

Truth wears no mask, hows 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 ena 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 organfization of new Societies or the condition of old ones; movements of lecturers and mediums, interesting incldents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

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PSYCHOLOGICAL

There is a kind of authority attached to men of brain, which we cannot ignore. They are born leaders, and we are glad to pay them homage; and when one of these combines moral courage with intellectual acumen, how glad we are to see him fly the banner of spiritual liberty! How glad we are to fall in with the rank and file and follow his footsteps!

Henry Ward Beecher for nearly half a con-tury has signified fresh ideas on subjects that had grown stale to the popular mind. He pre-sented a new view of old doctrines; rare meanings were dug up out of old symbols; threadbare themes glowed under his intel-lectual power, and common sentiments seemed to take on new dignity the moment his voice gave them utterance. What in the mouth of a smaller man would have seemed a poor commonplace, somehow when uttered by Henry Ward Beecher, standing up in the might of perfect physical health, glowing with the ruddy hues which the wind and the sun had imprinted upon his cheek and kin-dled in his eye, seemed to bring with them fragrance, tenderness and newness which captivated afresh his listeners. It was not mere "magnetism," of which we hear so much, that held his audience

spellbound; it was psychological power, soul-force; the body was a complex machine which was under absolute command of the soul, and what the mouth spake his heart had many times experienced: every motion of the man conveyed some meaning apart from all others, and by this soul power he moved men's minds, inspired with new ideas, desires for spiritual liberty, and aspiration toward the good and beautiful. Such power cannot come from a narrow soul, is not born of any niggardliness of spirit; this charm is woven from the very innermost being of the man.

not the only orator of the Beecher family; to the narrow and hard heart, forming a nu-and what he did with his voice for human cleus around which gathered many brilliant liberty, his sister Harriet did even more effectually with her pen. While he had thou-sands following him, adoring and sustaining him with their presence, she, woman-like, toiled in the privacy of her own home, surrounded by poverty, and with little ones clinging to her gown, wrote a book which will live when we are all forgotten. Henry Ward Beecher was possessed of a complex nature. Variable as the winds were the moods of his mind, and yet, like these, they were born of the mountain and the seas In other words, they came of great mental altitudes and vast spiritual depths. He was in earnest when he hated and in earnest when he loved. He was proud, ambitious, fond of gold, and prized the opinions of his fellowmen. All humanitarians crave the good opinions of their fellows; they are sustained by approval, made glad by acclaim. Beecher had this element to a very great degree: you saw it in the carriage of his body, in the tones of his voice, in every expression of his face. Conscious as he was of his own greatness, the disapproval of a child would wound his sensitive heart; for he was like an colian harp of many strings, across which the winds of sentiment, passion and spiritu-al power swept unceasingly; now playing some plaintive air that melted his auditors to tears, then sounding out in trumpet tones that made them feel ready to do battle for any cause of justice; and again rippling down the scale in such merry tones that the whole heart was shaken with soft laughter. When men remember the one offense of this man and forget all his virtues, they do themselves and humanity injustice. When they ignore the work he did for human liberty during the great rebellion, and remember that his definition of a capitalist was "A man plus a spade and a mule,"—they do him wrong. Beecher himself possessed such power, the elements of success were so great in him, that he was impatient that any man should murmur against fate; he believed men were made to command fate; that any man could do what he willed to do; and thus he sometimes failed in sympathy for the poor in purse, the hungry and the naked. Him-self having an income of more than \$20,000 a year, he declared a man ought to live well enough upon a dollar a day. But these random sayings belied the man, for after all he had unbounded sympathy for the weary and the oppressed who came under his observation. Himself having a perfect digestion and a plentiful supply of all the good things of this world, he could scarcely realize the condition of those who were hungry; being well warmed by his own physical vitality he could not understand the misery of cold; and so sometimes he uttered hard sayings in ref-erence to the poor, and thousands of the la-boring men of this country believed Beecher to be unjust to them; their enemy rather than their friend. Not so; when Beecher plead for the liberation of the slave; when before the shouting, hissing mob in Great Britain he beat back the tides of scorn, in-vective and argument by his masterful com-mand of eloquent speech, the lightning flash of his with his scole stirred to its double he of his wit, his soul stirred to its depths, he did a work for liberty such as few men ever did; for every blow made at the shackles of slavery, every step taken toward the emancipation of the colored race insured a better condition to the laborer everywhere. The work he did during the rebellion for the set-tlement of difficulties between England and America by a clear showing of the cause of the Unionists should call from every American citizen a tribute of deathless gratitude. With lips that burned with unanswerable logic, in a voice that could be heard above the discontented murmurs of ten thonsand,

he painted the picture of the American Re-public with such a masterful touch that men swayed. who had come into his presence enemies of America and of human liberty, went away

persuaded of the justice of his claims, the dignity of America, and the grandeur of the cause for which Unionists fought and died. Henry Ward Beecher, as I have said, did much for the liberalization of the religious mind. While he did not come out and away altogether from old theology, there were times when his inspiration got the better of his discretion; then sentences leaped from the lips of Beecher as purely radical as were ever uttered by Robert Ingersoll, and these outbursts backed by his deep spirituality and intense humanity gave him great power. In our opinion Beecher did more for the In our opinion Beecher and more for the progress of religious ideas, more toward breaking the shackles of superstition in his Plymouth pulpit than he could have done in any other place. Intrenched there with three or four thousand people hanging upon his lightest words, he gradually lifted them up to a higher ground without their knowing it. He led them so countly from the dark it. He led them so gently from the dark quagmires of old theology, he pointed out with such cunning the monstrosity of those myths of total depravity and eternal punish-ment, that under the charm of his magne-tion displayed and the life amittual tism, drinking deep of his life's spiritual springs, they rose imperceptibly to a better standard of religious thought, to the uplands of a higher spiritual life.

Thus it was in the psychological force which he carried, he scattered seeds of lib-eral thought from Plymouth pulpit that will spring up in years to come and bear,-not a lukewarm sectarianism, not a half-fledged radicalism, not "free-thought" in its repul-sive forms, but the Religion of Humanity which touches the deepest chords of being, leaves no grief without its drop of balm, no despair of the mind without its ray of hope. Henry Ward Beecher was one of an illus-trious family of many members. He was In his tenderness, he carried conviction even

while it was deeply magnetic, could also be

Let the cloud pass, and cherish in your hearts this fact; it is not just to permit one sin to overshadow so many virtues even though the sin were there; to set over against such manly qualities, such magnificent mental powers, such forces for good, such eloquence for truth, one false movement, is to defraud humanity of heaven's benefaction to the age in its sore need.

That Henry Ward Beecher was spiritually generous, that he was many years in advance of the old faith, that he planted seeds of true liberality, that he was a free man and fought for the freedom of his fellows, there can be nodoubt. He will live in the hearts of thouno donot. He will not in the hearts of thou-sands for generations to come, in some sense a benefactor. The words of his mouth will continue to wield a power for good in this land generations hence. His death was beautiful. His thoughts of death were utterly opposed to the doctrine of death as embodied in the orthodox faith, which made it a thing of horner: cause for

which made it a thing of horror; cause for bitter lamentation, black apparel and flow-ing tears. Even as Spiritualism teaches, so Beecher believed that death was but a birth in which the soul gained larger liberty; he would have no one weep, or wear crape for him, but rather strew flowers and sing songs of joy.

Let us take pattern from his virtues, his largeness, his sympathy, tenderness of heart, intensity of purpose, simplicity of living. Let us cherish his beautiful thoughts of death, and when our friends depart along the way that he has gone, let us not make for ourselves raiments of night, nor clothe ourselves in the Nackness of despair; but twine fragrant flowers and hang them at our doors, garlands of white roses and violets, and sing songs of joy embodying the sweetest liberty and purest peace.

Spiritual Phenomena.

guiding the pencil, is often attended with more difficulty than to verify the fact of the writing occurring in the manner claimed. At the same time cases are not wanting in which evidence of identity was not as full and complete as it possibly could be short of the visible tangible presence of the person in question. One or two instances of the many that could be enumerated will be sufficient to introduce in support of what is here claimed. The first to which my mind occurs came

under my observation in the summer of 1873, at 413, 4th Ave., in the city of New York. A stranger came to our rooms, had a sitting with Dr. Slade, after which he engaged to with Dr. Slate, after which he engaged to come on the day following, saying at the same time he wished to have a series of sit-tings during his stay in the city, his home being in the interior of the State. It is im-possible for me to say whether it was at his possible for me to say whether it was at his next sitting or at a subsequent one that he obtained a message covering one side of the slate, the lines straight and well written in what would readily be recognized as a lady's what would readily be recognized as a lady's hand writing, signed by his deceased wife, which he claimed was not only a *fac simile* of her writing, but her language and form of expression. Altogether the messages were also unmistakably hers. His comments made at the time showed a keen appreciation of the evidence of identity contained in the

At a subsequent sitting he met with an-other agreeable surprise, receiving a message over the signature of a deceased son, in which he claimed the proofs of identity were as strong, if not stronger, than in the one from his wife. My recollection of the writ-ing is that it might he called a carelass huse ing is that it might be called a careless business hand, the spelling being simply outra-geous. In speaking of it the gentleman said his son ranked high as a mathematician, though he was never able to learn to spell correctly, the mistakes in the message wero such as he was in the habit of making in his corrected once while living. Figurally his correspondence while living. Equally satisfactory proofs of identity often came to strangers at their first sitting, skeptics as well as believers, such as reference being made to events known only to the writer and the person to whom the message was addressed. By this time I fancy a question has as-sumed form in the minds of many of your readers, which may be put in this way: If others can obtain such satisfactory results, why is it that I have never received the slightest favor in that direction? My answer is, I don't know. But I do know that your case is not an exceptional one, having met scores of others whose faith in the philosophy and facts of Spiritualism was well grounded, persons to whom we would say their spirit friends would gladly come if they could, though positive evidence of identity seldom, if ever, comes to them. While we may claim to know that some spirits are able and do control mediums, it remains to be proved that all spirits can, let their desire be ever so great. My observation warrants me in saying that in many cases the probabilities are that messages, purporting to come from some friend or relative of the person to whom they are addressed, were written by some one of the medium's familiars, who kindly undertakes to act as amanuensis for the spirit who says I am A, B or C. "Please say this," giving the substance which the writer proceeds to formulate in the message in his own manner of expression, affixing the signature of the one for whom it was written. If this theory is correct, it would seem to account for the similarity or sameness in messages purporting to come from different sources or spirits. One thought more before leaving the subect which has already extended far beyond the limits anticipated when L-commenced writing. It has been my privilege to know earnest, anxions, honest investigators, who have had scores of sittings in all of which evidence of identity was too obscure to be of any value. On such a person leaving, the seat he occupied may be taken by a stranger who is immediately confronted with overwhelming evidence of identity. Perhaps, in the good time coming we will have increased our knowledge sufficiently to understand why these things are so. J. SIMMONS.

ANALYSIS OF HENRY WARD BEECHER. A Lecture Delivered by Mrs. E. L. Watson At Metropolitan Temple, San Francisco, Sunday Evening, March 20, 1887.

(Reported by G. H. Hawes for the Religio-Philosoph ical Journal.]

Great men are heaven's grandest legacy to any people; they are the prophets of ultimate humanity; they are the makers of history they emphasize the doctrine of Fate. A great man does not come into this world through any accident; great men are wisely begotten That doctrine of the ancients of divine parentage for heroes was not altogether a fal-

lacy. It must have been a wonderful combina-tion of fortuitous conditions and fine blending of pure elements that produced such a man as Henry Ward Beecher. He was cast in a majestic mold, with such intensity of vital power that there was but little waste territory in all that grand domain. Every fibre of his being thrilled with soul; every atom of his brain trembled to the beatings of the great heart. Not only was his father of incorruptible integrity, but his mother possessed remarkable fineness of temperament and delicacy of discernment. He had a line of ancestry not to be ashamed of; and fitting comrades waiting him, to share the sweet mentality, the pure moral atmosphere, to mingle in the sports, and to challenge the latent powers which waited for necessity to quicken and call them forth.

The rerest fruits are the slowest to ripen, and many sunrises had kissed the brow of young Beecher before any of his family dreamed of the nascent man, the prophet, the orator, the liberator, that was to come forth and make his mark upon the age. This nature, planted thick with germs of won-drous beauty, warm with almost iropical sunshine, intense in every instinct, was to do a great work for our century. That there were imperfections in his character merely proves him human; but it is only the narrow and mean soul that would dwell on the flaw of such a jewel; only he who would find ex-cuse for petty tricks of his own nature would try to slur such a magnificent creature, because he was sometimes, somewhere, found vulnerable.

I have said that Henry Ward Beecher was a prophet. He inherited the sternest orthodoxy, but the germs of a beautiful heresy were planted, through the mother's spiritual sensibility, to bear noble fruits in after time. Henry Ward Beecher has done as much for the liberalization of religious thought as any one man of our century. There were times when he seemed to waver somewhat in giving heaven's message of a larger hope to humanity than can be bounded by what is called the Calvinistic creed; but taking him all in all, as a religious teacher, he was eminently liberal. He had suffered somewhat under the iron rule of the old faith. He was naturally opposed to the Puritan Sabbath; there was that exuberance of animal spirits, that elasticity of temperament, that supera-bundance of hope, that opulence of spiritual desire and inspiration that would not be lim-ited by the old ideas, and which struck out, right and left, for a new foothold, and put forth green shoots that bore rare blossoms of inspiration, prophecy and noble thought. While the man was deeply religious, he

was still more deeply human, and his teachings partook of the spirit of humanity. He was of such prominence, intellectually, that it was worth while to telegraph across the continent the news that "Henry Ward Beech-or discredits total depravity and disbelieves in bell."

gems.

There went forth from the Plymouth congregation streams of charity, benevolent actions under the inspiration of the great preacher. While he was not especially benevolent in the sense that he gave largely of his own income, he inspired benevolence in others, and tens of thousands of collars flowed from the Plymouth congregation for the cause of freedom, to clothe the naked and feed the hungry.

Was Beecher sincere? Did he not vacil-late? Did he not at one time say, "I declare unto you there are times when those of my dear ones that are dead are more truly with me than those who are living?" And then, perhaps, on the next Sabbath did he not sneer at Spiritualism? Did he not sometimes express disbelief in total depravity, and again favor it? It was his sensibility to conditions of the spiritual atmosphere, of the mental influences by which he was surrounded that made him sometimes appear inconsistent.

Beecher was an inspired preacher. He would take a little handful of notes into his plain pulpit, and perhaps never refer to them, run away from the theme which he had chosen, and pour from the abundance of his mind such tides of eloquent thoughts as would charm the thousands. The power of this man was never more clearly illustrated than when the shadow of his great trial lay upon that congregation. Beecher's best thoughts appear to have been incarnated in the members of Plymouth church, and to stand up about him in forms of flesh to de fend him! There was a magazine of spiritual power which he had stored through many years of eloquent preaching and pure chari ty, working in their midst; and when he was accused of a crime, this power made an invulnerable bulwark of defense against the doubt of the world. So deeply enshrined was the man at his best, in his noblest moods, in their hearts, he had stood so long before them as the type of all that was grandest and dearest that though they had found him guilty they could not have turned their thoughts against him. And they were right.

Tens of thousands of honest, thinking men and women who perused the history of the trial, believed that Henry Ward Beecher had done wrong. And inasmuch as two opinions were possible we consider the whole affair exceedingly unfortunate; though doubtless ultimately, good comes from all present evil. It is a national calamity when a man like Beecher is found to slip, for this reason: On the one hand good, noble, true men and women everywhere are filled with sorrow; it becomes a personal grief; we feel, so long as a man of vast intellectual power stands absolutely perfect in his character, for integrity, and moral perception that all humanity is the better for it. There is a hope born of such a vision as that, to destroy which is a form of cruelty against mankind.

And on the other hand, there were thou-sands of weak, selfish, sensual men, who found in the doubts that were cast upon the character of Henry Ward Beecher, an excuse for their own wrong doing. But whether Henry Ward Beecher was innocent or guilty of this special charge, his character as a whole was rich in virtuous impulses, opulent in virtuous purposes, and ever blossoming with vir tuous actions. That he was sorely tempted every hour of the day cannot be questioned. for he was an authority with men and i demigod in the eyes of hundreds of beautiful women. He was assailed on all sides by the demons of pride, vanity, and love of power, with an intensely passionste nature, that.

and the standard

To the Editor of the Religio-Philosophical Journal

In the conflict of opinion and theories entertained by persons investigating the various phases of spiritual phenomena, one readily perceives that much remains to be learned respecting laws and principles governing in obtaining manifestations, the genuineness of which there can be no doubt. Only by the incautious or superficial observer will it be claimed that we have advanced beyond the elementary lessons in the study of this great question, though we have no hesitancy in saying we are in possession of evi dence in abundance which appeals to our consciousness through the organs of sense in such a manner that we realize the fact of man's continued existence after the change called death; also of his ability to communicate with persons in earth-life, conditions being favorable. That being so, to learn as much as possible respecting conditions should constitute the first lesson in entering upon a study of this great subject. In dealing with matter the human mind is

not slow in discovering principles and ar-ranging conditions so that a continuous repetition of similar results may be obtained. Since the advent of modern Spiritualism. millions of intelligent men and women have had no difficulty in agreeing that man's continued existence has been clearly demonstrated through what is recognized as spiritual mediumship; but, when the question of conditions is raised they are all at sea-no two are able to harmonize on all points, and where they do they have nothing but theories to offer in support of their positionstheories that others equally well informed reject. Perhaps I ought to say the presence of a medium through whom phenomena may be obtained is universally acknowledged as being essential. At the same time it might be difficult to say just what constitutes a medium, or wherein they are unlike the generality of mankind. My observation leads me to conclude that a spiritual medium is regarded by many as an instrument endowed with reason, whose office is to superintend the instrument, and see that it is in order to perform any special kind or character of work at a moment's notice. Persons holding such views failing to obtain just what they had set their minds upon, often remind the medium that conditions are wrong; that it is his or her fault, owing, perhaps, to their manner of living, which has only to be cor-rected, when it would only require that they be wound up and set going to obtain good results, on the same principle one would proceed with a well regulated clock. Experience teaches that no two mediums are alike, while the reason why or wherefore are by no means clear. Assuming the above to be a fair statement of the question as it ex-ists to-day, the consideration of facts already obtained may aid us to some extent in solving these difficult problems.

