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

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

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For the Religio-Philosophical Journal.

THE MODERN PULPIT AND PLATFORM.

NEED OF AFFIRMING PRIMAL TRUTHS.

BY GILES B. STEBBINS.

Preaching gained new importance as a Protestant institution. It is a good custom, although sometimes painfully misused. Sermons from texts, or discourses on religious or spiritual themes and on daily duties, have had, and are to have, great power. Creeds are the credo, the "I believe" of those who put them forth. A simple statement of faith and knowledge is fit and rational, only let it be on a few essentials, not on many non-essentials, and let it be open to amendment and not a cast-iron fetter which it is a crime to break. It is very natural for any earnest company of men and women to tell their faith. To keep back what is, to them, a saving truth, is impossible; to try to keep it back shows want of deep conviction. There had been a deal of cumbersome and perplexing verbiage in creeds on transient and non-essential doctrines—vicarious atonement, election, baptism, trinity Bible, infallibility and the like—which has obscured great truths which live after the poor dogmas are dead. We must put this useless verbiage aside, but affirm these living truths with new emphasis.

Preachers may be ordained by laying on of hands, or they may not. Most are, and so gain permanence of place and a fixed pulpit to speak from. Others, men and women on the spiritual platform and elsewhere, are not, but are often gifted and inspired. Christianity started with Jesus and the twelve apostles, all unordained preachers. If the soul is stirred with a sense that the gospel must be preached, that is the main thing—ordained or not the preacher will stir other souls.

In such brief space as these columns allow I offer some suggestions in regard to the needs of our day reaching to basic methods of thought and philosophy in great religious questions.

OLD PURITAN PREACHING.

A word on the old Puritan preaching will serve to introduce the whole matter. All who are old enough, as I am, to have heard the sermons from New England pulpits fifty years ago, and to have lived in the spiritual atmosphere of that time and earlier, can realize what power there was in that preaching,—how it uplifted the trembling hearers, how it gave a cast and hue to their thought, which molded and guided life. I know that our life-to-day runs in new channels, and that the words then spoken would now fall on different ears and reach minds they would hardly stir, save with indignation at the grim dogmas of outworn creeds. Yet the real power of those sermons is a significant fact. They were spoken as with tongues of flame; and, if the light was sometimes more lurid than lambent, it was warm and vital. This was because they affirmed with positive and triumphant assurance, certain great truths which lie at the very foundation of religious life.

They believed in God with the whole heart and mind; and they spoke of the Supreme Being in words that came from their souls, and so reached other souls. Their conception of Jehovah as a dread, sovereign, their thoughts of the impulsive wrath of a jealous God, were of their darker day; but under all this was an abiding faith, a soul-knowledge of the way of a Supreme Intelligence. They believed in right doing at whatever cost. If they felt as "ever in a dread Taskmaster's eye," and that feeling staged their lives with

gloom, yet their allegiance to a sacred sense of duty lifted their deeds up to the heroic level. It made even delicate women ready to sail over wintry seas and face freezing winds in rude New England forests rather than seal their lips from bearing witness to the highest truth they could see, that they might stay in the fair homes of "merrie England." They believed in immortality. Their thoughts touching the doom of the impenitent, and eternal torment in hopeless despair, are fearful to us; but under all this lurid gloom, the light of the life beyond glowed in their souls. With positive and conquering power, they affirmed the truth of immortality; and that affirmation was radiant and uplifting, for it was from the depths of their spiritual natures, and reached the responsive depths of other souls.

Deity, duty, immortality, the Puritans affirmed with a strength of conviction that filled the very air; and these underlie and inspire all spiritual philosophy, all ethics, religion and psychology. Much overbearing dogmatism was in their affirmations. That we can avoid; but, if we leave or hold in light regard the great ideas which gave Puritanism its power and glory, leanness of heart and spiritual coldness and blindness will come to us and then will follow poor lives. Lowell says:

"New occasions teach new duties,"

and a new duty is before us. Books and creeds, as authority over the soul, are put aside. Miracles violating the laws of nature are not accepted. "The ways of Providence" are the processes of divine law, so perfect that any departure from it would mar its perfection. "Through all things an upward tendency irresistibly streams" is a statement of that divine intent which reaches the world of mind as well as the world of matter—evolution of soul as well as of rock and cloud, the growth of man to larger views, finer insight, and a more harmonious life. Confessions of faith are no longer sacred limits, to transcend which is deadly peril and grievous sin. Science has wrought a revolution in our modes of thought—a change with much good mingled with ill, since the dogmatism of the inductive scientist is often the same in spirit as that of the medieval priest, and his thinking as external as that of the pious old formalist. We live in a new atmosphere. How to make it more clear and vital and to enlarge our horizon is the question. While much that the Puritans held sacred will be put aside, the primal truths which they so firmly upheld must be made central. With them are life and warmth and spiritual power; without them, the chill of doubt, "the pride of science, falsely so called," the dead sea of materialism.

THE SOUL OF THINGS.

We may well bear in mind Emerson's word in 1838, "Man should be made sensible that he is an infinite soul," and his golden verse pointing to a unity of design impossible without a Divine Being:

Ever fresh the broad creation,
A divine impulsion,
From the heart of God proceeds,
A single will, a million deeds."

That inspired and gifted spiritual seer Selden J. Finney, says: "How is religion possible to man? On the ground of three great ideas. First, an infinite spiritual reason and causation; second, a representative divine or spiritual nature in man; third, the inspiration of the second by the first. The absence of either of these three fundamental conditions renders religion impossible. If the Deity be zero, there can be no divine soul in man, no inspiration from God. If there be a soul in man, and no infinite soul, there can be no inspiration, no progress, no divine ideals of perfection to charm us on to the spiritual level. And if there be a God, and a soul in man, and no vital connection between them, then there can be no progress toward perfection, no transcendent ideas, nor march of man for the Morning Land, the New Atlantis.

"Religion then, as a historic fact, involves these three great central ideas. First, God, the all in all; second, a divine correlative element in man; third, a vital connection between God and man."

"Our souls are as adequate to find God as our senses are to find the sun, and precisely in the same manner—by analysis. We climb up the sunbeams to the solar center; we climb up on soul-beams to the spiritual center. As rocks and trees are petrified sunbeams, so souls are petrified beams of God, and the latter is in as vital sympathy with its source as are the former."

Go back twenty-five hundred years and the Greek Pythagoras tells of "One Universal Soul diffused through all things." Further back the Hindoo Bhagavat-Gita makes the infinite Brahman say: "I am the Father and the Mother of the World.... the soul that standeth in the bodies of all beings." The testimony of great and inspired thinkers all through the ages verifies the existence of the Supreme Soul.

DUTY—THE "I OUGHT" WITHIN.

The noble army of martyrs and reformers, from Paul and Silas in prison, with a friendly and powerful spirit opening its doors, to Savonarola in the flames, to the patient and conquering endurance of William of Orange, the serene faith of the Quaker and the strong trust of the Puritan in English jails, and the heroic cheer of William Lloyd Garrison—fill us with a sense of the power and grace of fearless doing of duty, of obedience to that sacred voice in the soul which says: "I ought." Not to obey that voice is to be flippant and weak, shallow and worthless, in this world and in all worlds. The preaching of doing

duty at home and abroad, of fidelity to right, is a great need in this day of transition from the old to the new, for such transition periods, however well they may end, sometimes unsettle and confuse the moral sense for a season.

SCIENTIFIC EVOLUTION ENLARGED—THE DIVINE METHOD.

The scientific theory of evolution is external and imperfect until it shall recognize an indwelling and designing mind, and include the idea that "The intention of nature everywhere manifest, is the perfection of man"—that all lower types of life prophesy him, and his life here prophesies his life hereafter. With such inclusiveness it will be perfected, and will be the helper of spiritual faith and knowledge.

The thought and will of man evolve new and higher forms and uses of things so far as his range extends, and hence comes growth in mechanism, art and architecture; but the thought and will of Deity are everywhere, uplifting and evolving all. Mind must marshal and array atoms and particles for their new departures up the spiral pathway. As in the growth of worlds and races through long ages, so it is in the annual transfigurations which surprise and delight us. God transmutes the dry seed and the black mud into the delicate hue and shape and the fine fragrance of the rose, because the divine Mind, working through the law of the flower's growth, vitalizes and refines the stuff it uses to reveal a gleam of the Infinite Beauty. How poor and barren all miracles of the theology compared to this!

We are told of atoms and molecules; but what is moving them? They move to some purpose, and there can be no purpose without mind. Science must take in the foundation idea of a spiritual genesis, and so enlarge its scope and reverse its philosophy.

William Denton said: "Leaving out of view, as Darwin and his school do, the spiritual side of the universe, regard his theory as radically defective. I could as soon believe that a boulder rolling down a mountain stream could be fashioned into a bust of Daniel Webster as that natural selection could form a gelatinous dot into intelligent man. An infinite and intelligent spirit, in my opinion, presides over the universe, and natural laws are its instruments."

We cannot compass infinity in matter or in mind, neither can we in time or space. But we cannot even imagine no space and no time; nor can we any more imagine no matter and no mind. Both have been and are to be forever. A divine plan and purpose is about us and in our very being; and therefore mind must rule all. So opens the way for insight and trust, for hope and love and reverence, and for a better comprehension of things.

Has crude matter evolved intelligent moral power and purpose? Sex is even more of the soul than of the person. When and how, without design, came the differentiation into male and female? It is learned folly. Let the preacher give the kings of science due credit for their great work, but call them on and up to a region where, that work may be perfected, and religion and science be one in spirit and aim.

IMMORTALITY—SPIRITUALISM.

The idea of an infinite and indwelling life fills us with desire to know the inner realities of things, the inner life of man, and his relations to the life beyond. A study of psychological laws and powers, of magnetism, clairvoyance, and spirit communion and manifestation is needed; and education such as the modern preacher must have is incomplete without it. We want all possible light to show us that man is built to last, and death is only an event in his immortal career.

What the soul asserts and hopes for in all lands and ages has thereby millions of confirmations, more than all tests of crucible or microscope in the outer world can give. For a few centuries, the magnetic needle has turned to the pole; but, for thousands of years, countless millions of souls have turned to the Supreme Mind. By a few late experiments, we reach back to what scientists call the physical basis of life; but, from earliest historic days, millions have intuitively gone back to the spiritual genesis of life, and looked forward to the life beyond. Perhaps the earliest recorded prayer is in the Rig-Veda, in which some Hindu saint says, "Come, O great Father! along with the spirits of our fathers." The soul's testimony is oldest and deepest, and it grows with man's higher development. The truths of the soul are primal and creative. To give those truths due weight, yet pay heed to their outward signs in the testimony of the senses, is the need of our day.

It is a well attested fact that Swedenborg, in 1756, sitting in the midst of a company of friends, one Saturday night, at the home of William Castel at Gottenburg, described the progress of a great fire raging in Stockholm, three hundred miles distant. At eight o'clock he told how, at that hour, the flames were extinguished the third door from his own home,—all proving correct when the royal courier brought the news three days later.

Mr. A. L. Thompson, of this city, a business man of unquestioned integrity, whom I have known for years, lately visited a family in a town some sixty miles north, all of whom were total strangers except the husband, whom he had only seen once for a short time. The family history, or names, he knew nothing of, and had never before been in the town. In an unconscious trance he wrote the name and age, the year, month and day

of her death in 1819, of a sister of his host who died before her brother was born, and whose name and time of decease neither that brother or any one knew, but the next day all was found to be correct by looking up old records.

Months before Mr. Thompson, in a like trance, had written messages signed by George Spencer, of whom he had never heard, and was told in the writing that he would soon learn more in Pittsburgh. Going to that city on business not long after, in his room at a hotel at night he wrote, in like manner, a message signed by the same name, and all the signatures alike, directing him to find a given number on Smithfield Street, and a room, of which the number was also given, in the block, where he would find a law office occupied formerly by Spencer, who died eight years ago. The next day, following the directions, the room was found, occupied by a lawyer who said that George Spencer had used it as a law office but died eight years ago.

Like facts of clairvoyance, and of various forms of spirit power and presence, have been given by thousands of competent and critical witnesses all over the world. Nothing in the wide range of science is better proved than these facts and the truths which they demonstrate. They are the needed disproof of materialism. To demonstrate and declare their reality is to add spiritual power to all progressive and liberal religious movements. If this work is poorly done, if fraud and credulity are too common, let able and large-minded men do it better. To shrink the task on the plea of present imperfect methods is to fail in doing duty—a sad and pitiful failure. Is it not of supreme importance to understand that the spiritual body of which Paul the apostle, and John Wesley speak is real, and that it escapes from the earthly body at death, so that we can not lose our conscious personal existence? Blessed to power and hungering hearts, beyond the weary of words to express, is the real presence of our friends from the life beyond. It brings "two worlds in interchange," makes that life near and natural, banishes false and fearful fancies and puts rational views in their place. It is the need of a waiting world. How can the pulpit ignore all this? The preacher must affirm immortality, or fall in a large and rational view of life and destiny, and lack warmth and uplifting influence. His affirmation must recognize spirit-presence, not only as an enduring hope, but as a reality,—the proof palpable of immortality.

"To this complexion must it come at last," or we drift toward agnosticism and materialism. The choice is between the two, as all advocates of "the new theology" and all liberal Christians especially should see. With the old dogmas fading out, these truths, and the philosophy to which they lead, must take the place of those things which are passing away, or we leave all sure foundations and are adrift on a sea of doubt without compass or rudder.

SPIRITUAL FOUNDATIONS.

There is too much of an apologetic attitude, a semi-admission that progressive thought must be skeptical. To doubt irrational dogmas makes growth possible, but does it follow that we must live on negations of spiritual realities? To be in a mood of permanent skepticism is to live in a thin and chilly air, to miss the most perfect science, the best ethical culture, the most inspiring helps to duty and the natural religious life. Apology is an admission of weakness; the spiritual thinker has no occasion for it.

Great emphasis is placed on character in religion. This is good, but thought is the foundation of character. Our life is founded and built up on our thought. We must build on spiritual realities,—on Deity, Duty, Immortality. These are sure and enduring, older than the Pyramids and more lasting than the granite hills. From the Vedas and Plato to Jesus, from Christ to the Puritans, and to Channing and Emerson and the spiritual seers of our time, we find them making the unity and sympathy of religion. With many names, with the last conceptions of them most perfect, these underlying and inspiring ideas, these truths of the spirit, have been and are the same.

What is the real work and mission of pulpit and spiritual platform,—of preachers ordained or unordained? It is to affirm these ideas with the old Puritan earnestness, to so illustrate them as to meet modern thought, and to apply them to practical life in such manner that the hearts of their hearers shall glow with hope and love and be filled with such tenderness as is only found with moral strength and purity. Thus are they to emphasize and perfect a Spiritual Philosophy,—a basic method in our thinking, with the Supreme Intelligence as its central and all-pervading soul and spiritual genesis of things, with a sacred sense of the duty of being and doing right, with a more interior knowledge and higher reverence for man, as an immortal spirit served by a bodily organization.

Criticism and denial of error, and rebuke of wrong, have their place, but to affirm and build is most essential. No doubter is to be misused or undervalued, for there are noble souls who doubt and every conscience is inviolate; but the preacher is to stand for the truths of the spirit, and so set them forth that doubt shall melt away and pure and modified religion increase.

From the past we can gratefully accept the eternal verities it has brought us, and hold them as a precious heritage while its

errors fade out of sight. The poet says:

"Ring out the old, ring in the new,
Ring out the false, ring in the true."

Let "the bells of God" give forth no feebly uncertain sound. Let them peal out in strong and triumphant swell, far heard to charm and to inspire.

Spirit-Communion, its Blessings, Laws, and Limits.

An Abstract of a Lecture Delivered through Mr. J. J. Morse, of England, at Conservatory Hall, Brooklyn, N. Y., on Sunday Evening, January 16th, 1887.

(Reported for the Religio-Philosophical Journal.)

Proof positive is the demand of the age on all issues pertaining to man's immortality. Faith, hope, religious counsel, all have their sphere, and help man on his road. Such elements strengthen the world while life, and health, and love, are by our sides. The glow of health upon the cheek, the sparkle of pleasure in the eye, the tone of loving welcome from the lips, while the loved are living, will make the pulpit proclamation of the hereafter a sufficient stay to affection's needs. The time comes, however, when the marble pallor and the icy coldness of death de-thrones the roseate hues upon the cheek, and the once warm hand drops nerveless and cold from the vain clasp of the bereaved. Then faith fails. Religious consolation does not console. That the "dear departed" is deposited in the dark silence of the grave's chilly depths, "in the sure and certain hope of a blissful resurrection," is not sufficient. How knows the priest it will be so?

Pulpit, philosophy, the logic of the schools, stand abashed—or else defiant when faced by the common end to all lives. Communion with "the other side," if practicable and possible, is the only true solution of the riddle of the age. Not the mystery of death, so much as the eternity of life is the problem of to-day. This communion is a fact. The old lives,—thought to be ended—are found continued. The lost loves are returned. The vanished dead reappear the aisles 'twas thought they had forsaken forever. Who but those who have experienced it, can tell the blessings that flow from this communion; or can describe the helplessness in faith in God, life, and immortality? How many lives there are that are filled with thanksgiving, for the pearly gates are opened, and the golden sunlight has streamed into the dark crypts of fear and the gloomy chambers of doubt. Who can number them? Not we. But personal blessings, by dispelling individual doubt or distress is not the only blessing this communion affords. The light it throws upon what is called religious faith, history and practice, is well nigh beyond all estimate. The help it affords Philosophy in substantiating her speculations; the impetus it imparts to Science, leading her gently over the boundaries of the "imponderable into the domain of the spiritual, and, generally, the light it throws upon the complex problems of futurity, are blessings that endow this fact of spirit communion with a beauty and use, as extensive in its area as are the needs of humanity at large.

