be corrected. It is stated, in the first chapter, that the pre-historic Aryan races "lived in families. The husband is " the husband of one woman, and the wife " the wife of a single man. Each family has " its own house and garden.... In this pre-" historic period, the family appears to hold "a place of much greater relative import-" anco than in modern times.... The family " has a distinct and separate existence... " In the two great races, then, the Semific " and the Aryan, we find, at an early period, " the family as the type of the social struct-" Bre."

house. The fleeing family, by their terror-So far the statements made by these authors stricken shouts, aroused the neighboring tenstrictly accord with all good authorities upon the subject. Chapter III. opens. with this passage:

### Illinois Press Association.

The twenty-second annual meeting of the Illinois Press Association will convene at Quincy, February 1st, 2nd and 3rd. The sessions will be held in the Supervisors' Room of the Adams County Court House. The citizens of Quincy with their accustomed public spirit have made handsome preparations for the entertainment of their guests. The work of the Convention will be in accordance with the following programme:

TUESDAY, 7:30 P. M.-Address of Welcome Hon. Jonsthan Parkhurst, Mayor of Quincy; Response, Mr. J. K. LeBaron, Every Saturday, Elgin, First Vice-President, I. P. A. "The Country Press in Ethics," Mr. J. C Bundy, Religio Philosophical Journal, Chi cago.

WEDNESDAY, 10 A. M .- " The Experience of a New Editor," Mr. Charles W. Warner, Chronicle, Hoopeston; "Newspaper Bookkeeping," Mr. F. B. Millis, Herald, Lincoln.

WEDNESDAY, 2 P. M.-Symposium, "Success or Failure in a Printing Office," Mr. Charles Holt, Gazette, Kankakee, Mr. Geo. E. Doying, Courier, Jacksonville, and Mr. E. B. Fletcher, Herald. Morris.

WEDNESDAY, 8 P. M.-Complimentary Banquet and Ball, given by the citizens of Quincy, at the Tremont House.

THURSDAY. 10 A. M.-President's Address. Mr. J. K. LeBaron, Every Saturday, Elgin; 'The Relation of the Metropolitan and Provincial Press," Mr. M. E. Stone, News, Chicago; "Special Editorials," Mr. L. A. McLean, Herald, Urbana.

Carriages at 1 o'clock for a drive about the city.

THURSDAY, 4 P. M.-Symposium, " Women in Journalism," Hon. M. B. Castle, Argus, Sandwich, and Mrs. Antoinette V. Wakeman, of the Illinois Woman's Press Association. Reports. Election of Officers.

THURSDAY, 8 P. M.-" Journalistic Trend," Miss Lilian Whiting, Traveler, Boston, Mass. Annual Address, "Newspapers," Hon. E. M. Haines, Legal Adviser, Chicago.

### A Proposed Debate on Modern Spiritualism at Billings, Mo.

There is a small number of good Spiritualists located at Billings, Mo. Of late they have been much assailed by the Rev. Mr Ackers of the same place. They want to defend themselves from his malignant attacks, and have secured the services of Mr. J. Clegg Wright. The reverend gentleman challenges to debate the following proposition, he to affirm, and J. Clegg Wright to deny:

That modern Spiritualism is anti-scriptural in its teaching, and immoral and atheistical in its tendency.

This proposition does not meet with the acceptance of Mr. Wright for two reasons: (1) Because the teachings of modern Spiritualism in his opinion are unscriptural. That modern Spiritualism tends to immorality and atheism he will deny. (2) Mr. Wright wants to affirm something, and has sent the following challenge. Mr. Wright to affirm and Mr. Ackers to deny: That the physical and psychological phenomena of modern Spiritualism can be best explained upon the hypothesis that they are produced by spirits; that similar phenomena are recorded in Scripture and that the investigation and belief founded upon these phenomena have no tendency to immorality and atheism.

### GENERAL ITEMS.

Mr. E. H. Danham of Providence, R. I. writes that Warren Chase occupied the platform of Blackstone Hall, giving two very interesting lectures Sunday, January 9th.

Geo. II. Mellish writes: "The Parker Fraternity holds meetings every Sunday evening at 219 West Forty-Second street, New York, in the pariors of Mrs. Wallace."

Geo. P. Rowell & Co., New York City, have just issued a pamphlet entitled, "Newspaper Advertising." Its aim is to aid the advertiser in making his selection of papers.

J. Clegg Wright is open for engagements at the coming camp meetings. His appointments so far are: Lake Pleasant, Aug. 14th and 17th, and Queen City Park, Burlington, Vt., the first week in September.

The New York Times says the statement going the rounds of the press in reference to a man being buried alive in York county, Pa., is not true. No such occurrence has taken place there.

"The Scientific Weather Guide," for 1887, is at hand. The weather forecasts are calculated on Prof. Tice's Electro-Planetary Theory, by Dr. D. Higbee and C. H. Lillington. Price, 20 cents. For sale at this office.

"Vick's Illustrated Monthly Magazine and Floral Guide," for January, 1887, is ready and as complete as this enterprising Florist and Seedsman can make it. The cover is handsome and quite ornamental, being a combination of harmony and color.

The Medium and Daybreak says: "If our noble cause is worth anything, if as mediums and Spiritualists we would be true to our name, surely we ought to encourage the loftiest aspirations, and drink ever at the perennial stream of spiritual life and wisdom."

Isaac L. Lee writes that the Spiritualists of St. Louis organized a society last August, and have a large and intelligent membership, and they have determined to establish a free library, and in connection with it a news stand and book store.

Lyman C. Howe, writing from Kansas City. Mo.; says: "At my meeting Sunday evening, January Sth, we had a good audience, considering the weather, and a general good feeling seems to pervade and animate all who join us in the good work."

Sneaking of the Psychograph, the Rev. Samuel Watson says: "The Psychograph you sent me has been doing finely. There are some persons for whom it will not turn round to the letters, but it will rap for them. It is a vast improvement on the primitive rapping process."

We have received from the Chicago, Rock Island, and Pacific Railway, " Petroleum and Natural Gas," an eighty page pamphlet, dedicated to the boys and girls of America. The pamphlet aims to give, in an entertaining i way, some facts and theories in regard to ing a course of lectures in the Lowell Instinature, source, and production and use of Petroleum and Natural Gas. Mr. B. F. Underwood reached Chicago on the 14th, and spent the day in calls at the JOURNAL office and upon other friends. In the evening he took part in a discussion before the Ethical Society's literary club. The theme of the evening was "The True Basis of Ethics," which was opened by Mr. Hegeler of La Salle, in a thoughtful paper. A sentimental young woman of this city has courted one of the anarchists who lies in the county jail, under sentence of death for murder, and proposes to marry him. She says she has by this performance superseded Mrs. Cleveland as a sensation. The time is sure to come, when cured of her romantic nonsense, she will wish she had been less sensational and more sensible. Sunday evening services in Central Music Hall are to be continued by the Rev. Jenkin L. Jones, the eloquent pastor of All Soul's Church, a very able and earnest speaker. On last Sunday evening, the platform was occupied by the Rev. James Vila Blake, in whose hands, it is safe to say, the high standard of pulpit eloquence and learning heretofore maintained on this platform did not deteriorate. On Thursday of last week the JOURNAL office was unexpectedly illuminated by the presence of Dr. Joseph Beals, who for fourteen successive years has been President of Lake Pleasant, Mass., camp meeting. The Doctor was on his way to Colorado. He reports the prospects of Lake Pleasant as being brighter than ever, and looks forward to seeing the camp all that its most ardent friends could wish, in good time.

# **JANUARY 22, 1887.**

The Duniway Publishing Company have sold the New Northwest, its plant, title, business and good will, to Oliver Perry Mason Maggie Allen and Lucea Mason.

The JOURNAL's readers will regret to know that Heber Newton was still too ill to fill his pulpit last Sunday. It is highly probable he will speak next Sunday; if he does the Jour-NAL will contain its usual full abstract.

J. M. Allen spoke in Mantua Station. Ohio. Dec. 26th and Jan. 2nd. He is now in St. Louis, Mo., under engagement for the First Spiritualist Association for four Sundays of January. He will make further engagements in the West and South. Address 1260 South Broadway, St. Louis, Mo.

The condition of the streets and sidewalka in this city are a disgrace to a civilized community. The only objects the members of the City Government seem to have at heart' is the accumulation of "boodle," and political capital from the hoodlum class. Harrison and his gang must go! Let the next municipal election see a ticket in the field that represents the decent element of the city regardless of politics, and then let every respectable man see to it that he casts his ballot.

Mrs. Mary V. Priest was called to Kansas City last month, to heal a sufferer whom the regular" physicians had failed to help. She was eminently successful, it is said, as was amply testified by the gratitude of the family of the patient. Mrs. Priest is not only thoroughly conversant with so-called Christian Science, having studied it in Boston, but is highly commended by Prof. J. R. Buchanan as a psychometer. She teaches "metaphysical healing," but on a different basis from that of Mrs. Eddy. About February 1st, Mrs. Priest will begin a course of lectures at her residence, 289 West Washington street. Those interested should call or write her for particulars.

Dr. S. D. Bowker of Kansas City, writes: "Mr G. H. Brooks has just closed two months' labor among as. He is an honest and devoted worker, and deserves the confidence of the people. He has special powers in the direc tion of organization, a much needed service in our ranks. Through his efforts we have a choir of excellent singers, under the leadership of Prof. Moflit. Lyman C. Howe took the platform last Sunday, to remain with us three months. He expressed himself much delighted with our masic. Wherever Mr. Brooks goes he will carry our fallest confidence as an effective worker."

A writer in the Minneapolls Tribune says 'A strange omission from the list of invitations was the name of Alfred Russel Wallace. the eminent English naturalist, coadiutor of Darwin and Huxley, and a man whose seientific research is a main reliance in Harvard's curriculum. Mr. Wallace was delivertute in Boston at the time, and as his presence could not but have been known to the committee, the failure to invite him was not accidental. It is rather hard to believe that the reason he was not invited was that he is a Spiritualist, but such is said to be the fact," The above has reference to a recent festival at Harvard University. It is now in order for the University to explain. The Spiritualists of Solomon Valley are earnest and enthusiastic. They organized a society in 1877, and with thirteen charter members in 1881, became incorporated according to the laws of Kansas. The society now owns one acre of land. surrounded by trees, on one of the main streets of Delphos; have an increasing membership of seventy and the successive camp meetings held there have been attended with growing interest. The society this year has a publishing fund, and issues "Spiritual Glimpses; the Constitution and By-laws of the First Society of Spiritualists. Delphos: What we believe: National Declaration of Principles and Inspirational Songs." These songs are mostly by J. M. Waterman, and written for the purpose of being sung at the camp meeting. Some of them for the purpose for which they are de signed are very good. Those by A. D. Ballou may be classed with the best hymns. Among the active members are such strong men as Dr. Ballon and Joy Blanchard. The Boston Evening Transcript says: "Mr B. F. Underwood, who has been for several years editor of the Index in this city, and is about to remove to Chicago to assume charge of the new paper, The Open Court, devoted to science and progress, to be published in the city above named, and his wife, were the recipients of a very hearty and pleasant parting testimonial at the residence of Mr. Geo. W. Stevens, 146 West Newtor street, last evening. It was tendered by the Parker Memorial science class, of which Mr. and Mrs. Underwood have been active and very efficient members. About fifty persons were present, and after an hour or more passed in the interchange of social and friendly greetings, and proper attention had been paid to a choice collation furnished by the hospital hosts of the occasion, Mr. John C. Haynes, the president of the society, expressed in an address of kindly and well chosen words the sentiments of those present toward the guests of the evening, and testifying to the appreciation by the members of the service they had been to the class, with good wishes for the happiness and prosperity of Mr. and Mrs. Underwood in their prospective Western home. Mr. and Mrs. Underwood were presented with individually responded in a feeling and happy manuer to the compliment tendered them. Mrs. Abbie A. Tower of South Boston, contributed much to the enjoyment of the evening, by a recitation in which she showed excellent skill and teste."

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For the idea that marriage is a life-long union of one man and one woman, that outside of this union any sexual relation between a man and a woman is einful, the world is indebted to Christianity.

These two statements are diametrically opnosed to one another, and the second assertion is incorrect. Witness again, in Chap. | stantly. The superstitious ones, not caring IV., "It has been well said that Rome fell because it had lost the old Aryan idea of the | their quarters. That was not the first time family." Then follow illustrations of the un- | that the ghost had been seen by others than happy results of the loss of the purity of the | members of the family of the haunted house. family relation. This assertion that the gaerednoss of marriage originated in Christianity, is unworthy of the authors of this | except for a very transitory appearance and valuable book. Ecclesiastical bigotry has had its usual effect. "Render unto Cæsar the things that are Cæsar's" and unto Christ the things that are Christ's.

As a convenient compendium of social relations, "The Family," will have a popular place on the book-shelf. The authors believe that the family existed as a social unit from the first form of which history gives any knowledge, and not in a communistic form. Tracing marriage and the condition of woman through different ages and races, they discuss the family as an institution and the basis of social order.

Through justice, expediency and the welfare of all concerned, Mr. and Mrs. Thwing prove the equality of both parties to the marriage contract,-cquality in rights, duties and authority. Christianity and the Protestant Reformation elevated the individual above the family; new social and political theories during the last three conturies have, also, fostered individualism. In the United States the tendency is strongly marked in that direction, while there is a corresponding depreciation of the dignity of family relationship.

This tendency has its dangers as well as its advantages. Husband, wife and child feel less strongly the bonds drawing them together, and the importance of the individual becomes paramount. By this way comes progress, enterprise, far-reaching undertakings. By it also come dangers to order, morality, and the permanence of the affections. The conserving and shielding safeguards of domesticity are decreasing to an alarming extent. Men drift from place to place, lured by commercial attractions and love of adventure, without the anchorage of steady affections. There is serious need for a return to the family as the social unit.