Readers of the JOURNAL will recognize me as the associate of Dr. Henry Slade during the last twenty years which is my apology for selecting him in my endeavor to illustrate a principle that I am inclined to regard as general in its application to mediums. Dr. Slade being the first medium in whose presence the phenomena of independent writing occurred consecutively, was not long in obtaining a world-wide notoriety. Among his patrons were persons regarded as leading lights in the religious, political and literary world,—all acknowledging the gen-nineness of the phenomena. Their convictions respecting the source from which the writing purported to have come, were not as a rule so readily expressed. To identify the writer or the intelligence

Phenomenal Precocity.

Not long ago the first prize at the Paris Conservatory of Music was won by a girl named Renie, who is ten years old, and was so small that the pedals of the piano had to be raised in order that she might be able to reach them. Juliette Bone is the name of an eight-year-old artist who has won the first piano prize in a competition at Namur, Belgium. In several German cities Joseph Heffmann, of Warsaw, has given a very success-ful series of concerts; he is nine years old and has performed several strong composi-tions of his own in his concerts. Henry Varteau, of Rheims, not yet eleven years old, has been making a brilliant concert tour along the Rhine. The Hagel sisters have given concerts in the German cities of Bamberg, Erfurth and Nordhausen. The youngest of these sisters, six years old, plays the violin; the second, seven years old, is a performer of talent on the 'collo; and the oldest, eight years old, plays the plano.-Boston Transcript,

The death of a man's wife is like cutting down an ancient oak that has long shaded the family mansion. Henceforth the glare of the world, with its cares and vicissitudes falls upon the old widower's heart, and th is nothing to break their force, and shell him from the full weight of ministration

For the Heligio-Philosophical Journal. The Phenomena of Spiritualism, Transient or Permanent---Which?

The present tidal wave of phenomenal wonders,-are these to continue and with in-creased power, or having answered an important end in human history, are they to pass gradually away amid a deepening haze of imitation and deceit? This is a topic which may well employ the attention of some of the able contributors of the JOURNAL, and it is moving to this end that the present writer ventures to throw out a few leading thoughts upon the subject.

With the great majority of outspoken Spir-itualists, it seems to be taken for granted that the material manifestations with which the world is now being astonished, are to be kept up as a permanency; nay, it is thought by some that there is to be an increase in prevalence and power until the two worlds shall seem to blend together and no room be left for doubt in the matter. Thus, we are sometimes assured that materialized spirits will soon be seen walking our streets and speaking from our platforms, and no especial wonder be expressed except by novices. But there are many of us who take a wide-

ly different view of the subject, one as we think far more in accordance with the dictates of enlightened reason as well as with the general history of the world. We regard this period of seemingly miraculous agency as but one important phase in the providential development of humanity under the guidance of perfect Wisdom and Love. Hence having answered certain divine purposes, it is a consistent belief that in due time there should be a gradual diminution, if not an entire disappearance of the genuine of these spirit manifestations. It is quite probable, however, that those of a mixed or of a wholly false character may prevail with undimin-ished vigor after the true shall have passed A general investigation of the reliawav. gions of the world would, it is thought, give strong support to this view of the case; at present, however, we will turn our attention to but one of these religions, the one with which we are most nearly concerned.

At the time of the introduction of Christianity into the world, there were doubtless prevalent spirit manifestations similar to those of the present day. These, the great inspired Teacher made use of to arouse the attention of a low materialistic age to the high spiritual truths he came to enlarge and to brighten; but it was far from his intention that the so-called miracles of his career should be made the basis of his spiritual truths; on the contrary, he seems-at least on one occasion-to have been strongly repelled at this slavish leaning of the people upon what appealed mainly to the material senses. Except ye see signs and wonders ye will not believe," are his words. Already it would seem an undue stress had begun to be laid upon the "signs and wonders" of that age, which Jesus felt called upon to check, and not long after, imitations, false signs and wonders began to appear, and unscrupulous ones were not wanting who were ready to transmute the wonderful gifts into money-making. At least, acording to the account in the Acts of the Apostles, one such person apmanched Peter with this end in view and fieldly offered money for the gift of the Holy Ghost, as it was then called; but what was the reply? "Thy silver perish with thee, be-cause thou hast thought to obtain the gift of God with money." God with money."

The truth of the case seems to have been

home in the hereafter; and is it not clear that man in his essential spirituality should not be necessitated to lean upon a material crutch for a knowledge of his immortality He only needs to be born spiritually and to a healthy physical growth—in order to know of his immortality. For this he has no need to be helped by a chain of philosophical reasoning, nor yet to lean upon material phenomena like those to be met with among mediums and their scances; but his faith will come through soul intuitions, as a pure white light shining through a crystal skylight of the upper brain, an avenue of bright-ness which, when kept clear by a noble life, and from the dust and fogs of this life, of the senses, has power to reveal to us this and all the higher truthe now within our reach, and that with a certainty not inferior to the instinctive action of some orders of the animal kingdom, the infallibility of which is a standing reproach to man on his usual plane of life. Herein is found also an open chan-nel of inspiration, and of a direct and conscious communion with personal dear ones, and with other congenial souls in the life hevond.

Spiritualism, then, in its highest, most up-lifting phase can, and does, exist independent of the external senses; and of this it may be said that it is the soul's omnipotent lever of advancement toward perfection. In a life like this, aspiration, with its answering response, inspiration will become a daily and never failing experience.

There are some of us, then, who do not regard the material phenomena as the sheetanchor of our modern Spiritualism, in its largest and most exalted sense, and yet there are others and among the most zealous and outspoken of our number who cling to these phenomenal wonders with a tenacity-I had almost said bigotry-hardly less than that of orthodox Christians to the so-called miracles of the New Testament. There are not wanting prominent Spiritualists who are ready to cry out with sweeping indignation against those who express doubts as to the superlative value of these appeals to the senses as the essential basis of a rational Spiritualism; and it is doubtless true that in many instances-especially in the earlier days, before unscrupulous mediums and earth-bound spirits had gained so large a sway over the movement—many aspiring individuals have been largely helped in their better life by such means; and all along until now have there existed in all directions harmonious home circles, sacred to the home affections and to a personal religious unfoldment, through whose means a good has been accomplished to be fully known only in the ages of eternity. But when we turn our attention to our public mediumistic manifestations and seances, as they are now generally managed, especially those of the materialization order, it may well be doubted whether in these any important advances in personal purity and perfection are often made. This doubt applies in regard to those out of, as well as those in, the earthly form; it is not improbable that both are more hindered than helped by being immersed in an atmosphere so thick with material grossness and deceit as is that which but too often surrounds such seances. Angels of the higher order could not approach near enough to render direct aid in such cases, and many of us have dear ones, perhaps long in the Spirit-world, whom we would much prefer to have remain in

ble to him here, but which should be his immortality; that is, of the eternal life of home in the hereafter; and is it not clear the race; only the inference is gained that, as some souls have survived the death shock, it is probable that all may do so, and that in a career of eternity nothing is likely to occur of a force sufficient to destroy the life of a human soul; and this at first sight seems a rational inference, but yet it will not do to give it a positive application, for neither we nor the spirits with whom we are likely to communicate can know what wonderful changes may await us in an unfathomable eternity.

Is it not probable that the now generally accepted doctrine of evolution, with its ad-junct, the survival of the fittest, may extend in its action not only through the death passage, but also in the spirit spheres of life? Is it certain that all, even the most grossly and imperfectly developed, have within them germs of the spiritual vigorous enough to withstand the disrobing process of death and the stupendous change into a life beyond matter?

It would seem that immortality as a gern belongs to every human being, and that its natural and most vigorous unfolding belongs to the disciplinary conditions of the earthly life; but at the present stage of the world's spiritual growth, individual failures in this respectare far more the rule than the exceptions, and the great crowds of humanity enter the unseen world much in the condition of newly born babes in the earthly life. The immortal germ is not utterly destroyed, however, except, perhaps, in some exceptional cases; it has been but overlaid and well nigh crushed by an over weight of gross materi ality. But in these exceptional cases, is there not reason to fear that-even as there are certain blights and failures with seeds and vegetation in agriculture-so it may be with some human souls in the great transi tion and in the immediate life beyond?

But these may well be regarded as doubt-ful speculations, and I will not dwell upon them. Of this, however, we should feel confident and earnest; he who would enter the heavenly world a conscious heir of immortality should live the immortal life while here. His whole being should be rounded out toward a healthy and harmonious perfectness; not a faculty should be without its rightful use, the crowning and controlling glory heing in the spiritual man, ever gaz ing with reverent, aspiring gaze upward to ward the great center and source of all. He who thus lives will have no use for material proofs of his immortality; he will be in his own consciousness what the many doubtful-ly hope for. Among sages and philosophers of all ages have such immortal ones been known, whilst among those unknown to fame many faithful ones have hied on with a quiet, unwavering trust well expressed in these beautifully appropriate lines* of an other, with which I close my article:

"When for me the sllent oar Parts the sllent river, And I stand upon the shore Of the strange Forever, Shall I miss the loved and known?, Shall I vainly seek mine own?

"Can the bonds that make us here Know ourselves immortal, Drop away like foliage sera At life's inner portal?— What is holtest below Must forever live and grow,

"He who plants within our hearts All this deep affection, Giving, when the form departs, Fadeless recallection, Will but clasp the unbroken chain -Closer when we meet again.

give to the teachings of the pure Christ, are solled with the slimes of the Nile, and their religious songs and chants in intonation and form have borrowed little since leaving Africa.

But to return to our Mose: he at once began to question me about the book I was reading. I told him that in it the author had proved to his own satisfaction that real was the cause of all the poverty and suffering in the world. He listened eagerly to my words, few of which he understood, turned his head on one side, elevated his eye-brows giving every evidence of a huge thought and interrupted me with: "Say, Boss, don't you

spect it causes hog cholera, too." Before reading "Progress and Poverty," should doubtless have laughed immoderately at the question, but having just read the arguments by which Mr. George has convinced so many people of the truth of a proposi-tion seemingly about as absurd as this one suggested by Mose, I resolved to take time to consider the matter, and promised an answer the next time I should see him. I must here explain that the negroes depend upon their own and their neighbors' hogs for a large part of their food, and cholera gets among the hogs frequently destroying a large portion of them, hence to Mose and his friends this question involves about as much as a New York election would to Mr. George.

Perhaps the reader may not be aware that there is a sixth sense; but there is. I have recognized it for a quarter of a century, and have obtained through it many valuable facts which I neither heard, felt, tasted, smelt nor saw. Well, with this sixth sense wide-awake I sought the forest where the trees are many centuries old. There is something mournful and sad about the music of a pine-forest swept by a gentle wind. You hear in it the voices of ages agone. It seems a continuous chant historical, of the facts and fancies, the legends and traditions of the old, old woods.

I was fortunate. I struck the forest as there was passing over it a plaintive wall which I, at first, supposed to be a requiem for the dead past, but bending an ear close to nature I found it to be the death-song of an old fellow who had stood his ground, firmly resisting the encroachment of civilization ever since the discovery of America by Columbus. At last he was dying and in his death-song he told of the changes wrought by the White Hand, most of which had been for the worse

Then the other old trees joined in and each one had fair words to speak, or a snatch of song to sing of the good old time when there was no ownership of the soil, no cultivation, no rent. The laziest Indian could find a possum skin for a breech-cloth and when the hunt was successful he had enough to eat;when otherwise he did without. There were no "big injuns," with a large amount of meat laid up, ready to enslave their fellows by taking advantage of their hunger and exacting a day's work for ten pounds thereof.

Better still! No grasping red-skin had ap-propriated the land, built comfortable cabine in which to beguile for a price, his fellow citizens who might with their families be perishing in the sleet and cold of an unex-pected "norther." And so when the wild game scared away or sought better pasture, or a storm of unusual cold came on, thousands perished, but no high-born son of the forest bartered his royal muscle for food or shelter for his dying child-there was none to buy.

Nor was there any sign of the evil over which a certain class of political economistsare getting richer and the poor are getting poorer." Nobody became richer and nobody could become poorer because no one had anything to lose. But finally an Irishman came, and as his ancestors for generations back had been accustomed to "raise a pig to pay the rent," he brought one along. He cleared up land upon which to raise corn with which to feed his hogs, which increased rapidly, and when other emigrants came along he had surplus land to rent to them and pork to sell, and then he came to be a capitalist, and renting out his land and selling his meat for as much as it would bring, he was of course an extortioner. Now up to this time no deer, bear or other animal had been afflicted with the hog-cholera, but as soon as the ubiquitous Irishman began to raise rent-and pigs-hog-cholera and the other evils resulting from civilization appeared. The rich became richer and the poor generally do their best to become poorer, but for obvious reasons their efforts are vain. But why dwell here longer? have shown that hog-cholera followed the advent of rent into this country, and it now becomes the plain duty of the reader to believe that the latter was the cause of the former. And now when I would quit-nay, must quit this theme of rent, my pen refuses to he down and insists on showing that to the same cause may be traced Sam Jones and Talmage. Allen, La. FARMER LEE.

APRIL 30, 1887

Let us imagine that at this primal stage all was in an ultra-gaseous state-a state differing from anything we can now conceive; in the visible universe."

In the very beginnings of time, then in the opinion of one of the foremost leaders of sci-entific thought, "Matter as we now have it" did not exist, only the original protyle. Modern matter, then, is either old matter-matter which is not matter as we now have it--changed in some way, or it is the result of a new creation. The latter hypothesis is not that of Mr. Crookes. Modern matter is evolved out of the protyle, that early or formless stuff, primal matter, whatever that may be, which anyway is not this. But on this "primal matter," or protyle, an operation took place, which produced granulation, and so the at .a came into existence, an atom full of energy, which energy had to be got somehow or other from protyle also; and so gravitating matter and Sir William Thomson's incandescent mass, with its eventual solar system, are the result

Biologists have assumed the existence of protoplasm, and now chemists are to assume the existence of protyle. Out of protoplasm all living creatures are somehow developed, out of protyle all inorganic, so-called matter is generated. But what is before all this? For though Mr. Crookes speaks of the "beginnings of time," there is in the assumption of a possible operation—analogous possibly to cooling—on *protyle*, a tacit acknowledgment of something being there before the beginnings of time. Two forms of energy were there, one either heat or something analogous to it, and the other "the imponderable matter, essence, or source of energy we call electricity."

How far are matter and spirit apart now? But let us go on to the most profoundly suggestive, perhaps, of all the suggestive ob-servations of this remarkable address. After an elaborate disquisition on the development of matter out of *protyle*, by the two pre-existent agencies, say heat and electricity, Mr. Crookes continues, "But let us pass through the looking-glass." What shall we find on the other side? Dr. Carnelley asks for an element of negative atomic weight; and here is ample room and verge enough for a shadow se-ries of such unsubstantialities, leading perhaps to that 'Unseen Universe,' which twoeminent physicists have discussed.'

When not so many years ago Darwin enunciated the doctrine of evolution, he was hailed as a blasphemer, for theology was still dominant, and the vested interests of nar-row-minded bigotry and shallow knowledge were invaded, yet they buried him at last within the walls of the Abbey, and the priests of the Church committed him to the grave in sure and certain hope of the resurrection to eternal life."

Science has succeeded theology, and the gospel according to the conservation of energy has replaced the Gospel according to St. Matthew. The vested interests of this new belief are at stake when it is asserted that. intelligence exists outside what is called matter. The "sure and certain hope" in which they helped to bury Darwin is a delusion and a snare. Can we hope, then, after all, that in a time, perhaps not so long hence, the priests of science like the priests of theology, will acknowledge their error, and that spirit and matter alike being abrogated, within no Abbey walls, over no apostle of this or that belief, but over the grave of all mistakes, and under the great dome of the universe, there will go up the song of peace and of incoming wisdom? It may be, for the address of Mr. Crookes is a step onward in this direction such as has not been made in our generation. In a journal where pure science and a multiplicity of the terms which such science demands for its elucidation, would be out of place, we cannot enter into either the description of facts or the arguments founded on those facts which would lead up to the comprehension of the atom of negative weight which Dr. Carnelley, and presumably Mr. Crookes, surmise as being existent. Suffice it then to say that the assumption of the existence of this atom, which is as much the outcome of Mr. Crookes's scheme of reasoning as any other result he has arrived at, means a development in a direction exactly opposite to that which has produced our present so-called material system. It points to a state of being in which segregation and not aggregation is the rule, a state in which whatever exists exists under such conditions as to be out of the ordinary ken of sensations built up from the experience of this present state of things. The "Unseen Universe" of the two eminent physicists thus becomes a reality, and another step towards the solution of the great problem of existence has been made. It is difficult at first to grasp the far-reaching significance of the existence of this new uni-verse. The eyes with which we see, the ears with which we hear, the tactile nerves which convey the sense of touch, have been developed under conditions of a particular environment. Of this environment the atom of positive weight is the type. To that other uni-verse of which the atom of negative weight is the type, this universe of ours would probably be generally an unseen one, and yet the two may be, and doubtless are, coincident. We say this universe of ours would be unseen generally to that other, and we may fairly say the same in speaking of the new universe in regard to ourselves. Yet suddenness does not seem to be the rule in nature, and the negative forms of atomic energy may, under some circumstances, overlap each other, as it were. In this way the two universes would be partially visible to each other. If that be so, many of the psychical and physical phe-nomena hitherto so myterious are in a fair way of being accounted for. But if there be two such universes why not more? Imagination is lost in the vastness of the conception. The late Mr. J. H. Green in his "Prolegom ena to Ethics" struck a heavy blow at the materialism of the age from the philosophic Light, London.

that, because of the very material condition of that age, the great Teacher found it needful to employ marked material means to call attention to his teachings; but that it was not his intention that his followers should lean upon such as the permanent supports of their faith. On the contrary, the even present spirit of this faith was a direct appeal to consciousness; to an individual ca-pacity to perceive and to follow the truth. "Why, even of yourselves, judge ye not what is right," are his own words in this direction. It was then but a transitory purpose the Christian miracles were designed to accom plish, and hence in the ever wise unfoldments for the growth of the race the genuine wore gradually superseded by the false of these wonders, or, as in Roman Catholic history, the two became so blended together that all were well nigh worthless as helpers of humanity.