Order is heaven's first law. Law is heaven's order expressed in the works of God—the conditioned being wherever conscious souls are. What is the law of Spirit communion between mortals and spirits? The law of life, modified by the dominant, personal, psychic, and moral characters of the individual. Influx, control, direction, mark the work so far as concerns mediumship in its primary, secondary, or tertiary aspects. Affinity, receptivity and adaptability are the conditions demanded for communion in seekers, mediums, or spirits. Positive and aggressively repellent people destroy all receptivity in the instruments they consult—burn them up so to speak,—as, also, do those psychic gluttons whose appetites are insatiable. But, in the main, it is ever the law of life. The truer your own life, the nobler your own desires and aspirations, the more exalted your thoughts, the deeper and purer your loves, the sweeter, safer, and more profitable will be your communions with the spirit side of being.

Can any limit be set to nature's possibilities or man's? It is dangerous to so affirm. Mediumship is largely an unexplored possibility of man's life. In the philosophic sense it is unwise to urge its limits. Practically, now, there are certain limits, defined by fact and sentiment alike. The facts are better appreciated on the spirit-side, involving as they do questions of temperament, physiology, cerebral and nervous susceptibility, that are constantly encountered, to say nothing of ethnic qualities and racial characteristics. Careful spirits admit their work is experimental to a large extent. In sentiment there are limits that are worth considering. Spirits are not, surely, put to their highest use in being made agents in fortune-telling! In being asked to act as criminal detectives! Surely spirit communion is not put to its purest use when you rush to it in any and every trivial difficulty you encounter! The utterly frivolous, and, at times, discreditable things that communion with the Spirit-world is sought after for, shows that some of you, at least, have failed to realize the higher value and the nobler uses it possesses. Consolation to the bereaved, demonstration to the doubting, helps to soul-culture, aids to spiritual uplifting, stimulus to moral life, and education in the laws, facts, (Continued on Next Page.)

Spiritual Flowers and Fruits from San Francisco and Santa Clara Valley.

A LETTER FROM MRS. E. L. WATSON.

To the Editor of the Religio-Philosophical Journal:

I intended to pen a Christmas greeting to my Eastern friends from some snug corner of your holiday number, knowing that you would be a most welcome guest in tens of thousands of homes on that blessed day of glad reunions and loving good-will. But an unusual amount of work, both at home and among the bereaved of my congregation, prevented the execution of my plan, and now the New Year is enthroned, our "new leaves" are turned, upon one of which I will, with your permission, break the long silence on my part, and span 2,000 miles of mountain and plain with the silver thread of fraternal love, upon which may travel a few heart-thoughts, to those who would like to know how the Gospel of Glad Tidings is growing upon California's golden shores.

My long and delightful summer vacation was sorely needed, for it was my first real respite in six years, during which I had not only lectured twice each Sunday, with few exceptions, but had carried the home-mother's many burdens all the days of the week, finding no time to read or meditate, occupied in studying "ways and means" for meeting the creature-demands, and trying to keep the little life-boat (Angel launched amid a mighty shipwreck), from the shoals and breakers that hissed and foamed on every side!

During a period of three years I never went upon the rostrum in what is generally considered a favorable condition for intellectual effort; my mind was clouded with intense anxieties, my body worn with physical labor and the fret of perplexing thoughts, and yet our audiences increased, the "glad tidings" found voice and went echoing on and on, reacting upon the trembling instrument until order evolved from the chaos of her life. Tyndall, I think, tells us that flowers and gems are built up in rhythmic order, as though each molecule were marching to a tune; a beam of light falling amid a chemical chaos sets the elements into harmonious motion, and pyramids and stars are born of the silent ray!

Well, a broad beam of angel-love broke through the darkness that encompassed me, and each Sunday, to meet the need of others, sweet thoughts, finer aims, purer faith, loftier ideals, worthier hopes grew—for them and me—and the old miracle that is going on in rock and tree, in gem and flower, was repeated in human life! How beautiful are the deaths and resurrections which constitute the growthful changes of universal nature! This idea is exquisitely expressed in a charming little book entitled, "A Year of Miracle," by W. C. Gannett, which the Christmas tide brought me from a dear-Chicago girl you wot of. By a thousand finely drawn illustrations from the real life of the world, the author shows how one form of force dies into another; the entire march of the seasons, the round of plant and human life being but a succession of deaths and re-births; the moral nature subject to the same law, so that we die from weakness into strength; we lose our present self to find a better self. I would like to quote the whole book; not being permitted so much I cannot crush the gem in order to place a tiny fragment here.

A violin, long used to discoursing sweet strains, acquires tone. The instrument of angel power must, in time, partake more or less of the mental and moral influences constantly flowing through the channels of the heart and brain. My enforced public labor for the general good has actualized the angel-taught truths to my own consciousness, and planted my feet upon a rock of faith against which the waves of fraud and folly now beat in vain. I am glad we have phenomena that prove the facts of Spiritualism, and I also rejoice that there is such a thing as insight (often the fruit of painful travails), through which the soul knows truth.

There are many spiritual gardens in San Francisco where the truths we hold especially dear bloom and bear fruits, but I shall only mention those of which I have the most intimate knowledge.

Our Religious and Philosophical Society, now not quite a year old, is rapidly gaining in membership, and has upon its lists many names honored in polite, scientific and literary circles. Our platform is broad enough to include all lovers of humanity and seekers after truth, and by the adoption of a kindergarten of nearly seventy little needy ones, and the organization of an Aid Society, both of which are in a prosperous condition, we are putting into practice the principles of our watchword, furnished by Thomas Paine, "To do good is my religion."

"To do good is my religion." In the opera of "Cinderella" which had a successful run at the Baldwin Theater last Christmas week, for the benefit of the Pacific Kindergarten Association (of which Association our Vice-President, Henrietta B. Robinson, is one of the founders), a great number of our Progressive Lyceum children, so long the especial care of Mrs. Lavernia Mathews, took prominent parts and did themselves credit.

We are exceedingly desirous that our congregation should have the benefit to be derived from an occasional change of mental diet, and at one time it seemed probable that A. B. French might favor us with his "thoughts that breathe and words that burn," but unfortunately he could not be spared from other fields of labor. Rev. W. W. McKaig has several times charmed us by his fervid eloquence, clear cut-ideas and lofty sentiments, and Mrs. Anson Shepard from your own city has broken the bread of life for our hungry souls to the grateful acceptance of all who were fortunate enough to come under her influence. And just now we are much interested in the touching recitals and remarkable tests of Maud E. Lord, whom I had never met until last Sunday, P. M., at the Temple, where she had a grand reception, and first introduction to the San Francisco public. The large audience listened attentively for an hour and a quarter to her life-story, eloquently told, after which followed tests. We hope great good will come from this conjunction of our facts and philosophy. Mrs. Lord is magnetic, and pleasing in her address, and from all accounts must be possessed of truly wonderful powers. John Slater is also doing good work here; his rapid delineations of spirits, positive tests, freedom from cant and delicacy of appearance, enlist the sympathies of his large audiences. In fact we are having a regular "revival," and the most hearty good-will I believe exists between the principal characters in the grand spiritual drama now being enacted on this coast. Later on we are promised the services of J. J. Morse, than whom I opine Spiritualism has no abler advocate. Personally Mr. Morse is a stranger to most of our people, but we entertain the highest regard for him from his writings and published lectures, and are delighted with the stand he has taken on all moot questions among Spiritualists. He will find himself thoroughly and happily at home with us, and my hope is that he will give us a long call.

We want the R. P. Society to grow in all right directions, and one little brain is not a sufficiently copious channel for the spiritual outpouring that such a class of minds as gathers at the Temple month after month, year after year, ought to have. But while we believe in *diversity*, we maintain that some discrimination as to *quality* is requisite to true growth, and men and women of the J. J. Morse stamp will find a warm welcome among us, who, I understand, are considered the "conservative" wing of Golden Gate Spiritualism!

I presume we are as radical as regards effect theology as any society on earth, but we have invariably and emphatically urged the necessity of greater care on the part of Spiritualists in the investigation of phenomena and the duty of laying bare any fraudulent practices that might come under their notice. In two instances, within the year of our organization, our chairman, Mr. Wadsworth, has performed in the most irreproachable manner the rather dangerous operation of unmasking celebrated tricksters (who may also possess mediumistic powers), which may have increased the number of their enthusiastic supporters, and which certainly has brought denunciations upon our devoted heads, but which was none the less a sacred duty on his part.

We conduct our services in the spirit of religion, recognizing the fact that music and prayer (harmony and receptivity) are valuable aids to spiritual culture. One of the prominent features of our teachings is, the value of this life, the reality of the soul within these mortal boundaries, and the beauty of right-generation as well as the possibility of universal re-generation. We have very few communications from the inhabitants of Jupiter or the sun. We are weary behind on the subject of "re-embodiment" as taught by certain celebrities. We think natural science good enough without being Christianized; we are more in sympathy with evolution than revolution, but if the latter must come, we would like to take it in mild doses of Constitutional amendments, woman-suffrage, prohibition, emancipation for the labor-slave to a profit sharing position along side the slaving capitalist, who is at his wits' end to know what to do with other peoples' earnings; and we are rather glad that we can not monopolize angel-power, get a "corner" on truth, nor arrogate to ourselves all wisdom; and on the whole, we enjoy the idea that the rest of mankind—orthodox, Christian and heathen included—are under the same starry sky, receiving from the same infinite source of love and goodness, and bound to the same goal of spiritual enlightenment and consequent happiness!

The officers and members of our society are indefatigable in their efforts to co-operate with, and furnish right conditions for, their settled lecturer, by social gatherings, the ministry of flowers, those living poems fresh from the hand of God, and words of loving encouragement which fall like baptismal dew upon the tired soul. Our business manager, M. B. Dodge, is a host within himself, always prophesying of good things to come; always in funds and ready for any emergency. If there is a gap in my service there is none in his salary, and I often wish that all our mediums and lecturers, many of whom are worthier than I, were as generously and tenderly cared for; would not our cause then make more rapid progress and both worlds be the happier?

Wm. E. Coleman is ever on the watch-towers of our faith, and his keen intellectual eye takes in the whole field of progressive thought. He is rendering invaluable service to Spiritualism; no flow of logic or fallacy of doctrine escapes him; fearless, conscientious, free from favoritism, he delivers for truth, nor cares particularly to stamp it with his personal seal. I owe much to his friendly criticism and kind encouragement.

The JOURNAL comes every week freighted with precious gems; for the last six months, particularly, has it seemed to me perfection. Its vigorous editorials, free from acrimony and brimming with spirituality; R. Heber Newton's bold utterances, flashing with the light of genius; Clegg Wright's unique, pungent inspirations; J. J. Morse's clear, analytical and convincing articles; Lyman C. Howe's profound religious sentiments, and Hester M. Poole's encyclopedia of womanly power and goodness, with countless other rare things, should make every Spiritualist proud of it.

It will soon be a year since the Bundy trio entered the gates of Sunny Brae. What an enhancement of the sunshine and flowers followed! What a summer tide of spiritual life swelled and sang through all those happy days! When souls tent under the same thought, how opulent becomes the mind! Strangers hitherto, suddenly find themselves gloriously at home! Inanimate things take on character from our mental moods. A certain combination of flowers will henceforth signify to me the wooing back of a human spirit into this world of struggle and tumult for a brave fight for truth and human weal!

You are in the midst of ice and snow. I glance from my open window into an orange tree laden with golden fruit; roses and violets breathe incense around my desk, and as sweet as these are the thoughts that I daily walk across the mountains to my fondly remembered friends scattered through all the Eastern States.

Sunny Brae, Cal., Jan. 6, 1887.

"The Line of Least Resistance."

In a recent sermon Rev. Brooke Herford, of Boston, illustrated his thought by referring to the law that all physical forces follow "the line of least resistance." But when he came to the consideration of moral conduct, he declared that the law was no longer operative, and that saints and heroes, martyrs, and all who make sacrifices for the good of others, follow the "line of most resistance." An able editorial writer in the Sunday Herald, commenting on this, after remarking that "the line of least resistance" to Shakespeare's Caliban and the drunken sailors, Drincolo and Stephano, was to reel round the island carousing and fighting, adds, "But surely it is hardly scientific to declare that this brutish animalism would represent the 'line of least resistance' to a man, say, like William Lloyd Garrison. Mr. Garrison lacked the needful outfit of drunkenness, scurrility, and blasphemy that could alone have rendered the feat easy and graceful. To his moral heroism, the 'line of least resistance' lay straight through the dense block of a howling mob, just as 'the line of least resistance' to a soldier—behind whom his officer is standing with a cocked and leveled revolver—is right into the teeth of the enemy. Only in Mr. Garrison's case, the cocked and leveled revolver was his own powder and ball laden conscience, which he was far more afraid of than of any mob. . . . Surely, the real work of religion to-day and always, is to make goodness, mercy, justice, and love 'the line of least resistance' to the soul, and this by so arousing and firing the mind with

grand conceptions of life, and awakening such horror and revolt from their opposites, that a man would rather starve than be false to the heavenly vision. Of course, the inevitable fight between the higher and lower nature is a theme to be perpetually emphasized from the pulpit. But, surely, this does not mean that 'the line of least resistance' for justice, where it exists, is not always to be just, for mercy to be merciful, and for love to love. Rouse these powers into action, and they forthwith strike a bee-line for their objects."—Index.

LIFE AND IMMORTALITY.

Dr. Sonneschein's Lecture on the Great Problem.

[Republican, St. Louis.]

So much interest has been taken in Dr. Sonneschein's Sunday lectures at the Temple Israel, and the request for their publication has come from so many quarters, that the *Republican* gives below an abridgement of the lecture on "Life and Immortality," which was delivered on December 12th and 19th. The text is taken from Goethe and Tyndall. The doctor began:

Life is a strife with some substantial object in view. Death is simply a dread with no real cause behind it. If we once regard death in a calm and rational way, we must define it thus: that while life is activity with an object in view, death is inactivity with an object in view. Death is 'simply the cessation of motion for one moment or longer. Death is merely an occasional pausing of one instrument or the other in the grand concert called universal life; a pause which occurs now and then, according to the melodious progress of that heavenly symphony of the great eternal composer who, playing with invisible hand, brings his own harmony out of that grand organ, "the universe." Death is inactivity for a moment or more, with an object in view. It lends enchantment to the harmony of the universal music, which rolls, through the spheres. Death, like sleep, is to individual life simply the renewal of exhausted vigor—an inactivity for a purpose.

There are three distinct and disconnected views, which even the modern world, following closely the ancient classic thinkers, entertains as to the meaning of life universal and life individual.

The first, for the sake of brevity, I will call the kaleidoscopic view. There is a constant rattling of the machinery known as the universe. A mere blind chance decides whether the rattling is from the left to the right or from the right to the left; whether ascending or descending; whether a rapid and vigorous clasp, or a slow and feeble tremor. According to chance or accident the atoms of this machinery are grouped differently at different times; for a moment they appear beautiful, and right away another fluctuation is felt and all is destroyed. Chance re-groups the atoms and again for a moment they appear enchantingly beautiful, but all this charm is illusory and deceptive, and while you behold it comes another shock or thrill and again everything is destroyed. Such is the kaleidoscopic view of life—blind chance and senseless matter—there is no life; there is no death; there are only illusions behind which there is—nothing. Our given definition does certainly not accord with that view of life.

There is another view, a trifle better, somewhat nobler, a little more encouraging, but still leaving us mere puppets. It is the fatalistic conception; as on his little stage of Punch the pulling of different wires makes the little figures move, so in this view of life, all our actions are due to a power outside ourselves. The puppets in Punch seem to talk words they do not talk; it is the voice behind which makes the children and other credulous folks think the puppets are alive, children, tall and small, believe it all, but we older and wiser ones know better—we have looked behind. At the best, it is but a poor sort of encouragement that one gets from this fatalistic view of life.

But here is the third and at present yet the most popular view. I call it, for fashion's sake, the orthodox view. It teaches that this human world of ours is a chess board, with black and white squares, with two players who know all the moves, all the tricks and all the rules of the game. They are almost equally matched; the black one representing the evil spirit, the white the good genius of man; the black acting as the grim messenger of death, the white as the immaculate angel of life. It is the "God and the Devil" game, the sport between the power of darkness and the power of light, and we, poor things, are played with. If the white angel makes a blunder the black devil takes us down from off the chess board, and vice versa. The white angel does not laugh, he is earnest, and full of sympathy and occasionally even sheds a divine tear; but "what a pity! I have lost a figure-head!" What pitiable and resigned figure-heads we all are according to this orthodox view of life, where nature and history is nothing but a scene on the stage of a grand spectacular play, where the individual is a trifle and the plan of the great melodramatic conflict everything.

And now let us consider our own permanently old and everlastingly new view as held by the Jew. He regards this world as a grand organ, beautifully tuned and harmonious, and never getting out of order. Each of us is a key in that majestic instrument, upon which, with invisible fingers, the great Eternal and Creative Spirit of Life is playing. On the one side are the higher notes, clear and sharp; on the other side the keys of the deep sonorous base; between are keys for the middle register, but all are needed and all work together. It is true some of the keys are the player's favorites; he touches them often and his fingers linger on them as a treasured strain, sweet and gently attuned, rolls through the chords of this sublimar world. Sometimes one note dominates all the others. Sometimes a human genius flashes across the horizon of history and leaves a trail of brightness which is never obliterated or forgotten; through the entire part of that infinite symphony of universal life we hear that strain; it never forsakes us; once heard, its sweet sound echoes perpetually across the vast stage of life. Some keys there are which are touched once and it is enough; they are forgotten and forgiven. And even if the great organist presses his foot upon the pedal, and as the lowest notes speak, a sound of stormy thunder rolls over the world; and even those demonic powers born into the "nether world" to destroy, are a part of and have their place in the great symphony of life.

But here is the fact from which we start: the oil of life, called blood, is the medium of that force, of that vital energy, which, for the time being, keeps our organism intact. To this undisputed fact we add another: this material animal body of ours is constantly changing. Every particle of our nerves, of our sinews, of our bony frame, of the very skull which encases the treasures of our brain, is perpetually changing. The cellular

tissue which makes up my body to-day is entirely different in its real make-up and substance from the tissue which constituted my body ten years ago. What has become of the body of ten years ago, no one knows; but my body of to-day is, as compared to that former body, altogether and entirely new. And still, with perfect reason and irrefutable logic, I claim that I, the owner of that body, am the same as I was ten years ago.