The authors of "The Family" fail to enlarge upon this portion of their subject. Pages should be devoted to the sacred pre-eminence which ought to be given to the home. Whatever bears bloom and fruit strikes root and abides in a fixed place, even though it be in the cleft of a rock. Whatever drifts and sways and fixes now here, now there. holds neither nourishment nor seed for the

ants, who poured forth from their chambers to learn the cause of the noise. Some ridiculed the idea of ghosts, while others, thinking there might possibly be something in it, cast furtive glances toward the windows of the house, when, to their utter astonishment, a ghostly figure appeared, and waving a bony hand to the now excited crowd, vanished in-

to investigate and feeling scared. flew to Night after night courageous men of the village have kept watch, but on these occasions, sundry knocks and ghostly rappings, nothing definite could be learned. If it were not for the known veracity of those who saw the spirit people might think lightly of the matter. The family positively refuses to go back into the house.

retrogresses toward barbarism. The instincts

of simple, pure lives are toward the family

relation as the unit. To it tends rural life;

The growth of individualism among women.

also has its dangers, to which our authors

allude. With the just increase of her rights

and powers, woman has not received a cor-

responding increase in her responsibilities.

It is a maxim of political economy that ir-

responsible power is dangerous. Place upon

it the burdens it should bear, give it dignity,

thoughtfulness, maturity, and what is the

result? Decrease in sentimentality; increase

in capacity to reason, first of all. Characters

having weight, poise, energy, power to meet

emergencies, and to-administrate are devel-

oped. Ninon d'Enclos, Louise la Valliere and

So have the occupants of boarding-houses,

women of elegant leisure, free to come and

go, to foster appetites, to enjoy pleasure and

adventure, but who in turn contribute noth-

ing/to the family or to society. Such belong

to/the dangerous classes only a little less

than the men who live in clubs and are

known as "men about town." Knowing noth-

ing of discipline, of self-surrender, of the

genuine sweetness coming through home joys

and home cares,-they are luxurious, useless

and more or less depraved members of the

There is no such thing in this world as

perfect independence, but interdependence

and responsibility. Men and women live not

alone, but for the family, the community, the

State and the world. Social order and social

progress grow naturally from individual

characters, broadened and disciplined in the

family relation, until they meet and unite in

that broader family of which each is mem-

A Curious Ghost.

An exchange says that in the progressive

little mill village of Grosvenordale, situated

about five miles north of Putnam, Ct., on the

Norwich & Woonsocket Railroad, great con-

sternation prevails among the French-Cana-

dians. The cause is the reported ghostly vis-

itation of a departed mill operative, who, up-

on numerous occasions, was shockingly cut

and pummeled in brawls of debauchery. The

ghostly apparition makes its appearance ev-

ery night about 12 o'clock in the tenement

in which he used to dwell, and when not

seen by the terror-stricken tenants his rap-

pings and other dismal noises are but too

plainly heard. For this reason the family

living in the haunted tenement hurriedly

vacated their quarters one Saturday night

lately, when his ghostship majesty in flow-

ing white robes and blood-streaming face

commenced his nightly tour through the

ber, spite of protest or evasion.

commonwealth.

their ilk, had power but not responsibility.

away from it floats the population of cities.

### "Light" Relighted.

The British Spiritualist public has good cause to congratulate itself, in that Light has been supplied with fresh strength and bids fair to give out a more brilliant and far reaching illumination than ever before. Mr. Stainton-Moses, the best equipped English writer on Spiritualism, a man whose literary attainments, spiritual gifts, constructive genins and untiring energy have never been surpassed in the ranks of Spiritualism, has consented to assume editorial control of Light. Some weeks since, a gentleman who stands very high in American literary and college circles wrote us of Stainton-Moses as follows: "He impresses me as a man who al-" ways has vast reserves in store; he is a very " strong ally, and his writings are scarcely equalled by any other of your people. I must subscribe for Light; please send me directions how to do it."

In the conduct of Light Mr. Stainton-Moses will have the valuable assistance of Mr. E. Dawson Rogers, who was, if we recollect right, the original founder of the paper, but who has had no direct connection with it for several years. Mr. Rogers, as associate editor, will bring to his task a wide experience, devotion to the cause and facile pen.

It is to be hoped the editor-in-chief will continue his "Notes by the Way" which have so long been the most interesting feature of the paper. Light has attracted much attention in America, within a limited circle; its circulation here ought to be largely increased. The JOURNAL will be pleased to receive and forward subscriptions as a matter of courtesy. Light is a weekly, and the price to American subscribers is \$3.00, postpaid.

Serieant William Ballantyne, the noted English barrister who defended Dr. Slade JOURNAL. It is well adapted to reach the several years ago, when he was arrested in future. A floating population invariably | London, is dead at the age of seventy-five.

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Mr. Ackers to affirm and Mr. Wright to deny in the following:

That Christianity is in harmony with science and reason, and superior as a law of life to the philosophy of modern Spiritualism for securing the happi tess of man here and hereafter.

The inhabitants of Billings may now look forward to lively times in the beginning of February.

# Skepticism in Theology.

At an orthodox ministers' meeting in Minneapolis a bold paper was read by Rev. A Hodden on "Skepticism in Theology." He strongly favored agnosticism, and the evolution theories of Darwin and Spencer. He said scientists all tended that way, and made an honest confession:

"The theology of to-day must be less speculative. Christian union will become more in reality when Christian leaders learn that their dogmas are not inspired but simply the human scaffolding thrown around their the ories. How to check the grinding monopo lies from robbing the poor is of more importance to day than as to which of the theories on the atonement is orthodox. These social problems are at hand and we have no time to devote to non-essentials."

It may not be surprising that a well informed minister should utter such brave thoughts and such strong language, but it is surely a hopeful sign of the times that his brother ministers should receive his words with applause! When ministers place live issues above such vital dogmas as the atonement, a mighty onward stride is taken, and the end of dogmatic teaching is close at hand.

Emma Hardinge-Britten says: "Personally am just now chiefly concerned in promoting the formation of circles, the only fitting scene for the production of phenomens, and the methods of investigation." She has, hewever, by no means given up her platform work, and is met by crowded houses in the provincial towns of England. She has begun to work in the right line. The home circle is the prayer meeting, the love feast, the scientific means in the hands of any Spiritualist. A circle formed of proper persons, sitting quietly at stated times, is certain in the end of valuable results; the more valuable as won among themselves.

Prof. J. R. Buchanan writes: "I can congratulate you on the management of the most intelligent people and commands respect for the cause it advocates."

The sons of Mrs. John Benner of St. Louis, a few weeks ago spoke to her about the birthday dinner they meant to give her on her ninety-first birthday. Although in good health the old lady said: "No, boys, instead of a dinner it will be a funeral." No attention was paid to this, but soon after Mrs. Benner began to fail, and just as she had predicted, on her ninety-first birthday her sons assembled at her funeral.

January 21st, Mrs. U. N. Gestefeld will deliver a lecture at the Methodist Church Block, corner of Washington and Clark streets on "The Popular Craze -Christian Science" or the "Mind Cure"-and "What it amounts to." She will consider the subject under the following heads: "What it is thought to be by the uninformed public." "What it is called by those who criticise without understanding it." "What it really is." "How all may gain the necessary understanding, sufficient a substantial gift from the class, and each for a practical demonstration of its truth." Mrs. Gestefeld's lecture delivered before the Psychical society, and published by the JOUR-NAL, was read with deep interest by thoughtful minds, and we have no doubt her lecture on the above will be equally interesting.

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# **RELIGIO-PHILOSOPHICAL JOURNAL.**

### Andover Theology in Court.

Twelve long columns of the Boston Herald and the New York Times are filled with reports of the great trial in Boston, of certain Professors in Andover Theological Seminary, charged with heresy and breach of trust in teaching religious opinions not in accord with the creed of that school, which all teachers in it are obliged to sign and to renew their signature every four years.

The Boston Herald gives a picture of the opening of the trial, Dec. 28th, as follows:

At 10 o'clock this morning the old dining room at the United States Hotel was three-quarters filled with as distinguished a company as was ever gather ed within its walls. The Andover visitors, President Seeleys presiding, and Dr. Eustis and Judge Mar-shall on either side of him, held seats on the platshall on either side of him, held seats on the plat-form as judges or umplies. On one side of them were the plaintiffs, Dr. Dexter, Dr. Lamphear and Dr. Wellman, with their counsel, Judge Hoar, Judge French and Mr. Arthur H. Wellman. On the other side were the incriminated Andover professors, Drs. Smyth, Tucker, Hyncks, Churchill, Harris, with their counsel, Judge Russell, ex-Gov. Gaston, Judge Bald-win and Prof. Theodore W. Dwight. The audience was largely composed of Congregational clergymen. was largely composed of Congregational clergymen, including Dr. Withrow, Dr. Herrick, Dr. Newman Smyth, J. T. Tucker, Dr. William Barrows, Dr. Judson Smith, Rev. Stacy Fowler, Dr. Merriman and a large number of the suburban clergy, and not a few

While the courtesies of a court room were observed by the eminent participants in the trial, it was evident that a great deal of deep feeling existed on both sides, and showed itself in outbursts of strong language and in the tones and manners of the speakers, as well as in the aspect of the deeply enlisted hearers. Judge Russell, for the defense, said the charges bore evidence of studied duplicity. No heresy was charged, but heterodoxy, a fine point of difference. Professor Dwight said:

Is it judiclous to foster such a rigid adherence to ironclad creeds as to arrest thought? The present creed, rigidly interpreted, is a clog upon instruction. It withholds instruction in the truth. In the name of all the teachers of this land, including the presi-dent of this board, I protest against this binding of men to an iron-clad creed. If checks are useful at Andover, why not at Harvard and elsewhere?..... The Calvinists undertook to do what was impossible -they made an infallible creed; but many English divines refused to be bound by such a creed. Cromwell had a feeling for tender consciences, and wished them borne with according to the word. Prof. Dwight here entered into great detail concerning the statement of religious opinion in Eugland in the 17th century, to show that even the English Nonconformists were not willing to insist entirely upon an ironclad creed. The language of the founders of the associate creed was language witch made their creed subject to the light thrown upon it by the Scriptures themselves, "according to the best light that God gives them." Is it not strange that this phrase of Milton's should have floated down the ages and have found a place in the associate creed put forth on Andover hill?

Only Professor Smyth's case was tried, his fellow Professors probably expecting to stand or fall with him.

Frof. Smyth then spoke with deep earnestness on the most important accusation against him, that re-lating to probation after death. "I claim," he said, slowly, solemnly, "the right under the creed to hold in this matter whatever a true interpretation of Scripture and the revelation which God makes of Himself in providence and creation shows me to be true. I do not think I shall commit any sin against reason or violate any obligation under the creed if I allow myself to follow with a perfect trust wherever, with the heart as with the head, I can discover any traces of God's hely and reconciling love ..... It is made imperative upon me by my pledge, given on entering my office as Professor, to unfold the Scriptures according to the best light that God shall give ine. The creed must be taken as a whole. It is impossible to take it in any other way, for it contains clauses which, separately considered, are contradic-tory. I accept this creed for the substance of doctrine, using this phrase, which has been used, and the use of which has been justified by the greatest and most orthodox divines for generations, in no loose sense, in no larger sense than that in which i was used when the framers of the creed were living and acting as Visitors....I accept the seminary creed in its historical sense. But I do not mean that opin-ions which it does not contain may be read into it because they were entertained at the time when i was written. The creed, instead of being intended to forbid progress, is itself the child of progress. I contains term after term which are way marks of progress along the line of modern theology. Pro Park declares that the Hopkinson founders were in favor of progress in the interpretation of the creed if it was progress toward Hopkinsonism. I plead for no license of interpretation, no violation of a single law of grammatical interpretation; for no departure from the natural historical meaning of terms; but I to ask for breatth, insight, and justice.... A suit for a breach of trust would lie more properly against the trustees or treasurer of the seminary. Not a cent of the seminary funds comes into my hands save as I receive it from said treasurer, who acts by order of the trustees. If there has been a breach of trust in the management of the funds, the custodians and disbursers of those funds are guilty of this offence, and there are available and natural methods of pros ecution. The arraignment of five professors, and the interruption of their work in the midst of a term of study, is not one of these natural methods. This is a trial for heresy, or it is nothing. The violation of solemn promises which is charged is simply an issue of interpretation of a creed. The only charge in essence and in form is the accusation of "hetero-doxy." You will pardon me also if I request you to bear in mind that I am not on trial before you as an edi-tor of the Andoner Review, or as a joint author of a volume called "Progressive Orthodoxy," published by Messrs, Houghton, Mifflin & Co., 4 Park Street, Boston. I would not draw any fine or artificial distinction between my utterances in the Review and in the lecture room. No honest man, certainly no trust-worthy, religious teacher, can told a double and mutnally contradictory set of opinions, one for his pupils, another for his own privacy or for some other use. If I have taught in the *Reoleto* what is con-trary to the creed, I shall not plead that I have been more reserved or utterly silent in my lectures.

taught. Dr. Spring and Dr. Woods held the same views. Dr. Griffin did not differ from them. There was no chance to make a second trial for life after was no chance to make a second trial for life after death. Dr. Timothy Dwight was one of the original Andover visitors. He says in his theology that death terminates the opportunity to repent. Here was an original visitor declaring that probation ends with this life. Dr. Dwight of Portland held the same view.....The creed also requires that each professor shall stand against all hereeles and errors, and Dr. Smyth has offended here. He is opening the door to more than one of the errors which the creed con-demns. He teaches Universalism in the form of restorationism. The Universalist Quarterly recog-nizes the fact that "Progressive Orthodoxy" is in strong sympathy with the Universalist's doctrine. strong sympathy with the Universalist's doctrine.