But the makers of early Christian history were unwilling thus to part with a materia and so-called miraculous basis for their faith. so they interwove a somewhat exaggerated account of the early wonders into what were claimed to be the infallibly inspired books of the New Testament, the good Fathers declaring that the age of miracles was past and leaving it as a necessity that henceforth men must let the platform of their immortal hopes rest upon dead and decayed timber. rather than upon such as might be found living and fresh in the coming ages; and so all adown the ages, these embalmed Christian miracles have been held as the sacred foundation stones of evangelical orthodoxy, and oven among liberalists—the Unitarians espe-cially—it has, within the range of my own personal experience, been dogmatically held that to reject the New Testament wonders as being especially inspired miracles, was to demolish the very basis upon which the Christian roligion rests. This was the great heresy of Theodore Parker, for which, more than for all else, he was, so far as this was possible, driven from the ministry. But our Unitarian friends have grown wiser since; they no longer think that the everlasting truths of the Sermon on the Mount, and others of Jesus's teachings, rest upon so unstable a foundation as the recorded wonders of the New Testament. Theodore Parker is no longer regarded as an obnoxious heretic, but is now esteemed as a bold and able leader in theology, of whom Unitarians are proud. The leading association of the denomination has recently even published a volume of selections from his works for general circulation, a decided advance this in Christian liberalism for which we should be duly grateful. History repeats itself, it is said; may it not

be so in this instance? Is it not probable that, even as with the early Christian miracles, so with the miraculous wonders of our own day, having answered an important end in human history, they will gradually lose their clearness and power in a haze of deceit and falsehood, and these shall be wisely evolved even to the consciousness of the masses, a far nobler demonstration of a life beyond, its reality, its nearness and beneficent activity? It would seem that this should be the case if the spiritual, as well as the material universe is under a wise and perfect control for the good of man; for, although it is true that these material demonstrations of our day are working out important results to an age clinging to materiality as the sheet anchor of its hopes, yet it is equally true that man in his essential being is spiritual, and ought not to be the slave of mat-ter, and that the closer he clings to his spiritcality the more rapid will be his growth toward those higher conditions of life possi-

General Constant and the second

their higher conditions, rather than in re sponse to some unwise and selfish desire of ours to descend and show themselves in the old bodily form amid such repulsive surroundings.

It is hardly to be wondered at that, with material phenomena like these constantly held forth to the public, Elizabeth Stuart Phelps, looking solely and willfully in this direction, should have made her recent indiscriminate onslaught in the newspapers, for with such specimens in view the incredulous inquiry may well be made, "Can Spiritual ism Spiritualize?" and it may be well for us to ponder her truths as well as rebuke her narrowness and injustice.

One serious consideration against the permanence of this influx of phenomenal won-ders now flooding the world, is that from the nature of the case familiarity with any given order of things tends strongly towards weak ening their power; so it has often happened that one, in the first experiences, has been awed and spiritually aroused by a sensible contact with the unseen life, and yet by a further and more familiar experience has become indifferent to the good influence, and has turned the startling phenomena into food for the curious and wonder-loving faculties of our nature, or, if not quite so bad as this, the mistake has been often made of lingering upon this outside scaffolding in-stead of seeking an early entrance into the temple of spirituality itself. In other language, it may be regarded as a matter of serious doubt whether a concentrated and long continued attention to the material phenomena of Spiritualism does not tend to lower rather than elevate individual character; but would not dogmatize upon this point, or be unjust to any-I would simply ask of our most serious thinkers, what do observation and experience teach in this matter? In what direction should we look for the more spiritually elevated among Spiritualists? Not, I think, among those who are the most constant frequenters of the phenomenal sé-ance room, whilst the elevating influences of the lecture hall are neglected or ignored. Startling appeals to the physical senses may be well-even essential in some cases'-but t linger amid such influences can hardly fail to hold in check any awakening impulses toward a higher life.

It is against the prevalent abuses of these phenomena that our remonstrance is mainly directed; but a word or two should now be added upon another point of our inquiry; it is in regard to the exaggerated stress often laid upon such material proofs as to their bearing upon the doctrine of man's immor-tality. The assertion is often confidently made that now, at length, after an indefinitely long period of doubt and unbelief in the world's history, a positive proof of the immortal life has been reached. But the actual proof in this direction, of our spirit manfestations, does by no means extend so far; they only go to prove that, in some cases, death has had no power over individual life; that in these, it has been but a transition to a world beyond, and that a way has been opened through which, under favorable conditions, intelligible communications can be made between the two worlds; also that, at times, what seem to be materialized forms are made to appear so as to be identified by friends as some with whom they have been familiar in the earthly life, all of which constitutes a wonderful triumph of progress in the relations between the seen and unseen conditions of life, one for which we cannot be too thankful, nor can we be too careful and reverent in using the enlarged privileges thus afforded us.

But in all this there is no direct proof of

O'er the slient river, Death, thy hastening oar I know; Bear me, thou life giver! Through the waters to the shore, Where mine own have gone before."

*The above lines were taken from a collection enti-tied "Hymns of the Spirit," edited by Sam'i Longfellow and Sam'i Johnson, a book which Theodore Parker once facetiously called "The Sam Book," This hymn is designated as anosymous in the index, and I have some desire to know of its authorship and history. I think it must have been written before the advent of modern Spiritualism, notwithstanding its close adapta-tion to our thought.

PROGRESS AND POVERTY.

to the Editor of the Religio-Philosophical Journa

Sitting on my porch reading "Progress and Poverty," that crowning sermon of the great apostle of No-man's land, I received a visit from "Uncle Mose," an old "gemman" of sa-ble skin and inquisitive mind. He is a type of the average darkey, always looking for something of phenomenal interest to his race to turn up, some providential deliverance from the pange of labor and hunger, for only the latter will induce him to resort to the former. He believes it to be the business of a Providence to provide, and never tires of praying "with his mouth." One half his time he prays for melons that will grow in the woods without cultivation. In jus-tice to the stock of industry stored in his heel, I must say that I think he would undertake to scatter the seeds while on the way to church or to see his sweetheart. If he did this and the vines were of vigorous growth they would very soon kill out the pine for-ests, so close and rapid would be the plant-ing, for nearly every night nearly every negro is out on either an erotic or a religious excursion.

The other half of his time he prays for sweet potatoes that will grow like the aforesaid melons, and for 'possums so accommodating as to fatten upon wild fruits, and then hie themselves to his shanty for "supper-not where they eat, but where they are eaten," as my friend Hamlet said the other

day. The confiding and superstitious traits of which I have spoken lead me to the dark surmise that the namesake of my hero-he of the bullrushes-must have been an African. He was always stuffing his followers with promises of something marvelous, and if anything remarkable occurred he "pointed with pride" to the fulfillment of his prophecy; if nothing occurred he only had to tell the boys that they had been too bad to de-serve providential aid, which I suppose was about the only truth he ever told them.

The whole race in America has ever been and is now on the tip-toe of expectation to an extent that can only arise from priestly instillations into generation after generation of their African progenitors along the passage of the unknown past; for be it known that superstitions—and nearly all the world's elements of religion are but superstitionsare like blood diseases, transmitted from parent to child through many generations and often incurable in the end. Mr. Ethnologist, can you not find nations whose early impressions-always received from an interested priesthood, of course-have set a Chinese Wall between themselves and progress?

The negroes are to-day the most religious people in the world; they alone can get up on short notice the phrensy once so common at the camp meetings and love-feasts of the whites. It is hard to find a negro in the South who does not belong to a church, and I think a large majority feel themselves called to preach the doctrine of Christianity, but their sermons and the interpretation which they

Line and the state

The Unseen Universe.

WM. CROOKES, F. R. S., OR MATERIALISM.

The world is moving fast. What was pos itive knowledge yesterday is doubtful to day and will be gone to-morrow. When, in 1774. Priestly discovered oxygen, the death-knell of the four elements—earth, air, fire and water—was rung. Cavendish, Black, and La-voisier speedily asserted that air and water were compound bodies, and fire disappeared as an element when the true theory of combustion was known. Then came the success-ive discoveries of the other so-called elements, some sixty odd. Yet now, in the the-stre of the Royal Institution, in 1887, but little more than a hundred years after the announcement of Priestly's discovery, Mr. Crookes, with all the weight of pre-eminent scientific reputation, and supported by others of as great renown as himself, tells the world that, after all, evidence of a conclusive kind shows that there are no such things as elements at all. They are elements only "so called."

. "I must beg you," says Mr. Crookes, " to carry your thoughts back to the time when the visible universe was ' without form and void,' and to watch the development of matter in the states known to us from an antecedent something. What existed anterior to our elements, before matter as we now have it, I propose to name Protyle."

Matter as we now have it," a curiously suggestive phrase. After referring to Sir William Thomson's picture of the state of things immediately before the birth of our sun, when the Lucretian atoms rushed from all parts of space....and formed, in a few hours, an incandescent fluid mass, the nu-cleus of a solar system with thirty million years of life in it," Mr. Crookes goes on to say, "I will ask you to accompany me to a period even more remote—to the very begin-nings of time, before even the chemical atoms had concollidated from the original protyle.

Strain States

He Found the Money.

There is, or was at least, not long ago a deaf and dumb man at Delavan who can do all and even more and better feats at mind reading than Bishop. His name is Dudley, and he follows the humble occupation of a house painter and glazier, and does his mind reading feats for pastime only. I saw him find a 25-cent piece that was hidden in a pile of sawdust in the basement of the deaf and dumb institute. It had been placed there by a young man who was skeptical about Dudley's ability to find it. The young man told him by writing on a piece of paper that he had secreted the money and that if he would find it he could keep it. Dudley grasped the young fellow by the car and dragged him from the place where they were standing on the lawn 300 feet away to the spot, and without any hesitation dug a hole with his hands into a big pile of sawdust and uncovered the money. Dudley was also blindfolded.-Mil-wankes Sentinel.

APRIL 30, 1887.

Woman and the Household.

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

THE IDEAL.

In the still air the music lies unheard; In the rough marbla beauty lies unseen, To make the *music* and the *beauty*, needs The master's touch, the sculptor's chisel, keen.

Great Masterl touch us with thy skillful hand Let not the music that is in us, dio, Great Sculptor! how and polish us, nor let Hidden and lost, thy form within us, dio!

Spare not the strokel do with us as thou wilt, Let there be nought unfinished, broken, marred, Complete thy purpose, that we may become Thy perfect image,—thou our God and Lord.

--H. B.

The Ponnsylvania Audubon Society of this city issued lately an address against the kill-ing of birds. The society is composed entirely of women whose object is to stay the indiscriminate destruction of birds for millinery and decorative purposes. . Before becoming a member an applicant must pledge herself not to kill, wound or capture any wild bird, not even for food, so long as sho remains a member of the society, and must discour-age and prevent, if possible, the killing, wounding or capture of birds by others. She must also refrain from the use of wild birds asornaments of dress, ostrich feathers exconted.

The women of New Orleans are in Inck. A for weeks ago Mrs. New Orientis are in mea. A fow weeks ago Mrs. Newcomb of New York, gave one hundred thousand dollars for the establishment of a higher school for young women in connection with Tulane Universi-ty. A few days afterward Miss Annie Howard followed this with a donation of the ground followed this with a donation of the ground and a sum of money to erect a fine library building. This week Mrs. Charles A. Whitney and Mrs. Charles T. Howard gave thirty thousand dollars to the Christian Woman's Exchange, to be used in enlarging its scope and opening industrial classes for girls ..

A Boston journal says: "A civil suit against a liquor dealer of this city was brought before Judge Pitman of the superior court the past week, the result of which will not only prove of great interest to temperance people, but shows what can be accomplished by an outraged wife and a woman of indomitable pluck and determination, at the hands of justice. The case was one where a most estimable lady brought suit against a liquor dealer, claiming damages because her husband obtained liquor on the premises controlled by the dealer, and though temporarily de-feated in two trials through a disagreement of the jary, she was still determined to see what protection there was in the court for a wife against one who had sold her husband intoxicating liquor, and, in spite of the most obstinate opposition, against even the advice of intimate friends, unaided and alone, except what she received from competent and faithful attorneys, she pressed the case to a third trial. This came off last Monday and Tuesday, and resulted in a triumph for the wife, the jury after a short absence bringing in a verdict in her favor."

In this case the husband, who had an uncontrollable thirst for liquor, had become incontrollable thirst for inquor, had become in-toxicated in a saloon by invitation of the proprietor who invited him to drink several times. While intoxicated he fell down stairs and suffered severe injuries, for which his wife brought suit with result as stated. Per-haps a few more such cases brought by plucky haps a few more such cases brought by plucky

"This state of spiritual existence commences with all creation through sound, each mences with all creation through sound, each speaking its own language, yet, the language of each does musically apply itself under-standingy to all life and all grades of unfold-ment. When this is perfectly understood there will be a musical harmony existing between the earthly musician and the Heavenly Choir. The musician will be in harmony with the music of the planetary worlds and the music music of the planetary worlds and the music of the one will be heard in the other. There will then be sacred concerts on the earth which will seem to those present as if old things had passed away, and the new earth wherein dwells rightconsness had taken their places.

THE ATLANTIC MONTHLY. (Boston.) The May Atlantic is opened by The Courting of Sister Wisby, a New England study drawn to the life, by Miss Jowett; followed by a long and notable poem on an episode in French history, and by a paper by Mr. J. Elliot Ca-bot—A Glimpse of Emerson's Boyhood. Dr. Holmes's recital of his foreign experiences, and also the two serials, The Second Son, and Paul Patoff, are continued; Mr. Hamerton adds another installment to his French and English series. In China- and the United States some popular fallacies are discussed. and a study of Italian politics is contributed by Rev. Wm. Chauncy Langdon; other arti-cles, poams, reviews and notes conclude a valuable number.

A French writer distributes the relics of the cross The Wood of the Cross—The largest portions are in the basilica of the Holy Cross of Jerusalem, at Rome, and in the Cathedral of Paris.

The Relics of Calvary.

The Title of the Cross--The tablet on which is the well-known inscription, I. N. R. I. (Jesus Nazar-enus, Rex Judzeorum--Jesus of Nazareth, King of the Jews), is preserved in the basilica of the Holy Cross of Jerusalem, at Rome. The Crown of Thorns--It forms part of the treas-ure of Our Lady of Paris, but is devoid of thorns, which have been granted to a great many character

which have been granted to a great many churches. This relic, with the fragments of the cross, is borne in triumph by twelve canons or cures of Paris in the solemn procession which is held at 8 o'clock Good Friday night in Notre Dame. The Church of St. Sernin, in Toulouse, has a frag-

ment of the crown, which was given it by St. Louis, through his brother Alphonse, count of Poitiers and

Toulouse. The Nails-One, history relates, was thrown by St. Helena into the Adriatic to calm a storm; the second is in the famous iron crown of the an-cient Lombard kings (used by Napoleon I. in his coronation); the third is in the church of Notre Dame, in Paris, At Monza near Milan, is a nail whose authenticity Benedict XLV. is said to have es-tablished tablished.

The Sponge-Is at Rome, in the basilica of St. John Lateran. The Lance-The point is at Paris and the rest at

Rome

The Robe---It was given to the Church of Treves by St. Helena. (It is known as the Holy Coat.) by St. Helena. (It is known as the Holy Coal.) The Tunic--Charlemagne gave it to the monastery of Argenteuil, near Paris, where his sister was a nun. The Church of Argenteuil has the relic to this day. The different Pieces of the Winding Sheet--The largest is at Turin. The Church of Cadonin, depart-ment of Dordogne (France), has the cloth in which the head was wrannad.

the head was wrapped. Rome has the linen with which Veronica wiped Christ's face.

The upper part of the pillar of the scourging is at Rome in the Church of St. Praxedes since 1223. The other part is at Jerusalem, in the Church of the Holy Sepuicher.

Foretold the Date of Her Death.

One of those mysterious forewarnings of adone of those mysterious forewarmings of all-proaching death, which are as numerous as they are impressive, has just culminated in the passing away, in this city, on the day predicted, of Mrs. Roxy Al-vord, wife of the late Truman Woodford, aged 94. A few months ago Mrs. Woodford, while in good health, received a strong impression that she would die on the 1st day of April, and so informed her daughter, with whom she lived. So strong was this impression that she wished to communicate with daughter, with whom she hved. So strong was this impression that she wished to communicate with relatives in other eities, from whom she had not heard for a long time; but before any word was sent letters were received from the very persons mentioned, they apparently being guided by the same mysterious intelligence. Mrs. Woodford also arranged for the payment of interest money due about the time of her expected death. She contin-wal in cond health for one of her age, but was firm

ness and Brouchial Affections. Sold only in boxes. Progress from Poserty. By Glies B. Stebbins. Chicago: Charles H. Kerr & Co. Price 25 cents. This volume is little in size, for it covers only 64 That Tired Feeling

Triumph and toll are twins.

month.

The warm weather has a debilitating effect, especially upon those who are within doors most of the time. The peculiar, yet common, complaint known as "that tired feeling," is the result. This feeling can be entirely overcome by taking Hood's Sarsaparilla, which gives new life and strength to all the functions of the body.

How to Gain Flesh and Strength.

atable as milk and easily digested. Delicate people improve rapidly with its use. For Consumption, Throat affections and Bronchitis it is unequalled. Dr. THOS. PRIM, Ala., says: "I used Scott's Emulsion on a child eight months old; he gained four pounds in a month 2

When W. G. Browning, of East Greenwich, R. I.,

went to feed his cow the other morning she was not in her accustomed stall. He had found the barn door locked, and was at a loss to know what had be-

come of her. After an unsuccessful search about the premises he went up to the hay loft for hay for his horse, and there stood the cow quietly filling up at the mow. She had broken loose in the night and

climbed fourteen steps to the loft. It took a car-penter and an inclined plane to get her down.

"Brown's Bronchial Troches" are used with ad-

vantage to alleviate Coughs, Sore Throat, Hoare-

Conglis.

Use after each meal Scott's Emulsion; it is as pal-

"I could not sleep; had no appetite. I took Hood's Sarsaparilla and soon began to sleep soundly; could get up without that tired and languid feeling; and my appetite improved." R. A. SANFORD, Kent, Ohio.

Strengthen the System

Hood's Sarsaparilla is characterized by three peculiarities : 1st, the combination of remedial agents; 2d, the proportion; 3d, the process of securing the active medicinal qualities. The result is a medicine of unusual strength, effecting cures hitherto unknown. Send for book containing additional evidence.

Sold by all druggists. \$1; six for \$5. Made only by C. I. HOOD & CO., Lowell, Mass.

100 Doses One Dollar.

The Mother's Favorite.

which contains a large number of letters, many of which cay the life of their bally was saved by the use of LACTATED FOOD

is only a closet-thinker-one who ranges through his mind and his library for his general propositions, without testing their accuracy by actual measure-ment with the outcome of long experience, or go-Read these letters and, if you what, write to the mothers and get their opinion-every one will gladly answer.

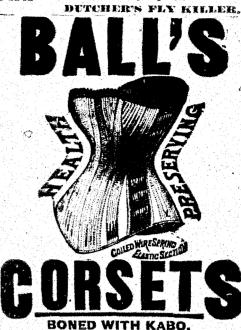


in either chronic or neuto cases. Weak stomachs always retain and relich it. Thousands of Physicians recom-



3

SHOT FOR RED BUGS: UGAN Butcher's Improved kills instantly, and re-maines a trap ready to catch intruders. Use it thoroughly and sleep in peace.