Now, let us go a step further. That which is conceived with the means of the five senses is not I. That which the five senses cannot and do not perceive and fathom is I. And right here comes in the problem of the ages, the great question which never has been answered and never will be answered to a conclusion—"Where shall I be when I am dead?—Will I be no more, or will I yet live on and on in another condition of existence?"

Now, if in all that which constitutes not myself but something else, of all the oxygen and hydrogen and carbon and other elements which make up this ever-changing body which is not myself, not even one atom is to be missed, why should I, who in reality am I, why should each of you, each one of you being another Ego, be missed when owing to some stoppage of the clock-work of physical existence everything that is not I goes back to its primordial sources? What belongs to the air returns to the air; that which belongs to the soil returns to the soil; that which belongs to water, in gaseous form, rises and descends again in watery drops. Every particle of my frail and ever-changing tissue returns—when the invisible chord of this mortal existence snaps—to its original source. If, then, that which is not I cannot be destroyed, why should I, the spiritual image in miniature of the infinite and eternal soul-life of the universe be missing forever? Do you see the point?

Now, the entire universe is a living totality, sustained in its perpetual motion by a hidden and yet manifest animation. This vast universe is everywhere pervaded by that eternal and immutable energy which says, "I am what I am." And when my little individuality—and I am no figurehead—ceases to exist as a separate unit, I am simply added to that great sum total of universal life which only the religious symbol and the philosopher's formula—and no longer a mere conventional calculation—can compute or express. That sacred and symbolic name of all names, "The Living God," is the only and indispensable guide which helps us to find our way through the tremendous maze of elementary addition, to subtraction, multiplication and division which make up the beginningless and endless process of all material and spiritual existence and form the background, so to speak, of all the thought and action of the individual, be it the artist or the philosopher, the statesman or the millionaire, the free laborer or the slave, man in the saintliest impersonation of humanity or in the very lowest type of the savage. Wherever humanity rises above the level of mere brutal animalism the elevation is due to the working of this principle of immortality. Immortality and divinity go hand in hand. Give me one, and per force you must give me the other. Take one away and the other ceases to be known. There is no real scientist alive to-day who would unadvisedly desire to deny the existence of One Eternal Ego of the Kosmos, of that I am what I am, who lives and thinks for us from everlasting to everlasting, who embraces, nurses and educates in His inscrutable wisdom every one of us, who puts us into this world and takes us away again from this world of ours, and who, in Humanity's school, for our benefit, with invisible hand traces the lines and figures on the black-board called History. He, the Eternal, calculates not only with millions but also with single numbers. Even zeros are necessary; yes, even these nonentities placed to the right side of real facts and figures, advance them in value and give them nobler position.

Take the zero in the standard of temperature—the freezing point. Above it everything is fluid; below it everything is more or less rigid and crystallized. Take evil; take passion; take pride; take vice; take sin and crime; that is the zero point in God's calculation. All that is below simply adds to the relative value of that which is above. And when on the scale of life's thermometer you have climbed to that high degree of boiling heat where even the hardest and firmest particles of your physical body dissolve and melt into so-called nothingness under the hot touch of the angel of Death; when you become ashes, either by the slow process of the mouldering in the grave or by the quick process of cremation, what does it matter to you where your non-ego is gone? The part you have placed above zero will remain to raise you in the estimation of your progeny and your fellow-men within the narrow or wide range of your activity and renown. Just as you strive successfully to rise above zero, to come nearer and nearer to the vital heat of that universal life, which is the fountain of perpetual light and ceaseless motion, just so infinitely long will you rise from degree to degree without end, and just so you will forever commune with that invisible and self-conscious entity of the universe, which we modestly call our Eternal God and Father.

For the Religio-Philosophical Journal.

SILENCE AND RECEPTIVITY.

BY HUDSON TUTTLE.

I sat down with the friend of my heart, and neither spoke a word, and we visited in close communion of souls, in silence in which spoken words would have been jarring discord. The shallow mind is supplied with a wind of words: like a dictionary which is all words, without a thought. The highest thought, the most profound feelings, are beyond the sphere of spoken phrases.

The restless wind is ever sighing; the restless, unbalanced soul is ever chattering its half-formed thoughts. The shallow brook splashes and dashes over its bed with noisy tongue; the deep river flows onward without a ripple on its broad surface to tell of its stupendous power.

If we would learn of nature, if we would commune with her in her most arcane mood, we must retire to her solitudes and let no one intrude. The dearest and nearest may draw with well meaning hands an opaque veil between us and the sun. In the solitude of the forest, by the shore of the sullen sea, and in the depths of star-lit night, we rest as dwarfs, overpowered by the stupendous elements, yet the center of all forces and phenomena. We are in the vortex of creative energies, and if we silently question, the answers fall as soon as our minds are receptive to them. In its adoration of the boundless, the soul mirrors its own infinitude. The shoreless expanse of sea, with sky and wave blending, lost in mist, in the never reached horizon; the depths of stars, beyond and beyond, in vistas leading out into absolute void, beyond all created things,

to such the soul acknowledges kinship, and in them finds its satisfaction. The thoughts of the stars are unforgotten, but they vibrate across the limitless ether, and are eloquent to the receptive mind.

Immeasurably more needful of receptivity, born of silence, is the contact with the infinite realm of spirit. The ocean of being, invisible, is before us. We may not dictate, nor with blatant cry make demands. We shall be grateful for a grain of manna from the heavenly skies; we may gather a full repast. As spiritual beings, into the warp and woof of whose being enter the strands of immortal life, we are capable of comprehending the laws of this unseen, and heretofore unknown universe. As suns are pulsating centers of light, spiritual beings are pulsating centers of thought, and as light waves go out circling until lost on the remotest coast line of the universe, so thought-waves go out from the thinking mind, and are caught up by all minds receptive to them.

By the sea, the soul sees the inner world expressed by a series of changing pictures. The ships sailing from harbor, with all their white sails set, and bent to the breeze which wafts them into the grey mist until lost to view, express the voyage of human beings. The white birds, with flapping wings are the purposeless spirits of the air. The stars, that consolation they have given the wretched in long ages of suffering, by their eternal placidity, their quietude from the feverish follies which we know intuitively belong to a lower life.

The truly receptive mind is least alone when alone. Then it becomes the headland against which beat the waves of thought from every thinking being in the universe. Like the telegraph receiver, it picks out the thoughts to which it is sensitive, and the others go on to those receptive to them. It thus becomes apparent that there can be an education superior to all others; the education of receptivity, or sensitiveness to the thought atmosphere or ether. Not that this can take the place of the ordinary training of the faculties for their training, rudely performed as it is, often leads to a high sensitiveness, and more often leads away from it. The poet is most sensitive to poetic thought, and in this sense is a medium, not only for individual poets, but, perhaps, unconsciously, for the inseparable thoughts of all. The truly great statesman receives instinct from the United Congress of all past leaders. Though the sensitive preacher, all preachers of the past find tongue. The man of science, successful in research, may be praised for skill and faithfulness, but beyond these qualities are the impressions descending from all who think or ever have thought on their special subjects. There is sensitiveness of organization, and not of culture, which makes of the possessor a mouth-piece, an instrument neither better nor worse. There is a sensitiveness, better here called receptivity, which comes of right culture, and is the highest form of mediumship, though its possessor may be wholly unconscious of his gift.

Spiritual Growth in Newton, Kansas.

To the Editor of the Religio-Philosophical Journal:

I have always held that the most effective way to spread Spiritualism was to encourage the forming of home circles and private investigation. Home is the spot where our spirit friends come and see us. There is nearly a medium in every family. Home mediumship ought to be carefully cultivated. It is in these home circles that I have seen the best proofs that spirits exist. Quite a number of these circles within the last month have sprung into existence, and secured a wonderful success. Spiritualism is, therefore, "booming." The Spirit world has found a new instrument of fitness and power. A young man of a nervous temperament and fair muscular power, suddenly became aware of his great capacity to be used by spirits for giving strong physical manifestations. Last Friday evening I was present at one of his remarkable seances. The circle was held in the dark. The company consisted of about twenty persons of both sexes. The medium's name is Pierson. He entered the circle and demanded to be tied in any way they thought proper. He was tied by Mr. Jacob's, a materialist, to the chair, with a rope, one end of which was held by Jacobs and the other by a person on the opposite side of the circle, so that the slightest motion made by Pierson could be felt by those holding the ends of the rope. After all the preliminaries had been attended to, the light was put out, and singing began. In less than five minutes the guitar was floating over the heads of the sitters, and playing at the same time. This demonstration of an intelligent power made a convincing impression upon all. Certainly the medium did not move. He remained tied securely all the time.

Such seances as these are creating a very wide interest through the town. People who pool poohed Spiritualism a month ago, are interested in pursuing the investigation. They freely say that there is something in it.

We have for almost all the month had receptions and socials. These meetings are a great feature of success, and are very popular. The only difficulty is the houses are too small for the people who want to come to them. We have a dancing party every alternate Wednesday night in the Music Hall, and on the alternate Wednesday evening a lecture. These meetings draw crowds of people that could not be reached in any other way.

The Sunday lectures are well attended. Yesterday, in the evening, every seat was occupied. The greatest interest is shown in the lectures. To counteract our influence, prayer meetings are held in the churches every night in the week, but the cause of human progress goes on.

Just now real estate in Newton is "booming." Real estate agents are as frenzied as the bookmakers are at Epsom on a Derby day. The money fever is running high. Property which could have been bought last week at a stated price, cannot this week be bought for double the money. The boom is increasing. The spirit of the famous John Law may have taken hold of the brains of the people. Anyhow, Newton is going ahead, both materially and spiritually. The JOURNAL will have a good steady sale here. All the copies were bought at the morning meeting.

J. CLEGG WRIGHT.

Shall we repine at a little misplaced charity, we who could in no way foresee the effect—when an all-knowing, all-wise Being showers down every day his benefits on the unthankful and undeserving?—Atterbury.

Woman's necessity is to lose herself—to give herself away. If she be hindered from doing this, in the sweet and utter forgetfulness of a noble and unthwarted affection, her next impulse is to self-sacrifice.—Mrs Whitney.

Woman and the Household.

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

EVERY-DAY WORK.

Great deeds are trumpeted; loud bells are rung,
And men turn round to see
The high peaks echo to the peans sung
Over some great victory.
And yet great deeds are few. The mightiest men
Find opportunities but now and then.

Shall one sit idle through long days of peace,
Waiting for walls to scale?
Or lie in port until some "Golden Fleece"
Lures him to face the gale?
There's work enough why till, then, delay?
His work counts more than labor every day.

A torrent sweeps down the mountain's brow,
With foam and flash and roar,
And its strength is spent; where is it now?
Its one short day is o'er,
But the clear stream that through the meadow
flows
All the long summer on its mission goes.

Better the steady flow; the torrent's dash
Soon leaves its rent track dry.
The light we love is not a lightning flash
From out a midnight sky,
But the sweet sunshine, whose unfading ray,
From its calm throne of blue, lights every day.
The sweetest lives are those to duty wed,
Whose deeds, both great and small,
Are close-knit strands of one unbroken thread,
Where love ennobles all.
The world may sound no trumpets, ring no bells,
The Book of Life the shining record tell.
—Ellen Tallerton.

Over three thousand women are employed in the railway offices of Austria. They get from fifteen dollars to thirty dollars a month. Nearly all of them are widows of men who have died in railroad service.

Princess Beatrice, Victoria's youngest daughter, takes a great interest in bee-keeping, and is present at most of the exhibitions of bee-keepers, and distributes the prizes.

A Woman's Club has been formed by the young women of Okama, Japan, whose object is "the development of their ideas in the carrying out of liberal principles."

Miss Heykyl, after a very rigid examination, has received the degree of M. D. from the University of Helsinki, in Finland. She is the first Finnish woman to receive this distinction.

The French Telephone Company employs one hundred and twenty-five women, who receive a salary of eighty to ninety francs a month, besides their breakfast; superintendents receive one hundred francs. They are admitted at from eighteen to twenty-five years of age, but only unmarried or widowed women are employed.

The Princess Louise has made several drawings for the *Youth's Companion* to illustrate an article on "Salmon Fishing on the Caspades," by the Marquis of Lorne. They use the money which they receive for their work in helping poor English and Scotch families to emigrate to Canada.

Madame Guillaumin, who died recently in Paris, was a noted character. For six years before her father's death, and for twenty subsequent years, she was the directress of the *Revue de l'Economie* and of a great publishing establishment. Her editors, sub-editors, proof-readers, and many of her typographic staff used to dine with her once a week.

Miss Jane Strickland, the only survivor of the family of sisters of that name, has written a memoir of Agnes Strickland, whose historical biographies secured her a literary reputation years ago, and still keep alive interest in her name and work. The book will contain many of Agnes Strickland's letters.

Gov. Hill of New York is a shrewd man. He sees that women have come to the front and have come to stay. At the meeting of the Bar Association in Albany, late in January, Governor Hill made an elaborate address, during which he said:

"Since our last meeting an important innovation has been made in regard to admissions to the Bar. By chapter four hundred and twenty-five of the laws of 1886, the restrictions which prevented women from being admitted to practise as attorneys and counsellors at law in the courts of our State were removed, and hereafter no female otherwise properly qualified can be rejected solely on account of her sex. At least one woman has already been admitted under the provisions of this act, and there are now female law students in various parts of the State.

"Our profession, with becoming gallantry, will welcome the fair sex in this new field of honor and usefulness which is opened to them. If the presence of ladies as associate workers in our profession shall tend to develop among us that true politeness and dignified courtesy which should always characterize the demeanor of the members of so honorable a calling towards each other, then the experiment will not have been made in vain."

ONE WOMAN'S WORK.

This tribute is from the eloquent speaker and writer, Mary A. Livermore:

"Fifteen years ago Jennie Collins was a tailress in Boston, working for her daily bread. Feeling keenly the deprivations and misery of the large class of shop-girls who live in boarding-houses and lodging-rooms, and who have no friends in time of sickness and troubles, she appealed to her employer, a humane man, for assistance in establishing a headquarters for them, where they could congregate for social purposes and self-help. He did for her more than she asked, and 'Boslin's Bower' was established, which is now in the sixteenth year of its existence.

"It has exerted a marvelous influence for good over those who were ready to perish. 'My experience in these rooms is simply incredible to myself,' says Jennie Collins; 'it can never be told; volumes would not be sufficient for the narration of peculiar individual cases that have come to me with their puzzling and trying details, and which I have been able to relieve.' Her strong hold is the confidence reposed in her by the public, which has always responded generously to her appeals. That a poor working woman, without position or training, should take so strong a hold upon the public heart and be able to accomplish through its beneficence so large a work among the most unfortunate and hopeless classes, is simply a marvel. She holds a fair every fall to obtain means for free dinners during the winter for unemployed women, who pay for it in work. One winter, that of 1877-78, she furnished eight thousand free dinners. It was an exceptionally hard winter for working women. Her name is a household word among shop-girls and poor women, who confide in her to the utmost. She advises them, assists them to carry out their plans when they are right, finds them employment, gives them sometimes small sums

of money, becomes security for them, obtains for them extension of credit, legal advice, transportation by rail, homes where they can work for board, maintains for them a free reading room to which they flock, and again and again has stood between despairing women and prostitution and suicide—always coming off conqueror."

WOMEN IN DENTISTRY.

A contemporary gives a portion of the summary of women dentists found below:

"In 1869, the first woman graduated at the Pennsylvania College of Dental Surgery. She was a Prussian named Henrietta Hirschfeld, and she afterwards became dentist to the Crown Princesses of Prussia. In 1874 two more women graduated, and a few years later the Philadelphia Dental College also opened its doors to women. Now both colleges graduate on an average six women each year. Most of these students are Germans, who generally return to their native land. Most of the Americans go West....

"One young student, whose husband is a clerk with a moderate salary, said: 'The children are the principal patients I'm after. A great burly man will frighten the child half to death the moment he opens his mouth. What the little imparts is coaxing and petting, and they are seldom afraid of a woman. I shall buy a music box and candy by the pound. Make money? Why, a woman dentist I know of made \$10,000 last year.'"

"Another student says many funny incidents happen at college. For instance an old Jersey farmer came in one day to have an aching tooth drawn. He slowly mounted the chair, when up stepped a pretty young girl with a pair of forceps. His eyes opened wide with amazement, but before he had time to object his tooth was out.

"She had her arm around his neck," said one of the young men students confidentially. 'I know I should have broken that tooth,' avowed a second. The old man went to Jersey in a daze.

"Dr. Annie D. Ramborger believes that a dentist's office should be made attractive, and her office looks like a parlor. There are pictures and bric-a-brac, and fancy scarfs, and handsome curtains, and the chair we all dislike to fill is concealed by a screen of walnut and maple. Dr. Ramborger was the first American woman to graduate at a dental college. She was but nineteen at the time, and the first year she practiced she earned \$1,200. Last year her income was \$5,000."

"Dr. Mary Allman graduated at the Pennsylvania College of Dental Surgery in 1880. She says parents do not realize the importance of caring for their children's first teeth, and that the longer these pearly little teeth are kept the longer the second teeth will last. Dr. Allman laughs at the popular idea that a woman is not strong enough to pull a tooth, when it is a certain motion that is necessary, not merely strength.

"Mrs. Dr. F. C. Treadwell is the pioneer woman dentist of Philadelphia, and has practiced her profession thirty-two years.

"Mrs. Dr. Julia Bassett has practiced dentistry for twenty-six years."

So far our contemporary. Last year another graduate, the youngest of all, left the college, and has fitted up elegant rooms on Madison avenue, this city. We refer to Miss Olga Neyman, the gifted daughter of our friend and the friend of all women, Mrs. Clara Neyman.

Mrs. Neyman is well known as a public speaker of much charm and eloquence. German by birth, American by choice, a rounded, noble, refined and cultured woman, she is doing brave work in many lines.

Miss Olga, the only daughter, was graduated at Vassar, finished a course of study in German, and finally studied dentistry as stated. One look at her fresh, bright face, satisfies the visitor that Miss Neyman is well equipped for her chosen career, and understands what she is doing. She is bound to have success.

BOOK REVIEWS.

[All books noticed under this head, are for sale at, or can be ordered through, the office of the RELIGIO-PHILOSOPHICAL JOURNAL.]