Judge Hoar, of Concord, followed, saying that he respected Prof. Smyth personally. but that legally the prosecutors were right:

President Seeleye announced that the court would then stand adjourned till 11 A. M., on Monday, when the trial of Profs. Tucker, Harris and Hincks would be entered upon. After the adjournment, a new and delightful scene was presented in the court room. Prof. Smyth and Dr. Dexter were engaged in friendly conversation. It seemed as if good feeling had suddenly burst out on all sides. There was no enmity anywhere. The solemn character of the tribunal at once disappeared, and lawyers and clients and deadly foes forgot their antagonisms in pleasant conversation. It has been notable throughout the case that the suit has been socially of a friendly character. The accused professors have been often socially with their prosecutors, and the board of visitors, who looked grim and storn during the trial, seemed as glad as any one else to crack a joke, at a suitable time, with their fellow men. The bearing of Prof. Smyth dur-ing his trial has attracted much attention. His theoretical and absorbed fraction for nonthoughtful and cheerful face had won him new friends, and his bearing in his defence and during his accusation have not in the least conflicted with his reputation as a Christian gentleman. The speech of Judge Hoar this morning was keenly enjoyed, and was constantly enlivened by wit and anecdote.

This closing scene from the Boston Herald report, is surely creditable to all concerned, and is also significant of the change in the theological temper and spirit of our day. The old Emperor Constantine was obliged to have a strong guard of Roman soldiers around a council of pious Bishops in his day, lest they should try

#### "To prove their doctrines orthodox By apostolic blows and knocks."

Yet the differences on points of theology in that old time council were no more vital and momentous, far less so indeed, than these discussed in a Boston court.

This glimpse of the great trial suffices to show that whatever its result may be, the old orthodoxy must go. Progressive orthodoxy must come and must serve as a stepping stone to a still higher and broader view, a faith and knowledge more rational and more spiritual.

All this is only clearing away rubbish and not tearing up the foundations. The great permanent and underlying truths are not even disputed about. Deity, practical rightcousness, immortality are accepted in Andover as well as outside, and as the old cast-iron creed of the Seminary is broken in pieces these vitale matters, at the foundation of life and character, will be better seen.

### Edward A. Bross.

On Tuesday morning, the 11th inst., after a very brief illness, Edward A. Bross, aged fifty-wo years, departed this life from his me at Elgin, Illinois. His funeral took place in Chicago on the following Friday under the charge of Oriental Consistory of which he was a member. A genial, warmhearted, generous man and zealous member of the Masonic fraternity, Brother Bross had hosts of friends. He was for many years one of the most popular passenger conductors running out of Chicago, and we have ridden tens of thousands of miles with him. He was a firm Spiritualist and knew that loved ones would meet him joyfully on the "other shore." Nearly three years ago we attended the funeral services of his only child, a beautiful young woman, beloved by a large circle and the idol of her husband of a year. Only the sweet consolation which Spiritualism gives, sustained the stricken parents, and now the father has joined his idol, leaving the mother to wait yet awhile. But she does not mourn as one without that sustaining faith which comes of knowledge. In her sore distress she can confidently look forward to the time in the not far away, when once again she will clasp to a mother's bosom the sweet May, whose life on earth seemed so prematurely closed, and rest in

indicate that the questions must have been known to whatever intelligence it was that answered. At my request I distinctly felt a hand on my knee. While the slate was under the table the medium's right hand was under mine, and in this condition the writing was obtained. Then the slate was pressed toward the floor as though with a heavy weight.

"The day before yesterday I went to a store in the city and bought three slates with hinges. Then with a friend I went back to the same medium. The slates were not allowed out of our sight a single fraction of a second. I wrote four questions as before, folded them up into small pellets and had answers to the questions which were satisfactory. At that, too, I had decided manifestations of hands on my knee, which only came at my request. There were at least two sets of hands. There were the hands of a young person and those of a full-grown man. My final test was this. I took this pocketbook and wrote a question like this: ' Please give me the contents of this book.' I folded that over the book and then took a string and passed it round the book both ways twice and tied/it. The medium stood right by my side. put the book between two slates with a piece of pencil. We then placed the slates on the top of my head. The medium asked me to hold the slates while she placed her two hands on my shoulders, and in this position I requested bands on my knees again, and they came emphatic and decided. The medium spoke to her control and said 'George, now shake him up lively so that there will be no mistake about it,' and I received an iron grip. The medium then said, 'Pull off his shoe and throw it into the middle of the room.' At once the hand took hold of my foot. The fingers went under the elastic and an/effort was made to pull the shoe off, but I said I was satisfied before it came off. It was a physical impossibility for the medium to have done the business. Both her hands were on my shoulders while I held the slates on my head all the time. When we looked at them for an answer to my question as to the book's contents we found this: 'A complimentary to -' telling where the complimentary was to be used, and so much in money. I knew there was the complimentary in it, and some money, but I did not know how much. Without untieing it, I brought it back down town and got a friend to open it and examine the contents. The complimentary was there and the exact amount of money, but there were other things which were not mentioned in the answer.

"There is one thing I have found about these investigations. If you go with your mind set on having a certain thing as a test, you won't get just that thing at that time. You may get it the next day when you are not thinking of it. That is the case until the person is able to investigate without having his mind on any decided or special thing."— Chicago Elening Journal.

.Our esteemed evening contemporary is hereby informed that from the date of organization the Western Society for Psychical Research has had a half dozen committees. Dr. Thomas has from the first been chairman of one of them, but not of that on physical phenomena. The gentleman whose experience is related above is making his researches on his own account and not in an official capacity. He is well known in this office as a critical and experienced investigator, and is prominently identified with a leading

was hunting .- John R. Hoxie, for the past twenty-seven years a leader in the live-stock trade at Chicago, is about to transfer his residence to Taylorville, Texas, for the benefit of his health.—During a dense fog last Saturday morning the Dublin steam packet Banshee, with three hundred passengers on board, ran on the rocks at Holyhead. The steamship Eleanor went to hetaid and was stranded, but the Banshee floated off within three hours,-Cholera is ravaging the towns in Uruguay and the Argentine Republic, hundreds of deaths occurring daily. Loaded vessels off Buenos Ayres are not allowed to communicate with the shore.—A natural son of the late Prince Imperial of France and a school-mistress in Australia, is said to be at the chateau of the Marquis d'Oyley in Paris. The ex-Empress Eugenie has telegraphed to the Duc de Mouchy to make an investigation of the story.—The publishers of Gen. Logan's book report that up to the date of his death they had paid him an average of \$1,000 per month, and the sales have since increased to a marvelous degree.—An expedition under Prof. Charles A. Young is to be sent from Princeton College to Russia to observe the eclipse next August.—Halsall's painting of the battle between the Monitor and Merrimac has been hung in the east lobby of the senate wing of the capitol at Washington. The library committee paid \$5,000 for it, although the artist had been offered \$15,000 by parties desiring to exhibit it through the country .-Secretary Lamar and his bride arrived in Washington last Saturday.-The national banks of Chicago have petitioned Congress to be placed on an equality with New York as a reserve center, when 25 per cent. of their circulation and deposit liabilities must be kept in their vaults.—Frank J. Bowman, the St. Louis attorney, has brought suit for \$20,-000 damages against Theodore G. Case for causing a divorce suit to be commenced at Chicago.-The receivers of the New Jersey Central Road, after fully 'investigating the strike of employes of the coal-shipping companies for 25 cents per hour, find that labor of the same grade on the railways brings but 12 cents, and that they can not recommend that the coal companies yield.

#### A New Dakota Town.

Along about 1882 and 1883, much was heard abou the rapid growth of Dakota; how a sprightly city would spring up where only a fortnight before was the unsettled prairie. These tales were received at the time, in the East, with many a grain of allowance. It has been popularly supposed that the time for such examples of rapid growth had passed, and that the development of Dakota, while going steadily on, had assumed a more even pace; but it has been the fortune of many within the last few days to see a large town, with important business interests, jump into being on ground where but three or four weeks ago a bucolic Mouse River ranchman peacefully pastured his lowing herds. Reference is made to Minot, at the second cross-

ing of the Mouse River, 118 miles west from Devils Lake and 527 from St. Paul. The cause which has so suddenly brought this thriving town into being, lies in fact that this is the place chosen by the St. Minneapolis & Manitoba Railway Co., for a Paul, division headquarters, and railroad communication has suddenly opened up for settlement a wide and fertile region which, though so late in the season, is

The town is building on the south side of the river, which here, as elsewhere, is heavily timbered, and on the gently sloping hills, which further back make a rapid ascent to the level prairie beyond. A few days ago, only the bare ground-to-day a long main street, lined on each side with twenty or thiry business houses in all stages of completion, with hastily constructed dwellings straggling on either side. Lumber, boulders, tar paper and a miscella-neous array of other building materials litter the street, and trip up the unsuspecting way farer, while

Pure blood is absolutely necessary in order to en-joy perfect health. Hood's Sarsararilla purifies the blood and strengthens the system.

Makes and the second second

We take pleasure in calling the attention of our readers to the advertisement of the Knickerbocker Brace Co., in this issue of our paper. We can recom-mend this Company to do as they agree, and order, intrusted to their care will receive prompt attentions -St. Louis Presbyterian, June 19, 1885

Philadelphia has started out another of those longlived phenomenal "boy-preachers." He is now said to be 16. If he follows the example of Harrison he will remain a boy notil the gray hairs come.

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

### Business **Lotices**.

SEALED LETTERS answered by R. W. Flint, No. 1327 Broadway, N. Y. Terms: §2 and three 5 cent postage stamps. Money refunded if not answered. Send for explanatory circular

#### Spiritual Meetings in New York.

The Ladies Aid Society meets every Wednesday afternoon at three o'clock at 128 West 48rd Street, New York. The People's Spiritual Meeting of New York Cuty, has re-moved to Sponcer Hall, 114 W. 14th St. Services every Sun-day at 2:80 and 7:45 p. M FRANK W. JONES, Conductor.

Metropolitan Church for Humanity, 251 West 28rd Street Mrs. T. B. Stryker, corvices Sunday at 11 A. M. Officers: Eso D. Carroll. Fresident; Oliver Russell, Vice President; Dr George H. Porine, Secretary; F. S. Maynard, Treasurer.

Grand Opera House, 28rd Street and 8th Avenue.-Ser-vices every Sunday at 11 a m. and 724 p. m. Conference overy Sunday at 334 p. m. Admission free to each meeting,

Spiritual Meeting in Brooklyn, N. Y. Conservatory Hall, corner Fulton Street and Ecdford Ave. Services every Sunday at 11 a. m. and 70% p. m. Lecturer: Mr. J. J. Morse, of Londen, Eag.

### Saratoga Springs, N. Y.

The First Society of Spiritualists of Saratega Springs, N. V. acets every Sunday morning and evening in Court of Appeals Room Town Hall. W. B. MILLS, President, E. J. HULING, Secretary

### Chicago Meetings.

The South Side Lyceum of Chicago meets every Sunday afterneon at 1:80 sharp, at Martine's Holl, N. W. cor. 22ed Street and Indiana Avenue.

### St. Louis. Mo.

Organized August 22nd, 1886. The First Association of Spiritualists meets every Sonday in Brandt's Hall, routh-vest corner of Franklin and Kinth Streets, at the hour of 2:30 P M. Friends Indicated and correspondences solicited. H. W FAV, Prest, 620 S. Broadway. ISAAC S. LEE, Cor. Sec., 1422 N. 12th St.

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# PIANO AND ORGAN PLAYING

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#### BANGS SISTERS.

Bangs Sisters, 221, Walnut St., near Athland Ave and Lake St. L ght Materia izing Scance. Sunday and Wednes-day evenings. Scance- for physical Manifestations Tuczday and Friday ovenings at 8 octuck. Independent slate-writing daily. Will answer calls from abroad to give Scances.



Professors from Yale and Andover gave testimony as to their theological teachings. On the third day the interest was deeper to the close. Rev. Mr. Blaisdell, one of the four accusers, withdrew from the complaint, satisfied with Prof. Smyth's statement. Henry M. Dexter, for the prosecutors, said:

The attitude of the creeds of Christendom toward this doctrine is a legitimate subject of inquiry. The carlier of these creeds contain nothing on the sub-ject of probation. The Roman creeds are like the Athanasian and confine salvation to this life. The eastern creeds are like the Roman. The modern Protestant creeds are stronger in the limit of salva-tion to this life. The Westminster Symbol of 1647 is clear on this subject in two points—the state of the wicked and he character of the day of judgment. This was indersed by the New Eugland creeds. Substantially the Westminster Confession is the New England creed of to-day. In the Shorter Catechism, the points of the Confession on the state of the wick-ed were retained. The Presbyteriane, the Baptists, and other evangelical bodies in America have retained substantially the same language.....There is valuable testimony concerning the opinions of the founders as to probation after death from the views of Jonathan Edwards and others who were contemor Jonathan Edwards and others who were contem-porary with them. Dr. Dwight and Dr. Griffin were next quoted. Then the later divines were shown to fall in line with Edwards, Dwight and Griffin. The chief work with which Samuel Phillips, one of the founders, tried to sustain the Andover Seminary, was Doddridgee's "Rise and Progress of Religion in the Soul," in which sternal punishment was distinctly

the arms of those dearer than life. "Sad family and friends, who mourn the dead, You know how much of love our brother had Within his heart for you and all with whom He came in contact, and you know how kind In acts he was, in that dear home, from which He has gone out, at last, forever!"

"We brethren knew him too, where you did not; In scenes which try and test the man the best. And mem'ry weaves a chaplet to enshrine The page on which his best and noblest traits Are found inscribed; and only those are found Thereon.

# A PSYCHICAL RESEARCH.

At a recent meeting of the Society for Psychical Research, Rev. Dr. Thomas, who is a member of that society, suggested that committees should be appointed to different phases of spiritual phenomena, and since then the different members of the society, as they could find opportunity, have been pursning such investigations. A reporter of the Journal met a member of the society, a leading and well-known business man in this city, and asked him to relate some of his experience in the pursuit of such investigations. He said:

"I have prepared a report in writing to be submitted to the society, the substance of which is this: I visited the Bangs sisters, and wrote four questions on four separate pieces of paper and folded them in small pellets, while the medium was out of the room. The pellets were constantly in sight. I took one pellet in my hand. The medium placed her hand on my head and requested me to place the paper on a slate with a small piece of pencil, the slate having been first carefully eared. She took the slate in her right hand by the corner, while her left was on the top of the table. She placed the slate under the table. We heard raps on the table, and very soon; the slate being removed without the paper seemingly being injured or disturbed from the position in which I had placed it, we found a satisfactory answer to the ques-tion. To all four questions quite good an-swers were received, though they did not en-tirely cover the ground, but sufficiently so to

Methodist church in this city.