The ONLY CORSET made that can be returned by its purchaser after THREE WEEK'S WEAK if not found PERFECTLY SATISFACTORY

in every respect, and its price refunded by seller. Slade in a variety of styles and prices. Sold by first-class dealers everywhere. Beware of worthless inst-tations. None genuing without Ball's name on hox.



BOOK REVIEWS. [All books noticed under this head, are for sale at, or can be ordered through the office of the Relience-Prince-

ing public, being short, timely, interesting, instruc-tive, controuts, very fair, and powerful in argument. Several other reviews and criticisms of Mr. George's remarkable position on the land question have been

publiched, yet not one has pointed out, as this one does, the great wrong and harm inextricably inter-woven with his system—that is its inherent tendency

to place on the read to despair all who accept his opinions as true, with all the consequences which follow from desperation. The writings of Henry George cannot fail to cultivate a fierce discontent, bitterness and resentment of mind, distaste for steady

bitterness and resentment of mind, discusse for stendy industry, impatience with the slow gains of self-denial and economy, and a spirit of wrath and re-venge, leading straight on to strikes, idleness, suf-fering, and acts of violence. A book with each evil influences cannot possibly be endowed with cor-rect principles. Nothing worse can befall a man than to lose hope in the efficacy of his efforts. Perhaps it is for this reason that nature abounds with evidence of hone. The sum disamears only to

with evidence of hope. The sun disappears only to rise in the morn; wintry death is succeeded by the rejuvenance of spring; the grave of the acorn becomes the cradle of the oak; the rainbow spans the skies with a joycus sign; and all the realms of phenomena are aglow with bright promises. It is

thus with history also. Religious persecution was

the badge of recent ages; now, at least in this country, there is perfect tolerance; serfdom has gradually eventuated in freedom; the houses without chinneys or windows have developed into

abedes of comfort, where even the poor enjoy what was once beyond the reach of wealthy ances-tors; the day's labor which, at the start of this cen-tury, was from surfice to sunset, has dropped to

ten, nine, and even eight hours. This trapped to progress from poverty-this idea of an increas-ing betterment in the condition of society-is, pre-sented by Mr. Stebbins in many forms of argument

and illustration, to prove that the facts deny Mr. George's theory of progress toward poverty. As adverse evidence is piled upon adverse evidence, un-til the array becomes formidable and then over-

whelming, the reader is forced to the conclusion that Mr. George has built his hypothesis system ap-on a parcel of bold assumptions which have no sup-port in experimental circumstances; and that he

ing out into the world of occurrences to make com-

SOPHICAL JJURGAL.

women might make liquor selling less profit, able and popular.

Mrs. Jeannette M. Thurber of New York City, is the originator of the American opera. interpreted under the auspices of the National Opera Company. Mrs. Thurber is a very practical woman, intensely patriotic, and when a child she indulged in day dreams of the time when operas should be rendered in English in her native land. Of course, when she spoke of it, people laughed at the idea of opera in plain English, but the determined little person kept her own counsel, worked out her plans alone, and as she grew to womanhood the desire grew stronger to carry forward the pet dream of her childhood. She felt that American girls should find their opportunity for study and development at home, and so, alone, she opened the school for training opera singers in English. Pos-sessed of ample means, Mrs. Thurber secured the best of teachers, and slowly her work grew; strong and deep it took root, and during the season of 1885 the public presenta-tion of American opera was a test of the work done

During the winter of 1886-87, the National Opera Company have given in New York the finest entertainments ever witnessed of that kind in the city.

In a curious, interesting and suggestive book by Anna J. Johnston of 200 West 59th street. New York, well known as the teacher of Faith Training and Christian Science, the following extracts may be found as part of the last chapter:

The natural body is the counterpart of the earth, and when we attain to a knowledge of our own human nature, we shall be enabled to comprehend the earth's surface and its interior. The human body is as fully intended by the creator to revolve in its own orbit, as the earth is to revolve around the sun once in a year. The individual mind is, or should be, a sun in relation to its own body, and when we understand our own soul-natures, we shall realize that there is in all a spiritual solar plexus from which radiates a reflex action, a life motor, a central sun, from which centre one's human nature may re-

ceive its perpetual life...... "We shall then be central suns, proving, individually, the perfect law and order of God in human form. This very life principle in the human when made manifest in the earth, will prove the perfect law and order which causes the earth to revolve around the central sun of its own attraction, hence its own existence. Thus individuals who understand their spiritual and natural powers, will cause their physical bodies to perform their functions with perfect regularity and precision. The brain will become the wheel-house, log-book and compass by and through which the perfect mind of the navigator becomes a solf-propeller..... "When this musical harmony exists in

one soul or in many souls, time with them will be music and music will be time. Then the restriction of earthly space and time will be overcome, and the law and order of the Heavens will be established in the human nature of the one or many who have attained thereto. This is being hid with Christ in God; 'it is the peace which passeth not away.' It is the eternal oneness, the Nirvana of the Buddhist, the ever present and eternal now of the Christian; the God of law and order, the infinite presence of the Peace-maker, reconciling the finite with the infinite relations of spirit with matter, where order, Heaven's first law, is established in love. Love is life eternal, and time and music are love's exist-

Barris E. Marris and

hip. Owing to her advanced age it was impossible to set the bone, and she gradually falled until her death. April 1st, the day set by her mysterious im-pression three or four months ago.—Hartford (Ct). Times.

The story of John Noman's life, by Charles Henry Beckett, to be issued soon by Cassell & Company, is the product of a virile imagination. The characters have been drawn with a firm hand, and the marked individuality which they possess and hold to the end shows Mr. Beckett to be a literary workman of unusual power. The interest of the reader is enlisted from the very beginning, and it grows more absorbing as the perusal progresses, over the chain of inci-dents through which the plot is developed. The reader will hardly arrive at a full conception of the broader plan of the novel, until he has finished it. When he comes to a full realization of the bearing of John Noman's story upon the profoundest problems of human life, of man's coming and going, and of his buffeting with the fates, we are confident that Mr. Beckett's work will take its place among the notable works of fiction of the year.

Late April Magazines Received.

THE CHICAGO LAW TIMES. (Chicago.) The table of contents of the second number of this quarterly contains a biographical sketch, with portrait, of Chief Justice Marshall; A Bill for Rest of Titles; A Prescription for Poverty; European Politics; The Jury Question in Criminal Cases; Woman and the Law; Property Rights of Married People; Medico-Legal Department; Editorial Notes, Etc., Etc.

CHILD CULTURE. (New York.) A variety of reading for the parents, kindergartners and primary teachers, fill the pages of this month's issue.

THE PHRENOLOGICAL MAGAZINE. (London, Eng.) Interesting articles upon phrenology and kindred subjects make up this month's contents.

HORTICULTURAL ART JOURNAL. (Rochester, N.Y.) Fruit growers and florists will find much useful information in this monthly.

Early May Magazines Received.

ST. NICHOLAS. (New York.) E. S. Brooks relates the romantic history of Catarina of Venice, and her portrait adorns this number as a frontispiece. Sherman's March to the Sea is well told by General Adam Badean and has some fine illustrations. A three-part story of life at the U.S. Military Academy at West Point is begun. An interesting collec-tion of Dog Stories adds to the variety of this number and the Brownies go canceing in their original and amusing style of doing things. A clever story is Lindie's Portrait and A Rainy Day in Central Park is a bright sketch. There are also serials, poems, short stories, illustrations and in fact most everything that combines to make a good and readable monthly for the young.

THE AMERICAN MAGAZINE. (New York.) The Brooklyn Magazine has been reorganized and will hereafter be known as The American Magazine. The May number gives promise of a Magazine which will be a worthy competitor of the best periodicals. A portrait of Francis Parkman is reproduced as a frontispiece of this issue: the United States Senate has furnished material for a number of interesting sketches of Senators; the social life of literary men in Boston is pleasantly described; J. T. Trowbridge gives a few leaves from his early experience; and Gen'l Grant's habits as to the use of wine and spirits are stated by the Rev. Dr. John P. Newman. Many more articles, essays and poems com-plete a varied table of contents.

ing out into the world of occurrences to make com-parisons with certainty. Mr. Stebbins shows very clearly that wages are not falling, but rising; that the tendency throughout the United States is, on the average to decrease, not to enlarge, the size of the holdings of the land; that wages are not high where land is low, but high where land is high, man and land thus increasing in value together; that advance in wages is not concurrent with ad-vance in interest; and that capital is not produced by muscular labor alone, but still more by the di-recting power of mind, conjoined with industry, invention. self-deniat, economy, and wise lawsall of which proofs flatly contradict Mr. George. It is also shown that the latter, in attributing poverty to private ownership of land, has left out of the problem some radical and indispensable factors, as drink, tobacco, gambling, and other costly vices, the expenditure upon which, if saved and applied to the betterment of workingmen, would suffice, in a few years, to raise them to a level of comfort never before attained and at levels or confort never before attained, and at length enable them to own their homes, and to be comparatively independent; all too, in the presence of the two so-called robber systems--private land ownership and tariff pro-tection which are made responsible for the poverty

of the manual toilers. Henry George never had a fairer review; so, if he gets knocked down repeatedly by heavy blows from the logical clubs, facts and experience, he will have to attribute his discomfiture to his superficial statements and to his unfounded assumptions. This little book deserves, and be it hoped will have a wide circulation and reading; for it is destined to carry enlightenment,-therefore to accomplish good wherever it may go. D. H. M.

DIRECTIONS FOR HEALTH ON A METAPHYS-ICAL BASIS. By Ellen H. Sheldon, Metaphysi-cian. Washington, D. C.; R. H. Darby. Price, 20 cents.

This work is written in a vigorous style and is a very concise statement of metaphysical ideas many of which it would be well for people to put into practice.

AN ADDRESS UPON THE SUBJECT OF SELF-CONTROL and Temperance in all Things. By E. B. Waldo. -Price, 25 cents.

This little pamphlet of 39 pages contains more really valuable information than is often couched in much larger volumes, and cannot fall to benefit the reader who is willing to profit by its valuable precepts.

New Books Received.

THEOPHILUS TRENF; or Old Times in the Oak Openings. By Benj. F. Taylor. Chicago: S. C. Griggs & Co. Cloth, \$1.00.

BRIDGE DISASTERS IN AMERICA. By George L. Vose, Boston: Lee & Shepard; Chicago: A. C. McClurg & Co. Cloth, 50 cents.

MIPNIGHT VISIT TO HOLYROOD. By the Countees of Cathness, Duchesse De Pomar. Lon-don: C. L. H. Wallace. Cloth, gilt edge, \$1.00.

That feeling of extreme debility is entirely over-come by Hood's Sarsaparilla, "I was tired all over, but Hood's Sarsaparilla gave me new life and strength," says a Pawtucket, R. I. lady. Hood's Sarsaparilla is sold by all druggists. \$1 a bottle, or six bottles for \$5.

Catarrh, Catarrhal Deafness and Hay Fever.

Sufferers are not generally aware that these dis-eases are contagious, or that they are due to the presence of living parasites in the lining membrane of the nose and eustachian tubes. Microscopic re-search, however, has proved this to be a fact, and the result is that a simple remedy has been formulat-ed whereby catarrh, catarrhal deafness and hay fover are cured in from one to three simple applications made at home. A pamphlet explaining this new treatment is sent free on receipt of stamp by A. H. Dixon & Son, 305 King Street West, Toronto, Canada.

Congressman Butterworth is a Quaker and uses the Quaker phrase in his family.

Mothers.

do you not see the pallid face, once so bright, grow-ing thinner? Do you not hear the hacking cough, and note the wasted, languid indifference, where once was mirth, brightness, and keen enjoyment for all the pleasures of life? Do not be mistaken or de-ceived. That child is dying of consumption-slowly but surely. Yet thousands are living to-day who have been oured by the use of Dr. Pierce's "Golden Medical Discovery," which surpasses all other medi-cines for the cure of that disease. Send ten cents for pamphlet and testimonials. Address, World's Dispensery Medical Association, Buffalo, N. Y.

DESPEPSIA.



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The Religio-Fillosophical Journal desites it to Do 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 Rames and attached.

Exchanges and individuals in quoting from the Re-LIGIO-PARLOSOPHICAL 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 reguired as a guaranty of good faith. Rejected manuscripts cannot be preserved, neither will they be reternod, unless sullciont postage is sent with the request.

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

CHICAGO, ILL., Saturday, April 30, 1887.

How Not to Say It.

How not to say it, is the interesting game at which our neighbors of Unity are engaged. Last year they with others at the Western. Unitarian Conference, at Cincinnati, made a sort of statement of faith-or of no-faith rather -- emphasizing "freedom, fellowship and character," but ignoring Deity and immortality. The elequent materialist, Robort Ingersoll, with the Cincinnati platform on his side, might attach reverend to his name and "wag his paw in the pulpit" of a Chicago Unitarian church. The success of that conference in telling what Unitarians uphold and believe, was much like that of the hunter who fired a random and fruitless shot. Boing asked what he aimed at he answered: "I aimed as nothing, and I hit it, too."

But they find themselves in an awkward fix. The orthodox journals poke fun at them, as though they were in a fog, and spiritual thinkers among their communion and elsewhere ask: What and where is Unitarianism? Now our neighbors see that something must be said to define their position, and W. C. G. proposes, in Unity, a statement of "our doctrines" for discussion in the conference in this city next month. In this he does say something of "Christian theism" and of "the unchanging and beneficent order." Immortallty is alluded to as "a sense of deathlessness," giving earnest of a life to come, not as a supreme truth of the soul lasting through ages. Others are asked to offer like papers for consideration.

Our Unitarian friends, in their laudable

where his culture goes on forever. They are farther apart than Old School Presbyterianism and Universalism.

A man must stand for something. So must a body of men in a society or a political party. Their aims and views must be stated with frank directness. The line of demarcation between materialistic and spiritual thought is deep and wide. No other matter in the religious world is so vital as this. To be on both sides of that line is impossible, to obliterate or ignore it is equally impossible. "Unstable as water thou shalt not excel." will be the only verdict possible in the nature of things to any man or society standing in doubtful attitude.

All this is but a small part of what might woll be said, and it is said frankly, but in no captions or unfriendly spirit.

The Western Unitarian clergymen who are trying to consort with agnosticism, when in their pulpits mostly preach as recognizing spiritual truths. The chill has not yet struck In. But it will in time, unless they escape from the fog and stand in clear air.

The coming Western Unitarian conference in this city in May, will doubtless discuss these questions, and coming strength or weakness is involved in their action. How much they need the highest Spiritual Philosophyl

" In Earthen Vessels."

Is the title of an editorial in the Christian Union, which discusses the question of Bible inspiration. Before commenting on the article, a word on the gradual change of views on this question. Less than a generation ago the orthodox conception taught in the pulpit, in the Sunday school and in pious books, was that every word between the lids of the Bible was infallibly true and miraculonsly inspired,-the inspiration reaching to the accuracy of every sentence and word, the shaping of every paragraph, and the perfect narration of every incident. The thought and the language in which it was clothed were alike infallible,-it was the "word of God," to indite which certain men were made machines, and it was the only such perfect word that Deity ever gave, or ever will give to man. One small book held all that an Infinite Being would ever give as a "lamp to their feet and a guide to their path" to all the generations of the countless millions of his children! A few ventured in gentlest ways to suggest slight modifications of this idea, whispering their shadowy doubts with bated breath. Dr. Adam Clark, the English Bible commentator, a great scholar, a Mothodist, a man of large views for his time and place, made such suggestions, and his commentary, which was in many Methodist families for a season, was quietly supplanted by another .- inferior but more orthodox.

In these last days a change has come, as the inevitable result of more perfect and scientific criticism and of greater knowledge of religions outside of Christianity.

This gives away the case, so far as verbal inspiration is concerned, and grants inaccuracy, and leaves us men inspired by great truths. Let the Christian Union grant that men may be thus inspired to-day as they were then, and it is on the high ground of a spiritual philosophy. That it would hardly do. Its way is not clear that far, but its path lies that way, and it goes on, not backward. Here is another like statement which does away with any need or reason for the old theory of verbal inspiration:

"Defects in the record, granting that they exist, no more militate against this primary and funda-mental inspiration of the sacred writers than errors in mythology or science against the genius of Milton and Shakespeare. That there are errors in the record may be true; what measure of inspiration was given to the pennen may be a fair subject for ques-tioning. But the truths which lay in the hearts of the historians, which nested there, and there were brought forth and fed and fledged before they took wing and flew forth to sing to the world's rejoic-ing, had no earthly mother. Their parentage was divine; and of their divinity the spiritual student needs no better evidence than a comparison of them with the theoret children of activity mercentage? with the thought-children of earthly parentage."

The miraculous element grows less, the natural and spiritual elements grow greater than of old. There is still an adherence, natural and doubtless sincere, when we consider past education and evangelical affiliations, to the idea that Deity specially inspired the thoughts of these Bible writers as none were ever inspired elsewhere in any time past or present.

In due season this limitation is also to be passed, and we shall be told in some future issue of the Christian Union or in some worthy successor to its best gifts, which shall add knowledge to its faith, that great souls akin to the Infinite Soul, partake of great truths by virtue of that kinship, and that hosts of ministering spirits or heavenly angels. can and do and always have inspired waiting spirits still elad in mortal bodies. All this is coming, and meanwhile it is interesting and instructive to note these marked changes in the old conception of Bible inspiration. When it comes the truths of the Bible will not be loaded down with a weight of error, but will be seen, as such truths are seen elsewhere, in their own spiritual light, and thus the book will be a greater help to humanity than ever.

A Papal Nuncio to America.