HOW TO STRENGTHEN THE MEMORY; or, Natural and Scientific Methods of Never Forgetting. By M. L. Holbrook, M. D. Price, \$1.00. New York: M. L. Holbrook & Co.

Dr. Holbrook writes because he has something to say, and consequently all he writes is valuable. There is no gift or faculty more invaluable than that of memory. The power to receive and hold fast the data of thought marks the difference between the ignorant and the learned. From time to time various systems for the cultivation of the memory have been published, but they have been cumbersome, and their study would require the greatest effort, so much so as to leave no time for their use. They were like cumbrous, trained to shoot sparrows. In his book Dr. Holbrook has avoided these dismal systems, and suggests various means whereby the memory may be cultivated, practical and easily adopted. He begins with health, for memory is directly dependent on the state of the body. Every youth should study this book as an invaluable assistant, not only in verbal memorizing, but in retaining ideas. It has also a special chapter, extracted from Prof. Pick's book, long out of print: How to Learn a New Language. As a gift to a child, a parent can select nothing more valuable than this book, which gives the means by which the contents of all others may be retained, and those who find their memory failing, have here the means by which it may be restored.

A NEW BOOK FOR HOME PRACTICE. By Prof. W. F. Faine, M. D., of Philadelphia, ex-Professor of Medicine and Surgery, Diseases of Women and Children in several Medical Colleges, and Member of various Medical Societies in Europe and America. Price, \$3.00.

Dr. Faine has had upwards of forty years public and private practice, and a large experience in treating disease. He claims to be the author of the germ theory and the discoverer of the New School Antiseptic Treatment of Disease. The book referred to is the work of a life experience and claims great merit over other medical books in that it is new, original, and so written and explained that it is equally intelligible to the physician, student of medicine, and every man, woman and child who can read the English language. It claims to describe and treat fully of every known medical and surgical disease, giving first his own and new school treatment; then the allopathic or old school treatment; then the homoeopathic and their treatment; then describes every medicine, how it is made and compounded, including his own family materia medica and liquid ozone or catarrh vapor. The work contains a complete dictionary of the terms used by the author and a full index, together with a description of all kinds of baths, diet, ready made family medicine, and how every man and woman can successfully prevent, treat and cure their own disease. The work may be obtained of the author, by addressing him at 250 South Ninth Street, Philadelphia, Pa.

ART AND LIFE. A Ruskin Anthology. Compiled by Wm. Sloane Kennedy. New York: John B. Alden. Price, one volume, with two portraits and other illustrations, cloth, gilt top, \$1.00; half morocco, marbled edges, \$1.25.

This work of nearly 600 pages, makes a very handsome volume; its typographical and mechanical dress is in excellent keeping with its contents, and it is one of the few authors that can be read in these selections to advantage. It is always a marvel how Mr. Alden can produce these really valuable books at such a small expense.

BROWNING'S WOMEN. By Mary E. Bart. With Introduction by Rev. Edward Everett Hale, D.D., LL.D. Chicago: Charles H. Kerr & Co. Price, \$1.00.

This charming book is dedicated to Rev. Jenkin Lloyd Jones and his first Browning club. Mr. Jones has done more to make the study of Browning's poetry popular in this city than any one else. Being an ardent admirer of Browning, and having the keen perception to see beauties generally unobserved, he was desirous that others should have the same pleasure, and has given a great deal of time and labor to the establishment of Browning clubs. He probably feels in some degree paid for his work in having at least one such tribute to his labor from so appreciative and thoughtful a student as Miss Bart.

In the preface she says: "This book is written for the one who is too busy to devote sufficient time to the study of Browning's works to get at the poet's meaning."

Rev. Edward Everett Hale in the introduction expresses delight at the person who cannot understand Browning's poetry. Miss Bart shows herself a careful student and points out many characteristics of Browning's women that the average reader would pass unnoticed. She treats the subjects artistically and all who read her book will be grateful to her for it.

THE LEGEND OF HAMLET, Prince of Denmark, as found in the Works of Saxo Grammaticus and other writers of the Twelfth Century. By George P. Hansen, late U. S. Consul at Elsinore in Denmark. Edited by Charles B. Simons. Chicago: Charles H. Kerr & Co. Price, 25 cents.

This pamphlet will be of interest to students of Shakespeare. Mr. Hansen will be remembered as a citizen of Chicago though born in Denmark, who was appointed by President Lincoln, Consul to Denmark. During this time he had access to the public records, and rare manuscripts at Elsinore and Copenhagen, and there collected the material upon which he bases this work; material not before known to the general reader.

ALDEN'S HANDY ATLAS OF THE WORLD. New York: John B. Alden. Price, 25 cents.

An encyclopedia of knowledge concerning the earth, its population and products, and though it sells for 25 cents (postage 1 cent extra) it is guaranteed to contain a greater amount of really useful information than ever before to be found in any \$2.00 Atlas.

THE HISTORY OF FRANCE. By M. Guizot. New York: John B. Alden.

The second volume of this excellent work is now ready—eight volumes, half morocco, for \$6.00. A specimen volume will be sent on receipt of 62 cents, post paid, which may be deducted when ordering the remainder of the set.

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

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

Exchanges and individuals in quoting from the Religio-Philosophical Journal, are requested to distinguish between editorial articles and the communications of correspondents.

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

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

CHICAGO, ILL., Saturday, February 5, 1887.

Orthodoxy and the Heathen.

The above is the title of a sermon preached in St. Mark's Church, New York, by Rev. J. H. Ely, D. D., one of many discourses from pulpits of different denominations, called out by the Andover controversy touching "probation after death," and the doom of the poor pagans. This matter makes a good deal of choking dust, a stir like the great shaking of the dry bones of the old theology, and a great stir of fresh life in the churches—the shaking a dead clatter with a noise of steam bursting out from icy barriers touched and melted by the warm breath of spring.

Evidently the bones will shake to pieces. The only safety for any dry and dead thing is to let it lie still; if it is picked up and handled, it cracks and snaps and falls apart, leaving only shattered fragments and unwholesome dirt.

The fossilized conservatives, and the timid souls who fear all change, hold on to the gates of hell with a desperate clutch, and stoutly declare that never, never, shall the heathen escape from its fires. The new theology advocates a kindly let up a little, some of them a good deal. They actually feel that God should have compassion on the sins of ignorance. Robert Burns, the son of the loving heart, felt that "auld Nickie-ben" might have a little mercy, and surely the dear Father and Mother in heaven should temper justice with that same divine attribute.

Shakespeare makes Portia say, when pleading that Shylock's pound of flesh may not be exacted:

But mercy is above this scepter's sway.
It is enthroned in the hearts of kings,
It is an attribute of God himself,
And earthly power doth then show like God's
When mercy seasons justice.

That is a sound new theology plea, and all the blind and cruel assertions that Jehovah will torture eternally countless millions of men and women who never heard his name, or that of Jesus, because they did not hear alleged glad tidings that never reached where they possibly could hear them, cannot weaken its force and reasonableness. How significant that Shakespeare put that plea as from a woman. The woman-heart of our time speaks in this new theology. The old theology is all masculine, and from poor specimens of men too. Old priests and monks, cold logicians with no intuition or emotion, or what little they had in a lifeless chill when they framed their iron dogmas.

Probation after death is really the Catholic purgatory in another form. The idea is the same. Are our Evangelical churches behind Rome? Is it hereby to give poor souls a chance hereafter, as the Church of Rome does?

To the Spiritualist all this quarrel seems like a fight in the Dark Ages. How the shadows melt away in clearer light as we think of life "over there," as beginning just as we leave off here, as going on like our life here only with more to uplift and less to drag down; with the cumbrous flesh, the besetting sins of the body, the straits of poverty lifted off; the narrow opportunities widened, the spirit more free and strong for an upward flight; and there as here evil but transient, imperfection and good the lasting and conquering truth, no arbitrary division of heaven and hell, but all grades of thought and being from gloom to light, from pain of soul to inward joy and peace.

Probation implies final doom for the wicked; and inexorable and eternal doom is inexorable cruelty in Deity—an idea more blasphemous than the vilest and hottest oaths.

But the whole discussion shows gain and growth to higher and wiser thoughts of God and man, and therefore it is welcome. It must not be expected that all will think alike,

adopt our exact thought, but all who are looking on and up, who are reverently seeking real freedom of the spirit, are on the path to light and truth.

Dr. Rylance, an eminent Episcopal clergyman, sympathizes with the new ideas, and his sermon shows his generous feelings and large views, albeit he sees truth as refracted through the broken lights of the articles of his church. But we all see through broken lights, more or less, and can let that pass. On another page we publish a few sentences from his discourse, which must suffice to show its quality, although more might well be quoted did space allow.

A Deplorable Result.

In an article on "Applied Christianity," in the *Homiletic Review* for January, Rev. J. M. Sherwood, one of its editors, presents an alarming picture of the religious condition of the great cities and the threatening aspect of their influence on the near future of the country. He argues that history of the cities is that of the country, as Rome represented the Roman civilization; Paris, France; London, England; New York, Chicago, New Orleans, etc., the United States. These cities are wicked, and rapidly becoming more terribly wicked. If their population increases in the same ratio as in the past, in 1890 one-fourth of our entire population will reside within city limits, and subject to this evil growth. He says:

We are confronted to-day with gigantic and rapidly augmenting evils, economic, social, political and moral, caused mainly by the massing of such multitudes in a few great centers which attract the worst elements of society, where all restraints are thrown off, and vice, crime and lawlessness run riot, and corruption and all manner of wickedness put on large proportions, and endanger the peace and welfare of the people at large, and ultimately the permanence of our free institutions.

In this alarming state, he sees salvation only in the Church. "The Church can no longer afford to slumber. The danger is imminent. The enemy is strong and defiant. A single decade will demonstrate to us whether men and corruption, and anarchy and agnosticism, and a gross materialism shall rule this great Nation, or whether the church of God, Christian morality, and a purified and christianized civilization shall predominate it." How impressive such a change really is, is shown by the city of Brooklyn, where the "Church instead of keeping pace with the increasing population, has fallen so far behind that its relative strength is tenfold less than it was a decade ago." And in New York for 500,000 souls residing below Fourteenth Street, there is room in the churches for only 80,000! If they wanted to go to church, only one in seven could gain entrance; but the worst is that they do not want to go. There is no rush at the church doors. There is always room, a waste of room, and half the number of churches would supply accommodations.

Mr. Sherwood foundly accuses the Church of directing its energies to outlying provinces, foreign missions and the West, and not following the injunction of Christ and the example of the apostles. He advises concentration of all effort on the cities and let the country care for itself! "No other policy will save us as a people."

Mr. Sherwood is a church leader; his *Review* is next to the Bible to a large number of ministers who will take their cue from him, yet he admits that Christianity after eighteen centuries of effort, has resulted in a bleak, dreary and dismal failure. An agnostic believer in a system he classes with men and materialism, would give Christianity more credit. Eighteen centuries of effort, at one time holding Europe in the palm of its hand, and now withdrawing from its outposts because the enemy is in the heart of its kingdom; concentrating for a final struggle in the citadel of last resort, in the vain hope that by keeping that stronghold it may regain possession of its lost estate.

The Church once held complete possession. A person could not be born without the coming of a priest; be named, or married, or decently die without the presence of one. The Sunday was a day for fasting and torture, and not attending church a sin most reprehensible. Having direction of life here and hereafter, what a showing for a system claiming that it has a right by Divine command to rule the world! What does this show? That the world is really more wicked? That there are more criminals, and a lower state of morals? Nothing of the sort. All this carping of wickedness is a thin vague plea; the real objection is that there is less church-going, less religious cant and observance of special days. The flood of new ideas, motives and purposes, and the incomprehensible growing influence we call civilization, make a restless tide, which has broken through the dyke which the Church built across its path, and laughs at being again confined. It says to the Church, "patch up the old embankment and make it ever so strong, you cannot again force back the sea." If we are to have a reaction, let it be not to the threadbare dogmas of trained theologians, but to the principles of the primitive Christianity, which lie at the root of all civilizations, of all religions, and are the essence of morality.

R. A. Thompson of Philadelphia, writes: "We are having quite a revival, as our Methodist friends would say. Dr. F. H. L. Willis, by his wonderful inspiration and beautiful poems, has created a great interest in Spiritualism. His audiences are very large, intelligent and appreciative. That he is doing a great work for humanity can not be denied. Our lyceum is doing finely. Thursday evening we had a supper and entertainment, at which the members and their friends, and many church people, too, had a good, social time."

Major J. B. Young.

Again we are called upon to mourn the departure from earth-life of one of whom it can be truthfully said, the world is better for his having lived. Major Young, after fifty-four years in mortal form, has gone to join his children and parents in that spirit home of which he knew much before he went. On the evening of the 24th ult., at Welles, Nevada, his frail body refused longer to perform its functions and the freed spirit bade it adieu.

Brother Young was taken sick early in the fall, and after many weeks of dangerous illness recovered sufficiently to encourage the hope of complete restoration. To aid in this he undertook the long journey to the Pacific Coast with the belief that in the balmy air and amid the flowers of that summer land he could coax back that vigor of body and mind so characteristic of the man. With no fear of death and no uncertainty about the life beyond the grave, he deemed it only right and manly to struggle for life here. He made a good fight for a longer lease, but when he saw this could not be had, he longed to reach his peaceful happy home, where, with wife and children he had spent so many happy years, where in the family circle he had joined them in holding sweet communion with those gone before; that home on whose walls he knew were hanging pictures of dear little ones, painted by one who never saw them in earth-life but to whom they came as bright spirits and helped him to fix their faces on canvas with such life-like fidelity as to cause their instant recognition. This home, where his children were born and from whence dear ones had gone to the Spirit-world, was his chosen place to give up the mortal struggle. But it was not to be; and now it matters not. He was well prepared to go; from whence he departed, though a matter of choice to him and his family as a matter of sentiment, was of no lasting importance. On last Sunday funeral services were held at Marion, Iowa, which place had been his home for many years.

Major Young was born in Erie County, Pennsylvania, in 1832, and was admitted to the bar in 1853. He settled in Iowa, where he was at different times elected Representative and State Senator. During the Rebellion he served as Paymaster, and this gave him the title by which he was best known. After the war he was Pension Agent for Northern Iowa; and always occupied positions of trust and honor.

His was a deeply religious nature, inherited from Methodist parents; his father was a well known Methodist preacher. For many years Major Young was closely identified with the Methodist church, and active in forwarding its interests. Some of its most successful enterprises in Iowa owe much of their fortune to his efforts in their early history. With a strong emotional and religious nature he had a keen, analytical mind and many years ago grew skeptical concerning ecclesiastical dogmas. Finally his views became too advanced for the church of his youth, but his religious sentiment retained its vigor. He bought a church and for some time was the main support of liberal religion in his city. Attracted to Spiritualism as have been hosts of Methodists; he was so fortunate as to receive, early in his investigations, proof of the presence of his spirit friends. This evidence he subjected to crucial tests, and it stood the analysis. He became a zealous but always rational and discreet advocate of the philosophy of Spiritualism. Some years ago he accepted an invitation to represent Spiritualism in a Conference composed of the liberal churches of Iowa. Having been named to the Executive Committee by the *JOURNAL* as the man for the duty, his success was a source of gratification in this office. He presented his cause in a masterly paper, afterwards published in the *JOURNAL*, made a lasting impression upon his hearers and gained the respect and enduring friendship of many of the ministers. Three years ago, accompanied by Mrs. Young, he visited the Eastern camp meetings. His presence at Lake Pleasant during a critical period, was of great value to the well-being of that camp.

A man of superior organizing power and executive ability, he desired to do for Spiritualism what he had once done for Methodism; and in so far as the different conditions would allow he strove always to this end. He keenly appreciated the need of orderly methods in evolving and formulating the facts and philosophy of Spiritualism, and increased facilities for preparing teachers of the modern revelation. Had his efforts been properly seconded the Spiritualists of America would to-day have been in possession of a splendid institution, where the study of psychical science, spiritual philosophy and cognate subjects could be pursued under conditions only attainable by the co-operation of large capital with experienced talent. Had he lived ten years longer he would undoubtedly have been largely instrumental in accomplishing this project, despite the numerous and serious obstacles. Educational work is an essential preliminary to so grand an undertaking. When the hundreds of wealthy and the tens of thousands of well-to-do Spiritualists of the country have reached an adequate comprehension of the needs of Spiritualism and of the demands which duty makes upon them, then will the dream of Major Young and those associated with him be consummated.

In the retirement of this warm friend from the active scenes of life, the *JOURNAL* loses one of its staunchest and truest friends, and the world a man whose religion was to do good. In religion, politics, temperance, and social reform, our brother was ever a representative of the highest and best

thought of his time. He probably leaves a moderate competence for his family, but of infinitely more consequence is his legacy of a fair name, an honorable record, a noble career, a benevolent life. These, no misfortune can dim, no act alienate; they will ever hold their beneficent potency, ever serve to stimulate a love for the good and the true.

Magnetic Influence on Plants.

Light publishes translations of some curious and valuable experiments by Dr. Carl du Prel, going to prove that plants, flowers and seeds, when magnetized by the human hand, gain in health and perfectness, the flowers glowing with richer beauty. Experiments of Reichenbach are also given in which plants, after being stroked by a sensitive, or magnetic person, emitted the oil flame with marked increase in size and power. These trials demonstrate that human magnetism is something real, and capable of affecting objects outside the human organism. We are slowly learning that the most subtle things are the most real, that the unseen over modifies and shapes the seen.