Maria Smith, widow of the late Beekman Huling, who passed to the life beyond, on Wednesday, December 22nd, 1886, at Saratoga, N. Y., was one of eight children of Jacob Smith and Rebecca Lodewick (four sons and four daughters). Mrs. Huling was born in Schodack, Rensselaer county, December 8th. 1799, and was consequently eighty seven years and fourteen days old. When modern Spiritualism made its advent in March.1848. Mr. and Mrs. Huling were among those who early began to investigate the phenomena, and they soon saw the truths evolved. Mrs. Huling was firm in maintaining her opinions, and while she did not attempt to force them upon others, she never hesitated to assert and firmly maintain them when called upon. The last rites to the mortal remains were attended at the residence of Col. W. M. Searing, and Mrs. Helen J. T. Brigham, the inspirational speaker, made one of her most effective addresses. Rev. Dr. Joseph Carey read the Episcopal service at the grave.

E. J. Huling of Saratoga Springs, N. Y. writes, reporting the progress of the First Society of Spiritualists there during the year just past: "That reliable test medium and faithful healer, Dr. W. B. Mills, has been the president, treasurer and lecture committee, during the year; and besides numerous conference and fact meetings, we have had seventy-six lectures from sixteen speakers, among whom were Mrs. Helen J. T. Brigham, Warren Chase, Mrs. Clara A. Field, J. Clegg Wright, Mrs. Fannie Davis Smith, Mrs. H. Morse Baker, and others. This year, with an increased subscription, we have returned to the court of appeals room in the Town Hall, which has been leased for the year. During the past year, Dr. W. B. Mills took the stand thirty one times after evening lectures, and told of the spirits present, giving some wonderful tests. He has been to Troy a few times and gave tests there before the Second Society, so that they desire to have him at least once a month."

### General News.

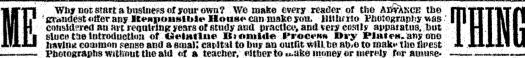
Henry M. Stanley had a prolonged interview with the king of the Belglans. His ex-pedition for the relief of Emin Bey will start on January 22nd.—Turkey has ordered 150,000 repeating rifles, and will devise some mode of payment at a future date.—A steampship which last Saturday left Charleston for New York carried over one hundred tons of pig iron from Alabama. This unprecedented shipment is regarded as the commencement of a great trade .-- The police of Berlin have forbidden the sale of a pamphlet issued by a socialistic society in Chicago in denuncia-tion of the anarchists' trial.-Abuer Letcher, of Point Pleasant, West Virginia, a lad of fifteen years, has carried out his threat to avenge the murder of his father by Jason Borden. The corpee of the latter was found last Saturday in the woods where the boy

the rasp and clatter of the saw and hammer continue from early morn till late, at night. It is amusing to see the desperate hurry of the merchants to "open and be the first to catch the golden shower Empty grain bags and tar paper do duty for win-dows, and blankets and quilts for doors. This is rather airy for November, but building goes steadily on, and order will no doubt come from chaos be-fore the colder weather comes on. A restaurant is doing a rushing business, with the entire front of the building not yet in, while the thin November "ozone" playfully whicks bits of paper around the coat tails of its patrons. Business is rushing and everybody is busy.

It is readily understood that there is a big demand for workmen of all kinds. Carpenters receive \$2.75 to \$4.00 per day, and other work is paid for in proportion. Of course, everybody is making money; it can't be otherwise where, with the bare ground to begin with, everything must be created from the raw material. The future prospects of the town are excellent, and a greater growth can be expected next year. The town is the present terminus o the freight and passenger service on the railroad, and besides, it is to be the headquarters for building five or six hundred miles of new road next year, and machine shops, storehouses and division head quarters are to be erected in the early spring, and in addition, much repairing and other work must be done. The company is busily at work putting in several miles of side-track and making other ar rangements for an extensive business. But the chief factor which assures its future, is, that it is the natural entrepot for the De Lacs and Mouse river valleys, and the exceedingly fertile surrounding country, which is now only partially occupied, and which will be certain to be settled with the opening of another spring .- St. Paul Pioneer Press.



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# **RELIGIO-PHILOSOPHICAL JOURNAL.**

### Toices from the Pconle.

#### AND INFORMATION ON VARIOUS SUBJECTS

#### One by One the Leaves are Falling.

One by one the leaves are falling, To the faintest breeze they bend; Whispering accents sad and mouraful, "All that's beautiful must and."

Nature robed in all her glory, Bonds unwillingly her head; Like a broken-hearted mother Weoping o'er her chorished dead.

Thus one by one we fall and perioh. And our bodies pass away; But the undying coul shall flourish. In one bright stornal day.

Thus the chilling blasts of winter, O'or bright patero casto a gloom: Thus does death to dying mortals, One the portale of the tomb. -Lillan.

### \*\*\*\*\*\*\*\*\*\* What is Congregationalism?

Some of our readers are in a perplexity, like these which Layman speaks of, and co his question, and the main part of the answer of the Christian Union, a trinitarian Congregational journal, are taken from its columns'

"I wish you would tell your renders exactly what are the destrines and principles of the Congregation-al denomination. Some of us are greatly perplexed by recent discussions on the subject. LAYMAN."

Congregationalism is properly a word descriptive of church policy, not of doctrinal belief. The Uni-tariane, Universalists, and Baptists, and come Methodists, are, in the ecclesiastical sense of the term, Congregationalists. But the word is generally used to designate a particular class of Congregationalists called, to distinguish them from Unitarians and Universaliste, Orthodox Congregationaliste, or some-times, in New England, the Orthodox merely. Uced in this sense, the term Congregationalist signifies one who accepts, for example, the Apostles' Creed and the Nicene Creed, who believes in the inspira-tion and authority of the Scriptures, the divinity of Jesus Christ, the miracles, the sinfulness and ruin of the human race, its redemption not only through the teachings but also through the life, sufferings, and death of Jesus Christ, the final judgment and the irreversible nature of its awards, the two sacraments of the church, and liberty in the form of their ad-ministration. One who holds these doctrines is theologically a Congregationalist, however little or much more he may hold-whatever, for example, may be his philosophy of inspiration, or his opinion as to the relation of the historic fall to human history, or his theory of the atonement, or his views as to the intermediate state, or his preference as to in-fant or adult baptism. If, on the other hand, he holds that there is no need of any sacrifice for sin, he is a Unitarian Congregationalist; if he holds that there is no final judgment with irrevocable awards he is a Universalist Congregationalist; and if he holds that infant baptism is a violation of the divine order and evinces dieloyalty to Christ, he is a Baptisl Congregationalist... Thus ecclesiastical Congregationalism recognizes three principles of church order:

First, the right and duty of Christians to form or ganizations for Christian work and worship. Second, the wicdom of making overy such local organization independent of all foreign ecclesicstical

Third, the ecclesistical equality of all the mem-bore of this spiritual democracy. To which yo chould add a fourth; namely, the duty of these independent and democratic churches to maintain fraternal and helpful relations with one another.

The first of these principles distinguishes Congre-gationalism from the Papacy and historic Episcopacy; the econd and third from Presbyterlanism and every form of Episcopal supervision; the fourth, from Independency.

Briefly stated, each Congregational church governs itself, with the councel and co-operation of an Association made up of delegates from the churches. Each Presbyterian, or other church is governed by the Presbytery or Conference as to its own affairs. Congregationalism is the most democratic, and was the method of the old Paritans, who would have no Popes or prelates.

### Eastern Fakirism.

# Mr. Flizgerald Molloy, who is well-known to many of our readers as the author of the "Four Georges," etc., etc., has long taken an interest in spiritual and occult subjects. For several seasons he was a regular attendant at the scances of Captain James, and he was at one time, we believe, private secretary to Mr. S. C. Hall. The following account, therefore, of what are certainly inexplicable phenomena, written by Mr. Moloy in Algiers, and sent to the St. James Gazetic, will be read with interest: "Last night an extraordinary religious ceremony was celebrated here by the Alssaoul, a fraternity

numbering among its members Arabs, Nublans, and Kabyles. The scene of the rite was the open court-yard of a honse in the Arab quarter of the town. This court-entrance to which was obtained by a dark, narrow vestibule opening from the street-was paved with red tiles, surrounded by columns supporting horse-shaped arches, which in turn upped an upper gallery, the pillars of which were connected by a stone balustrade breast-high. On this occasion the tiles were covered by matting, over which was spread a Persian carpet. In the centre stood a low table, on which a tall candle burnt; and on it also were an urn illed with barning coals, a naked sword, a spear, and the leaf of a prickly-pear. In an apartment looking on the court some venerable chiefs in turbans and snowy burnous-grave dignified, ellent-sat cross-legged on low couches. In the court, cented in like manner and forming a semi-circle round the table with its solitary light and grim weapons, were about twenty men, serene-eyed and mostly white-bearded. In the gallery above, veiled Moorish women looked down upon the scene. On a rope suspended from the columns swing an oil-lamp. The court-yard was crowded with dark-faced Arabs and Kabyles, who presented in the half-light a picture no words can paint.

"At a sign from the master of the ceremonics, who was scated in the semi-circle, those surrounding him began to beat tambours, the sound of which fell in nythmic measure. To this was presently added a monotonous chant, rising and falling with equal cadence. Occasionally and suddenly there broke from the women above a wild cry, having nothing plaintive and little human in its tones, appealing like the notes of a trapped bird, uncanny as laughte heard in sleep, the while an Arab boy, seated by the urn, flung incense from time to time into the burning coals until a heavy fragrant smoke filled the air When the beating of the tambours had continued for about fifteen minutes, an old man sprang from amongst the spectators into the semi-circle, with all the gestures of a maniac—jumping into the air, flinging his hands wildly about, and swaying his head to and fro in a manner that would have seem-ed grotesque had it been less painful to witness. By degrees, and with some difficulty, an attendant re-moved his turban, scarf, and short jacket. The tambours now heat more violently, the chant became more vigorous and the incense heavier than before. The old man's face was deathly pale, his eyes were glazed and fixed; his scattered gray hairs stood up as if from fright. His frantic movements gradually increased; and, when he had arrived at the crisis of his frenzy, the sword lying on the table was passed to the chiefe, who, blessing it, handed it back. The master of the ceremonies then presented it to the fanatic, who, seizing it with a frantic cry and waving it several times over his head, plunged (or seem-ed to plunge) it into his neck. The blade would not penetrate. Placing the handle of the sword against the shoulder of one near him, he leaned on the point; but with like effect. Having bared his waist, he then caught the sword at hilf and point, and struck his body with the edge of the blade several times, howling and gesticulating the while; but the skin seemed uninjured. He next struck the point upon his side; but no traces of blood were visible. Finally, he placed one foot upon the burn-ing coals, holding it there for a couple of minutes, and then removing it apparently without injury.

and then removing it apparently without injury. After this his gestures became more frantic; he hawled and jumped into the air, until he suddenly fell back into the arus of two men. "Meanwhile two young men had, with piercing cries, jumped into the circle, and, each with his arm around the other's waist, swayed their heads back-wards and forwards, gently at first, but with ever-increasing violence, until their chins touched their chests and the backs of their heads touched their backs. Their strong frames trembled in every limb, their dark faces became distorted. Nothing more their dark faces became distorted. Nothing more terrible can be imagined than the appearance they shovel, which he received with frantic velis and gestures of delight, rubbed his fingers on it repeatedly and licked it again and again, crowing after each act with savage glee. The other was then pre-sented with a spear, which he suddenly stuck into one eye; but with no apparent injury or pain. He then took the spear, and, resting it against his stomach, struck the handle with a large stone; but though the stone broke, the spear never penetrated beyond the skin. Presently these men fell down exhausted. Others, in the course of the evening, came forward in like manner. In the midst of his contortions one of them took a live scorpion, held it between his teeth, and then ate it with apparent relish. He likewise took a mouthful of the prickly-pear and chewed it; but no blood came from his month. This man and another who performed the same feat roared like beasts, and in taking mouthfuls of the prick -pear thrust forward their heads and snapped at it instead of using their hands, which were free to convey it to their mouths. Later on, two others took long sharp needles, and, having heated them in the flame of the candle, stuck them in their tongues and cheeks. "The actions I have mentioned were repeated by others; the spectators sitting tranquilly by-those in he semi-circle beating their tambours and chanting incessatily, the Arab boy burning incense, the women erving shrilly from above. Each of those taking part in the spectacle sprang suddenly from the ground where he had been sitting silently; each used the same gestures, and having performed his part sank helplessly to the ground. A few minutes served to restore them to their usual composed demeanor; they calmly t ok their places amongst the spectators, to all seeming neither injured nor fatigu-ed. By the permission of an Arab chief, I was permitted to test the genuineness of the weapons and can vouch for the sharpness of the sword and spear. I know the scorpion was living, and that I could not handle the leaf of the prickly-pear."—Light (London, England).

## MARRIAGE IN CHINA.

### A Man Never Sees His Wife Until He Is Wedded to Her-A Queer Kind of Courtship.

"A Chinese love-letter! Have I any old-fashioned Chinese love-letters in my trunk? Have I a gilt-edged Chinese hillet-doux with a monogram like a row's track? There was never a lov -letter written in Chinese. No Chinese maiden ever penned a billetioux or sent a valentine."

Rather sadly was this said by a romantic young Chinaman, Mr. Hong Wing, who is noted among the Chinese for the skill with which he plays on the mandolin.

"In China," continued he, "a man never sees his wife until he is wedded to her for life, and some-times he does not see her then, for she may refuse to remove her vell until three days have elapsed after the wedding. If he doesn't like her he cannot get a divorce, but he may marry another wife, and then another and another, until he has gone through the blindfold lottery often enough to get one that suits him. Some of these Chicese Crossness have hundreds of wives. There was an old bachelor who took it into his head to get married one winter, and he married two hundred wives before he got through. The last wife is the favorite, but the first one is the boss."