The Pope of Rome proposes to establish a Nuncio in the United States. This function. ary is always more or less a political official. He takes charge of cases which involve the civil (and even criminal) relations of citizens, subjects of the Catholic faith, to the nation; but all this is outside of, and alien to, our laws and constitution, against which no religions have any right, much less any special privileges. There is here, therefore, no place for a papal nuncio, any more than for a lot of Protestant nuncios. The

Catholics are not blind to this point. Nevertheless they are determined on having nere a nuncio. They know that he cannot be numbered among the acknowledged political envoys of the nations; and that he must live here like others as a private person only. What, then, can be their object and hope? That circumstances will occur which will give him an opportunity to be conspicuous and to secure a practical recognition in time. It was in accordance with this policy that Papal Rome gradually gained her power. The papal hierarchy do, not believe in the stability of our free institutions, with the perfect separation of Church and State which here obtains. They hope for coming embroilments in civil affairs, which they have always made their supreme opportunity for interference and for the exercise of priestly influence and the development of priestly power; and this power can never advance while the world stands except at the expense of personal independence and civil freedom. On these accounts we call attention to this new move on the part of that most terrible of all archies which have ever existed. We hence take occasion to urge our readers to a fresh and careful study of the great ecclesiastical institution. We know it is not a pleasing study, but for the most part quite repulsive, and to none of us individually can it promise any earthly good. It is such facts as these which make our exhortation so very pertinent and necessary. Men seek chiefly personal gratifications; and not till their desires are broadened and elevated to the comprohension of moral and universal issues, can such topics become interesting. To these and to a large and lofty American patriotism we make our appeal. To Spiritualists especially we appeal, because the priesthood always claim to have special control of spirits, good and bad, and to have the exclusive right to regulate all intercourse with the spiritual world; and this priesthood in particular would burn us Spiritualists as deadly and dangerous heretics, if they had power. This power they have lost, and we are charged with the responsibility of helping to perpetnate their disability. It is far from being correct to say that this is a dead issue. That can never be while human nature, ignorance and superstition remain. Advancing evolution of human thought will kill it. To assume too early that we have reached that stage will long delay its attainment. In the light of the extended ignorance and superstition which still prevail and of the growing power of Romanism in this country, it is surely quite evident that we have not reached it yet by a long distance.

ern States to be only "a ninety days wonder," and before that to repudiate all prognostication of its approach. We would disturb that intellectual dilettanteism which ignores all ecclesiastical discussion as suggesting priestly rancor and the odium theologicum. They may avoid these themselves; but to shut their eyes will not destroy priestly ambition. cunning and sleepless vigilance and persistence in the prosecution of their schemes. It is surely important that we know the spirit and animus of this great and compact power, growing so steadily and rapidly in our midst. Can it become truly American, or shall it be to us what Alsace-Lorraine are to Germany, only more dangerous from its numbers, situation and resources? Such questions cannot be ignored with safety. We must give to it a comparative study, a study in the light of other polities,-religious, ecclesiastic and civil,-and thence form a sober judgment of relative probabilities, dangers and duties as citizens.

Critical Analysis.

If anyone deems it an easy or vory lucra tive task to edit and publish a paper which has for one of its leading purposes the seientific exposition and confirmation of the phenomena of Spiritualism, only a limited experimental knowledge will be necessary to remove the illusion. To posit continuity of identity and life beyond the grave upon a scientific basis, and there firmly anchored, to deal with spiritual ethics and philosophy is a grand and noble task, but it is not a work for ease-loving souls, nor for those who prefer to cast all their burdens, upon another even to the extent of having their thinking done for them. For a Spiritualist editor to float with the current which for the hour is carrying the class to whom his paper specially appeals, is not hard: he needs only to lie in the stern sheets of his craft, as it were. and float. Any exertion would be apt to send him too far in advance, if made with the tide, and if against it he must have unusual determination and endurance to stem the flood.

To restrain convictions based on knowledge only attainable through carefully perfected channels of information and superior facilities for its reception, until the returns are canvassed: to see whether it will pay to prick the bubble of the moment, to tell the truth, to check unhealthy and misdirected enthusiasm, to do all this and much more. and still hold steadily and aggressively to the main purpose is not work for weaklings. either physical, spiritual or moral. It is enough to strain the strongest constitution and call forth all the latent strength of the moral and spiritual nature.

The JOURNAL has ever been a paper with convictions, which it never waited to find how raze and drove its leader from the rostrum. She made oath once in Chicago that wherever she went she was met by missiles of destruction from the JOURNAL office: that at least a million copies of one of the JOURNAL'S pamphlets had been published in order to defeat and ruin her, and that her reputation and revenue had been destroyed thereby. And this is only one of the many victories it has scored in the interests of good morals. In the field of spirit phenomena the JOUR-NAL works as an independent ally of spiritual truth: it ever welcomes the proof of spirit presence, but always with its eyes wide open and senses keenly alert. It is always pained when obliged to probe doubtful evidence or expose deception, but nevertheless does its work with a steady hand, even when its heart throbs with agony at the task. The JOURNAL is not building for to-day alone, nor for a Spiritualist party or sect, but for the future, for humanity as a whole, and for Truth-"The eternal years of God are here." Thus impelled, and upheld by a sublime faith in the eternal verity of the central claim of modern Spiritualism, the JOURNAL does not shrink from the publication of critical analyses of experiments in the field of spirit phenomena, nor ask its readers to accept as of spirit origin any manifestation or result that can be equally as well or better explained in other ways. While this judicial and scientific attitude on the part of the JOURNAL may tend to suppress party enthusiasm and lessen the stimulus needed by many before they can be wrought up to do their duty to themselves and the world, yet in the long run it will produce the healthiest and most enduring growth. the soundest and most valuable fruits.

APRIL 30, 1887.

the men from afar equally with its own people."

The "heathen Chinee" government seems really to be quite up to our most Christian authorities at Washington in its friendly spirit to all men. Political jealousies, fears that the missionaries might interfere in their domestic affairs, seem to have had effect in fomenting the first troubles which are now being quieted in this good way.

The Charity Organization Society.

There is now established in Chicago, and in excellent working order, the Charity Organiziation Society, having for its organ The Reporter of Organized Charity, published monthly. This Society was incorporated June 29th, 1883, A. F. Seeberger being president; E. T. Calvin, vice-president; Horatio L. Wait, treasurer, and W. A. Johnson, secretary. The following well known gentlemen are among its members: E.G. Keith, M.A. Ryerson, Charles A. Street, W. R. Stirling. Joseph Sears, Rev. L. P. Mercer, Henry L. Frank, Leander Stone, John Wilkinson, N. B. Delamater, M. D., J. H. Swan, William R. Page, and M. P. Hatfield, M. D., Joseph Shippen and H. M. Sherwood.

The society has established a Provident Wood Yard at 395 N. Clark St., and a Day Nursery at 1901 S. Clark. An important object of the Society, as set forth by The Reporter, its organ, is to lay before the community the world's ripest thought on matters of charity, whether connected with the special work of C. O. S., or with societies and institutions of other kinds or with the administration of private alms. It is confidently hoped that such a presentation will be valued by busy men and women who, though fully occupied, yet wish to keep abreast of the times in the philanthropics. The benevolent public will be warned against the more flagrant of the numerous impostors who appeal for aid, and at the same time The Reporter will make known cases of distress for which a larger measure of aid may be needed than the usual relief. agencies can afford, in the hope that private benevolence may embrace the opportunities offered, and so one of the leading ideals of the Society may be realized in bringing the rich and the poor into personal relations of sympathy as benefactor and recipient.

One of the most attractive features of work recently introduced to charity by the C. O.S., is that relating to legal questions. This is of two kinds, viz: Protective and Punitive. Although always considered a proper department of the Society's work, until last November nothing of this kind had been regularly attempted, but in that month a case came to the notice of the Society, for which the gratuitous services of a legal firm were solicited in that one instance. To the surprise and pleasure of the Directors, not only the tide set before expressing. Unassisted by a | was the case promptly taken in hand and single contemporary it fought the Woodhull carried through with admirable knowledge and tact, but the philanthropic lawyers offered their services as the regular attorneys of the Society without charge, and the offer was thankfully accepted by the Directors, and since that date several very important matters have been brought to a successful issue, while two suits are now in progress, the details of one of which make such a touching story of cruelty and suffering, inflicted in the name of the law, as is seldom given to the world.

fear of dogmatism, have gone to an opposite extreme, and that has been reached also by a want of comprehension of the vital question to-day between materialism and a spiritual philosophy. A dogmatic creed of cast-iron Inflexibility to be believed forever, to change which is heresy, and to doubt which opens a path to hell, is a crime and a calamity. An earnest statement of the opinions and ideas hold by the majority of any religious society, and to study and teach which is their aim and for which they stand; which they declare open to change with more light, and for lack of accepting which none are proscribed or condemned, le proper, indispensable, indeed, to any unity of action and spirit and to any fair understanding by the rest of mankind. A company of mon and women aglow with the inspiration of great truths must state the ideas they so love and cherish. Opposites cannot units for common work. Materialism is the death of spiritual life and immortality, the ending of all conception of the sway of mind, or the future life of man; and therefore. it is impossible to maintain unity of aim or work between the materialist and the spiritual thinker. Each may respect the higher qualities of the other, but when they try to join in any effort for religious culture, at once the irrepressible conflict begins. Unity has this to find out, and experience will teach the needed lesson.

Unitarianism we can judge with some fairness, from an outside view, yet with large sympathy in its favor. It has been a spiritual faith. It started in that bright path with Channing, in whose clear soul was no haze of agnosticism, no cloud of materialistic doubt. After him came Theodore Parker, condemning no honest skeptic, loving their honesty indeed, but his own soul intensely alive and full of deep convictions of God and of the immortal life. Would these men accept the Cincinnati platform, or the hesitating platitudes of Unity? Would they deem it possible for agnostics and spiritual philosophers to fill pulpits with any united thought and mind?

Materialism makes the clod king and the soul subject, and leads man down to the dust at death; Spiritualism, such as gave rise to Unitarianism, makes mind supreme and leads man up to mansions in the skies.

A sagacious Yankee who had studied theology at an orthodox seminary wittingly said: A young man can no more go through the course of Bible criticism, even in that school, and believe in Bi-ble infallibility, than he can believe that the cld moons are cut up to make stars of.

This change is most open and decided, of course, in the liberal denominations. From Unitarian and Universalist pulpits we hear the Bible spoken of as a human book, valuable but not infallible. Theodore Parker did a work in that line greater than that of any man in this century.

But we find the views of our orthodox brethren also modified. The New Theology is the result of the new atmosphere, which has even cleared up some part of the fog hanging around Andover. This Christian Union editorial indicates the changes, as some extracts will show. It opens in these words:

A great deal of the current theological discussion concerning the inspiration of the Scriptures con cerns that which is least important in its inspiration The claim of the church for the Bible is that it is an inspired record of inspired experiences; and the current discussion relates almost exclusively to the in spiration of the record, not to that of the experience George Ellot receives from her observation of life certain impressions of character; before she begins to paint their portraits she sees Adam Bede and Dinah Morris and Hetty, but she bas no idea of tell ing what she has thought, of painting what she has seen, for the benefit of the public. Her husband gives her the inspiration which leads her to attempt this task. It is he who urges to the undertaking, h who reads her manuscript and suggests revisions; inspiration incites her to make the record, and aid her in making it. But no part of the original inspiration, the insight into character, the sympathy with men and women, the perception of life, comes from him. And without this primary inspiration the other would have been in vain. Many a fond husband has inspired his wife to try her hand at a poem or a story, and nothing has come of it: because she had no story to tell, no real poetic perception to record

This makes the spirit of more consequence than the letter. In like strain it is said of the Bible writers:

They are called inspired penmen, and it is the in-spiration of the pen which is chiefly debated. Are we sure that the writer of Genesis has made no mistakes? that all the incidents in the life of Abraham occurred exactly as narrated? that there are no contradictions in the various accounts of the Four Gospels? that Paul's rhetoric is faultless and his logic flawless? These are questions concerning the record, not concerning the thing recorded. The ques-tion, What motive power incited Moses to write down the Ten Commandments, and what guidance was given to him in that writing, are questions in significant beside the one, How came any leader in that barbaric age to perceive the moral beauty and truth of these few simple principles of social confuct, principles so comprehensive that a full and hearty obedience to them would go far even in our day to cure all social disorders? The question, Who wrote the Twenty-third Psalm, and what divine guidance, if any, was given to the pen that wrote it? is not half so significant as the question, How came a Hebrew poet of about the Homeric epoch to have a conception of God, and his shepherding care of man, so infinitely higher than any which the Greek bard possessed? Whether the four biographers of Jesus were, as biographers, preserved infailibly from all errors is by no means a transcendent question. arant that they were not, and that either one Evan-cent is mistaken in supposing that Christ cured the blind man as he came into Jericho, or the other is in error in thinking that the cure was performed as he went out; the question still remains, Whence did they derive the materials for the Wonderful Life, and whence the postic and spiritual insight to per-ceive its beauty and its power.

We hate all sense of alarm and would denounce all effort for its propagation. But we would puncture a little that overwhelming self-confidence so characteristic of American people, and which led one of their most conspicuous representatives to pronounce the rebellious outbreak of the South-

Heathen Chinee Impartiality.

A few weeks since reports came from Chin of persecution of Christians by the natives Now comes a letter of the London Times cor respondent in that country, which is confirm ed in other ways, stating that the Chinese authorities have issued edicts in different parts of the empire calling on the people to live at peace with the Christian missionaries and their converts, and explaining that Christianity teaches men to do right, and should, therefore, be respected. The proclamation of the Governor of Chan Klang recites the imperial decree, and adds:

In respectful furtherance, therefore, of the benevo-lent intentions of the State, I feel it incumbent on me to put the matter plainly. Know, therefore, all men of whatsoever sort or condition, that the sole object of establishing chapels is to exhort men to do right; those who embrace Christianity do not cease to be Chinese; and both sides should, therefore, continue to live in peace, and not let mutual jealousies be the cause of strife between them

Local courts are then ordered to investigate cases and give impartial judgment, that "each party shall pursue in peace and quiet | them, but she then and there adopted the ratits various callings, and the desire of the lings, and endeavored to carry them away in

GENERAL ITEM

James M. Allen lectured at Biloxi, Miss. April 15th.

J. Simmons has gone to Ypsilanti, Mich. where he will remain for some time.

The Carrier Dove has removed from Oakland, California, to 32 Ellis street, San Francisco.

Mrs. Carrie E. S. Twing has returned to Westfield, N.Y., after a successful winter in Boston.

The new San Francisco charter which contained a provision imposing a license upon mediums, was rejected by the people of that city at the late election by a majority of over 4.000.

Mrs. C. A. Vandercook of Allegan, Mich., has the Journal's thanks for a box of trailing arbutus, some of the first of the short season in which it blossoms. These sweet tokens of remembrance from readers of the JOURNAL. touch a tender place in the hearts of the writer and his staff, and the memory of such evidences of esteem lighten the burdens which at times bear so heavily.

Dr. and Mrs. Priest now located at 289 Washington Boulevard, will move one door east next week. As a teacher of metaphys. ical treatment for healing the sick, in diagnosing disease, and in psychometry, Mrs. Priest is rapidly acquiring a wide and excellent reputation and practice. Dr. Priest has an in creasing and lucrative practice as a healer the JOURNAL would conclude from the number of people who employ him and their reports of his success.

R. A. Thompson writes as follows: On Sunday, April 3d, the First Association of Spiritualists of Philadelphia continued the cele bration of the 39th anniversary, so pleasantly began on March 31st. The hall was very tastefully decorated with the flage of all na. tions, the effect being very fine. Beautiful plants, magnificent bouquets in elegant vases, grand floral decorations, all helped to make up the most successful celebration that was ever beld in our city of that greatest event of modern times.

John Messenger, of Altoona, Pa., found a nest of six young rats in a barrel. He put his cat in the barrel that she might slaughter State is to include in its kindly benevolence | her mouth, as she would her own kittens .

J. J. Morse will lecture in Chicago on Sunday, May 22nd., for the Young People's Spiritual Society on the South Side.

Mrs. Ahrens will open the Young Peoples' meeting next Sunday evening with the subject, "Religion, pure and undefiled." Mrs. Abrens is quite well known as one of Chicago's inspirational speakers. All are invited. The Young Peoples' Society meets in Apollo Hall, 2730 State St., at 7:30 P. M., sharp.

Reformador is the name of a new paper published at Rio de Janeiro, Brazil. It is the organ of the Brazilian Spiritual Federation, and treats of matters relating to Spiritualism, either practically recording facts, or theoretically studying it as a science, philosophy or doctrine. It has been four years in existence and is the only organ of the Cause in Rio de Janeiro. The Reformador will no doubt, be instrumental in doing great good in Brazil, and we welcome it to our exchange list.

Mr. Tupper, a well known and respected citizen of Chicago, passed to his beautiful home in the bright beyond Sunday evening, April 10th. He was a native of Nova Scotia, from whence he came to Chicago some twenty-four years ago. Mr. Tupper has been a Spiritualist from childhood, and his departare from this life was free from all that sorrow and fear which attend the death of many of our brothers and sisters. His life was pure and simple, and his motte "Do unto others as you would have them do unto you," was faithfully practiced. His unselfishness and goodness won for him many esteemed and true friends. The loss of so grand a man from spiritual circles can only be consoled by the hope that he will still lend his aid from higher spheres and be with us in spirit if not in body. The funeral services were conducted by Dr. J. H. Warn and Mr. Frank Algerton.

The following is an extract from a translation of the important Papal brief in favor of the total abstinence movement addressed to the Rt. Rev. Dr. Ireland, Bishop of St. Paul, Minn., United States: "It is well known to us how ruinous, how deplorable is the injury both to faith and to morals that is to be feared from intemperance in drink. Nor can we sufficiently praise the prelates of the United States who recently in the plenary council of Baltimore with weightiest words condemned the abuse, declaring it to be a perpetual incentive to sin and a fruitful root of all evils, plunging the families of the intemperate into the direst ruin....Let pastors, therefore, do their best to drive the plague of intemperance from the fold of Christ by assiduous preaching and exhortation, and to shine before all as models of abstinence, that so the many calamities with which this vice threatens both church and State may by their strenuous endeavors be averted."

Admiral Mouchez of Paris has been making a series of very wonderful experiments, with the aid of Messrs. Henry brothers, in photographing the heavens. They have constructed a very powerful photographic instrument. and by the use of particularly sensitive plates have succeeded in photographing accurately and recording for observation certain stars not visible to the naked eye. Those photographic reproductions of the heavens will enable astronomers to give all the time which they need to the accurate study of the relations of the astronomical bodies to one another, and will certainly result in greater accuracy of astronomical calculations. By prolonging the exposure of the plates in this wonderful instrument for one hour and a half, photographs of stars of the sixteenth degree, which are visible only through the most powerful glasses, are recorded. Not only are these ordinarily hidden stars revealed, but through this revelation astronomy will be able to determine exactly their parallaxes, and to measure absolutely their respective distances from each other. Sometime ago we made mention of an enterprise having for its object the colonizing of the territory lying adjacent to Topolobampo bay in the State of Sinaloa, Mexico. This scheme presented so many attractions that large numbers of persons bought shares, and many disposed of their property and left for the land of promise. Maine, Colorado, Illinois, Minnesota, and Michigan appear to have furnished the targest number of colonists, the first-named state sending the most. Quite a large party of very excellent people left Portland last winter, and some of them have just returned. According to The Press. of that city, they tell a mournful story of their hardships, sufferings, and trials. They found nothing as it was represented to be. The paradise was a sandy plain that produced nothing but cactus plants. Albert City consisted of one frame building, occupied by Owen, and a number of cloth tents. The nearest orange grove was thirty-five miles off, and the quality of the fruit was very poor. Salt water was reached whenever a well was sunk. The only fresh water to be had was brought from a distance. Nothing could be raised without irrigation, and an irrigating ditch would cost \$400,000. There was nothing to eat but beans and provisions brought from Guaymas. A mush made of beans constituted almost the only article of food obtainable. No employment was to be found. The Mexican settlers in the vicinity are spoken of as kind-hearted and hospitable, but generally too poor to afford assistance or furnish employment. Navigating the Gulf of California is declared by the return colonists to be expensive and perilous. The water in Topolobampo bay is said to be so shallow that even small vessels can not come near the shore. It is reported that Owen has not fulfilled his contract with the Mexican government, and that the prospect is that his claim for land will be declared void.