That our readers may know more of this able exponent of scientific and philosophical Spiritualism we give from *Light*, the following from *Le Messager*:

"Baron Carl du Prel had already rendered his name celebrated throughout the German-speaking countries by remarkable scientific and philosophical works, when all of a sudden he took the world by surprise by publishing a series of spiritualistic articles in different scientific periodicals, notably in the review called the *Genèveart* (*The Present Time*). This created a great noise, for another savant, Edward von Hartmann, had announced simultaneously that the phenomena of spiritualism rested on a positive basis of facts, only denied that they were caused by spiritual agency; whilst Du Prel attributed them outspokenly to a superhuman source. The latter did not stop here, but lent his powerful aid to the calling into existence of the spiritualistic *Revue*, the *Sphinx*, which beyond all doubt is the ablest and most influential German exponent of the ideas of modern Spiritualism and spiritism. Du Prel wrote also a masterly article in *Über Land und Meer*, one of the most important publications of Germany, from which articles we quote at haphazard the following thoughts: 'Spiritism must undoubtedly lose footing if left much longer in the hands of an untutored public; it is of the utmost importance that it should pass over into the hands of trained thinkers and experienced investigators. By edged probity and seriousness of disposition, men devoid of all bias and prejudice against the subject, in order to clear it of the excrecences which have already surrounded the kernel of truth with a hard shell of superstition and a network of fraud.' 'It is certain that he who has made experiments in connection with spiritism, will sooner or later accept its reality; whilst on the other side, it is equally certain to assume that its most rabid opponents have never studied the subject or examined its facts.' The manifestations of Mr. Eglington when in Austria first convinced Baron du Prel of the truth of the phenomena of Spiritualism.

Surprising Tricks.

It appears from an exchange that M. Baudier de Kolta, inventor of the now commonplace feat of "The Disappearing Lady," is doing surprising things in London. On a stage draped in black, with the simplest accessories, the master magician presents himself in the conventional evening dress, with ample coat and fullness of shirt sleeve. These are mere concessions to the ordinary entourage of the professor of legerdemain. In producing on a plate of glass supported between two chairs a spirit hand, which taps the points on dice before the maestro himself knows the number, the magician relies possibly on some of those subtle arrangements which belong to the reign of Pythia. The production of a bushel of roses from a paper simply coiled to hold a pound of sugar is effected by monsieur with his shirt sleeves doubled up, a departure from regular usage which, with native politeness, is not carried out by a Frenchman without a special request for permission. A bird in a cage flutters in a lively way, and "heigh presto" bird and cage are gone into thin air. The ample coat is doffed and passed round. Spectators rummage the pockets. The coat is returned, and before it is again put on, the bird and cage are with electrical sharpness reproduced. Weird music from the automatic orchestra gives the signal for the instantaneous appearance of a spectre in the centre of the stage. Disenveloped, the ghostly presence becomes a beautiful woman clad in Grecian costume. A newspaper is placed on the carpeted stage, a chair placed on the newspaper; the lady seats herself on the chair. She is covered with a magic mantle, and in an instant mantle and lady have vanished, leaving the chair and newspaper intact. Some simple-minded Spiritualists would ascribe these wonderful feats to spirits.

The Thief's Hand.

A young Kentuckian of charming manners was a guest at Mt. Desert. He was, in fact, the lion of the season, says the *Boston Post*. A lady, who had by instinct formed a bad opinion of him, was asked by the Kentuckian to read his hand as she had some skill in palmistry. She declined at first, but afterwards yielded. As soon as she glanced at it she started, and without thinking how it would sound, exclaimed, "Why, it is the hand of a thief!" With marvelous adroitness he met the confusion of the lady and the surprise of others gathered about them on the piazza by saying, "Ah, thank you! That suggests to me a means of making my way in the world I never thought of. Since the 'war we Southerners have to be on the look-out for opportunities.'"

His ready wit made him more popular than ever. But for all that, he was caught within three days stealing diamonds from a fellow boarder, and the police, when informed, identified him as an old thief in New York and Baltimore. The same long-angled "hand of a thief" is seen in the case of Lillian, the eleven year old pickpocket, who for three years has been a remarkably adroit rogue. She is a blue eyed, flaxen haired foundling and educated to crime by a brutal faced woman who calls herself Smith. At

the time of her arrest she had \$118 hidden in her elegant stockings, beside several pocket-books in her possession. We commend the study of palmistry to the investigators of human nature and social problems.

GENERAL ITEMS.

Mr. and Mrs. Bundy left for Quincy on Monday night to attend the annual session of the Illinois Press Association.

Mr. A. A. Harvey, in a letter, says: "Your paper is the best of its kind which I subscribe for, either American or English."

Mr. A. C. Doan writes very enthusiastically of Fresno, Cal., and will answer letters relative to its advantages for a home.

Prof. A. Wilder writes: "David A. Wasson is dead. He was a nice, fine-spun, sensitive deep-thinking man."

Mrs. S. E. Bishop spoke at Grand Rapids, Mich., last Sunday. She lectures in Washington, D. C., during February, and Cincinnati in March.

Isaac Barnes, an eccentric Bostonian, was lately urged by his Baptist wife to subscribe for a new church. He agreed to subscribe \$5,000 on condition that all baptisms should take place in hot water.

The poem which appeared on our sixth page last week, entitled "To Aunt Edna," was written by Lyman C. Howe. His name through some oversight was omitted. Good reports come from Kansas City, with reference to Mr. Howe's work there.

Silas Bigelow of Sanford, Fla., writes that G. W. Webster and Geo. Colby are desirous of organizing a resort and camp meeting in Florida, and any one desiring information can address G. W. Webster, Lake Helen, Fla. Mr. Bigelow is very enthusiastic over the climate and natural advantages of that locality.

The committee of the Michigan State Spiritualists Association will meet at Grand Rapids, or send proxies, the last week in February, for the annual meeting, and will adjourn over to a State convention, to meet at Lansing, March 25th, 26th and 27th, when and where a good gathering of the people is expected. So we are informed by one of the board.

Some days ago we published an account of Maud Cook, a blind girl nine years of age, living at Manchester, Tenn. A letter from her father, S. L. Cook, says: "She draws all her wonderful powers of music from angels and spirits. She commenced singing when she was sixteen months old; played at piano when five years of age. She can do any thing that blind Tom can do, and more too. She is said to be the youngest composer living."

Miss Alice Walker, aged seventeen, has not opened her eyes since December 21st. She is conscious at times and then knows those who are about her, can tell the style and color of her visitor's dresses, and converses freely with them. She could move freely about the house, a few days ago, and even went out to the barn one day. Her appetite is good and there seems to be no other symptoms of disease. She has had these spells before, and at one time, while seemingly unconscious of every thing else, hemmed two yards of muslin with stitches so fine that they could hardly be seen, her eyes being closed all the time. An injury to the spine, which happened to her several months ago, may have had something to do with her disease. She was formerly a school teacher, and now resides at Londonderry, Vt.

E. H. Dunham of Providence, writes: "January 23rd, Mrs. Emma L. Paul of Vt., addressed our society, morning and evening. Her lectures are finely worded, and would be very attractive and interesting, but her manner of delivery detracts very much from the effect they would otherwise have, were she less dramatic and more natural, and would temper her voice in keeping with the size of the hall in which she speaks. It is a fault which many of our best speakers have, and which, it seems to me, might be easily regulated, if they would take thought in the matter. There is a great difference between a platform in the open air and one confined within four walls and a roof, and lecturers would find it to their own advantage as well as their audiences, to discriminate between that of the two, when speaking. Mrs. Paul spoke again last Sunday."

A novel method of treating patients suffering from phthisis is described in the current number of the *Medical Record*. It was devised by a French physician, Dr. Bergeon of Lyons, who has been applying it for two years to cases of chronic pulmonary and throat diseases. It is claimed that the treatment consists of daily injections by enema of medicated gases, carbonic acid gas, when introduced into the system by this method, is found to be harmless and painless. Sulphureted hydrogen is mingled with it, the entire structure of the lungs is permeated by the medicated gas, and remarkable curative effects are observed. The carbonic acid gas is practically inert when taken up by the veins of the intestines, but the sulphurous gas reaches every particle of diseased tissue in the lungs and throat, and is eliminated from the system in the process of expiration.

Lewiston (Me.) *Evening Journal* says: "The suicide of Mrs. Silas Day, of Skowhegan, is said to be due to her strained interest in Spiritualism and to a hallucination caused by an alleged message from her deceased husband, published in a paper, the *Eastern Star*, in which he was quoted as follows: 'To my loved family and especially to my dear wife would I say, I will guide you with mine eye. My influence which you shall feel as a

safe protection in your earthly journey, shall ever abide with you. There is sweet rest for you all with the loved ones gone before, when your spirit shall be made free." Occasionally a Spiritualist has a diseased brain, resulting in suicide. But such cases are exceedingly rare. There is probably one Spiritualist who takes his (or her) own life, to one hundred church members who commit the same horrible deed.

Dr. J. K. Bailey spoke at Keene, N. H., Jan. 2nd; Sterling, Mass., 9th; Taunton, 12th; New Bedford, 16th; Woonsocket, R. I., 23rd. He would like engagements for February and March, either in New England or the States of New York and New Jersey. Address him at Box 123, Scranton, Pa.

A contributor to the Oxford Democrat relates a curious dream by Corporal K. of the First Maine Regiment before Petersburg. He dreamed that in a charge he was stricken by a rebel bullet which bored a hole through his body. He awoke with a sharp pain and faintness. A few months later, in pursuit of Lee's retreating army a charge was made in which the corporal met death according to his presentiment.

Geo. W. Morris, the young and talented musical composer who left Chicago last summer for a few years study in Europe, is spending the winter in Munich. He finds the advantages there equal, if not superior, for high musical training, to any in Germany. He is connected with Rheinberger's Musical School, and is studying composition with him. Rheinberger has a world-wide reputation as a composer and teacher in counterpoint. Wagner considered him the greatest living contrapuntist. On the piano and technique, he is under the instruction of Buschmeyer, who is the best teacher in the school or in Munich in that line. Mrs. Morris and her daughter Bell, are also at Munich, and the latter is receiving instruction in music from the best teachers.

Capt. Raymond, an old and respectable Spiritualist, was at one time instrumental in saving the life of Abram S. Hewitt, mayor now of New York City, from a boat adrift in the sea. Mr. Hewitt and another of the passengers who was saved, Edward Cooper, addressed Capt. R. the following note in 1874. "We know that no offering of ours can add to the proud feeling of satisfaction which must have animated your bosom when upon your own deck you saw the eighteen human beings whose lives you had saved; but we wish you to possess some slight token which in after days may serve to remind your children and your friends of how nobly you did your duty to your God and your fellow men; and we desire that other shipmasters, incited as well by their own humane impulses as by the approbation which so noble an act never fails to call down from the public, may 'go and do likewise.'" Mr. Hewitt was then 22 years of age and worth exactly \$3.

We are glad to know that the House of Representatives has passed the Anti Polygamy bill. This bill makes husband or wife a lawful witness in criminal prosecutions for a polygamous marriage; it requires the registration of all marriages; it abolishes woman suffrage in Utah; it makes polygamy a felony; it deprives polygamists of the franchise, and requires of all voters an oath of allegiance to the United States and its laws, especially those respecting polygamy; and it dissolves the corporations known as the Church of the Latter Day Saints and the Perpetual Emigration Company, and provides for their being wound up by legal process to be inaugurated by the Attorney General. The desire to destroy polygamy, and blot it forever from all the territories, is confined to no particular state of the Union; there is a healthy unanimity existing that feels the necessity of settling at once this troublesome question, and giving the refractory Mormons to understand that they must keep the place assigned to them by good morals, and abandon polygamy at once.

The Harrisburg (Pa.) Morning Telegram contains the following in regard to Mrs. Susan Waters, wife of the JOURNAL'S contributor, Wm. C. Waters: "At sixty-four we find her one of the most celebrated animal painters in the United States, a rival of the celebrated Rosa Bonheur. This little Quaker woman lives in a very neat house at 33 Mary Street, in the city of Bordentown, N. J., where she has resided for over twenty years, and has achieved her greatest triumphs. It was here she painted two pictures, for the great Centennial, which found ready sale and excited no little admiration and wonder. She reserved copies of them, which hang in her studio and cannot be purchased for any sum. The originals brought her a very good figure and also no end of patronage. This lady exceeds all rivals in the painting of sheep. This being her forte, she, of course, brings this animal out in all of its greatest charms, the fleecy wool almost appearing to rest against the canvas. One was shown the writer that exceeded anything he ever saw on exhibition. The scene, a pastoral one, was laid in a shady dell on one of those delightful days in May. The sky is glowing in rich spring clouds with rays of sunlight teeming through; to the front of the picture was a flock of Southdowns grazing; to the back or left was an old trunk of a tree, which had been blasted by the storms of the previous winter and was now lying prostrate. On this some lambs were gamboling. Truly it was a picture worth going miles to see. There were others of cattle grazing in such places, making you wonder which possessed the finest artistic points. Nor is her painting confined to pastoral scenes, but equally as well does she bring out marine views, landscapes and flowers in their richest tints and shades."

In the last number of the *Tydschrift* a "Diary of a Boer in the Kaffir Commando" is published. We extract two consecutive entries: "Sunday, Feb. 23. No Kaffirs in sight. Held divine service. Prayer-meeting at night—a blessed time. Monday, Feb. 24. Saw Kaffirs on the hills. Commando went out and shot thirty-four, besides a number that got away wounded. Thanksgiving service in the evening on return to camp. Sang Psalm 107 and went on sentry. Shot two Kaffirs."—*Pail Mail Gazette*.

Wm. R. Tice has an article in a late number of the *Banner of Light*, detailing some interesting experiences with Mrs. Ross, materializing medium. He thinks the manifestations were genuine. He says: "The medium was dressed in dark clothing, no light or white appearing on her person. In a few moments there was a form dressed in white at the cabinet, and a moment after the medium walked out leading a young miss by the hand whom she brought up to the sitters in the circle. The form was clad in a white, short dress, light-colored stockings and slippers; her hair was light, and hung in ringlets around her head. She touched my hands (as well as others) with hers, which were cold and moist to the feeling. She advanced under the light in the corner, which gave a fair sight of her, and it was a living, moving form. The medium and the miss returned to the cabinet and a moment after another form, somewhat larger, came close up to me but instantly retreated; she was clad in flowing white. Among the personal experiences of myself and wife was the appearance of the form with the babe in arms, when both Mrs. Tice and myself, as well as many others, went up and became convinced that it was a living, breathing babe that she held in her arms; while my wife and I were up, I felt of its face and its nose, and Mrs. Tice felt its ear and hair." Mr. Tice is well known to us as a careful, fair and painstaking observer, always cool and keenly observant, his statements are entitled to great consideration.

The Watseka Wonder.

The many correspondents and subscribers who have been importuning us to republish the pamphlet giving the wonderful story of Lurancy Vennum, are requested to read the advertisement of the new and superior edition as set forth in our advertising columns. Those who have sent orders for single copies of the old edition, which could not be filled, will receive the new one as rapidly as they can be mailed. Please notice especially the proposition to supply the widow of Dr. Stevens with a substantial token of regard, as explained near the close of the advertisement.

Orthodoxy and the Heathen.

The following are extracts from a significant sermon by Rev. J. H. Rylance, D. D.:

Evangelical systems of theology, notably that of John Calvin, have consigned all heathen peoples to eternal perdition, without discrimination as to their moral deservings. But some of Calvin's theological children have been timidly hinting of late, that this wholesale condemnation of millions of men, simply because they were born beyond certain geographical lines, is unreasonable and incredible. Hence considerable stir just now in the ecclesiastical air; a so-called "New Theology" holding, that, if not by the "way of salvation" as we know it, then by some other way, will all good men out of the Pagan world, be gathered into the family of God in the life to come. But the doctrine is vehemently condemned by our evangelical Scribes and Pharisees as treasonable to the truth of Christ's Gospel. Let us hope that the Scribes are wrong, as they so often have been; believing that there is more mercy in God than there is in them.

For the thought were intolerable, that the moral nobility and beauty of character which were once visible in the lives of Pagan saints and sages, are lost only for burning. Among them were men whose temperance, and purity, and magnanimity, and charity, would put to shame a good deal of our Christian virtue. And surely the Spirit of God was at work in the minds and hearts of such men, though they knew not whence the inspiration came. Heathen peoples were intensely religious; but in a blindly blundering way often. And what surprises us not a little, on becoming acquainted with their sacred books and customs, is the discovery of how much there is in common in them with what we find in our Bible. "All souls are Mine," said the Almighty through the mouth of a prophet. And therefore, spite of the imputation of heathen brought against it, by our evangelical orthodoxy, we may still take home to our hearts the sublime invocation of the "Universal Prayer":

"Father of all; in every age;
In every clime adored;
By saint, by savage, or by sage;
Jehovah, Jova, or Lord."

The Jews of Pagan poets, and of popular superstition, was not Jehovah; but when the worshiper knew no better, infinite Mercy had pity on his lack of knowledge, we may fairly hope. For "a man is accepted according to what he hath," says St. Paul, "and not according to what he hath not." Yes; that is the rule of eternal Justice; "according to what a man hath," of light, of knowledge, of opportunity, of moral power. These are the measure of a man's responsibility; by these standards will every man be judged at last; and not by privileges he had never known; nor ever could have known. To whomsoever little has been given, from him shall little be required. For the God with whom we have to do is not a hard taskmaster, reaping where He has not sown, or gathering where He has not sowed; but is pitiful and compassionate towards all who are "ignorant and out of the way."

The Young People.

To the Editor of the Religio-Philosophical Journal:

The Young Peoples' Spiritual Society of Chicago, organized Jan. 7th, held its third meeting at the residence of Mrs. E. Coverdale, 79 35th St., Sunday evening. Although the weather was not pleasant it did not prevent the attendance of a goodly number of honest knowledge-seekers, who in the future will be earnest and sincere workers for the grand cause they have espoused. The pres-

ident, in a short address, dedicated the society to the help of humanity, physically, intellectually and spiritually. "It may be months or years before we can realize to our entire satisfaction the desires we have to-day formed; but let us labor, be patient, and persevere in the grand work we have taken in hand to accomplish, and with the help of all that is intelligent and good, and that strong spiritual power from above, we shall surely succeed." He referred to the absence of institutions for the assistance of the poor, and the want of schools and suitable places wherein to teach the truths of the spiritual philosophy. Duty calls us to this grand mission; let us answer earnestly, and with hands and hearts go to work with a will.

An invocation was given through the mediumship of Mr. Frank Algernon, in which the highest powers were called upon for their assistance. He was followed by a few encouraging remarks by the controls of Mrs. Severance, Mrs. Coverdale and Mr. Darling. Dr. Gray, the main control of Mrs. Coverdale, and the leading spirit of the society, believed it high time for the organizing of a Young Peoples' society; that the progress of the coming generation depended upon the boys and girls of to-day, and it was the duty of every Spiritualist, every lover of goodness and purity, to give their aid toward the success of this organization.