"If a man never sees his wife before their wedding, how does he make love to ber?"

"He doesn't make love to her. His mother arranges the match, and his future mother-in-law makes love to him. It is a sour courtship. Children are formally engaged to other children that they have never seen at the tender age of 9 or 10, and after an engagement of ten or twelve years they get married."

"Does a Chinaman ever marry his cousin?"

"No; a marriage of cousins was never heard of in China. A man may no more marry his cousin in China than in England a man may marry his deceased wife's sister. You talk about your old families here, and your oldest families are only five generations old. In China families are sevnve generations old. In conna tannes are ser-enty-live and eighty generations old, and every member has a complete record of his ancestors for all those generations. The remotest kinship pre-vents marriage in China, and if two families have the faintest imaginable kinship seventy-five genera-tions has those builders cannot marry? tions back their children cannot marry. "What are the most common families in your

country?"

"The Chens, the Wongs, and the Lees. The Chens are the Smiths of China, the Wongs are the Jonesee, and the Lees are the Browns. A Mr. Chen would marry 2 Miss Wong, but he wouldn't mar-ty a Miss Chen. Perhaps that is the reason why the old folks make the matches. It prevents the Chens from falling in love with one another."

"Are the Chinese ladies cultivated?" "O yes; they can read and write, draw, paint, and embroider. They never go out on the street with their husbands. If a Chinese man and woman were to walk on the street arm-in-arm in their country, as American men and women do they be mobbed. The women stay indoors. It would they wish to visit their mothers they take convey-ances. Sometimes they may be seen walking in the park with their children." "You are married?"

#### "Yes," "To a Chinese lady?"

"No, to an American. I came to this country when a hoy 11 years old. Though I was nine thousand miles from China, my mother betrothed me to a little Chinese girl I had never seen. My mother used to write to me how small her feet were and how pretty sheavas, and what a beautiful cat-like nose she had. When I was 20 years old my mother sent me a lettersaying I was old enough to get married, and must come back to China and marry the girl."

#### What did you think about it?"

"I thought I was old enough, and so foll head over cue in love with an American girl in Novada, and matried her. We had our pictures taken, and I sent one to my mother, together with an account of the wedding, which I translated from an Ameri-can howenaper into Chinese.

"What happened?" "The next thing I knew my uncle and four cous-ins came on to the United States and had me arrested for bigamy. I was taken before a court and ied. My uncle went on the stand and swore that I had a wife in China? "What did you do then?"

### Message from David Tenters, an old Flemish Painter.

The Medium and Daybreak gives the following message, as given through a working man in an unconscious trance and taken down, verbatim, by a person in whom they trust. There were two artists, father and son, both of the same name; both were famous, but the son most eminent, and their pictures are in the great European galleries to-day. From some allusions this is probably the son. Their paintings are of the kind, described, not religious but scenes in common life, and Rubans was the teacher and friend of the younger Teniers.

The message is of such a striking and peculiar character as to make it probably that the great Flemish artist inspired the medium. Of this our readers can judge by the extracts given, as follows: This present age has remarkable advantages over those of my days on earth; when too often the pen-cil and the brush of the designer or painter were in the necessitated service to the Church, in the lim-

ning of altar-pièces, suffering martyrs, and cees komos, who reigned supreme. Neither my life, my pencil, nor myself found much favor among the priesthood. My studies were those of the people by whom T was surrounded; preferring to paint them in their pleasures rather than in their devotions, so that many of the ruling priesthood contumaciously remarked: "His bacchanalian subjects are alone worthy of the man." I never was very fond of argument. I was never very forward in thrusting my opinion down any other man's throat; but I had very strong opinions of my own: the one in whom I believed was myself. I believed in the power of my brush, and in the fortune which belonged to the cunning of my hand, so that I took seriously to heart the text: "Enough for the day is the evil thereof; and let the morrow provide for it self." My brush paying my way and leading grad-ually, yet surely, nearer to fame; gaining me ultimately the possession of a chateau and grounds, of which I was as proud as any man could be, and for this reason, that I had worked for them, and that every stone in it was mine. Yet the priest would often strive to disturb the harmony of my life, which flowed on too uninterruptedly and happily for one holding such heretical opinions as my olf. I had of-ten lightly remarked to a portly priest, that even he would appear better on canvas feasting than fasting. ....I realized the events, that are happening now; I looked for some further revelation, that would more closely agree, and ally itself with human reason; for I distinctly realized, that I should be a liar to my own conviction if I made any confession of faith in the theology of my day. I recognize now the con-victions of my day on earth, and further than this that the priority commend and the matrix that the that the priests suspected me. This means little or nothing in the present day, but it means little or then; for as the German adage goes: "You cannot put two heads under one hat," it was just as impossible for me to wear a mask or use a forked tongue They know that their hard doctrines had no influence over my life, were no guide to my conduct. felt in my own soul a higher Spiritualism than what

To-day there is a flowing-in of the spirit of God, and men seem to be approaching nearer and nearer to the fulness of all things; those of the past are surrounding those of the present. Channels are being opened out through which inspiration is flowing into the hearts of all men. I am glad of it; there has been a strange change, when spirits, like myself, men of the sixteenth and seventeenth centuries, ac-knowledge that they had this inspiration; but this new explanation, if not on their lips then, was close-

ly instilled in their hearts.... The old mediceval theological teaching has had its course, and it must give way to a scientific spiritual explanation of immortality. The old system, like the old castles, was built up stone by stone with a solidity resembling a baronial castle of the past; but it is just as uncomfortable to accept it to day as these castles would be to live in and occupy. I do not dis-parage that book; but I do love you for teaching, that it resembles a garden, and in that garden flowers of rare beauty may be gathered, but that without rea-sonable precaution weeds will be found mixed with them. I do love you for this, that you teach grada-tions of claims, either to spiritual reward or spiritual punishment; for this is is a teaching of that which nositi now and realize a teaching the Fatherhood of our Almighty Creator. who is your Father in time, who is your Father in eternity. I am as dear to His heart, despite my careless, thoughtless acts in time, as the saint, who has never offended, and whose thoughts have always been turned towards Him. You are set aside to formulate a mode of thought resting on scientific principles, and scientifically and methodically based on what is natural; ending in what is purely spiritual; claiming attention from the truest minds of the present day. Happy is that man, who is attempting to promote the happiness of others by that teaching, and by a trust, that bestows most happiness to a man..... I do not know, dear Recorder, why I have permitted myself to drift into such a religious control. It certainly was not my intention when I came. I was sent to you, that I might make one of a number in trying again to use with that lightning rapidity, which be longed to me on earth, my pencil and brush. I am one whose brush was always busy; one whose works alone would nearly cover the walls of your annual exhibition; one who joined heart and soul with a happy peasant, preferring him and his smock frock to the priest with his silken doublet. Rubene, in my youth, prophesied my success. Dear Recorder, God bless you. David Teniers bids you good morningl

JANUARY 22, 18-7.

stantaneous projection of the coat and its being turned inside out, apart from the undoubted re-spectability of the person and his unmistakable state of fright, precludes all idea of a mere conjuring trick or collusion. It is also noteworthy that Sig-nor Fornari (alias Fournier) holdly placarded his performance as Spiritualistic. The fact is that of late the discussion of Spiritualism has been so frequent in the best daily papers of this country, that the subject is becoming more and more familiar in the public mind. Florence, Italy.

### G. DAMIANI,

### Ridiculing Spiritualism.

To the Editor of the Religio-Philosophical Journal: The Chicago Times in Monday's edition, publishes an account of one of the various meetings held by Spiritualist societies on Sunday, in this city. It is an extremely absurd relation and exhibits the ignorance and prejudice on these subjects, of a paper so widely known,

Spiritualism as a science can be ridiculed, as every science can, whether it is composed of great and im-portant principles, or otherwise. But as a religion, a religion that teaches the human soul a beautiful. byond, an everlasting life, whose highest attain-ment is perfection, whose only God is goodness,—it can not be imagined why such a grand belief alone (even if not a knowledge) could be scoffed at by those who claim to be the saviors and propagators of a great notion. The correspondent must be of a great nation. The correspondent must have been, indeed, a narrow-minded and short-sighted individual, to have let escape some of the refined and beautiful thoughts, happiness to some, by the recogbeautiful thoughts, happiness to some, by the recog-nition of a loved one, supposed to be lost; or the kind words of advice and sympathy to those whose lives are darkened by misfortune and sorrow, and saw nothing but a few immaterial defects of those who (though doing more for the world than some of the greatest names that could be mentioned) are simply descent to the the beaution of the greatest names that could be mentioned are simply classed as mediums. It is time, Mr. Editor, that the world should study true refinement and progression-cspecially among the newspaper classes ples go on. It is tiresome to note the arrogance, eelfishness, and ignorance that now predominates the press of America. A. L. Covendate. Chicago, Ill.

### Notes and Extracts on Miscellancous Subjects.

Gov. Lee of Virginia is credited with being the champion checker-player of the South.

There are 46,145 German Mothodists in the United States, with 5,839 probations and 625 ministers.

The hospital Sunday collections this year in London have yielded \$200,000, the largest amount over obtained.

The gospel is preached in the United States by members of the Lutheran church in thirteen different languages.

Sunday-school Teacher—Now, children, can any of you tell me who Methuselah was? Small Scholar— He was a chestnut.

W. G. Deshler, a millionaire banker of Columbus, )., has presented the Woman's Benevolent Society of that city with a check for \$100,000.

God does not pamper the good man with delicious fare but tries him; he accustoms him to hard-ship and prepares him for himself,—Scneca.

An Ontario minister prayed, one recent Sunday morning, as follows: "Lord, bless our servant-girla who are detained from joining in the worship of Thee by the sleeping of their masters and mistresses."

Au Open Question—Parson: "I hope for a mild, open winter." Layman: "I hope for a hard old-timer. "Parson: "But, my dear sir, think of the poor." Layman: " Great Scott, man, think of the toboggan club.

The crucial test of a thoughtful mind is a sense of the mystery of life in this world; of our being and destiny. The mind that regards overything as common and as a matter of course, has not begun to think.

Mother—Did you pray in your Sunday school, to-day,Johnny? Johnny—Yes, mamma, Mother—Tha?s a good little boy, always pray in Sunday-school. Father—But what did you pray for? Johnny—I prayed for it to let out.

Gladstone received \$1,250 for his article in the

#### Spiritualism—Christianity.

To the Editor of the Religio-Philosophical Journal-

It is not very strange that continual changes have occurred in religious hought, as minds have been opened to discover truth in the ages past. We may think it strange, however, that many things regard-ed as true could ever have been accepted as such. The divine elements of love and goodness, which we understood to be the spirit of Christ, may have existed in some degree in the souls of all mankind These elements, capable of enlargement and growth, and being the positive in our natures, we expect, as time is afforded, that they will be able to leaven the whole lump. The acceptance of Christ, therefore as the only savior, is correct, for while the opposite elements predominate, can happiness, peace and barmony prevail. These, we say, are God-like attributos, and must tend in a God-like direction.

The great difference between the theology of the past and the teachings of Spiritualism are, that death onds the growth of these attributes in the old but increases and enlarges their opportunities in the new. We have abundant evidence in Spiritualism to prove the latter to be true. Progression is the distinctive feature of Spiritualism. The trinity of Spiritualism is God, the Father; Humanity, the Son Spirit, the Holy Ghost.

I believe all systems of religion have their intermediate, only begotten son, but each claims its own only as genuine. The broadest, most liberal and reasonable is certainly with us, and can fwe ask for more proof than is given us? Can the thought be a reasonable one that consigns to sternal misery all of earth's inhabitants who knew not the personal Jesus of Nazareth. They may have possessed the spirit of Christ far more than the intolerant bigot who assumes to damn him. But how long are those "doctrines of devils" to degrade and disgrace the character of man?

The teachings of to-day hold man to a more rigid accountability for his life and character, than does the teachings of the past. We must suffer the penalty of our own violations. The spirit of Christ will gave us from our sins, but not from the effects. Robes are often made white by great tribulation. All that infinite wisdom ordains is for the accom-plishment of good. The child may err, but the earthly mother loses not her affection. Can God be less affectionate?

No more correct figure can be used than fire which burns to purify, but theology has recognized only "the letter which killeth," not the "spirit which maketh alive." The external man in the person of Jesus of Nazareth has been the object of worchip. Is there any thing, either in past or present inspiration, to justify it? Present inspiration, however, is denied, but the past most firmly insisted upon. It is in our day that life and immortality are being brought to light. Who refuse to receive it? They had Moses and the prophete, and they needed not the preaching of Jesus in his day, and the same mistaken declaration is made now. But hope is welling up within us; a lamp is lighted that will never go out; the city is upon a hill and can not be hid. Life is crowned with a glorious purpose. Not lost! not lost! God rules amid the armies of heaven and earth. My two brave, uoble and only sons passed through the fire, and had a youthful entrance to the Spirit-world in consequence of the late war. Others may yet be sacrificed ere mental slavery h sbollshed. I live not to mourn their loss, but to re joice in their victory. P. THOMPSON. Baratoga Springs, N. Y.

John Mayhew writes: My sympathies are with the JOURNAL as ever, and we cannot do well without it. I esteem it the best paper published, and commend it with increased appreciation to all my friends throughout the Western States where I am more widely known than in any other section of the

Truth is an immortal and eternal thing. It be-stows not a beauty which time will wither, nor a courage which may quail before a human tribunal; but only things just and lawful, from which it di-vides and destroys all that is unjust.

#### Musical Entertainment in Haverhill, Mass.

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

The Ladies Spiritual Aid Society connected with the First Spiritualist Society of this city, gave one of their fine entertainments in the Good Templar Hall on Thursday evening, January 6th, consisting, first of one of their superb suppers, to which nearly one hundred persons paid their respects in a manner that betokened entire satisfaction. After supper a literary and musical entertainment was presented. The choir connected with the society rendered several selections in pleasing style. Miss Merile Pres-cott, the organist, gave a character song, which was heartily encored.