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The Case of Mrs. Ross.

As some of our readers may have a little curiosity to see how our esteemed Boston contemporary met the crushing exposure of the Rosses, we give in full its editorial thereon which appears in its last issue under the above title:

As a public journalist, anxious to place before our readers the various occurrences of the times, it is our duty to state that Mrs. Ross-whose claims as a materializing medium have been frequently endorsed in these columns by highly respectable correspond ents-has again passed under a cloud of trouble. We feel convinced that those who have borne witness to what they have seen at her scances were honest in their belief and intentions; and do not abate the general demand we have ever made for a just weighing of the case ere judgment is pronounced since nothing is truer regarding the materializing phenomena than the statement made in a recent lecture in New York, by Dr. F. L. H. Willis, that as the persons in the circle constitute always one of the elements for the production of the phenomena which take place in presence of this order of mediums, it is no unusual thing for some positive mind in the circle to determine the character of the manifestations; and that much of the so-called fraudulent phenomena is the direct result of the presence of

such person (or persons) in the circle. On the other hand, we have no desire to up hold for one instant that which is not reliable and genuine in mediumship. It is and has ever been our determination to fearlessly support what we believe to be the truth. We have repeatedly asserted that, in the sifting process now going on, those mediums who have, solely for gain, held scances so often as to lessen their medial powers, and have at times in consequence simulated the manifestations, will go to the wall; and the sooner this comes to pass the better it will be for all concerned.

As the case of Mr. and Mrs. Ross is now before the courts for legal adjudication, any remarks on our part in advance concerning it would seem out of place; and we therefore prefer to put before our patrons the main points in the narrative given concerning the affair of the 14th by the Boston Post in its issue of the 15th inst. We also append expressions of opinion on the part of a correspondent, which must stand (as also the excerpts from the reporter's account) on their own merits.—Banner of Light, April 23.

We ask our readers to give the above a careful study, especially the nineteen-line sentence which makes up most of the first paragraph, bearing in mind at the same time the facts of the Ross exposure as briefly detailed in last week's JOURNAL, and the extracts from the letter of the Banner correspondent, which the editor of that paper speaks of as "expressions of opinion on the part of a correspondent."

It may be, and we believe it is, true that our esteemed contemporary "has no desire to uphold for one instant that which is not reliable and genuine in mediumship;" unfortunately for Spiritualism, however, it has a traditional policy, to which it has resolutely held until within a year or two, that pressure of public opinion educated and voiced by the JOURNAL, the Banner has given spasmodic and fleeting evidences of sanity. The statement made by our contemporary in the third sentence of the second paragraph quoted above, that it has "reneatedly asserted." etc., is rather too sweeping if our memory is correct. We do not recall such assertion as having appeared more than once or twice in its columns, and never prior to the year 1886. If our esteemed contemporary will kindly republish with dates the proof of its assertion above referred to, we will take great pleasure in being set right. Mr. Robert Anderson, the correspondent alluded to, says in his letter published in the Banner: * * * I attended a number of the Ross scances, with the intention of examining these manifestations for myself. I had the impression that they were frauds of the gravest character; but made up my mind that I should know whether they were or not before I left the city. I helped to form the committee that made the last expose, on the afternoon of the 14th inst., and was present at that time. The exposé was successful and decided. The account as given in the Boston Post is substantially correct, and the only correct one-one of its reporters being pres ent on the occasion. On the evening of the same day of the exposé, and before the report of it appeared in the Post, the city editor went up to the Ladies' Aid Parlors for the purpose of interviewing Mrs. Blinn, the President of the Association, who happened to be present at the expose, but who was not of the exposing party, to find out whether she had any different version to give of the affair than the reporter had handed to him. She said she was sorry to say it was substantially correct; and, moreover, he informed me that of the three hundred Spiritualists present in the parlors, every one appeared to rejoice that the Ross fraud had at last been effectually exposed. and exposed for the most part by Spiritualists themselves, some of them believing firmly in the genuineness of spirit materialization in general. Mr. Editor, I am a Spiritualist, and a believer in materializations; but I am opposed to what I know to be fraud, and shall strike it whenever and wherever I find it, without fear, favor or reward.

turned up the lights. Mrs. Ross was stand-ing in the rear of the cabinet; and endeavoring to hide her head on Mrs. Ross's breast, was a little girl. Two young men, evidently under the influence of fright, were standing at one side of the room.

On cross-examination Mr. Metcalf said that Mr. Braman was the one who had arranged for the "little party" to attend the scance, and had issued the invitations.

No evidence was brought forward by the defence. Counsel French argued that, in spite of the evidence, the charge that \$1 had been obtained by some fraudulent device or trick had not been proved. In a case, indict-able under a charge of obtaining money by false pretences, the action must precede the payment of the money. The complainant had testified that she believed she was to see spiritualistic manifestations, but she did not prove what a spiritualized form was, and she was unable to give an idea of what she expected to see as representing such a form.

For the prosecution Lawyer Holland claimed that the payment of money, whether before or after the time of the device or trick, made no difference, any more than in gambling, where a payment of money is made for chips and the dupe is cheated afterwards.

Judge Parmenter, in reviewing the evilence, said that the complainant, visited the séance in the full belief that deceased friends would apear in materialized form. Whether there was truth or not in such a belief it was not for the court to decide. It did not re-semble a game of three card monte where the dupe is permitted to win in order that he might continue to play, but it seems that a deception was practised on the sensibilities and a degree of grief and suffering would be brought upon an innocent person. If the law had no weapon to cover such an offence t was a pity.

Judge Parmenter reserved his decision until Friday, April 29, the defendants in the mean time being ordered to furnish the same recognizance.—Boston Evening Record, Apr. 22.1887.

A MUSICAL PHENOMENON.

A Four-Year-Old Child Plays the Plano Blindfolded. Executes with Precision and Feeling More than One Hundred Airs, and has Good Health and Good Looks.

A real infant phenomenon is indeed phenomenal. Like the poor, the "infant phe-nomenon" of the immortal Vincent Crummels' Combination type, as we know it portraved in Nicholas Nickleby, as Miss Ninetta Crummels, is always with us. With their dwarfed statures, wizoned faces and artificially childish methods, these old-young marvels, who are never known to arrive at a more mature age than ten years, have been so continually before the public that they have long ceased to attract any especial at-tention. To find a little girl still in the bloom and freshness of her early childhood. exhibiting with simple, unaffected grace and veetness, a rare and extraordinary natural gift, is really very much out of the common. An exhibition of this kind here in Chicago has attracted not alone those desiring to be amused by the unusual, but also these who are pursuing different lines of psy-chic investigation. Mamie Little, the child who is attracting this attention, and is really ness for a vast amount of fraud and question-able manifestations. Of late, under the born street. Manie was born of the little dear and be art would be likely to be directly influ-born street. Manie was born of the little dear musician or an artist. A personality armos town of Anoka, Minnesota, in 1883. Her parents were among the ordinary well-to-do towns people of the village, and she is the youngest of four children. Her mother affirms that she was always an exceptionally good child, giving no unnecessary trouble, and that she would amnse herself for almost any length of time in her own way in happy self-sustained contentment. When she was two years old her sister, to amuse her, placed her at an organ, and ever after nothing made little Mamie so happy as to be placed at this instrument. When she was two and a half years of age it was discovered that she was playing the air of the Mocking Bird, and from that time forth she played not only such airs as she had heard, but also those which she had never had an opportunity of hearing. Now at four years of age her repertory includes more than a hundred different airs, which she plays in perfect time and tune, although she can scarcely reach across five keys with her tiny hands. Not only does she play these tunes seated at the piano in the ordinary way, but blindfolded as seen in the accompanying cut, and also

does not even know her alphabet), and that the ease and confidence with which she plays is unmistakably spontaneous. It is also true that her mother was not before her birth in any way interested in music, nor did she at that time hear any music which particu-larly impressed her. Phychologically the most remarkable thing about this child is the perfect, quiet ease which pervades all she does, and this is evidently the result of a most uncommon equipoise of personality. Her performance is not a labor but evidently a pleasure, and there is not in look or act the least evidence of effort or strain, but a continual and perfectly bright childishness which is as pleasing as it is refreshing.

As a test of psychometric reading and also to, if possible, get some light in regard to this most unusual and interesting child, an arrangement was made to have Mrs. Mary V Priest meet her at the RELIGIO PHILOSOPHI CAL JOURNAL office, and without any previous knowledge of her make a reading. Mrs. Priest came to the JOURNAL office under the impression that she was going to make a di agnosis of a child who was ill. That the readers of the RELIGIO-PHILOSOPHICAL JOUR-NAL may be able to judge of this test for themselves, this reading is given in full as it was taken by a stenographer. After tak-ing the child's hand and holding it for a few moments Mrs. Priest said:

"I find something unusual about this child. I cannot tell whether it is in her intellectual or her spiritual development; there is some-thing beyond the ordinary as I see her spiritually. There is what I would call a per-fectly white aura. I do not know as I ever came in contact with an organism which is like this. As I look further into this white aura it emits' lights like stars, not like rays of light but like meteors. These seem to em-anate from the child. She seems to pass through three stages. First, this perfectly white aura, then the metcoric shower, and then a cloud. I do not know what it is but she seems to pass under this cloud. This is in the future.

'The child is perfect in her moral nature is perfectly poised; the element of truthfulness is exceptionally large. Her conscience is very active and she cannot do that which

is wrong. "She is unlike most children in her modes of amusement. She will amuse herself for hours alone. Her toys are living things to her and she gets a pleasure out of them that others do not. I see she has a distinct form of amusement, but cannot distinguish what it is.

"I see in her a predilection for art, very marked indeed, but not for mathematics." "At this point Mrs. Priest was asked if she were quite sure as to this last assertion. She replied, "I would make my affidavit that this is true." She then continued.

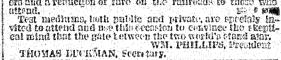
'It is not art in its broadest sense, but in a channel. In its broadest sense art would include music, but I think the bent in this child is distinctively in the line of painting and drawing. However, I may be mistaken. I think possibly I am. All the finer elements which constitute the artist are in a state of almost maturity in the child's brain. I do not think she is overtaxing her brain. There is a power given her of which we have no knowledge. Her brain is in perfect health, not in any way clouded; but it is evidently in a condition beyond the normal. She is phenomenal. The conditions which lead her to go into the inspirational state, and her cerebral development which leads her to hanmusician or an artist. A personality comes before me that takes me back to the fifteenth

In his forthcoming article on "Pharaoh," in the May Century, Professor J. A. Paine (who will here-membered as the identifier of Mt. Pisgah) advances the novel theory that Rameses the Great married bis own daughter, the patroness of Moses. It has been held by some authorities that this "Pharaoh's daughler" was the child of Seti I., who preceded Ramesee the Great, and that in uniting herself to Rameees she married her own brother: Prof. Paine, however, points out indications and evidence proving that she was not the daughter, but the granddaughter, of Seti, and that she married her own father.

Lassed to Spirit-Life.

At the family residence on Barto Ridge, Astel, Ohto. On Friday, April Sin, Mrs. Chestor King aged 65 years. The funeral was largely attend. Hudson Tuttle gave the dis-course, and Mrs. Emma Futtle read the beautiful buria service at the rave which she has written for such occasions. Mrs. King had here ill with a complicated disease and was at last stricken with paralysis. During the last days, when seening is uncentions, she called the name of a son who died sevon years age, in tones of recognition That was her farwell to earth and first glimps of the spirit readments.







The Rosses in Court

In the municipal civil court this morning before Judge Parmenter, Charles R. and Hannah V. Ross, the mediums, were brought to trial on a charge of obtaining \$1 by false pretences from Clara S. Crombie, who preferred the charge. The room was crowded. Mr. Henry W. Holland appeared for the plaintiff, and Mr. Asa P. French conducted the case of the alleged spiritualistic mediums.

Lieut. Walker, Officer Arbecam, Robert Mc-Laughlin, Mr. Metcalf and Mr. and Mrs. C. A Braman testified against the accused parties. The evidence was a repetition of what has already been printed regarding the events of the night of the scance and the arrest. The paraphernalia used by the mediums at the seance, consisting of old skirts and other clothing, masks, wigs, and false whiskers, were identified.

Mr. Metcalf's testimony related to the appearance of the cabinet after Mr. Braman | never received instruction of any kind (she

and the second secon

Cartenner



with two thickness of cloth over the keys of the instrument, she plays different airs with ease and accuracy.

To those who are interested in the discovery and demonstration of the viewless cause, laws which bring about unusual psychological results, this child is an object of especial interest. Those who hold to the loctrine of reincarnation find in her extraordinarily matured development of the musical faculty what they deem strong support of their peculiar belief, while those looking for evidence of mediumistic control, find much which would seem to evidence such unseen directing power, in this really marvelously endowed little child. Possibly those seeking to account for what she is by the laws of heredity, find less to substantiate the conclusion that all we are comes to us' through the laws of heredity, than any other class of investigators, for among the progenitors of this phenomenal little musiclan there have been none who had either any especial ability or fondness for music. Indeed, there seems to have been only her paternal grandfather who found even ordinary pleasure in music, and his acquirements were nothing out of the common, and although he played on one or two instruments, he learned the art in the usual way. This brings us to the fact that this child has

century and there seems to be a galaxy of power. As I see her she is under the direct influence of some one whose moral nature was equal to his artistic ability. There is a perfect equipoise; there is no conflict at all, and the brain takes up what passes through it as flowers take up the dew.

"I am trying to see something peculiar about the action of the little feet and hands. I cannot make it out at present. Now it comes to me'in the line of music. My mind has not been directed to this. I have, as it were, been obliged to wait until my mind was unfolded in this direction. I see figure 13; it represents the 13th year, when it would seem to me the climax is reached whereby she is phenomenal in the department of music. I see the instrument and I see the little arms and hands in execution of music of a most brilliant nature; and I see something emanate from the instrument which appears to me in color, and it seems to indicate to me something marvelous; and the child seems to have created a great furor and to have been taken up bodily. She is in an immense auditorium where there are thousands of people and she seems to be perfectly unconscious of what she has done. I am conscious of the odor of flowers in the air and there are vibrations from the instrument so definite and marked that the people seem to take them away with them. It is not often that music has this effect; it is heard and is then finished, but it is not so in this case. This last comes to me as a prophecy. After this her greatest success at about her 13th year, she will hold the same rank in her art, but will not exceed it.

"She is wonderfully well organized; the action of the nervous forces is perfect. I think this peculiar development of the child is prenatal, and is not the result of heredity, but of peculiar conditions before she was born. It would seem as though the mother was over-shadowed with certain influences at this time, and that even then the order of the future was being maintained."

It will be seen by the description of the child Mamie Little, given in the beginning, and bearing in mind the fact that Mrs. Priest knew nothing whatever of her, that this psychometric reading was a very good illustration of the verity of psychometry.

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TO THE EDITOR:

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ddress. Respectfully, DB. T. A. SLOCUM, 181 Pearl Street, New York.

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



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hat is good and true in "Christian Science." The President, WM. I. GILL, A. M., has devoted more than The President, W.M. I. GILL, A. M., has devoted more than twenty years to the study of these supremely important and profound questions but has abstained from cuide efforts to instruct the public; he has seen charlatans rush in where he reverently feared to tread, till his mind became clear and his work confirmed his thought. A full Curficulum comprises five courses of ten lessons each. Puplis may elect some parts of the course, if they wish, where they cannot take the whole. The full course comprises a School of Surgery and Obste-trics a School of Scusible Thenomens, a School of Electic Metaphysics, a School of Religion and Theology, a school of Letters and Oratory.

etters and Oratory. Pupils may enter every month except the month of Au-

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certain that there who give the subject due attention will enjoy a great advantage in the race of life. The consulting office is centrally located between all the railroad depots. Office hours each day, except Sunday, from 9 to 5. Patients attended to at all hours. Free public lectures on Thursday evenings. References and testimonials of the highest character will be furnished inquirers. For further particulars apply to

REV. WM. I. GILL, A. M. PREND

APRIL 30, 1857

Letter from James M. Allen.

Before leaving New Orleans, temporarily to accom-pany the mortal remains of Capt. John Grant to Scranton, Miss., and officiate at the funeral services there, a letter from you was received, for which ac-cept thanks. I am spending a few days in this city, in the interests of Spiritualism, Mrs. Allen con-tinuing the work in New Orleans during my ab-sence. The cause here is at a quite low ebb; sev-eral prominent and efficient workers baying recent-

eral prominent and efficient workers having recent-

ly changed worlds, others removed and still others become discouraged, etc. Many citizens, however, are privately investigating, including members of the Catholic and Protestant churches. The Jesuit college, just outside the city, has, of course, a considerable influence upon the "mental atmestators".

atmosphere." A pricet-ridden community is a de-plorable development, which this century and con-tinent should not present, but unfortunately do here and there. But the tide of progress will reach

to the Editor of the Religio-Philosophical Journal:

Voices from the Leople. ANI

INFORMATION ON VARIOUS SUBJECTS;

For the Religio-Philosophical Journal. Immortality.

BY ANTOINETTE V. IL. WAREMAN.

They tell me that my friend is dead; They think I should be filled with grief, And that I should bow down my head, As one who could know no relief.

I look upon the calm dead face, And wish with all my heart and soul That I were in that restful place, Had reached such safe and peaceful goal.

What is the life we're living here, But one continual wearing strife, With now and then a glimpse of cheer, With here and there a glint of life?

My friend has passed beyond the line, Out in the mystery of space; Is now in the revealing shrine Of spirit, in some far bright place.