A Ladies Aid Society will be formed at the next meeting, which will be held at the residence of Mrs. Danforth, 3746 Dearborn St. A. L. COVERDALE.

Chicago, Jan. 31st.

General News.

The House of Representatives passed the post office appropriation bill and a bill setting aside \$10,000 for a special distribution of seed in Texas by the commissioner of agriculture. The real estate trade of Chicago for the past week amounted to \$913,900. An eighty-acre tract just northwest of Garfield park, changed hands at \$80,000. A final dividend of five per cent. in favor of creditors of the World's Exposition at New Orleans has been made by the acting secretary of the treasury from the congressional appropriation of \$555,000.—Dr. William Thorndyke, one of the oldest practitioners in Milwaukee, died from typhoid pneumonia contracted from a patient.—A verdict of \$10,000 damages has been awarded to a Philadelphia newsboy who was pushed off a car of the Traction company and had to suffer the amputation of a leg.—A nephew of James G. Blaine reports the latter as saying that rather than be President he would prefer to see a friend in the White House and accept the secretaryship of State, to complete his work.—An anarchist from Wisconsin visited the jail in Chicago, and offered a deputy sheriff \$50 to allow him a glimpse of August Spies. He was ordered out of the building.—It is rumored in California that the Southern Pacific people intend to erect at Los Angeles a hotel to cost \$300,000.

In the circuit court at Chicago a bill to compel John H. Erby to restore \$50,000 worth of real estate was filed by Helen M. Smith, widow of a policy-dealer whose remains were last month cremated at Pittsburgh.—It is stated by Henri Rochefort that seven nihilists were recently hanged in the prison at Odessa, ten others are being tried at Wilna for killing a colonel, and two hundred more were lately sent to Siberia.—The authorities of Edinburgh University have decided to invite the Prince of Wales to become its rector.—In the Missouri penitentiary Fred Witrock testified that Messenger Frothingham is innocent of the charges brought against him in connection with the San Francisco train robbery.—Miss Annie T. Howard, daughter of the lottery king of New Orleans, has purchased a lot on the corner of Camp and Belvidere streets, on which to erect and establish a memorial library of one hundred thousand volumes, to be turned over to Tulane university.—It is generally believed in Washington that Secretary Manning will resign and become president of the newly organized Western National Bank of New York, of which Treasurer Jordan is to be cashier.—Another gain of \$3,500,000 in reserve is announced by the New York banks, which now hold \$22,298,450 in excess of the 25 per cent. rule.—A third member of the Elmhurst family of Bryan, Ohio, died last Saturday from trichiniasis.—Two hundred men have been set to work in Chicago removing the skating rink and other buildings on the corner of Michigan avenue and Congress street, in order to erect an opera house costing \$1,500,000.

The most stubborn cases of dyspepsia and sick headache yield to the regulating and tonic influence of Wood's Sassaaparilla. Try it.

Food for Consumption.—Scott's Emulsion of Cod Liver Oil with Hypophosphites, is a most wonderful food. It not only gives strength and increases the flesh but heals the irritation of the throat and lungs. Palatable as milk and in all wasting diseases, both for adults and children, is a marvellous food and medicine.

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

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

Business Notices.

SEALED LETTERS answered by E. W. Flint, No. 1327 Broadway, N. Y. Terms: \$2 per three 3 cent postage stamps. Money refunded if not answered. Send for explanatory circular.

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Chicago Meetings. The South Side Lyceum of Chicago meets every Sunday afternoon, at 2:30 o'clock, at Matthews' Hall, N. W. cor. 22nd Street and LaSalle Avenue.

Spiritual Meetings in New York.

The Ladies Aid Society meets every Wednesday afternoon at three o'clock at 125 West 34th Street, New York. The People's Spiritual Meeting of New York City has been removed to Spencer Hall, 114 W. 14th St. Services every Sunday at 2:30 and 7:30 P. M.

Metropolitan Church for Humanity, 251 West 23rd Street Mrs. B. B. Stevens, services Sunday at 11 A. M. Officers: Geo. D. Curran, President; Oliver Russell, Vice President; Dr. George H. Forman, Secretary; R. S. Boppre, Treasurer. Grand Opera House, 23rd Street and 6th Avenue.—Services every Sunday at 11 A. M. and 7:30 P. M. Conference every Sunday at 2:30 P. M. Admission free to each meeting.

Spiritual Meeting in Brooklyn, N. Y. Conservatory Hall, corner Fulton Street and Bedford Ave.—Services every Sunday at 11 A. M. and 7:30 P. M. Lecturer: Mr. J. J. Jones, of London, Eng.

Saratoga Springs, N. Y.

The First Society of Spiritualists, of Saratoga Springs, N. Y. meets every Sunday morning and evening in Court of Appeals Room, Cor. 2nd and Broadway. Officers: W. B. Mills, President. E. J. Huling, Secretary.

St. Louis, Mo.

Organized August 22nd, 1886. The First Association of Spiritualists meets every Sunday at 11 A. M. at the south-west corner of Franklin and Ninth Streets, at the hour of 2:30 P. M. Friends invited to attend and correspondence solicited. H. W. EATY, Pres., 620 S. Broadway. ISAAC S. LEE, Sec., 1322 S. 12th St.

Notice to Subscribers.

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

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Voices from the People.

AND
INFORMATION ON VARIOUS SUBJECTS

Wendell Phillips's Memorial.

[The Wendell Phillips Industrial Department of Belvidere Seminary, N. J. (thus named by the authorization of Mrs. Phillips), is proving a success. The next term of twenty weeks will begin February 1st, when it will be prepared to receive ten more pupils, boys or girls. In commemoration of Mrs. Phillips's preference for a monument of this sort rather than a statue, Miss Belle Bush, one of the teachers, has written the subject poem.]

A QUERY AND ITS ANSWER.

I queried in my sorrow,
When the good man passed away,
How shall we do him homage—
How own his deathless sway?

What words can speak his praises
Or pay him reverence due,
Whose deeds, through the time of ages,
Shall blossom fair to view?

Then a voice from out the silence
Of the deep sea he had passed
Answered back, and answered wisely:
"Build ye monuments to last."

Let them rise in strength and beauty,
As the fair green hills of earth,
And consecrate to duty
The wealth of human worth.

No bronze or marble statue
Ever fashioned here by art,
Can fully show his title
To our homage of the heart.

Still pleads he here in spirit
For the oppressed in every clime;
And his battle hymn of freedom
Hath won a voice sublime.

It rises from the valleys
"Till the mountains catch the strain,
And to souls of listening mortals
The hero speaks again.

O! men of wealth and station,
Kneel how you use your power,
For clouds hang over our nation
That forbids a sifting hour.

When the idols you have cherished
Shall in dust and ashes lie,
And your hopes, like leaves of autumn,
Before the whirlwind fly.

There are little children pleading
For the precious bread of life,
And could the wine press treadling
In agonies of strife.

There are weary wives and mothers
Whom the world might cheer and bless;
There are lone, despairing brothers,
Whom your luxuries oppress.

Be wise; give not with scorn
These "little ones a stone,"
Lest in the near, new morning,
Your power be overthrown.

For God the word both spoken
That through the world doth run
"Who breaks it shall be broken,
For justice must be done."

Give homes and halls of learning
To the lowly ones of earth,
And in deeds of loving service
To will emulate his worth.

Then let his shrines be temples
Of industry and art,
Research by the hands that gave him
The homage of the heart.

Christian Spiritualism.

To the Editor of the Religio-Philosophical Journal:

We are establishing here a religious spiritual society. Although started only by Mrs. Briggs, her husband and myself, a number of the leading and true Spiritualists of this city have come forward to join us, and we have no doubt that we will build up here a true Christian Spiritual Church. You know as well as I do, that most of the so-called Spiritualists are not at heart true Spiritualists, and it is our aim to teach and put in practice the religion of Spiritualism.

Mrs. Briggs is controlled by Rev. Dr. George, formerly a Methodist minister of your city, who is frequently assisted by other ministers of different denominations. She is fully entranced. She is well known in Chicago, and perhaps to you, as a former mission worker in your city. She is a Christian lady, and we are using the old Testament here, where we preach the spiritual gospel to all, free, every Sunday evening.

The Plain Dealer of Jan. 10th, says: "An audience of fair size assembled at the Ontario street tabernacle last night to hear what was advertised as 'inspirational speaking by two lady mediums, in English, French, Italian and German.' There was, however, no speaking except in English. The meeting was under the auspices of Mr. Hugo Pryor, and the medium who spoke was Mrs. Briggs, late of Pittsburg and now of this city. It was announced that the meetings were to be of a different order from those usually held, in that the speakers would advocate a Spiritualism based on a belief in God and in the Bible. Mr. Pryor said that the regular spiritualistic society in this city is run by believers in God, and in the interests of infidelity. He hoped to build up a society of Christian Spiritualists. Mrs. Briggs then, under inspiration of a spirit represented to be that of the Rev. Dr. George, once a Methodist minister of Chicago, delivered an address, setting forth the relations of Spiritualism to Christianity and urging the importance of a pure life as a condition of heavenly happiness. The address was quite orthodox and delivered in good language. Mr. Pryor made another address explaining how he came to be a Spiritualist, after which Mrs. Briggs, or some spirit whose name was not announced, spoke on the value of the Bible, and exhorted all to read it, especially the book of Revelation. She said this book explains how mediums are controlled to speak and to see visions, as St. John was in a trance when he saw the visions he described on the Isle of Patmos. She said it was not true that when people died some went to heaven and some to hell, but that all went to the same river and entered into the other life through the same gate. But over there the conditions were such that one would be living in misery while another would be happy, and that this was heaven and hell. Mr. Pryor explained that the lady medium who spoke in strange tongues was not present because the spirits who spoke through her would not say whether they believed in God or not and he feared that they were evil spirits. We will have no spirit at these meetings," said Mr. Pryor, who do not own to a belief in God and Christianity, and therefore the lady was not allowed to come. He hoped, however, that in time these evil spirits speaking strange tongues would be cast out and good spirits would take their places." Cleveland, Ohio. Hugo Pryor.

MIND READING.

J. Randall Brown, "the original mind reader," was in Indianapolis the other day, and told this story to a Journal writer: Ten years ago, when I was rather young and inexperienced, while at Baltimore, I was persuaded, though rather reluctantly, to meet over the body of a murdered man. The murderer was handcuffed and placed in a carriage. I sat blindfolded beside him and held his hand. As we drove on aimlessly I followed the thoughts of the murderer, and led to the spot where the body was concealed. Alighting, we walked about for a few minutes, and at last I gave orders for the attendants to dig at a certain spot. A few feet below the surface was found the body. The murderer was afterwards shot to death in jail by a mob. After that I received a great many anonymous letters from persons who threatened to kill me if I ever did such a thing again.

However "inexperienced" Brown may have been once, it is much more than ten years since he cut his eye teeth. The above story is on a level with some of the misleading fancies of one W. Irving Bishop and is to be taken with an equal proportion of doubt.

WELL THEN!

While I am strong in conviction that a woman should have equal liberty with man—should be equally free to unfold her highest capabilities to their fullest development, I am firm in the belief that her line of life must ever be different to that of man, and that the world's well being could not be attained by any other arrangement. A long life's experience has shown me that she is superior to man in those attributes that pertain to her conditions of motherhood, while in others she is inferior, and, as I believe, wisely so. Qualities not needed for use are of little or no value.

It is almost universally the mistake of those who assume to teach the new gospel of woman's enfranchisement, that they pitch their notes on too high a key; pour out such lofty words and high-sounding phrases as have no common sense meaning; travelling on a plane so high as to be utterly out of reach to a vast majority of women, as if the whole scope of their teaching was only intended for those who are exceptionally well educated and well-to-do, while the great swarming mass of wives and mothers in the hard working classes are left out of count. Give credit to such contented Baynton Harbert, in the *Woman's World*:

"But amid all these discordant voices, let us always remember that in reply to the error, 'Might makes right,' the philosophers of all the ages have exclaimed, 'Welcome, mother mine, to the forum, the sacred grove, to the inner shrine of the holiest oracle.'"

Or: "These sons who were groping in the darkness of that old error, 'Might makes right,' were riveting chains upon themselves, and fastening wings upon women. Think of it! Banned from mosque and temple, from pulpit and cathedral the woman soul was forced to erect her altar in the very heart of the eternal silence, where with thoughts illuminated by the light of love and truth she has seen into the heart of things."

For pity's sake, what does this mean? Round and about smooth flowing sentences roll out, but to what meaning to the great heart of oppressed womanhood? Nay, can any one follow the "woman soul forced to erect her altar in the very heart of the eternal silence," and give a reasonable explanation of what she is doing there, and what of benefit to herself or any one else is to be derived from it?

If we carefully analyze these utterances, what must one be led to infer? That the philosophers of all ages have had so little knowledge of the woman's duties as to suppose that the mother's field of operation was on the "forum, in the sacred grove and inner shrine of the holiest oracle." If the mother had the welfare of her children at heart, and was possessed of that most valuable of all gifts in this busy world—to do the right thing in the right place at the right time—would not the sacred duties of her own household set up before her, and would not her own children, who are the holiest shrine of her life, be the altar upon which she should offer up her thoughts and her prayers? If a woman has the ability and inclination to teach on platform or in pulpit, by all means let her do so, but why not let her do so, and God speed to her effort. But why not put it in that common-sense way, and not spread out the idea in grandiloquent phrase, that if it were not for man's "might makes right" tyranny, the whole race of motherhood could be elevated to a grand life on the "forum, in the sacred grove and inner shrine of the holiest oracle." Why not make happy homes, and thereby elevate to a higher standard, both men and women, by teaching that the wife and mother, while her husband goes out to the farm or workshop, doing manful work for the sustenance of herself and children, should aid his endeavor by wise management and the graces of wife affection and refinement in their home.

If it is true that men while "groping in darkness make choice of the chains on themselves, wings upon women," what superior flight of accomplishment has woman attained to show for it? Is it not to her discredit, that with man bound in chains, while she has been furnished with wings, her flight has been thus far so inferior that she cries aloud for a wider field of endeavor? Of what use are wings save to fly to higher altitudes?

In fact, is not the entire idea absurd? Is not wings a woman need in this struggling world? The duties of life are imperative. No amount of fancied enfranchisement, of college education, of "forum, sacred grove or holy oracle," can do away with the inevitable burden of earning a livelihood that will ever rest on the great mass of the human family; a burden that must be equally shared by woman in her own peculiar sphere with her brother. Enfranchisement to be real must bend itself to the task of making this burden lighter; lighter for the man and the woman, so that they may clasp hands in the true harmony that makes these two one. The "forum, the sacred grove and the holy oracle," are for the few, whether men or women. The overwhelming majority must hold themselves to lives of toil, with limited opportunities for the higher education that can see nothing of value below a college. A woman's highest and best development must ever come from her home life. That home is not what they should be, but to say that our most earnest endeavor should be to make them so, with this truth ever held in view—that woman can never attain to the best status of her possibilities apart from man; that never while he is bound in chains can she soar upwards, let her have wings never so abundantly. They will sink or swim together.

In conclusion: Let no sister flippantly assert, that I am one whose self-conceit has been soured by the superiority of a wife. Surely, the more capable a man will be to perceive excellence of quality, the more ardently he must desire it in a life companion. The fault I find is, that this demand for woman's enfranchisement is narrowed to a circle of only a very small portion of the world's womanhood, and that it is everlastingly clouded by big-sounding phrases that have not an atom of meaning to the great mass of those it is pretended they are uttered to serve, hence is impracticable for real purpose of good.

Cleveland, Ohio. W. WHITWORTH.

A Curious Story from Georgia.

There lives in Cherokee county, just across the North Carolina line from here, a man who is looked upon as having the affliction of "Cain," writes a Clayton (Ga.) correspondent. He believes himself that Providence has thus marked him, and in consequence courts the night, and never appears in the light of day.

In 1844 a rich Virginia planter named Mortimer sought the wife of Cherokee county, North Carolina. Thither he took his family and a retinue of slaves. He was averse to the advent of strangers. In this hatred of intrusion he was fully joined by his wife. To them were born two children, Henry and Edward. In course of time Mr. Mortimer died, and the care of the children fell wholly upon the mother. She grew more and more a hater of her kind. It is said that during the four years of the war not a human being outside of her two children ever crossed her doorstep. The children inherited the strange characteristics of their parents, and were regarded in the neighborhood as young Ishmaels.

It was about eight years ago that Edward lent his younger brother, Henry, a sum of money, which the latter was slow about repaying. One day Edward warned Henry that he would kill him before the sun went down if the money was not forthcoming. Toward sunset, as Henry was returning home from hunting, he saw his brother advancing with an open knife.

"Have you got my money?" asked Edward.

"No," said Henry's response.

"Then die!" shrieked Edward, as he rushed forward.

A bullet from Henry's rifle penetrated Edward's forehead and he fell dead. A terrible scene of excitement followed. Henry refused to be arrested and took refuge in the wild haunts of Cherokee. Vigilance finally relaxed; excuse was made for the murder, and by degrees Henry ventured to appear abroad again.

But the change which had come over him produced a greater sensation than the killing of Edward Mortimer. He said that on the night after he had killed his brother he found it impossible to sleep. Just as he would begin to doze off his brother would appear at his side, and with an expression of exquisite pleasure, he would slowly pluck, one by one, the hairs from his head and face. For three months this refined torture continued, when the visits were stopped, and there was not a single hair left on Henry's body. The pores of the skin opened wider, and with every breath the hundred of pores would send out a vapor of fire. On the warmest day the victim would feel freezing cold. He retired to a room in his mother's house and persistently refused to let the light of the sun shine on him. He says that he is punished as was Cain of old.

The Cause at Benton Harbor, Mich.