The Home Orchestra (Miss Jessie Little, Leader) conelsting of six granddaughters of Dr. Hiram Nich-ols of Bradford, Mass., was the centre of attraction for the evening, presenting a programme of scientific music upon the violin, with plano accompaniment by Miss Emma Nichols, one of the sisters. Dr. Nichols, the grandfather of these six young ladies, is one of the old-time Spiritualists, and fully appreci-ates the heavenly music that is afforded him, to cheer him down the western slope of his earthly pil-grimage; more pleasant still that they all dwell uner his parental roof. May his days he many to entoy the rich blessing.

Miss Delia F. Pray, of Boston, and Miss Georgietta Chipman, of Waltham, Mass., both rendered vocal selections that were heartily encored. Our happy occasion terminated by the Home Orchestra present

ing the hymn tune, Dennis, in answer to an encore. It is grand to step outside of the scance room and the lecture hall once in a while and enjoy an hour of the echoes from the musical wave that is passing over our planet. Spiritualists, I believe we are being over our planet. Spiritualists, I benefit and an an arrival brought up onto a higher plane of spirituality by and through the agency of the grand and holy music of this present decade. The music of to-day is full of life-full of soull It is song without words. Saudwich it in, reader, as often as you can between the lecture and scance room, and your hours of toll and labor. All will make life all the more enjoyable and your friends more lovable.

W. W. CUBBIER. January Sth.

If a man would truly attend to the course of his inner life, he would discover the entire series of ages buried, as it were, in his mind, --Herder's Phipeophy of History.

"I thought I was in a box, as you Americans say, The judge asked the witness how old I was when I left China. They replied that my mother had picked her out for me, and that in Chinese law, was the same as marriage. The judge said that they didn't have any Chinese statutes in this country and my uncle innocently replied that he would send to China for some. Everybody in the court laughed, and, as had lived in the town ever since I came to America, all knew that I had left China a dittle boy, so the jury acquitted me. My uncle told the judge that he would be beheaded when he went back to China which was a monstrous fib with which he intended to scare the judge. I have never been back to China, and suppose the little girl whom I never saw is a grass widow. Poor Child!"-Brooklyn Citizen.

### The Cause in Cincinnati, Ohio.

To the Editor of the Religio-Philosophical Journal

I have not advised you as to how the Society of Union Spiritualists of Cincinnati are progressing, since our last Quarterly Meeting, Nov. 1st. J. Clegg Wright occupied our rostrum during the month of Nov., and made a decided impression in his favor, although a few who still cling somewhat to their early teaching, thought he was a little too radical. The false foundation upon which they had anchored their hopes, was completely carried away by his argument. They are now searching the records to see if these things are so, and by April, when he returns to us these friends will be among his earnest supporters.

Mrs. Helen Stewart Richings served the society as speaker during the month of December in a very satisfactory manner. She gives promise of ranking among the foremost workers for the cause of truth. She kindly remained in the city for three days after her engagement had expired to give the society a benefit, which was enthusiastically received by the large audience assembled. She left our city for Louisville, where she speaks during January, and I am sure she carries with her the warmest wishes of many friends who admire the many good qualities she possesses as a lady and teacher. May her lines be cast in pleasant places, and may she accomplish a great work in the field she has chosen. During January we have with us the well known

speaker and test medium, J. Frank Baxter, of Mass. The thermometer marked below zero last Sunday, but a fine audience came out, both morning and evening, to hear this gifted speaker, and were richly repaid for their effort. The lecture was well received and the spirit tests given were most convincing-all recognized! We feel that a larger hall will soon be a necessity. We hope to secure the best speakers in the field. The management feel proud of their sucfine prospects for future good work, while the at-tendance is steadily increasing. We have been able heretofore to pay all bills as they came due each month, and we commence our third year with no one holding a claim for one cent, and have \$300 in the treasury. Our music has been much improved, having bought a new piano; there is a good organ in the hall. Mrs. Rose, the organist, is ably assisted by Mr. Cassidy, violinist, and on special occasion by Mr. Evans, cornetist.

The young people of the society meet for social enjoyment twice each month at the hall, where the evening is spent in dancing, interspensed with a recitation or song. These socials close promptly at 11 o'clock, when all retire in the best of humor and anxiously await the next promised occasion, fraught

with so much pleasure to cheer us on our way. I noticed that a goodly number of JOURNALS were sold last Sunday in the hall. May its influence ever be for the right, because it is right. I. S. MuCHAOKEN.

Star 20 Lines

The first theological seminary of the Reformed Episcopal denomination, which is being erected in West Philadelphia at a cost of \$200,000, is nearly completed, and will be open for the reception of students at the beginning of the coming school year. The institution will begin its work free of debt and with an endowment of \$25,000.

Chicago ministers think that the girls of the bal let are "inexcusably fleeby." This is a natural er-ror, as ministers are not acquainted with padding ex-cept in their own sermons. -Louisellie Post.

### Death of a Prominent Italian Medium.

#### (Medium and Daybreak London.)

I have to announce the demise of one of the greatest of mediums, and a fervent Spiritualist, in Italy. France Scaramuzza, of Parma, left this ma-terial sphere of life for the realms of light, on the 18th ultimo, at the ripe age of 83 years and 5 months. His life has been a most laborious one, both as a painter and as a medium. The most noteworthy monuments he leaves after him are his mediumistic poem, "Poema Sacro," inspired, or dedicated, by "Aristo," and the illustrations of Dante's "Divina Commedia," consisting of two hundred and forty large-sized pen and ink etchings. The "Poema Sacro," containing twenty-four thousand lines, and de-scriptive of life in the spheres, is a work of such literary excellence, as would do honor to the litera-ture of any idiom. In the introduction to this great work he avers that he never was engaged in study of literature, and never composed poetry, and only when he became a medium, at the advanced age of 64, he felt impelled to write verses, to the great amazement of himself and friends. As for his etchings in the production of which he spent 17 years of almost constant labor, being of mediumistic origin had an impress of the ideal which renders them of incomparable artistic beauty. I never knew this remarkable man personally, and not knowing his demise, I, last week, purposely initial Barme in order to make his neveral and

visited Parma in order to make his personal ac quaintance, when I was informed of his apotheosis. quaintance, when I was informed of his apotheoesis. I learned from his widow, a thorough Spiritualist, of the remarkable effect Spiritualism had on her hushand's disposition, which, from fiery and Impa-tient became caim and enduring. Scaramuzza being a distinguished artist, President of the Society of Painters and notwithstanding his Spiritualism, university remarked with unblich houuniversally respected, was buried with public hon ors, the pall being supported by the Mayor and Corporation, and followed by the principal Orders of the town. I note this as the sign of the times, which become more and more tolerant with respect to Spiritualism.

We have had in Florence another couple of mediumistic jugglers. Six weeks ago Signor and Madam Fournier announced their presence, and that they would exhibit not only legerdemain but also spiritual phenomena. Of course I went to see, and although I have long ago ceased to wonder, I saw that which I should have scarcely credited. This medium-conjurer, who is a Neapolitan, after exhibiting some very mediocre feats of legerdemain, put his wife in the cabinet, and showed all the usual phenomena of instruments playing, etc., etc. He then made the medium leave the cabinet, and after making numerous mesmeric passes on the interior panels of the light structure, he invited one of the committee to enter it blindfolded and alone. On closing the cabinet, the coat of the blindfolded prisoner was instantaneously thrown out of the cabinet, the cost being turned inside out. There followed sevenae, and such kicks and blows from the inside, that Signor Fornari hastened to open, when the committee man rushed out pale, bewildered, tremb-ling. Something had frightened him. Now the in-

inetsenth Century Review on Tennyson's poem. This is said to be the largest price ever paid in England for so short an essay. It was written in three days, and critics say it bears evidence of hasty composition.

The Emperor of China is the shortest monarch in the world, being only five feet tall; the Emperor William of Germany is the tallest, being just six feet; Prince Albert of Germany, nephew of the Emperor, is six feet six inches tall; the Emperor of Russia is nearly six feet.

The largest organ in the world has just been completed and placed in the Lutheran Cathedral church at Riga. The colossal instrument measures 36 feet in width, 32 feet from back to front, and is 65 feet high. It contains no less than 6,826 pipes, distributed among 124 sounding-pipes.

Bishop Lightfoot urges a closer following of the primitive custom of "breaking bread" every Lord's lay. He states that in the county of Durham, of 234 parishes. 105 have a communion once a week.59 once fortnight, and 67 once a month, only three parishes allowing longer periods to elapse.

A mandament from Cardinal Tascherau, read in the Catholic churches in Montreal, prohibits Catholics from attending the meetings of the Salvation army. Persons disobeying would commit mortal Tracts and hymn-books distributed by Salvasin. tionists must be thrown into the fire.

A missionary in Japan writes that he was lately invited by a Buddhist priest to preach in his temple, something unheard of before. The missionary adds that a marvelous change is taking place in the minds of the people in these far eastern lands, and "Bud-dhism" he says, "is breaking down much faster than Christianity is able to take possession of the wrecks."

Philadelphia, while it not inaptly might have been called the "City of Churches," is without doubt en-titled to the name of the "City of Church-Goers." With its population of nearly, if not quite, a million souls, one-third of them hold membership in its 637 churches, this estimate including only the adult membership of the Roman Catholic church. Of the entire population of the great city at least onefourth attend each morning and evening service,

There is a good old German woman who lives in this city, says The Buffalo Express, and there was a girl living in a neighboring Canadian village who thought a deal of her Garman friend. Not long since the girl was taken very sick, and, feeling that the end was not far off, she sent for the aforesaid frau, The good soul paid the sick girl a visit, and on her feturin one of the kind-hearted neighbors inquired how her friend was. "Oh." was the reply, "she will die. But, thank God! she's all repaired to go."

Among the stories told at the New England dinner in New York was the annexed: "There was an old preacher once who told some boys of the Bible lesson he was to read in the morning. The boys, finding the place, glued together the connecting names. The next morning he read on the bottom of one pages: When Noah was 120 years old, he took unto himself a wife, who was 2-then turning the page-'140 cubits long, 40 cubits wide, built of gopher wood and covered with pitchinside and out.<sup>4</sup> He was naturally puzzled at this. He read it again, verified it, and then said: 'My friends, this is the first time I ever read this in the Bible, but I accept it as evidence of the assertion that we are fearfully made.""

The question of orthodoxy among professors of theology is commanding attention the civilized world over. The Andover difficulty is experienced in Germany, in France, in Switzerland, and in Scotland. On the one side there are those who insist upon a broader theological basis. On the other side there are those who say that the teaching from the theo-legical chairs must be consistent with the rules regulating such foundations and with the objects for which they exist. At St. Andrew's Scotland, Principal Cunningham in his opening lecture called for a larger latitude of opinion. Dr. Story, the new pro-feesor of church history, at Glasgow, in his inaugural, advocated very strongly the emancipation of rai, advocated very strongly the emancipation of university theological teaching from the tests at present existing. 'Re demands entire freedom. Prof. Flint, at Edinburgh, while opposed to any ar-rangement which would multiply or intensity re-strictions, expressed his belief that theology, if taught on Dr. Story's plan, would be starved out of the Scottish universities, for the simple reason that there would be no demand for it.

# JANUARY 22, 1887.

### FRAUDS.

### Combination of a Lock Pointed out by Spirits.

To the Editor of the Religio-Philosophical Journals

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Your expose some time ago of this fellow Wood-worth in Brooklyn, in his preparatory role as a spiritual fraud, must be a great satisfaction to many earnest Spiritualists. Bad and contemptible as such conduct on his part was it nevertheless showed the desire of the public to learn some of the truths of

Spiritualism; and it does not abate. I suppose you must be aware that in nnmasking these frauds there are a certain kind of Spiritualiste that think you are unnecessarily fastidious, and they that think you are unnecessarily fashfolous, and they are inclined to give the RELIGIO-PHILOSOPHICAL JOURNAL the cold shoulder. The writer is not of this latter class. At one time you assisted him in unmasking a puzzling fraud in this district, and ever since then some of his earnest friends have looked upon him as a fractions disturber. However, between us we succeeded in exploding the shame-ful bogus, spiritual Brooklyn box trick. In sneaking of mediums and mediumship there

In epeaking of mediums and mediumship there is apt to be much misconception. Many suppose that to be a medium implies an individual of superior intellect, morality, learning and wisdom, when in fact, the reverse is too often sorrowfully the trutb. Thus, although we have met in our long experience many estimable mediums of all phases of enlightenmany estimation menuins of an phases of enighten-ment, mediums who have stood and still stand high in the estimation of their friends and public, yet we regret to affirm that we have also among us those who are equally as good mediums, but of the most depraved moral type, without the slightest conception of virtue or morality. This matter it is well to understand well to understand.

well to understand. It is a well known fact among Spiritualists that there are some mediums gyrating around the pub-lle, who have no higher conception of Spiritualism than its financial value—how much they can make out of the phenomena! Thus when there is a com-munity of trifling bigoted skeptics, they serve it up as a mere trick, and as a trick it thus passes; but when they strike a community of thoughtful Spirit-valies, they ness off the phenomena as growing when they strike a community of thoughtful Spirit-ualists, they pass off the phenomena as genuine. These tramps eelect the name of some reputable medium, slate-writer, rapping, or clairvoyant--as the case may be--and when detected, bring down for a while disgrace, both on their own heads and that of the assumed honest mediums. All they go for is the ellicity deltad

of the assumed honest mediums. All they go for is the almighty dollar! Mediumship in all its strangeness, is far from being a lucrative business, even when honestly fol-lowed. I have yet to learn of the first genuine medi-um who has laid by a competency for old age. The writer, perhaps, was the first (about thirty years ago) who tried the ability of the invisibles to open the common "Bramah combination lock," with its three or four million changes. He had an ins its three or four million changes. He had an in-teresting controversy with Prof. Brittan on their ability to do so. He confessed his wonderful and agreeable surprise at its successful accomplishment While in the rooms of Mr. John B. Conkling, the medium in New York one of thermoon a continuent medium in New York, one afternoon, a gentleman entered. He addressed the medium, saying, "I have recently heard much of the mystery of lock opening. Now here is one that has been closed for five years past. It belonged to my brother who has been dead that space of time. Now, if the combination can-not be given, it must remain closed and useless for-

ever." On examination, it was of very costly construct-ion, and laid upon the medium's table. The medi-um's hand was almost instantly influenced and ho wrote the word "Mohawk." The gontleman seized the lock, and on trial it readily opened to the word! Should the skeptic fall back on the threadbare theory of "mind-reading," the only mind presumably to be read was that of the dead brother, as no one living knew of the combinations. Brooklyn, N. Y. D. BRUCE.