I see on face of living men No pure abiding peace like this, Which rests its calmness on my friend Down-shadowed from the fields of blics.

Though all alone, quite all alone I trend the changeful path of life, Still having more I must atone Before I'm freed from mortal strife:

I cannot monro my friend who'e gone; More than mycelf I leved my friend. I'm glad they've passed on through the dawr Where light and darkness no more blend.

I, in soul rapture, will rejoice When Death shall ops' the perfect way, Shall close my eyes and hush my voice To wake me in the source of day.

For the Rollsle-Philosophical Journal. Termoreality.

DY MES. F. O. MYZER.

My darling proudly smiled on mo As with his pale uplifted hand, He scenical to sweep mortality Like a dark vall from spirit land, That I might with him see the light. Dawning upon his clearer sight.

They could not see my risen love, They could not hear his wooing voice, Who had no light by which to prove The truth that made my soul rejoice; They deemed my love for him less deep Because for him I could not weep.

That he reclethe himself in clay, And teach them on the brow and check, I heard them in their angulsh pray, While I my gladness could not epeak, That he was nearer yet to me Since from the earth form he was free.

They could not see that we had trod -Together the eternal way Eliumined by the love of God, The life and light of cloudless day: That we could dwell in spirit-land On earth they could not understand.

They brought me miment dark as night-I laid it silently away; My love and I were robed alike In vesture fairer than the day; Our blies immortal could not wear The types of darkness and despair.

They asked what proof I had to give That he was victor over death. sald HE LOVED, and love doth livo Subjective unto form and breath;

Mind Reading-Excellent Tests of Spirit Power.

To the Editor of the Religio-Philosophical Journal:

Much has been said, and various opinions expressed on the subject of mind reading, and it is claimed by some, that thoughts often given to mediumns by progressed spirits, are not obtained in that way but that they are derived from the minds of other per-sons present. Lana Bible, residing at 140 N. East sons present. Lena Bible, residing at 140 N. East street, Indianapolis, has been a medium about two years, and has often given information from the Spirit-world. She gives me a statement of some facts, claiming that they disprove the theory that mind reading may account for so much of the intel-ligence coming to the mind of the medium. I give it in her own language, as she relates it to me. "I have been subject to spirit control some two years, and many noteworthy incidents have occurred. Among the number I relate the following facts, houing they may help to remove the ideas that some

Allong they may help to remove the ideas that some skeptics entertain that this class of phenomenon cmanate solely from mind reading. "On the night of January 15, 1887, while sitting

"On the night of January 15, 1887, while sifting with my mother, no other person being present, I suddenly saw the name, Tewis Strickland,' appear in the air before me. At thesame time I felt a touch on my shoulder. Looking around I saw the spirit bearing the name. He said, while on earth, he lived at Connersville, Indiana. I then saw a beautiful country home, a large white house embowered in trees. I could not understand why he came to me, and indicated the same to him. He then requested me to state the facts he had presented at the public heal where the Spiritualists were to assemble the hall where the Spiritualists were to assemble the ball where the Spinitualists were to assemble the next evening. I attended the meeting, and did as the spirit requested. Directly in front of me sat a lady--a stranger who had never attended a Spiritu-alists meeting before, and was not a believer in the philosophy. She at once said she knew Lewis Strickland, that she was from Connersville, and that the home I had described was her own where she bad means the spirit while in earth-life. I immehad known the spirit while in earth-life. I immediately took on his death conditions in the head. His death had resulted from paralysis of the brain. She was very much overcome, and said she had been irresistibly impelled to attend the meeting--she knew not why.

knew not why. "At another time, the spirit of a German woman whom I had never known, came to me at my home, and said she had been out of the body two days. She was much worried about her little son, 'Mine Poy,' as she called him. She also showed ma two other children, girls, and much smaller than the boy, but she did not seem worried about them. That evening I attended a circle where she came again to evening 1 attended a circle where she came again to me, and the facts were recognized at once, by parties who had been with her in her last sickness, and at the burial two days previous. It seemed that homes had been secured for the girls, but none for the boy. Before her death, she had been very much exercised in regard to his future, hence her anxiety when she came to me. She felt very much relieved when a gentleman present said he would see what he

could do towards securing a home for the boy." Perhaps it may not be out of place for me to relate some of my experiences, by which I amiconvinced that many thoughts come to our minds because of

the promptings of disembodied spirits. To make some of the facts plain to be understood, to make some of the facts plain to be understood, it is necessary to state some preliminaries that the reader may the better understand what is to follow. Of the Spirits who have often communicated to me when there were no living persons present who could by any possibility have influenced the medium, I will mertion two individuals now in spirit life who have often communicated to me by means of the mediumship of Lena Bible, mentioned in the foregoing statement Their names are John R. Leete and Ransom Tomilnson, and it is safe to say that no person now west of the Hudson River, ex-cept the writer, ever knew, or heard of either of

them. them. On the 12th day of March, 1828, the good ship. Pacific, owned by Atwater and Daggett of New Haven, Ct., sailed from that port, bound to one of the Danish West India Islands,—Capt. Richards of West Haven, Master, and a Mr. Lines Chief Mate. There were eight of us "before the mast," of whom the two boys above named, and the writer were in the storeheard watch and always on the most intithe starboard watch, and always on the most intimate and friendly terms. From "time whereof the memory of man runneth not to the contrary," I had been a temperance man, and it was my aim to try to persuade others to adopt my principles. How the impression came to me, I did not then know, but I was impressed that by suitable admonition, together with my example, those boys might be saved from the pernicious habit of drinking, to which so many sailors, in those days, were addicted. The balance of the crew were intemperate, and it was found that our little temperance society of three men could do more service than the five drinking men. After having heard my argument in favor of abstinence one of the boys proposed that they drink no more rum during that voyage. It was agreed to, and on our return passage, I proposed to make our pledge perpetual. The motion was adopted and I have reason to believe that all three members of that society "kept the pledge." On one occasion, I was in the presence of the medium when one of the boys caused her to say that he kept the pledge. She had not known of it, and did not know what it meant. Having finished that cruise in the ship Pacific, I went to my home in the State of New York, and in September, 1835, when about sixty miles from my home, I happened to see two elderly persons-a man and his wife. Who they were, or from whence they came, I did not know or care until I suddenly thought of my shipmate, John R. Leete, When in the Pacific, he had told me that he was from Guilford. The impression came to my mind to ask if these people were from Connecticut. The lady answered that they were. I then asked if they were from Guilford? She said they were, and asked me if I was ever in Guilford? to which I answered that was never in Guilford, but that I once had a shipmate whose home was there; that his name was John R. Leete, and I asked her if she ever knew such aboy? She said she knew him well, and added, "He is dead now." She said that he had become captain of a ship, and being at one of the W. I. Islands, (I think it was St. Christopher's) when the yellow fover prevalled there, he took it and died. I did not ask her when it was, but am now thinking It must have been some years before 1835. I think he was qualified to navigate a ship as soon as he arrived at his majority. When we sailed together in 1828, he was only about eighteen years of age, of moderate stature. He was the youngest man of our crew, and decidedly the best sailor. At the time that I received this information,] could not account for my impression, but now I be lieve that John was present and so influenced my mind that caused me to ask the questions I did. The medium has often told me of the presence of ny shipmate, and when I ask, Which one? she says the one with the bright red hair. One time she said he told her something that she did not understand. One word was "weather," which she took to be an abjective, but did not know the other words. I saked her if it was weather her data weather here asked her if it was weather-back-stay, weather-brace, weather-shrouds, weather yard-arm. She said that t did not sound like any of the words I named. I then remembered that he was apt to get the weather easing, when we reefed topsails, more frequently than any of the crew, and I asked her if it was weather easing? She said that was the word, but she did not know its meaning. On one occasion when I was at the medium's house when a few persons were in, she turned towards me and pronounced the name Ransom with much earnestness, repeating the name. As I could not think of any one of that name except my old shipmate, I said the only person whose first name was Ransom that I could think of was Ransom Tomlinson. The instant that I pronounced the name, she sung out in a loud tone, "Ship aboy," and went through with such motions with her hands as a sailor would make when running up the rigging. Before that, she had not heard of that shipmate. I am fully persuaded that he was present and control-ed the medium to speak and act as she did.

WHAT DID THE DOG SEE?

A Strange but Well-Authenticated Instance of Canine Second Sight.

Chambers' Journal: It has often been said that Chambers' Journat: It has often been said that animals have as keen a perception and as quick an appreciation as man himself of anything out of the usual order of things, or partaking in any, way of a preternatural character. Whether the whole animal creation are endowed with this singular sagacity it is impossible to say, and would be equally impos-sible to prove; but as regards dogs and horses at any rate if we are to balieve the many stories any rate-if we are to believe the many stories which have been related on the very best authorities --it is certain that those animals have been the first to recognize-and to testify by their fright and terror the force of such recognition-that they are in the presence of something beyond their ken; and the next step is, with true animal sagacity, to seek safety in flight, with the usual accompaniment of scared looks, dropped tails and ears, and drooped heada

In the following curious narrative remarkable instance is given of a dog having evidently seen something not seen by either his master or mistress, which evidently at first caused him great delight, but which, on closer investigation, turned out to be empty space, and produced in the dog all the signs of abject fear. The peculiar circumstances of the story, which were related to the writer by a friend, whose word he can have no reason to doubt, are simply these:

A young lady, Miss F, was on a visit to a fam-ily of name and position, Col. and Mrs. G, who occupied a large mansion in one of the home counoccupied a large mansion in one of the home coun-ties. They possessed a favorite setter, a pet of every-bodys, but especially of Miss F—, who was as fond of the dog as the dog was of her. Wherever Miss F—went walking, driving, or riding, Flora was sure to be close at hand. And in the drawing-room the dog would sit by Miss F—'s side, lay her long white nose on the lady's knee, and look up earnestly is her free median that name for earnestly in her face, making that peculiar sort of snoring in the nose which pet dogs often attempt, either to at-tract attention or to express love. If, however, Flora was accidentally shut out from any room in

appeared to get no better; her malady was evidently increasing daily. About a month after Miss F———————————had left Col.

's house, he and his wife were one day in their morning-room, which looked out upon an ex-tensive lawn. The bells of the neighboring village church had begun to ring for the usual daily matins, the time being a quarter before 10, and the Colonel quickly, and, with cocked ears and strained eyes, looked intently down the lawn, as if she saw some-thing there which attracted her attention. All at once she jumped up, bounded over the grass, and commenced leaping up two or three times, expressing all those signs of intense canine joy usually ex-hibited on meeting after an absence, some - specially loved object. In a moment, however, the dog ceased her gestures, dropped her tail and head, manifesting every sign of abj-ct fear, and, turning round, rushed back to the house, into the room, and crawled under

the sofa, whence neither calling nor coaxing on the part of Mrs. G_____could induce her to stir. This peculiar conduct on the part of Flora, who was remarkable for her high training, and perfect obedience, surprised and perplexed both the Colonel and his wife quite as much as the violent manifesta-tions of joy, followed immediately by every sign of the most crouching terror, all of which were wholly unaccountable.

About two hours later in the day a telegram was received by Mrs. G_____containing the sad and un-expected intelligence of the death of Miss F____at

a quarter of 10 that morning. It may fairly be asked what could have caused the dog suddenly to start up and rush down the lawn with all the outward demonstrations of intense 10 usually exhibited on seeing and meeting a loved friend? Flora, without doubt, must have seen something, or fancied she saw something, though invisi-ble to the eyes of man; but, finding it had no tangible substance, her canine instinct told her that it was unnatural and unusual, and hence fear took the place of joy, and she sought refuge in flight. That the object of these tokens of love on the part of the dog should have passed to her rest at the identical moment they were exhibited by the faithful and attached Flora is coincidence regarding which we will not pretend to offer an opinion.

The Cause in Newton, Kausas.

To the Editor of the Religio-Philosophical Journas

To the Editor of the Religio-Philosophical Journal I do not like to write about my own work; it is not the the proper thing to do, but my friends say, "Do it, you are the bestable;" so I comply with their suggestion. We had a grand time here during the anniversary celebration,—two days, finishing with a banquet and dance. The young tolks came, and made things whirl for a time. The exercises began on the 31st, in the morning, with a lecture by my control. In the afternoon we had a conference meeting, which brought out some good talent. Many strangers from cities at a distance were presmeeting, which brought out some good talent. Many strangers from cities at a distance were pres-ent. We are very much indebted to Mrs. White, of Leon, Kansas, for her happy speeches and cheering words. She is a lady of literary talent and culture. Mr. Smith, of Oswego, spoke of his own experien-ces in the investigation of Spiritualism. Mr. Sailor is a veteran Spiritualist here, and he carried the au-dience with him, as in tones of deep conviction he told how Spiritualism had made him happy and able to contemplate life with a new light upon his soul. Mrs. Phillips is a promising medium; she enoke under the influence of her control very acceptspoke under the influence of her control very accept-ably. Mr. DeWitt also made some remarks under the control of his spirit guide. He is a medium of some promise.

Buring the anniversary time I gave four lectures to very good audiences. A report in the Newton Daily Kansan says: "Mr. Wright delivered four grand lectures; they will do good and have a great effect

lectures; they will do good and have a great effect upon those who heard them." Mr. Munger and the committee have been indefat-igable in their exertions to make these meetings a success. As president he merits great praise. The career of the Newton Liberal Lecture Association is asoon to end. I shall be elsewhere soon. But this Association can look back with pleasure upon the great work it has done. During this winter there has been a great conflict; the bitterest feelings have sometimes been started between heated religious nartises: but it had to have order to get a footbold partisans; but it had to be in order to get a foothold for liberty of thought and expression. The battle has been fought; there will be calm sailing here in the future. Liberalism and Spiritualism can be heard without fear! The back of the opposition is broken.

I have enjoyed this visit to the West. As the time draws near for my departure, I regret to leave fa-miliar faces, but I am consoled by the fact that there are many people in Cincinnati waiting to greet me on my return.

The Lecture Association is anxious for me to re-turn here again next winter, and a paper has been circulated for subscriptions, and I am told that about 1,000 are promised towards paying expenses. That is noble. The Newton fellows are a grand lot of men. They have stood by me like a well drilled army. Iscan never forget them. The choir has done its duty well. The singing of

Mrs. Evans has done a great deal to make the meet-ings successful. What could we have done without her singing? She sings well some of Longly's inimitable songs.

Some have said, "Oh! you cannot make Liberals and Spiritualists work together!" Well, we have done so here. The Liberals have stuck to me. They have begun to talk about "control" as heartily as the old Spiritualists.

Six months ago there was a society of Spiritual-ists here that numbered about twenty members; now there are in Newton about one hundred and twenty members ready to join and form a Spiritualist so-ciety. Indeed one is formed. The Spiritual society has got a room of its own. We held our meetings in it for the first time yesterday. It is a very nice hall, and after I am gone meetings, it is a very file hall, and after I am gone meetings will be held there every Sunday. The local mediums are so advanced that they think they can succeed. I leave here feel-ing that a great work for liberty of thought and Spiritualism has been done. In the success of this work, of course all have helped and all ought to have worthy mentico Mr. Munger, the president of the Lecture Asso

ciation, has been untiring to make my visit pleasant I have lived in his house, and been as one of the family. We met at Lake Pleasant as perfect strang-ers. Many of the people here will visit that camp this year. J. CLEGG WRIGHT.

> For the Religio-Philosophical Journal. Forced Conviction.

every condition of human existence, and sooner or later sweep away the last vastige of superstition and oppression.

There are several mediums, more or less active, here, and I hear reports of some quite startling manifestations of a physical nature that are end to have occurred. Prof. Tatum, once active as a pprtrait painter and medium, has retired to a country home across the Mobile Bay, to draw inspiration from the orange grove and strawberry patch. It is quiet and pleasant, the air is fragrant with the sweet breath of roses, and all nature is telling the story of love, life, peace and happiness. Man alone, in failing to know himself comes short of the full enjoyment of that communion with the soul of things, which would raise him above the petty tri-fies, conceits and strifes of our imperfect, outward

I expect to return to the Crescent City in a few days, and remain this about the 25th, and then we take steamer up, the Mississippi to resume work farther north. Societies desiring our services for the sum-mer may address at once at No. 230 Camp St., New JAMES M. ALLEN. Orleans, La,-

Death and Dying.

Henry Ward Beecher, in one of his latest sernone, said:

"Death is the swelling of the seed that has lived here, that is dried up, and that is waiting for its planting. Death is the bursting of the bud in April that all Winter long has lain tight-bound within its-self, waiting for its life of eilloresence. Death is outgoing an Summer from the bigid Grand Winter entering on Summer from the Frigid Zone. When you look at it in the light of this grander disclosure, this prophetic thought of the apostle, the wonder is that men want to live—that they do not hunger and that men want to nve-that they do not hunger and thirst for dying. The death is coronation; it is blos-soming; it is stepping from bondage into liberty, from darkness into light: it is going out of a prison-house into the glory of the Father's community. I know that nature calls for a good deal. I cry when my children die; for a long time I cannot hear their names mentioned without soles and crying; but my higher reason condemns my lower weakness all the time. One thing I cannot hear: I do not rebute

higher reason condemns my lower weakness all the time. One thing I cannot hear; I do not rebuke anybody, but I must tell the fulness of my own feel-ings. When a child comes up to death, put the symbol of joy and rejoicing round about it. When the hero goes, do not cover him with black, nor with any of the circumstances that related to him here. "Christianity, after a few threusand years, ought to have taught men that the going out of life is for honor and glory and immortality. If there be some poor wretch that has defiled life, and made many people unhappy, and you want to put on black, put it on for him; but for your mother, your father, your babe, your dearest one, do not defile the atmosphere of heaven, which is light, and whose garments are salvation and beauty, with that which all the world over stands for the symbol of defeat, or sorrow, or trouble. You say, I feel better to do it." Well, you ought not to feel better to do it. For, if there be one thing which should be called the Gate Beautiful, it is that gate which opens and lets your child, your one thing which should be called the Gate Beautiful, it is that gate which opens and lets your child, your wife, your mother, your sister, your brother, into the heavenly land of light and liberty. "Ob, that the angels would send down some of their habilitments with which we might role our-

solves, and come, on this side, as near as we can to them-if not without tears, yet tears that are them-selves lenses through which heaven comes nearer,

He gave it to the earth again.

Greater the artist than the art, Greater the lyrist than the lyre. And shall the builder of the heart In passing from the heart expire? As well the Sun might cease to be When darkness covers land and sca.

He who could mould a form so fair Of earth's external, primal clay Can surely mould one still more rare As wisdom shall illume his way; And yet through ceaseless changes ho Can cherish changeless love for me.