To the Editor of the Religio-Philosophical Journal:

While the columns of our spiritual papers are largely filled with criticisms and counter-criticisms of various topics and questions, it is important to the well being, growth and development of the human race, I sometimes think that Spiritualists as a class have fallen into a condition of mind bordering on non-appreciation toward some of our speakers and mediums, and this may be due to the fact that we have not attained to that degree of eminence which inspires us to do the right, to be just, to possess the freedom and a willingness to publicly express our appreciation of their labors; and I might say right here, and plead guilty to the charge, that this condition in a measure is also due to the stupidity of many persons holding positions at the head of Spiritualist societies; for I am reminded that the editor of the JOURNAL often invites articles of general interest—only, perhaps, not so long as this is destined to become; and while we have scores of eloquent speakers, faithful workers and trustworthy mediums all about us, only a few have had the pleasure of visiting our beautiful village.

Until within less than two years, Spiritualism has been seldom mentioned here, except by a very few families, and often by these in a subdued tone; but during this period we have had at intervals, Mr. J. H. Randall, Mrs. Isa Wilson-Porter, Mrs. De Wolf and others of your city; Mrs. A. C. Woodruff of South Haven, Mr. Lyman J. Howe of Escondido, N. Y., and Mr. B. Brown of Clyde, Ohio, all of whom are well known to the readers of the JOURNAL. I am pleased to say each one won hosts of friends here, and by their eloquence and logic made deep and lasting impression upon the minds of many in this community.

I wish in this article to mention more particularly Mrs. S. E. Bishop, who gave two lectures here Dec. 20th last. The subjects were, (1) "Inspiration, Ancient and Modern, Its Uses and Abuses," (2) "Spiritualism as an Educator." While both of the lectures in point of argument and logic, were powerful and strong, the latter was conceded by many to be equal to the best they had ever heard. She also gave three parlor sittings; these were, indeed, feasts and highly enjoyed by all who were fortunate enough to gain admission. I have attended many similar gatherings, but recall none that gave more general satisfaction to those present, for there were many who found their way for the first time to a spiritual science. Her clear clairvoyant vision enables her to give a very perfect description of spirits, often accompanied with a faithful delineation of character, and fond and loving messages to relatives and friends present. Besides, there were other features of these sittings that were interesting and instructive, viz: The marked change of spirit controls and the variety of subject matter upon which she talks or writes, of a general character and of great practical value it be deemed; several poems of merit and excellence were given each evening, predicated upon subjects furnished at the time by strangers.

Mrs. Bishop is one of the pioneers in the cause. At a meeting held at her father's house in Ohio, more than thirty years ago, when but a girl, she was entranced and made the announcement of the first lecture she ever delivered to the public. As a speaker she is powerful, logical and practical; as a mother, self-sacrificing in her devotion to duty and to the rights of others; as a healer and friend, many can attest to her wonderful magnetic powers, soul inspiring and sympathizing nature. As a reformer, she never bows at the shrine of the popular side of life, but ever strives to know and do the right. As the result of such a life, there are but a few, if any, of her age, who have borne the burden and cross of a spiritual life, that make a better appearance or present to the skeptic our philosophy with greater force. And while we hail with delight all new speakers, mediums and co-workers everywhere, let us not neglect or lose sight of, or interest in, the pioneers.

W. T. JONES.

Expressing an Opinion.

To the Editor of the Religio-Philosophical Journal:

I was much rejoiced to see an article in your paper from the pen of the eloquent lecturer, Mrs. C. Fannie Allen. Many years ago I had the pleasure of meeting her in South Thomaston, Maine.

As to the immortality of the spirit, although I know it has an existence in the spirit-world after the death of the body, I have no safe foundation upon which to erect a belief in its immortality. I believe that the spiritual man, somewhat like the material man, is a progressive being. Where this eternal progression may lead to it seems impossible for any one to calculate. To know, one must have the ability to look along the line of eternal life.

As to Mr. Bishop's unfoldings, I have no means of knowing, but I believe that I see no reason why he may not be able to do all the wonderful things related of him without the help of any spirit except his own. He may, however, have great assistance from spirits, and know nothing about it.

Again we read, "As dogs, doves, cats, etc., evidence that animal instinct or intelligence will do many wonderful things, must we decide they are 'controlled' by 'angel guides'?" The same principles are involved in the question as in those of reference to Mr. Bishop. It is well known, I think, to all mediums, that spirits like the material man, can not all exercise, to the same extent, the same powers, and that their bodies are not composed of precisely the same spiritual substances. The earth is a living body; it helps to bring forth, sustain and develop spirits, animals and vegetables. It is an individual, and has an individual spirit which embraces all of its belongings.

All animals, all living vegetables and their seeds containing living germs, have their individual spirit, and have, or may acquire power, where proper affinity exists, to unite more completely than two or more drops of water; because the particles of water do not penetrate each other, whereas spiritual substances penetrate, not only matter, but spiritual substances so completely that they pass through each other without ceasing the least disturbance. This does not refer to such disturbances. If the foregoing be true, it will be seen that an angel can unite with the spirit of a dog, and guide him to do any work that a dog has the functions to perform, and thereby gain the experience of a dog; or the angel may unite with the spirit of a dove, and acquire the experience of flying through the air. Is there any good reason or necessity for re-incarnation other than this?

CRESTON, IOWA. R. ROWELL.

"Bewitched or What?"

To the Editor of the Religio-Philosophical Journal:

I have read the interesting narrative of experience under the above caption, by J. C. Hoffman, M. D., published in the JOURNAL of January 15th, and accept the author's emphatic declaration that all be therein said is plain fact—or at least he so believes. Moved by the doctor's appeal to the readers of the JOURNAL to aid him, I, possibly, in unobtrusive manner, venture a suggestion. I cannot make no claim to superior knowledge touching occult phenomena, but I think the doctor will read from the October number of the *Theosophist* (1885), pages 40 and 41, also the initial article of "The Path" (Jan. '87) may find a clue, which, if followed, will throw some light on a very dark subject. If he would pursue his inquiries further, let him examine the published writings of ancient and medieval theurgists and mystics. "The Coming Race," by Bulwer, treats plainly the secret forces of nature and the possibility of human beings being able to make them obedient to their wills.

Streams lead to fountains, effects may be followed back to their producing causes, even though they sometimes lie concealed within nature's mysterious portals.

Washington, D. C. F. A. WOOD.

A. B. Wilkinson writes: I have enjoyed your valuable paper very much, and hope you may live many years to continue in so noble a work.

Wm. Z. Hatcher writes: The JOURNAL steadily improves. Each issue is better than the preceding one, brilliant with beautiful lessons of absorbing interest.

Samuel Atkinson writes: I appreciate the JOURNAL. I ride twenty miles from the mountains weekly to get it. There are many things in it too deep for my understanding; yet it has helped me to see and comprehend many things clearly that I could not understand before.

J. H. Pool writes: I have read your JOURNAL with much profit; am much pleased with the editorial matter, and the manifest spirit of fairness and truth shown in its columns. I regret that the fair and the spiritual papers published. I want to be able to take and read it as long as it is published or as long as I live.

The Wastes of Society.

BY PROF. E. P. THIRING, M. D.

This theme was discussed by the Academy of Anthropology at its January meeting in New York. The president remarked that the one aim of the guild was the study of human life in its individual and social manifestations. Biology includes the life of plant, life and beast, but human existence in its material and psychic phenomena, with events and products connected with its development, human generic, social or tribal, is the field for Anthropologists.

Physicists, like Dr. Wahl before the Wagner Institute, are discussing the "wasted forces" of matter, mechanical energies that are unutilized, but can be utilized, shall we not be more interested in the leakage and drainage of human society? Are there not moral increments to be harnessed more precious than aqueous and aerial currents, chemical and inorganic forces, solar radiation and magneto-electric power? It is well to eliminate chalk from river mud, burn and grind it for Portland cement; to mingle the blood of the slaughterhouse with sawdust, press it in heated dies and make buttons and door knobs, but it is a grander work to stop the wastes of moral energy, to suppress the life and happiness of men, and turn the weapons of evil into the servants of good.

A recent examination of various American and foreign authors has illuminated this subject and emphasized its importance. How do civic and rural communities compare in physical and moral health? What are the causes of ill health in various mechanical callings, and how far preventable? Are we to grant to Herodity and Balzac all that their eager advocates demand, or has the will after all, some opponent power in resisting and conquering inherited tendencies to vice and crime? The field is broad and the questions are vital. Can these social wastes be arrested? How may the race be kept from degeneration?

When Gregory at Rome saw Saxon slaves for sale he voiced his admiration at their beautiful figures, "*Non Angli sed troici*," the English physician quoting the phrase, remarks that the introduction of the mechanic arts have probably injured the figure, as well as the health, of his countrymen. He cites in proof of it a mass of statistics and observations among toilers and craftsmen in city and in rural life. He classifies the baleful influences thus: the cold humidity of English air and its impurities in certain vegetables and animal exhalations; within doors, dust, steam, and metallic poisons, with extreme heat of the factory or shop; the unnatural postures, and the deformities resultant. Tailors, for example, have curved back and various digestive troubles; anal fistula is so common that they have had among London tailors a "Fistula Club," as we have the "Hayfever association." They attribute their ill health to the heat, 93 degrees within when the thermometer stands at 70 degrees outside. They are cramped position. Let a proposed elevated railway give no more favor than magnetic mouth pieces found favor among the filers. During the plague at Marseilles, all the bakers died having been debilitated by the great heat of their ovens. So also do cooks and confectioners suffer. Merat calls the French cook a kind of martyr, in his "almost divine art," facing apoplexy and the like diseases to minister to gourmandizing Europe. But intemperance and crime are also the result of the causes of waste in society, and we are now to hear from an expert in Penology whose acquaintance with criminals and their treatment is wide and thorough, Sec. Round of the National Prison Association.

Theosophy, not Magic.

BY THEOPHIL.

In these days when Theosophy is being written of much and talked of more, it may be well to point out a confusion of terms which gives rise to considerable misunderstanding. The term Theosophy means the wisdom of the divine, and in so far as it is divine, it deals rather with man's religious life and character than with his knowledge of occultism and its laws. One may be a practical magician, for instance, and be no Theosophist. Jesus of Nazareth was a Theosophist; Cagliostro was not. All people who are truly living up to their best ideal may be called Theosophists.

One may be a profound scientist and a very bad moralist. Take, for example, a vivisectionist. It is true that he who dissects the entrails of a living dog may have a knowledge which he who refuses to do so may not have. But it is a devilish knowledge. So one may work wonders by directing and controlling elemental spirits, and be a power for evil. The magician, as such, can lay no claim to the name Theosophist. He is only a Theosophical or white magician, who has secured his spiritual powers by virtue of his selfishness.

There are many Theosophists who are not members of the Theosophical Society. Indeed, there are those who declare that there are more Theosophists outside than in that body, and it would be absurd to suppose that the society founded by Madame Blavatsky has any claim to monopolize the term Theosophy. At the same time, there are many excellent Theosophists who are not members, as all who know of the Rochester Brotherhood and its amiable president, Mrs. Josephine W. Cables, will testify.

Jacob Boehme and Saint Martin may be regarded as typical Theosophists. Though acknowledging the reality of lower planes of existence, permeated by semi-intelligent entities, their teaching and advice is that of eternal progress. Their motto is, "Onward, upward, and read it over and over again, and you will find the meaning of the words of him who said, 'He that leadeth the life shall know of the doctrine.'"

Buddha was a true Theosophist. In the Sacred Books of the East, edited by F. Max Muller, he is reported as saying that the reward of the first step in holiness is more to be desired than the attainment of great powers. Lucifer is the emblem of magicianship; Christ of the divine Sophia.

J. Clegg Wright at Newton, Kansas.

To the Editor of the Religio-Philosophical Journal:

I spent last Sunday at Newton, where Mr. Wright is delivering a series of lectures. He seems to be stirring up the shallow waters of that once peaceful city to an alarming extent. But it looks encouraging to see once in a while a bold voyager on the great river of life, who is not afraid to dip his ears deep, even if it does stir the mud and quicksand from the bottom, in the shallow places. It will have a tendency to deepen and broaden the channel so the waters may run more clear in the future. We read of an angel disturbing the waters of a certain pool for the healing of the sick. It seems to me the angels are disturbing the water in a good many pools at present, and would it not be well for the afflicted of to-day to embrace the opportunity and be healed especially the deaf and dumb?

Greenwich, Kan. B. F. HOYT.

J. H. Ford writes: I should be lost and homeless without the JOURNAL. It is my Bible and instructor, and I read it over and over again, and often the big tears of thankfulness roll down my cheeks to think and know there is a law by which our loved ones can surely come to us and communicate from the Spirit-world. I also enjoy your frankness in continuing to publish frauds. Although some of our tender Spiritualists say you are too rough on frauds, I thank God and the Spirit-world that there is one man who has power and courage enough to stand up and publish the truth to the world in reference to them, and that man is J. C. Bundy; and as long as your paper maintains the same one it has since you commenced publishing it, and I can get money enough to buy it, you will get my subscription.

F. S. Goodwin of Los Angeles, Cal., writes: The cause is not advancing much here, as Spiritualism, but under the name of Liberalism it is growing. The Rev. Dr. Fay, of Unity Church, is doing a good work, and has the largest and best audience in the city. Maud E. Lord was here and revived us, but her stay was too short to do much.

E. M. Pennock writes: I cannot afford to do without the JOURNAL.

Rev. George F. Pentecost advocates abolishing "the week of prayer." He declares that it has become a "Nebuchian" and an idol, and should be broken in pieces. Churches postpone their work till the first week in January. If it is not then successful, they postpone it till the next January. The mechanical programme laid out by the Evangelical alliance destroys liberty, promotes formalism, kills spirituality.

Mrs. S. M. Smith writes as follows from East Portland, Or.: The JOURNAL has been my only panacea for the spirit for many years. Now the clouds of superstition and bigotry are breaking away and the windows of light and wisdom are beginning to open, and the showers of gifts are commencing to descend in the city of Portland, whose orthodox robes had become so adamant, that all teachers, mediums of the true apostolic or Christ religion, were obliged to have no place in despatch, until the arrival of Mr. Colby. He seems to be freighted with an awakening.

There is a society established in Portland, having regular Sunday meetings, and speaking by Judge Read, Lawyer Beal, and Dr. Clark.

Notes and Extracts on Miscellaneous Subjects.

They are never alone who are accompanied by noble thoughts.

Uneducated men may escape intellectual degradation; uneducated women can not.

He is truly great who is what he is from nature, and who never reminds us of others.

What men want is not talent, it is purpose; in other words, not the power to achieve, but the will to labor.

According to Dr. Hitchcock, of Union Theological seminary, there are now in the United States 142 theological seminaries.

Man's capacities have never been measured; nor are we to judge of what he can do by any precedents, so little has been tried.

The revised version of the scriptures has yielded a handsome profit to Oxford University, which has the copyright on the publication.

Mrs. Garfield, widow of the martyred President, has gone to New York for a month's visit to her sons, who are at school in that vicinity.

Unity church (Unitarian), owner of Dearborn avenue and Walton place, will dispense with the Sunday evening sermons and will hereafter present a musical service.

Frank Cushing has gone to Zuni again, taking with him his wife and sister. He has prepared a Zuni grammar and dictionary and is now to explore the Zuni ruins.

Judge Albion W. Tourge, the brilliant author and lawyer, was admitted to practice as an attorney in the courts of New York last week. His home is now at Mayville, N. Y.

The Japanese are confused by the multiplicity of sects doing missionary work among them. The dissatisfied element among them takes advantage of this to oppose the work.

A child walking with his father one day saw a hen's feather lying in the street. He stopped abruptly, and stood gazing at it for some minutes, then pointing toward it, inquired: "Angel—or turkey?"

A New York paper puts a new construction upon the missionary idea when it announces that "St. Thomas's church stood at the corner of Broadway and Houston street until vice crowded it up-town."

The fact is, that in order to do anything in this world worth doing, we must not stand shivering on the edge of thinking of the cold and danger, but jump in and scramble through as well as we can.—*Sydney Smith*.

During the past year there were 22,000 baptisms of Roman Catholic children recorded in New York city and the entire number of births was 33,519, showing that two-thirds of the number of children born were of Catholic parentage.

Mr. Gladstone recently read the lessons in Hawarden Church. Though the right-honorable gentleman is in his 77th year he stood up and read with his usual vigor. His son, the Rev. Stephen Gladstone, is the rector of the church.

No cheating nor bargaining will ever get a single thing out of nature's "establishment" at half-price. Do we want to be strong? We must work. To be hungry? We must starve. To be happy? We must be kind. To be wise? We must look and think.—*Zoroaster*.

It was raining heavily when Parson Surplus Bel in crossing the street, met a poorly-dressed boy whose clothes were soaked. "My dear little boy, why don't you get an umbrella?" said the kind-hearted clergyman. "Since pa has quit going to church he never brings home any more umbrellas."

Bishop Wigger, of the diocese of Newark, N. J., has directed his clergy not to allow a funeral to be held in any of the churches if there are more than twelve carriages in the procession, and he instructs the keepers of the cemeteries to exclude extra carriages. The bishop is evidently opposed to extravagant funerals.

Rev. E. F. Miles, rector of the Protestant Episcopal church of the Redoubt, in New York, has resigned his charge. He was opposed to the stop because the trustees of the church ordered that a cross, the

(Continued from First Page.)

and conditions of the hereafter, so as to help you gain its best on entrance there,—are some of the limits an enlightened and spiritual sentiment would reasonably assign to spirit communion. Applying yourselves to obtain and enjoy such communion within the limits suggested, will enable you to extract the greatest benefit for yourselves, and add a luster to the work of the spirits that shall excite the admiration, and secure the commendation of the world at large.

For the Religio-Philosophical Journal.
HYPNOTISM.

A Paper Read Before the Anthropological Society of New York, by M. L. Holbrook, M. D.

LADIES AND GENTLEMEN.—What I shall give you to-night is a synopsis of several papers read by men eminent in science at a late meeting of the Association of Scientists of the Congress of Nancy, France, on the subject of hypnotism. It may perhaps be wise, first, to define what is meant by this term. Formerly it was used to denote the sleep which is caused by the action of one person through magnetic passes or will power on another person. More recently it has come to include mind reading, thought transference, clairvoyance, and a host of other phenomena including, perhaps, mind cure, faith cure, mental healing, etc.