Notes From Delphos, Kansas,

To the Lidtor of the Roligio-Philosophical Journan

The society here just held its annual meeting, and with more harmony and more work accomplished than we expected. I am pleased with results and the general outlook.

The officers unanimously elected for the ensu-ing year were: A. D. Ballon, M. D., President; J. N. Blanchard, Vice-President; George Knowles, Secrenn

# RELIGIO-PHILOSOPHICAL JOURNAL.

NAME OF TAXABLE PROPERTY OF TAXABLE PROPERTY.

# Colds, Coughs, Bronchitis,

And other affections of the Throat or Lungs, are speedily cured by the use of Ayer's Cherry Pectoral. This medicine is an anodyne expectorant, potent in its action to check the advance of disease, allaying all tendency to Inflammation and Consumption, and speedily restoring health to the afflicted, 20 On several occasions, during the past year, I have used Ayer's Cherry Pectoral. In cases of severe and sudden Colds, if used according to directions, it will, judging by my experience, prove a sure cure. - L. D. Coburn, Addison, N. Y.

Last December I suffered greatly from an attack of Bronchitis. My physician advised me to take Ayer's Cherry Peeto-ral, which I did. Less than a bottle of this medicine relieved and cured me.-Elwood D. Piper, Elgin, Ill.

# LUNG COMPLAINTS.

I have no hesitation in saying that I About three years ago, as the result of a regard Ayer's Cherry Pectoral as the best remedy within my knowledge for the cure of Colds, Chronic Bronchitis, Coughs, and all diseases of the Throat and Lungs. — M. A. Rust, M. D., South Parish, Me. John Tooley, Ironton, Mich.

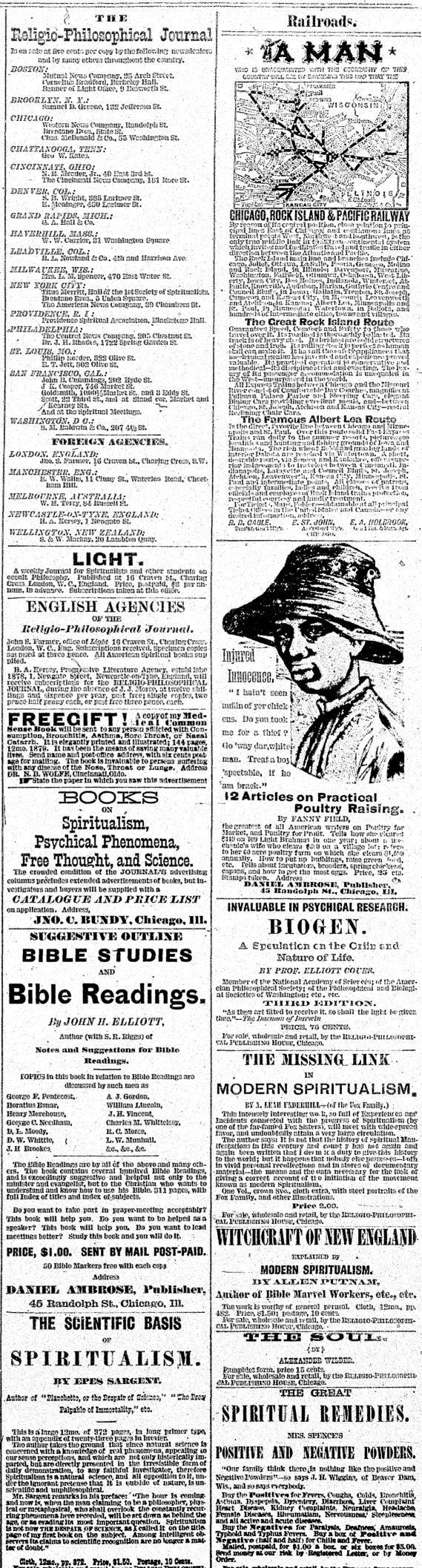
An experience of over thirty years en-ables me to say that there is no better remedy for Sore Throat and Coughs, even of long standing, than Ayer's Cherry Pec-toral. It has ever been effective in my personal experience, and has warded off many an attack of Croup from my chil-dren, in the course of their growth, be-sides civing effective relief from Colds.—

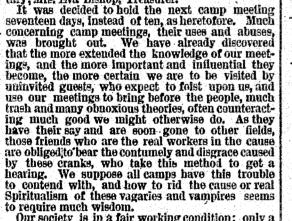
burg Chronicle, Emmitsburg, Md. We have used Aver's Cherry Pectoral, in our family, a great while, and find it a valuable medicine for Colds, Coughs, and all diseases of the Throat and Lungs.— Alice G. Leach, Jamaica Plain, Mass.

aren, m the course of their growth, be-sides giving effective relief from Colds.— Samuel Motter, Editor of the Emmits-burg Chronicle, Emmitsburg, Md. Two years ago I was taken suddenly ill. At first I supposed it was nothing but a common cold, but I grew worse, and in a few works

# Ayer's Cherry Pectoral, Preparell by Dr. J. C. Ayer & Co., Lowell, Mass. Sold by Druggists. Price \$1; six bottles, \$5.







Our society is in a fair working condition; only a few dollars in debt, with nearly three hundred dol-lars of real and personal property in its possession; what is of greater value, a determination to go for ward with renewed strength and give to the world within our reach, the truths of our philosophy that, I trust, will make mankind happier and better.

The JOURNAL finds a welcome here, and to our friends I would always say: "We can depend upon the JOURNAL as being candid, able and truthful."

The psychograph is here; it has gone into many families where but little was known of spirit com-munion, until since our last camp meeting. It is awakening quite an interest—lights that can never be extinguished. GEO. KNOWLES.

# Delphos, Kas.

### Growing Old.

The year in its whole progress is beautiful. We love the first glimpses of green under the hedges, the song of the returning birds, the early flushes of color on the trees as they are getting ready to fling all their leafy banners to the winds. But we love also the haze of the Indian summer, the yellow of the golden-rod, and the October woods all aflame with glory. And we know that even winter, when the gales rattle the bare and frozen branches, is hiding beneath the pallor of its death the promise of another glorious spring. The early flush of the dawn is tenderly beautiful with dew and waking birds,—the infancy of day. But what is there in all the round of nature's wonders to surpass such sunsets as we have seen? And, after the sun had gone down, and the last bit of color had faded away, then, one by one, the stars have come out, and have made night so beautiful that we have fallen in love with the shadow.

So naturally and so beautifully, through all its ad-vancing phases, ought our lives to run. Sunny child-hood, an old age as sweet and lovely, -- so should the one be matched by the other. An old age under whose snow lies the promise of spring! An old age through whose gathering shadows and above whose fading glories are peeping out the stars! So will it be when we have learned how to grow old!—M. J. Savage.

The Horsford Almanac and Cook Book mailed free on application to the Rumford Chemi-cal Works, Providence, R. I.

The cost of postage stamps to the Government, covering everything, including delivery, is \$6.99 per thousand.

More Money for Your Work.

Improve the good opportunities that are offered yon and you will receive more money for your labor. Hallett & Co., Portland, Maine, will mail you, free full information showing how you can make from \$5 to \$25 and upwards a day and live at home, wher-ever you may be located. You had better write to them at once: A number have made over \$50 in a day. All is now. Capital not required; Hallett & Co., will start you. Both sexes; all ages. Grand success attende every worker. Send your address at once and see for yourself.

The Baroness Rothschild in Paris has announced a coming series of Sunday afternoon dances for young girls,

### Coughs.

"Brown's Bronchial Troches" are used with ad-vantage to alleviate Coughs, Sore Throat, Hoarse-nem and Broachial Affections. Sold only in boxes.

Gloth, 12mo., pp. 872. Price, \$1.50. Postage, 10 Cents. For sale, wholesale and recal, by Lie RELIGIO-PARLOPOPHI-CAL PUBLISHING HOUSE, Chicago.

For sale, wholesale and retail, by the Rationo-Philaneorma OAL PUBLISHING HOUSE, Chicago

### MAGNETISM.

### To the Railor of the Boligio-Philosophical Journal:

It is safe to say that one million dollars have been spent in the United States during the past year by gullible people for different kinds of magnetic appliances to be worn on the body to improve health. It would have been as wise to have expended it for pea nut poultices. From them some strength would have been absorbed into the system and the outlay would not prove wholly worthless. In this city an old man tramps the streets with a little horse shoe charm constructed of zinc and copper. The amount of metal in it is worth not to exceed a cent. The making and finishing for the market will not cost more than six cents. They sell so well for \$1.50 that three hundred of them were disposed of in one month. Now one of our enterprising frauds is getting up a magnetic night cap. This is to soothe the nerves, restore vigor, make people (even those of bad conscience) sleep soundly, and rise in the morning with the primitive strength of fresh created Adams.

It is hardly to be supposed that mny peo-ple will understand much about electricity and magnetism. They are mysterious forces that require long study and investigation to become familiar with. For this very reason every charlatan seizes on them to impose upon a credulous public and get their money so he will not have to work to live. He can tell them any thing in regard to his mag-netic humbug and they are not able to dis pute it. I wish to warn the patrons of the JOURNAL against investing in this direction. I feel competent to do so for I have made a protracted study of both electricity and magnetism. A distinction must be made be tween what I shall term electrical magnet ism and animal magnetism. It is unfortunate that the term magnetism has been applied to that peculiar soul-force that is as sociated with will power. The word was ap-propriated because there was no substitute, or new word coined to clothe the thought. So the peculiar power that accompanies elec-tricity, or that dwells in a fixed magnet, has become mixed up with mind force, and that without the least relevancy, for there is not so much in common between them as there is between heat and mind.

It cannot be demonstrated that electrical magnetism has the least or any influence whatever upon the animal organism. Sir William Thompson placed his head between the poles of the strongest electro-magnet in Europe, so that his brain was saturated with the strongest magnetic force, and in this position he had the electrical current turned on and off repeatedly, so as to magnetize and de-magnetize the poles, and he was not able to detect the least effect or sensation upon himself by the beginning, continuance, or cessation of the magnetism, in a field so strong that it would have readily suspended a half ton of iron. I took special pains to investigate this subject, by calling on an in-telligent engineer, who for two years has lived more than half the time in a field of magnetism so strong that it would ruin a good watch in half a minute. The whole atmosphere in the room is pervaded by the magnetism thrown off by eight to ten large dynamo machines. Even the nails in the window casings are so magnetic that if you touch them with a loose nail they will grip it fast. It is this man's duty to pass around these machines continually, and thus he walks through a dense pervading magnet-ism so that every part of his body is permeated by it. My inquities were if he could detest from his experience any effect either beneficial or deleterious from his continued relations to the magnetic force; if he discov, ered that it in any degree made him nervousor restless; or if it impaired or improved his digestion. He replied fully that he believed from his observation that magnetism was a subtle force that was entirely inert towards any of the functions of life; that it is incapable of sensibly affecting or modifying the animal organism. He had discovered noth-ing either in himself or from others who had worked in a similar position to his own, to lead him to believe that magnetism had in it any remedial or curative qualities. "Why," said he, "if it had we could readily arrange a gallery about our dynamos and run a most profitable sanitarium. We could sell sittings for so much an hour, so that invalids could come and take a magnetic bath; for they can get more magnetism here in ten minutes than there is in a ton of their magnetic belts in a year. I cannot close this article without further giving warning against the employment of electricity as a remedial agent. In general electricity is a destructive and disintegrat-ing agent, and in the hands of an ignoramus. it can produce most mischievous and disas-trons results. There is nothing that it can accomplish as a curative agent that cannot better be done by heat, and the latter is the cheaper, more convenient, and better understood remedy. I have been impelled to write the foregoing because many of the cranks who have attach-ed themselves to the science of Spiritualism for the purpose of living off the credulous public, display among their paraphernalia elaborate magnetic and electrical appliances. the knowledge of the use of which only ex-tends to the fact that they are efficient aids in transferring the cash of their dupes to the pocket of the practitioner. Those mediums that have the gift of healing should discard the term magnetism, as inappropriate in connection with their methods. C. H. M. - Denver. Col.

low rate of interest to the men who apparently need it least; namely, those who have good commercial credit with the banks. If the United States Government is going into the money-loaning business, why not lend direct on bond, and mortgage to the small farmers in the West, who now have to pay from eight to twelve per cent. interest? Christian Union.

# LAKE PLEASANT CAMP.

LETTER FROM THE HON. A. H. DAILEY. To the Editor of the Religio-Philosophical Journal

The Directors Meeting of the New England Spiritualist Camp Meeting Association met at the Crawford House this morning, to look after the matters of the Association, and take action relative to the session to be held at Lake Pleasant in the year 1887. The Presi-dent, Dr. Joseph Beals, was re-elected last August, so there was no election of officers as many supposed there would be.

All of the Board of Directors were present except Mr. Terry of Los Angeles, Cal., who has gone with his wife on a trip through Mexico. The meeting was called to order by Dr. Beals, and the reports of the clerk and treasurer were severally read and approved. The financial condition of the Association

is very flattering. The indebtedness has been steadily reduced, and notwithstanding the building of the bridge from the old to the new grounds over the outlet of the lake and the chasm between, only about \$1,000 is owing by the Association.

It was voted to hold a camp meeting, com-mencing on Saturday, the 30th of July, and ending on Monday, the 29th of August, which gives five Sundays. It was also voted to fur-nish early comers to the Lake with the use of the lawne at any time before, and the as of the lamps at any time before, and to extend the protection of the Association to the 15th of September to such as remain over This will be a decided gain on all previous arrangements, and will be recognized as a step towards making the place in reality a summer resort; and the future improvements of a more permanent character than the former have been.