In France for a number of years the subject of hypnotism has received very much attention from the most eminent of her physicians, and the results of their investigations have developed as much interest among medical men as the mind cure, faith cure, and prayer cure have among Christians and the laity here. So great is this interest that at the recent Congress of Scientists at Nancy no less than nine papers were read on various phases of this subject. Indeed, there it has passed the stage of the marvelous and inexplicable, to that of psychology and experimental physiology. All that I shall attempt to do will be to give a synopsis of the views there presented.

I. Dr. A. Voisin related his observations upon acute mental alienation treated and cured by hypnotism.

II. Dr. Edgard Berillon in studying the relation between the hypnotic and the wakeful state arrived at the following conclusions: He says we have demonstrated the possibility of obtaining in the case of a person hypnotized a dissociation of phenomena which in the normal state appear to be inseparable. We have gained the power of control over the action of a subject whatever his natural habit of mind or strength of will.

III. In the third paper Monsieur Liégeois, Professor of Law at Nancy, presented the following summary of the question in its bearings upon civil and criminal jurisprudence.

1. It is possible to develop in certain persons a state of artificial somnambulism analogous to natural somnambulism.

2. The subject of artificial somnambulism is under the control of the operator, not only physically but mentally.

3. The subject is made the victim of all manner of hallucinations and suggestions, and these are imposed upon him in the most realistic and absolute manner.

4. The subject may be reduced to a condition in which he is incapable of defending himself against criminal violence, and the most serious acts committed against him leave no impression upon his memory after he is recalled to the normal state.

5. The memory of the occurrence effaced by a return to the normal state may be revived by a new hypnotic sleep, and in this state the subject may give to friends or to justice all information necessary for the detection and punishment of the guilty.

6. The subject may receive suggestions tending to the commission of any given crime or misdemeanor after the lapse of several hours or days, and he will commit the specified act at the appointed time with a fatal certainty.

7. In such cases the perpetrator of the guilty act should be considered irresponsible before the law, and he alone who suggested the act should be punished.

8. False testimony in civil or criminal cases and falsehoods in writing, public or private, may be induced by hypnotic suggestion.

9. Justice has not the right to cause any one to be placed under hypnotic influence in order to obtain by this means confessions or accusations which the person would refuse to give when in the normal state.

10. If, on the contrary, an accused person or the victim of a crime demands to be hypnotized in order to be able to give testimony which he believes would be favorable to his cause, such demand should be acceded to.

11. The same rule applies to all civil acts, contracts and obligations, that may have been entered into under hypnotic influence.

12. It applies also to donations and to wills.

13. With certain persons the greater part of the hypnotic suggestions of which we have spoken, and particularly suggestions tending to the performance of specific acts, may be communicated not only while the subject is in the hypnotic state, but also in a state of apparent wakefulness.

14. We recommend all persons never to allow themselves to be hypnotized except in the presence of a chosen witness in whom they have entire confidence. The most serious risks may result from neglect of this precaution.

IV. In the fourth paper, M. Barot, Professor at the Naval School of Rochefort, spoke of the change of personal identity, and referred to a case of multiple identity observed by Dr. Bourru and by himself upon a hysterical subject. The point of especial interest in this communication, is that the operator may transfer the subject at will to any previous epoch of his life, at which there may have occurred any striking phenomena, physical or psychological. In such cases there is, he adds, a constant and necessary relation between the physical and mental state of the subject.

V. Dr. Bernheim, of the faculty of the University, Nancy, read an elaborate paper upon hysterical amnesia and suggestive amnesia (decay of sight from paralysis of optic nerve) which appears in full in No. 3 of the new review of hypnotism, experimental and therapeutic. He closes with the following resume. Hysterical amnesia has no physical location. It exists neither in the retina, nor in the optic nerve, nor in the cortical center of vision. It is real, but it exists only in the imagination of the subject.

VI. Dr. Liebeault, of Nancy, communicated the result of hypnotic treatment in 77 cases of incontinence of urine, the patients being adults and children over three years of age, and concluded in these words: "By means of hypnotic suggestion during induced sleep, it is often possible to re-establish the disturbed harmony of the functions in a manner to avoid this affection in the

case of children and adults, and the same treatment applies to the aged who are subject to the same infirmity.

VII. In the section of pedagogy, presided over by M. Felix Hément, a most instructive discussion arose regarding hypnotic suggestion from the point of view of pedagogy. Dr. Edouard Berillon, who led this discussion, formulated the following conclusions:

"In the treatment of children merely indolent, indocile, or mediocre, we may limit ourselves to verbal suggestion in the wakeful state. To make this effectual it is necessary to inspire in the child the most perfect confidence, to isolate it, to place the hand upon its forehead, to speak gently and with precision and patience.

"1. In the treatment of children impulsive, refractory, incapable of the least attention or application, manifesting an irresistible tendency toward bad instincts, we think there is no objection to the induction of the hypnotic state.

"2. During the hypnotic sleep, the suggestions have more power. They make a profound and durable impression. It is possible in many cases by repeating them many times to develop the faculty of attention in subjects hitherto intractable, to correct bad tendencies, and to recall to virtue spirits which would otherwise be hopelessly lost.

"3. In conclusion, he said, I do not hesitate to affirm that while it is not desirable to practice hypnotism upon healthy and well organized minds, it is justifiable from the standpoint of pedagogy to deal thus with subjects bad, vicious or diseased. But even here it is to be discreetly resorted to, only or especially in cases where other pedagogic means have failed, and it is to be practiced only under the direction of a competent and experienced person."

Notwithstanding the reserve of M. Blum, professor of philosophy at the Lycée of St. Omer who "could not readily accept a method involving the moral liberty of the child," and in spite of the objections of the same nature formulated at the Academy of Moral and Political Science by a distinguished jurist, M. Desjardins, MM. Liégeois, Lecteur and La-dame emphatically endorsed the conclusions of M. Berillon. The President, M. Hément, continued the discussion in the following words: "Without doubt education should respect the personality of the human soul; it should not regard the child as an automaton, but it may and it should do for the lunatic who is a defective being and for the child who is an incomplete being, all that is of a nature to correct the former and to develop the latter. If the hypnotizer fails to confine his power within wise limits, if he abuses it, if he injures the being whom he should benefit, the law is there to punish him as it punishes the meanest of malefactors."

"The benevolent establishments of MM. Boujean and de Metz for the benefit of abandoned and vicious children proceed upon the same principle as that of hypnotism. They assume, to a certain degree, the mastery of the individual conscience. They do in a moral sense what the gardener does physically when he trains and supports the feeble branch upon a white and sun-warmed wall. The tree receives thus the greatest possible amount of heat and light; it is also shielded against storms, and, in consequence, instead of bearing inferior, colorless, bitter or tasteless fruit, it bears a delicious and nourishing kind, the honor and the delight of the table. In like manner the true educator supports and trains the human mind, and his success justifies the means."

"Let it be understood, in conclusion, that we are not discussing a method of education for all, but a treatment, a curative process, applicable to weak or vicious natures. Further, it is to be observed that hypnotism cannot be successfully employed by all who may desire to do so; it is and should be limited to a chosen few who are worthy the name of educators, and of physicians of the soul. We do not accept without discrimination a person to treat a child physically ill, why then should we summon without care the one who is to treat those morally unsound?"

"I accept willingly the idea of hypnotic treatment in cases where the teacher confesses his inability. Such treatment seems to me the point of departure of a genuine moral orthodoxy."

VII. In the same section of pedagogy, Dr. Netter, of Nancy, read a note upon "The hypnotic suggestion in relation to the spiritualistic doctrine of Descartes." According to the learned writer the hypnotic suggestion as taught at Nancy is in full accord with the doctrine of Descartes, who admits a radical difference between man and animal. The following are his conclusions:

1. It is possible to hypnotize animals, to cause them to sleep, but it is not possible to suggest ideas to them, not even to a monkey, by means of mimicry, although these animals imitate so well all our movements. It is only possible to modify the habits of animals.

2. In the case of a human being, the hypnotization suspends the action of those faculties which are necessary to the maintenance of consciousness. The subject is thus transformed into an automaton.

3. Professor Bernheim admits the existence of psychical phenomena and of phenomena purely cerebral.

4. Animals do not speak; they are not even in a self-conscious state; they preserve, therefore, indefinitely the new habits which have been imparted to them.

5. Children born vicious may be modified by hypnotization, by calming their impulses and by rendering them attentive to instruction. The spiritualistic philosophy may well accept the proposition emanating from Nancy to intervene with hypnotization the education of vicious children born vicious.

VII. The following is the substance of a communication from Dr. Jules Luys of the Biological Society under the title, "The effect of certain substances at a distance upon hysterical somnambulists."

1. The hypnotized subject acquires by virtue of the hypnotic state a sensitiveness to certain substances at a distance.

2. These substances derived partly from the mineral and partly from the vegetable kingdom determine various reactions upon the organism, such as convulsions, paralysis, hallucinations, etc.

3. The effects vary with the point of contact, and with the side on which they are made to approach.

4. The result of these experiments upon the nervous system indicates the possibility of a new method of treatment for maladies of the nervous system.

By a series of instantaneous photographs the effect of the same substances presented alternately on the right and left side has been shown. On the one side joy, gaiety, laughter, are expressed, on the other, fear, and in certain cases the most violent terror. We thus present a clear and impartial summary of the present state of the question of hypnotism.

Deliberate with caution, but act with decision.

For the Religio-Philosophical Journal SPIRITUALISM THAT ENNOBLES.

BY L. A. CLEMENT.

Yesterday I read an article entitled "Hints to Spiritualists. Reasons why the Spiritualism of the Present Day Does Not Command General Respect." It was by the author of "Gates Ajar." The author details her experience with those who speculate upon the fears and hopes of humanity under the name of fortune tellers, or so-called clairvoyants, who try to mislead in order to plunder, and she calls this "The Spiritualism of the present day."

After detailing her experience with that which claims to be in partnership with the immortals in the show business she asks these questions:

"Drift on as you may through whatever course of 'investigations,' become a post-graduate if you will in what you may be pleased to call the study of occult phenomena—what, after all and through all, do you achieve? Are you a better man? Are you a wiser woman? Is life more lofty? Is death more dignified? Is your heart more pure? Is your struggle with sin more manly? What have you found? What have you learned? What precious thing did your dearest dead breathe to you across the dining room table of a scarcely reputable stranger? What did she say that was worth unsealing the awful lips of the sepulchre?"

Laying aside the St. Paul Pioneer Press of the 9th inst., in which this article appeared, with a feeling that the time spent in reading it was time lost, I picked up the RELIGIO-PHILOSOPHICAL JOURNAL of the 8th, and my eye rested upon your leading editorial entitled "The Power of Satan." You comment on the criticisms based upon a paragraph taken from the first article I ever wrote on the subject of Spiritualism, and I did not know until then that it had ever appeared in print. I was in Washington at the time, and was all "broken up" by a lecture by Mrs. Spence, which instead of telling of the beauties of Spiritualism was simply a tirade of abuse of the churches. Its tendency was not to open the door and invite hungry souls in, but to disgust and drive away the seekers after truth. The lecture pleased a few who were already convinced that Spiritualism stood far in advance of the Christian religion, but it had none of that spirit of the woman at the well who said, "Come and see a man who told me all I ever knew."

As I have been accustomed to write for the press for the past twenty years, I wrote an article for the Banner of Light entitled "Christian Spiritualism," and from this article you quote the following:

"I assure you that I would not give up my belief in, and my knowledge of, Spiritualism for all the gold in the United States treasury; and yet I remain a member of the church, and with the Episcopal minister and his wife at my far-away Western home, have formed a circle, and I am glad to say we have excellent demonstrations. Sunday morning from the pulpit he preaches Spiritualism. Sunday night we commune with the spirits, and will allow nothing to interfere with our appointment with them. Who shall judge us in our work? I know that Spiritualism in its truest and best sense—that Spiritualism which does not seek to destroy but to improve and build up, is rapidly gaining a foot-hold in all churches, and in time will have complete possession."

I adopted this view two years ago, after fourteen years of investigation—not after fourteen years of running hither and thither following the advice of the many controls with which I have come in contact, but after I had turned leaf after leaf as I would go through a book to discover its contents, finding much that was beautiful, some which disgusted, much that was corrupt and demoralizing, for I have taken in the commercial phases as well as the pure and undefiled that is within the reach of all honest searchers after the truth.

And though I have suffered in loss of property; though I have been discredited and injured because it was known I was a searcher after the light and a believer in spirit return; though friends and relatives have turned upon me, I repeat, "I would not give up my belief in, and my knowledge of, Spiritualism for all the gold in the United States treasury."

In reply to the queries raised by the correspondent mentioned, I can truly say that I am a better man; that I now shun company that I found delight in before I saw the light, as I would shun the pestilence; that the sins that so easily beset me before that day, no longer afford pleasure; that it is now easy to overcome temptation to which I had readily surrendered.

When my angel mother came to me in her robes of light and said, "My son, if you only knew how much easier it is for me to come to you if you do not drink, and how much more I can assist you if you keep yourself pure, you would never drink again."—It was easy enough for me to resist that temptation which has never returned to me.

When my dear boy, appearing first as a ray of light on the carpet at my feet, so far materialized as to lay his little hand in mine, and say, "Papa, do not be discouraged, all will be well by and by, the troubles you have had are for a purpose that you will understand by and by,"—the yoke I wore and the burdens I bore became light indeed.

When death approached me in the form of a ruptured artery and life was passing away like water flowing from an upturned pitcher, death lost its terrors and the bright beyond appeared as a picture I was loath to turn from.

When lying in the hospital racked with fever, I wandered in crystal palaces, rested beside babbling brooks, walked among fragrant flowers, and listened to music more charming than anything earth life affords,—returning purer in heart and with strength that only God and the angels could give, were not precious things breathed to me from over there that I could not well forget? Yes, indeed, my heart is more pure, my struggles with sin more manly since I came to know that mortals can converse with spirits.

And this is the answer that one who has suffered and been rewarded, who suffers still but is not without hope, can give to the questions raised by one who has evidently seen only the commercial Spiritualism of the day, and yet assumes to write of the purer and holier article.

The Watseka Wonder.

To the Editor of the Religio-Philosophical Journal.

As the "Watsseka Wonder" is soon to be republished, I venture a few words, principally in defense of Mr. Roff's family, who are besieged with letters from all quarters, some asking if there is such a family in existence, and some wishing the truth confirmed; and also because there are those unjust enough to accuse them of having published the pamphlet for speculation. I will say that I have known the family intimately for the

past five years; know them to be honest, truthful people, who could not be persuaded to lend their names or aid to furthering any project not strictly in accord with truth and right; not only this, I am personally acquainted with Lurancy Vennum as well as nearly all others connected with the "Watsseka Wonder," and can vouch for the truth of it. Aside from social acquaintance with Dr. Stevens, its author, I had an extended professional acquaintance with him, and know that the Lurancy Vennum case was only one of many similar cases that the Doctor successfully treated. Having had a nine years' experience myself in the treatment of disease, I have also had several cases of obsession, any of which written up would be a "nut" for the regulars to crack, and would add weight to the testimony the "Watsseka Wonder" contains.

I will give one incident which occurred during my visit with Lurancy Vennum, which will establish the fact that her brain remained sensitive, or in other words, that she retained her medial powers. It was during the month of October, 1881, that I first met her, and on the day of our introduction, I asked her to go with me to an art gallery and sit for her picture. She consented. As we walked along to the art rooms, she said I hear a name I have heard many times before, at the same time speaking the full name; it was a name that Mr. Roff (who accompanied us) and myself were perfectly familiar with, and which she could not have known but by the means in which it came, which is known to us as clairaudience. I have only to add that "the half has never been told" concerning the wonderful visit of "our angel Mary" to her parents and friends in earth-life.

My apology for making these statements is based on a knowledge of the case described, and also of many similar ones; a knowledge that Mr. Roff and family have been unjustly criticised by an unreasoning public, and a knowledge that this statement from me will satisfy hundreds throughout the Union who are acquainted with me and my work, and who will know that no desire for anything but to see common justice done actuates the writer.

CORA ELLISON, M. D.
San Francisco, Cal. 129 Taylor St.

Opinions of Eminent Egyptologists Regarding Mr. Gerald Massey's Alleged Egypto-Christian Parallels.

BY WM. EMMETTE COLEMAN.

To the Editor of the Religio-Philosophical Journal:

I sent copies of the JOURNAL of October 16th last, containing my critique of Mr. Gerald Massey's alleged parallels between Egyptian mythology and the New Testament, to some of the leading Egyptologists of Europe, with request that I be informed of any errors that might be discovered in my statements. I am in receipt of the replies given below. The first is from Prof. A. H. Sayce, the eminent philologist, Assyriologist, Egyptologist, etc., of Queen's College, Oxford.

"Many thanks for your very thorough demolition of Mr. Massey's crudities. It is difficult to understand how a man can have the effrontery to put forward such a mass of ignorance and false quotation. You have done a real service to the cause of truth by exposing him so fully. You ask me if I can detect any errors in your essay. Errors enough on the part of Mr. Massey, but they have all been exposed impartially and mercilessly by yourself. I wonder how you manage to keep abreast of the newest researches at such a distance from the great libraries of the Eastern portion of the hemisphere."

The second is from one of the ablest Egyptologists in England, regarded by some as the leading one in that country. He is now connected with the British Museum. Owing to the rather personal character of some of his remarks, it is thought better that his name be not published.

"You are quite right in your exposure of Mr. Massey. Some people think him dishonest, and that he is quite conscious of the ridiculous blunders which he publishes. I do not think so after having examined his large book. It is a work which I should have thought could only have been written in Bedlam. No lunatic could possibly write more wild rubbish, without the least consciousness of the incredible ignorance displayed throughout. The man is at once an ignoramus of the worst kind—viz., not in the least being aware of his ignorance, and he has the pretension of explaining things which cannot be understood (except by trusting other persons) without a considerable knowledge of different languages, which he does not possess. And although there are ignorant persons enough who do this in a mad way, Mr. M. pursues his hobby as none but a Bedlamite would."

It is safe to say that every competent Egyptologist in the world, reading Mr. Massey's ponderous volumes, would come to the same conclusion, substantially, as is voiced above, regarding the stupendous display of ignorance and absurdity which they contain. The quantity of rubbish and blunders found in them is indeed amazing!

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