Appropriations were made for the neces sary expenses of the coming meeting. The really important work of to-day's meeting was that which related to the purchase of the grounds by the Lake Pleasant Association; and that the public be not misled, let it be understood that the New England Spiritualist Camp Meeting Association is one body and the Lake Pleasant Association is quite another. The Lake Pleasant Association is an association of persons who have purchas-ed the grounds of the Fitchburgh Railroad where the New England Spiritualist camp meetings have been held at Lake Pleasant They have done this because the latter As sociation was unable to raise the means of purchasing the grounds, and their lease was about to explain, and the property was to be sold to other parties, and to enable the New England Spiritualist Camp Meeting Associa-tion to continue their meetings, and its members to secure titles to the lots they have improved, the entire grounds lying westerly from the railroad, with all the buildings and improvements belonging to the railroad com-pany, have been bought by the Lake Pleasant Association, and thus a new relation has been established. I think all of the Lake Pleasant Association are members of the N E. S. Camp Meeting Association, and have hazarded their money in the investment for the common good of both Associations. It became necessary in order to deal with the railroad, that the lease with it should be can-celled. The Board of Directors were instructed to do this by the camp meeting last August, upon making satisfactory arrangements with the parties purchasing the grounds lnose arrangements were anticipated by Lake Pleasant Association in its articles of association. The Lake Pleasant Association gives the Camp Meeting Association the use of the grounds free of rental to hold its meetings; it gives it the rentals of all of the present buildings on the grounds which belonged to the railroad; it also gives the Camp Meeting Association one-quarter of all the net proceeds of sales of lots, of rents and of lots; of railroad revenues, and puts the grounds in order, repairs its buildings and does the necessary pumping to supply the camp with water. The remaining proceeds of sales, etc., go to repay the purchasers their advances, and to improve the grounds, with power in the managers in their discretion, to do as much more to make the united enterprise a success as they think essential. The old grounds have been carefully surveyed, and new streets laid out, and many cottages placed in line and something like order now appears. Each lot has its exact dimensions given on a map, and all will be carefully appraised independent of improve-ments. When the sales will begin is not yet stated. To me there was a manifest disposition to under value the lots, considering the object in view. There should be a surplus of \$10,000 in the hands of the trustees of Lake Pleasant Association, to apply to im-proving the grounds and erection of buildings, without selling a lot upon the new grounds. Those who want the choice lots, should compete for them at a public sale with provision that the purchasers should pay for all improvements, in addition to the price of the lot. This would be likely to bring a revenue of some considerable amount. But in no instance sell a lot under the appraisal. These are my views on that important part of the plans before the Lake Pleasant Association. As it is desired to make Lake Pleasant a place of beauty, health, comfort and usefulness, the wherewithall to accomplish it, must be raised, and if not from the sale of lots, then how shall it be done? All that can be derived from the sale of the new grounds will be required for the same purpose, and most of this part of the property should be held in reserve for the present Beyond this, many persons desire the es-tablishment upon these grounds of a home for a class of persons whose service in the cause has been at the sacrifice of health, or whose condition is such as to require aid from others. I certainly favor this and hope the Lake Pleasant Association will take some steps in this direction. From what I know of the ladies and gentlemen of whom it is composed, and from the sentiments I heard them express, I believe they are in accord in this matter. Therefore, let persons who purchase upon these grounds understand to what they are contributing in the purchase of their lots, and also consider that the more theplace is improved, the more the value of the lots they purchase will be enhanced. Boston, Jan. 8th, 1887.

annual report, showing cash on hand Jan. 1, 1886, \$522.69; gross receipts for the year end-ing Dec. 31, 1886, \$20,568.66; gross expendi-tures for the year ending Dec. 31, 1886, \$19,-244.50; cash or her del \$46.65 244.70; cash on hand, \$1,846.65.

The following Board of Management was elected for the ensuing year: President, Wm. D. Crockett; Vice-president, George Hosmer; Clerk, E. Gerry Brown; Treasurer, E. J. John-son; Directors, Alfred Mash. Simeon Butterfield, Cyrus Peabody, W. W. Currier and Mrs. J. P. Ricker.

Every share of stock was represented and a lively interest manifested. W. W. CURRIER.

Onset, Mass., Jan. 12, 1887.

### For the Religio-Philosophical Journal. RE-INCARNATION.

### BY J. CLEGG WEIGHT.

I have just read Mr. J. J. Morse's well expressed remarks upon the above subject, and feel like saying that they deserve reading twice over by all persons interested in such obscure and profound subjects. We can never all think alike upon subjects on which the imagination has to supply all the facts. There are some Spiritualists I know, of excellent parts, that would affirm that all existing personal intelligence in the material and spiritual world can swap off one existence for another at will in conformity with conditions and laws of the soul-world. Probably no objective facts could be brought forward in support of such a proposition. There can be no science without facts. I am not aware of any man yet able to show how a spirit can re-incarnate itself in a body- and chatter itself again through the mortal mazes of this world. A man with large wonder can believe easy. Wonder is the basis of religion. Unreasonable religions have been those that made the largest demand upon credulity. Miracles excite wonder. Cause that wonderful word which theologians prize so much-inspires wonder.

The origin of nature inspires wonder. Man does not know the genesis of beingnot even his own. What a man dees know is, that he came from his antecedents. It is an absurdity for a man to say, "God made him," till he has demonstrated that no other "cause" could have made him. God is the last cause we must fall back upon in seeking the truths of nature. We must proceed upon the line of experience, and throw away the old a priori method. It is the parent of stupendous errors in philosophy and theology. The theosophist commences all his reasonings upon the assumption that "God is." We cannot know that. We cannot affirm that, because the human mind cannot know anything but its experience of phenomena. The mind on all sides is limited by contradictions. An absolute in-finite cause is a contradiction. The word infinite can have no comprehended meaning. God is a word that expresses nothing. Ab-solute cause is meaningless; there is no idea in the mind it represents. All correct reasoning must begin with the facts of sense. There can be no sensations without an exter-

nal body to produce it. The sum of all our knowledge of natural genesis, is that we came from that which exsted before us. If the human soul be an entity, or a thing having body and form, it has always existed, or it has been evolved, or it has been created from nothing. If the soul has always existed the hypothesis of re-incarnation becomes a possibility in nature; if it is evolved it is evolved from the combined energies of matter and spirit, and in body is a compound with qualities of memobody is a compound with qualities of memo-ry, feeling, and intelligence. If the soul has been created, it must have been created ers to do the like. They obeyed his injuncfrom something like itself, or from something different from itself. It could not have been created from something like itself, for that would be simply the continuation of the same thing. It could not have been cre-ated from nothing, because from nothing nothing can come. Therefore the hypothesis that the soul of man has been created, or the garden-story that, "God breathed into man a living soul," must be given up. Then the soul has always existed, or it has been evolv-ed. The soul may have always existed; if it has always existed it has done so in form; it has hear had for a mat atomity. The it has been body for a past eternity. The soul is the thinking body, and must have been eternally thinking; but we have no ex-perience of even being eternally thinking. Our knowledge of thinking does not even go back to our cradle. The pre-existence of the soul is beyond knowledge. The hypothesis that the soul is evolved from the combined energy of matter and spirit, is reasonable, because it is in this way that we see nature at work. Mind has a physical basis. It never perfectly acts independent of its body. The figure and, quality of the brain determine the power of the mentality. The soul is the product of death. After that event its development is so complete as to have acquired conscious capacity apart from gross matter. Death marks the growth. Jesus Christ believed in re-incarnation; he believed also in socialism. We reject both doctrines as unsupported by the experience and wants of man. Men who have large wonder and social sensibility turn reformers, and start air-balloons for the amuse-ment of mankind. There is no more in the silly doctrine than there is in the immaculate conception of the Virgin, or that Alexander was begotten by Juno. These fallacions doctrines live in ill-trained minds, that have set up within them a standard of all truth, which is nothing but the fog of a philosophical imagination, or which has been sometimes called the inner or spiritnal discernment of truth. This interior shortcut to truth has never made a lasting science, and never will.

sublime tragedles and crowning sympathies of human life? Shall the lily condemn the soil or the root from which it sprung?

The things that have been named as proof. of eternal pain, are so only to the weak and ignorant. The wise and strong behold even in life's follies the best of teachers. If we stumble and fall, we should rise again, not execrating the path, but looking more care-fully for a safe place where to rest the foot. He who wastes time in bootless regret is stealing from God's pure treasury. Regret is worse than hardness of heart if it saps our courage and is useful only as a spur to higher endeavor.

Let the dead leaves of last year lie undis-turbed! Nature will take care that they serve some wise purpose. They enrich the ground and are resurrected in eternal changes of life and beauty. So our dead hopes, our vanished dreams, our faded flowers of love are not without their sacred use. Higher and purer posses sions take their places, and if we turn not back but look forward and upward, we shall see a new glory of buds and blossoms, a glow of unborn days, flushing the ever-widening hor-izon, and grateful for the past—that cradle of all the giants of truth,goodness and love— we shall meet the future without fear, trust-ing in the immutable good forever ing in the immutable good forever!

### For the Religio-Philosophical Journal. The Christian Church an Organized Hypocrisy.

#### BY GEO. A. SHUFELDT.

It is a familiar story to all of the civilized world, that about nineteen hundred years ago there appeared in an Eastern country a man of obscure birth and lowly origin, who grew up in his manhood to be a divine ava-tar, an example for, and a teacher of, the race. This man made neither boasts nor pretensions. He was of a kindly and benevolent nature. He was charitable and unselfish. He went about doing good deeds. He reliev-ed the poor and the suffering, and by the touch of his hands he cured the sick and the diseased. He taught the purest system of morals, and his whole life was an unbroken story of devotion to the well being and good of his fellow man,—sacrificing all personal appearances, indulging in no luxuries, living in the simplest and plainest manper, he exemplified his teachings by the methods of his daily life. In after years the human race deified this teacher—turned him into a God and fell down and worshiped him. They organized a church and called it after his name. They filled this church with popes and bishops, cardinals, deacons, priests and presbyters. They made offices and places of pomp and power, and filled them with worldly, wicked and ambitions men. They per-verted the simple teachings of the Master; they distorted his code of morals, and ignored his ungelfish example. Using his name and pretending to worship his divine nature, they gathered in the weak, credulous and superstitious of the world, until they had builded and created an organization, which exerted its evil power all over the civilized earth. They inaugurated wars in which the blood of millions of human beings was spent; they invented instruments of devilish torture, and in the name and for the cause of Christ they roasted alive more than two hundred-thousand human beings. Christ laid his hand on the suffering one and said, "Be well. Your pain shall cease." But in the fires of the Inquisition lighted by his followers, the cries of agony and the shricks of pain wrung from tortured bodies, testified to the power of the church in enforcing the examinng wringing the toil and sweat of the world and spending it in riot and debauchery. They levied taxes on commerce and sold indulgences to sin, and then used the enormous revenue for purposes of prostitution and vice. Christ disclaimed all pretenses to earthly and temporal power. He lived and died among the poor and dependent people of Jerusalem. His church, postponing its heavenly pretensions, has sought only to rule the temporal world, and in this, its divine mission, it has created and deposed kings, emperors and rulers, and has for nearly fifteen centuries involved the whole civilized world in broils, quarrels and sanguinary wars. Professing his doctrines of love, charity and mercy, the church has laid its iron hand upon the ignorant, the weak and the helpless of earth, and bound them down hand and foot. One has only to read Ranke's "History of the Popes" to learn of the debauchery, robbery, scandal, murder, arson and other frightful crimes committed by these representatives of Christ. For a thousand years, the darkest days of the world's history, the Christian church ruled the earth with undisputed power, and it has left a record written in let-ters of fire and blood. What, then, is this church but a band of organized hypocrites, professing one thing and practicing another? What is it but a worldly machine, kept in motion for the benefit of its priests and preachers who do not believe the superstitions they preach, and maintain the organi-zation only for the emoluments it brings?





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Never before, we think, in history has a country been perplexed and pestered by its too great presperity. We have substantially paid off all the national debt due and payable this century, and are accumulating a surplus at the rate of \$100,000,000 a year. What to do with it is the problem of national finance. Reduced taxation would be the very natural solution; but this cannot be done without so considerable a reduction of the tariff as to interfere with its protective char-acter, and against this something very like half the country, possibly much more than half, protests. The latest scheme of provid-ing for the surplus is embodied in a bill introduced by Congressman Scott, of Pennsyl-vania, providing that the Treasury shall loan the surplus to the national banks at two per cent. Interest on call. The Christian Union is not, as our readers are aware, sfraid of considering propositions because they are socialistic in their tendency. But the social-istic audacity of this proposition fairly takes our breath away, and we hardly know what to make of the fact that the most radically socialistic proposition seriously made to Congrees comes from so sound a thinker as Mr. Scott, who is one of the ablest business men in Congress, and comes in the interest of the

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### Notes from Onset.

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

The tenth annual meeting of the stockin Congress, and comes in the interest of the national banks. It is nothing more or less than a proposition to levy a tax on the blank-ets, the sugar, the tools, the household and personal necessaries of every American in order to lend the product at an incredibly

Newton, Kansas.

### For the Religio-Philosophical Journal. An Angel's Rebuke.

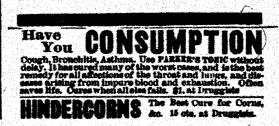
#### BY ELIZABETH LOWE WATSON.

Behold our Mother Earth, her history is like our own! From chaos, impenetrable gloom and poisonous vapors she rolled into her appointed orbit. 'Mid flames and seeth-ing billows of unredeemed elemental forces she tolled for countless years, and then came forth gashed and scarred on her whole round bosom. Every inch of surface has been a bat-tle-field, a burial-ground, a thousand times, and still the work goes on. Shall we des-pise the grandeur of her mountains because born of mad upheavals? Shall we mock her majesty because it grew through epochs of toil and pain? Shall we stop our ears to the music of the sea because once dead silence reigned, and close our eyes to the glory of the Summer day because it came from depths of rayless midnight? Then why regret our



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