Think not that my beloved and I Are subject unto time and things, Or that a principle can die Of circumstantial pains and stings. Or that the flutter of a breath Can touch the spirit-fire with death.

E'en when that form hath felt the showers And kisses of the sun and dow, "Twill rise in foliage, buds and flowers And lend them a still brighter bue, And thus give proof to you and me Of dual immortality.

Religion and Co-operation.

Under the head of "Religion and Cooperation," M. Baldwin has the following in the National Review: After forty years of an honest effort to solve the "problem of the ages" by continued spirit visitation, education and cooperation, now endorsed and tion, concarion and cooperation, now endorsed and encouraged by the best people of both hemispheres, every church can, if they earnestly desire it enjoy a genuine pentacostal season and outpouring of the Holy Spirit as of old, by coöperating with the vast army of those whose chief delight and only way of advancement in the higher life is to do what they can to elevate the inhabitants of earth. If the teachers of the people can take in this situation, and be induced sooner rather than later to come to the standard of the wisdom of the spheres, it is believed that the improvement among the people will be so marked that the twentieth century will begin with earnest cooperation between the two worlds, as the result of preaching practical religion in place of superstition, arbitration to settle all disputes among nations in place of war, and the consequence rapid decline in the use of liquor, opium and tobacco. Many of us who have been members of large family circles, and have been children of many prayers, can now look back and see how the contention over opinions and creeds caused about all of the inharmony at home, and deeply regret, when too late, that the time spent over their discussion has bereft us of the best part of this valuable life.

The Tricksters.

to the Editor of the Religio Philosophical Journal.

I have just received the JOURNALS, as ordered, and am highly gratified with them; but here comes up the ever recurring difficulty growing out of dark circles and the cabinet. I do not want to find fault, but have not I and many others been made to blush through accursed tricks of the cabinet and dark scances? Can't we say to those tricksters and charlatans, or others claiming to be mediums, if they want darkness or a place to hide, that we have no use for any one who can't have manifestations in

open day or lamp light? I should think the case of Mrs. Ross would be enough to make Spiritualists blush for six months

Admitting that there is an advantage in darkness, suppose the manifestations are clearer and easier developed, how many are there among the unlearn-ed who have the least idea of their nature? Who would not sooner give five dollars for a manifesta-tion under circumstances that could not be question-ed, than a doubtful one for twenty-five cents? Strange, ed that a doubtful one for twenty-live court? Strange, I say passing strange to my mind, that darkness in any shape or form is tolerated, when it is a fact too plain to be called in question, that nearly all the dis-generated slander that has fallen upon Spiritualism, has been from this cause. How many cases simi-ier to that of Mrs. How could be hunted up? and this cause has fallen in a some one is Ill she, outrageous as her case is, has some one to

and the second second second second

GABDNER KNAPP. No. 27% Massachusetts Ave., Indianapolis.

The only woman cab-driver in England has just died. Visitors to Epping Forrest will recall, as one of the peculiar institutions of that vicinity, the fe-male jebu, who for many years wore completenously the badge of a driver, and held the reins in skillful competition with the men, who no doubt, vocifer-ously demounced at cab stands and railway stations this demonstration of a woman's rights.

The proposition to substitute electricity for the rope in cases of capital punishment elicits from the W. S. Webb, of New York, offers \$300 annually as the death penalty. Is there not a peril of doing this in the impulse to be humane?"

Seances With Geo. D. Search.

To the Editor of the Religio-Philosophical Journal:

We have had the medium, Geo. D. Search, with us for a few days. He came here alone. All who attended his scances were strangers to him, but were well known and respectable residents of this vicinity. The theory of a confederate is here out of the question. His stock in trade consisted of a curtain made of plain black cloth, a guitar and a vio-lin. He held five scances, a part of each in total darkness, followed with a dim light, but sufficient to enable the sitters to see all that was done. In the dark circle the guitar and violin were carried around the room and over the heads of those in the circle, and at the same time some intelligence or power played upon both instruments keeping perfect time with the einging; sometimes they floated up and touched the ceiling, and frequently rested on the head of some one, while at the same time the medium was seated in a chair in the center of the circle talking to and describing spirit friends for those present. Several times he put his hands on the kness of some one in the circle, and his head against theirs, and while in that position the musical instruments were carried around the same as be-

In the light circle the curtain was drawn across one corner of the room, and about six feet high The guitar was placed in the corner, and the medi-um seated in front of, and with his back to, the curtain, with some of the circle on each side of him holding his hands. Then turning down the light, the guitar would be played upon and would float behind the curtain, and up in sight at the top of it, and hands would not only be seen coming through the opening in the curtain but apparently also through where there was no opening. Mr. Search is also a medium for independent slate

writing. I and several others obtained writing under circumstances and conditions which precluded the possibility of trickery. W. L. ROBERTS.

Minneapolis, Kansas,

We the undersigned were present at one or more of the scances above mentioned, and endorse the above statements as true and not in the least overdrawn or exaggerated, and we believe George D. Search is a genuine medium for spirit manifestations.

HENRIETTA SKEEN,	H. M. GEORGE,
B. M. SKEEN,	S. A. GEORGE.
R. B. JOHNSON,	W. M. Ross,
EUNICE JOHNSON,	A. I. Ross,
WM. COMFORT,	OWEN RILEY,
D. I. COMFORT,	LYDIA P. RILEY,
W. E. ROBERTS,	MYRTIE RILEY,
MABION ROBERTS,	ROBERT COMFORT,
A. M. COMFORT,	ALBERT KAY,
AMANDA	RAY.

G. F. Lewis Essays the Editorial Field.

To the Editor of the Religio-Philosophical Journal

I am glad to inform my old friends that I am domiciled at 18 Lafayette Place, New York, where I shall be glad to see all real friends, but no beggars, shah be giat to see all real mends, but no beggars, borrowers or beats. Those who wish to write, address me at Lock Box 1965. I am publishing *The Day Star*, a liberal monthly. Spiritualism has mollified the theological atmosphere here, as much as the warm sun has mollified the natural atmos-phere. Dr. Deem's Church of the Strangers is usu-ally full every service. I have heard him frequently, and he always nucesches continued programming all and he always preaches continued progression to all eternity. Today he said that the great fact in Christianity was continued spiritual existence. He said it was the only doctrine of the Christians of the first century. These fruits are in the minds of Ostholics and the common people. The remarkable following of Dr. McGignn, a noble man, who is com-ing to Chicago, shows how widespread spiritual truths are. New York.

G. Y. LEWIS.

The saying that to thoroughly believe anything, must first disbelieve, is true in its applica WO tion in many instances of persons requiring sen-suous proof as tangible evidence of existing facts pertaining to Spiritualism, as well as other scien-tific subjects of like importance. The philoso-phy of Spiritualism, --admitted to be beautiful and consoling, implying the immortal possibilities of the human soul, its progressive tendencies by virtue of its inherent qualities, its spiritual surroundings even unfolding to higher degree of perfection,-seems to be beyond the mental grasp or spiritual perception of a large portion of the human family, notwithstanding the many advantages secured to us of this age, by manifestations rendered as evidence of spir-it existence and spirit return, and as proof of immortality.

The living instances of those who have been com pelled to reason upon the subject, unto their con-viction, under the pressure of incident or circumstantial proof, are numerous throughout the world They are rendered sensitive to influences attributa ble to spirit agency, which in effect prompts in-telligent inquiry and research. Among these are many of our ablest advocates, inspired as teachers, and mediums to demonstate the realities of spiri intercourse and power. The advent of modern Spiritualism, the most im

portant event of all the ages, came at a time when the question of man's immortality was as if held in suspension between atheistic forces and the control ing creedal powers; but the spiritual forces bid it come as a spiritual necessity, and by a simple method humanity were convinced that though they die, yet shall they live again.

The remnant of prejudice still exisisting, the re-sult of education and other causes, are obstacles to be removed as time permits. The current fact of many being convinced of spirit presence and inter-course against their will, lacking moral courage and honesty to admit the proof, is shown in the following instance. On one occasion the writer seated next to an individual in a public audience, as spirit friends were being described by the medium (Mrs. Bullene) the individual being informed that his spirit father was present, listened to the description which were determined by the medium (Mrs. which proved correct. When asked if he recognized the spirit, he smote his own conscience by public de-nial, yet acknowledged the fact in private. Such injustice to mediums is quite common, but a more se rious injustice to the soul-consciousness of him who denied the presence and spirit greeting of his own father.

An honest skepticism is always commendable, and An nonest supplicing is always commendate, and a sure sign of interest and growth, for with such we often find desire to reason and investigate and thus secure evidence adequate to their need and require-ment. It is the pleasure of all Spiritualists to ac-cept the endorsement of those who in former years respected the proffered truth of spirit communion, but who are now enjoying the felicity of soul-comfort as the reward of subsequent reflection and proper in-ducement leading to their conviction. Among the encouraging features of the age, as indicative of a brighter future for Spiritualism, is

the endorsement of the popular pulpits in contras with the spirit of the church but a few years ago. One reason for this progressive change was well ex-pressed by a divine of this, the "Cloud City:" "We have to preach Spiritualism; the age demands it in lieu of dogmatic theology." Added to this is the scientific support of hundreds whose testimony, cannot be gainsayed.

Our literature is also considered as our main de fense, the RELIGIO-PHILOSOPHICAL JOUENAL acting a prominent and most independent part in defiance of all personal opposition; aiming at all times to protect the vital interest and very life of Spiritual-ism at all hazard involving care of mind and material interest, by the exposure of all fraudulent at tempts and practice, and ever ready in justice to defend the integrity of those we honor as the mission agents for the Spirit-world and humanity; surely this is worthy of him assigned to fill such responsible position. The sympathetic relation between editor and people is always strengthened by appre-ciative means, actuated by the highest motive in behalf of humanity's highest interest, and in view of the great work yet to be done. Leadville, Colo. J. K.

At a recent trial of bloodhounds at the convict camp at Friar's Point, Miss., a negro under ten years, sentence was released and told that he could have his liberty if he escaped the dogs. The convict had three hours' start, but the dogs ran the poor failow down before he had gone twenty miles.

A STATE OF A

and its joys beam upon our earthly sorrows, and take away their anguish."

The Cause in Denver.

To the Editor of the Religio Philosophical Journal: There has been quite a revival in the cause of Spiritualism in Denver within the last two months. There was a nucleus of a small Society formed here about three months since, and Mr. G. H. Brooks of Wisconsin happened this way, and was engaged as lecturer, and has remained with us for two months. His lectures have been well received, as they have been both interesting and timely, in reviving an in-terest in Spiritualism, which had become very slack in this city, but was not quite dead.

Mrs. Maud Lord also visited Denver this past winter. She gave one lecture and several scances with very satisfactory results. She has promised to come again in the fall,

We hope to keep up an interest in the cause here. The churches in Denver are honeycombed with Spir-itualism, but there is a great lack of backbone among the people in avowing their belief, either in the phe-nomena or the philosophy. ALFRED WARD. aomena or the philosophy. Denver, Colo., April,1887.

Notes and Extracts on Miscellaneous. Subjects.

Ex-Senator Harrison, of Indiana, is rejoicing over grandson.

The Queen regent of Spain sees her son, the baby King, only once a day.

Wilhelmj, the violinist, is playing to enthusiastic udiences in Hungary.

Sidney Woollett, the elocutionist, is said to have memorized more than three hundred thousand verses of poetry.

If Mrs. Catherine Conder, of Rochester, N. Y., lives intil the 9th of next month she will be one hundred vears old.

Elizabeth Akers Allen, author of "Rock Me to Heep, Mother," is a handsome woman with a fresh face and gray hair.

The Cape Colony people have sent Queen Victoria splendid robe and train, made entirely of ostrich feathers, for a jubilee present.

Two sisters of George W. Cable, the novelist, are seeping a boarding house near their brother's residence in Northampton, Mass.

Deacon White is to purchase Mr. Beecher's Peekskill farm for \$100,000, and present it to his son when the latter marries Colonel Beecher's daughter.

*Squire Whittaker, of Waverly, N. Y., who is 85 years old, and who for several years was blind, has recently had his sight restored by a severe illness,

Crowds of people gather in the streets of East Orange, N. J., to listen to the Southern negroes em-ployed on the sewers. The darkies chant as they work.

The experiment of establishing a snail culture industry is about to be tried by a Swiss printer in In-dianapolis, who will begin with an importation of the delicate moliusks from his own country.

Mrs. Buth Smith, of Bridgeport, Conn., dresses in blue slik, wears blue spectacies, has her meals served on blue glass dishes, and lives in a blue glass room, which she has not left for more than ten minutes at a time for eight years.

The average weekly production of fish-hooks at Redditch, England, is 20,000,000. At the same time not less than 50,000,000 of needles are made in the place, and about two tons weight of pins of all sorts, including shawl and scarf pins.

According to the Roman Catholic directory recent-y published there are 413 priests in the diocese of New York, 312 in Boston, 237 in Baltimore, 282 in Inicago, 270 in Philadelphia, 254 in St. Louis, 227 in in Milwaukee, and 219 in Cincinnati.

At a negro wedding in Griffin, Ga., a short time ago, when the words "love, honor, and obey" were come to, the groom interrupted the preacher and said: "Read that again, sah; read it wunce mo, so's de lady kin ketch the full solemnity of de meanin." I's been married befo'. "

Just before the death of Mrs. Hawley, wife of the Connecticut Senator, she adopted a little girl about nine years of age. General Hawley has grown very fond of the child, and they are now inseparable com-

APRIL 30, 1887.

RELIGIO-PHILOSOPHICAL JOURNAL.

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tate. Loans approved by

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The Psychograph Again.

to the Editor of the Religio-Philosophical Journal:

I desire to add one word to what has been said of the psychograph in the JOURNAL, and that is in re-gard to its use. It requires patience and concentra-tion in order to secure the best results. Some seem to regard it as a self-acting piece of mechanism, a a thing possessing soul in itself, which ought to move as soon as the fingers are placed upon it, and at once spell out messages of wisdom. It is nothing more than a well balanced instrument for record-ing the transmission of intelligence from a higher subset. sphere .-- but how very much is that "Nothing more!

"Transmission of thoughts through the Atlantic cable, are, I believe read at the station on the shore by observing the oscillations of a minute point in a mirror, a reflection so minute that only the trained expert can decipher it. What shall we say of an instrument which marks the transmission of in-bulk marks the transmission of intelligence from regions so much more distant in the sense of refinement, as the inhabitants of the Summer-land? It ought to fill us with awe and gratitude unspeakable that such communication is

gratitude unspeakable that such communication is within our reach. The psychograph is an improvement upon any-thing of the kind that I have ever seen. It is so delicately poised as to be succeptible to very slight degrees of influence. It was suggested, immediately upon receiving it, that it was turning in accordance with the unconscious will of the operators, and we looked on expecting to see proof of this supposition. What was our surprise to see it turn and march around in the opposite direction, as if in disproof of our theory! our theory!

I am confident that the psychograph requires to be thoroughly magnetized before it will work read-ily. It should be comething more than a telegraph station. It should be an instrument to use in thet-hour of quiet and solitary self-communion, which we should take as regularly as we take our meals. Then with minds elevated toward that source of Then with minds clevated toward that barts in Light and Love from whence all life proceeds, may we not attain a little of that soul development which is the chief object of our being! H. M. POOLE.

Mutiplex Personality.

'To the Editor of the Religio-Philosophical Journal:

Since this cannot be explained by mortals, let the spirit-side speak in the matter. In this the work of scientific spirits is manifested; they wish to prove for the use of scientists in spirit life, how far such control can be sustained. Having brought matters to a focus, they proceed to psychologize the subject and hold control as long as possible, often to his detriment. For science much, however, must be sacrificed.

MIESTER OF SPIRIT LAND. San Francisco. If Miester will co-operate with some of the experienced Spiritualists of San Francisco and demonstate the correctness of his statements, so that we mortals shall have scientific proof of the truth of Is assertion, it will be valuable.

DEATH IN THE WATER.

is The Element We Drink Decimating The People.

How a Universal Menace to Health May Be Disarmed.

A few years ago the people in a certain section in one of the leading cities of the state were prostra-ted with a malignant disease, and upon investigation it was found that only those who used water from a famous old well were the victims Professor S. A. Lattimore, analyst of the New York State Board of Health, upon analyzing water

from this well, found it more deadly than the city sewarage!

The filling up of the old well stopped the ravages of the disease.

Not long since the writer noticed while some men were making an excavation for a large building, a stratum of dark colored earth running from near the surface to hard pan. There it took another course toward a well near at hand. The water from this well had for years been tainted with the drain-ings from a receiving vault, the percolations of



Can only be preserved by keeping tho scalp clean, cool, and free from dandruff, and the body in a healthful condition. The great popularity of Ayer's Hair Vigor is due to the fact that it cleanses the scalp, promotes the growth of the hair, prevents it from falling out, and gives it that soft and silky gloss so essential to perfect heauty.

Frederick Hardy, of Roxbury, Mass., a gentleman fifty years of age, was fast losing his hair, and what remained was growing gray. After trying various dressings with no effect, he commenced the use of Ayer's Hair Vigor. "It stopped the falling out," he writes; "and, to my great surprise, converted my white hair (without staining the scalp) to the same shade of brown it had when I was 25 years of age."

Ten Years Younger.

Mrs. Mary Montgomery, of Boston, writes: "For years, I was compelled to wear a dress cap to conceal a hald spot on the crown of my head ; but now I glafly lay the cap aside, for your Hair Vigor is bringing out a new growth. I could hardly trust my senses when I first found my hair growing ; but there it is, and I am delighted. I look ten years younger."

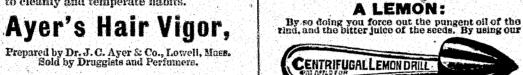
A similar result attended the use of Ayer's Hair Vigor by Mrs. O. O. Prescott, of Charlestown, Mass., Miss Bessie H. Bedloe, of Burlington, Vt., Mrs. J. J. Burton, of Bangor, Me., and numerous others.

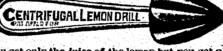
The loss of hair may be owing to impurity of the blood or derangement of the stomach and liver, in which case, a course of Ayer's Sarsaparilla or of Ayer's Pills, in connection with the Vigor, may be necessary to give health and tone to all the functions of the body. At the same time, it cannot be too strongly urged that none of these remedies can do much good without a persevering trial and strict attention to cleanly and temperate habits.

PARKER'S

HAIR BALSAM

the popular favorite for dressing the hair, Restoring color when gray, and preventing Dandruif. It cleaness the scalp, stops tho hair falling, and is sure to please. 53c, and \$1.00 at Druggists,

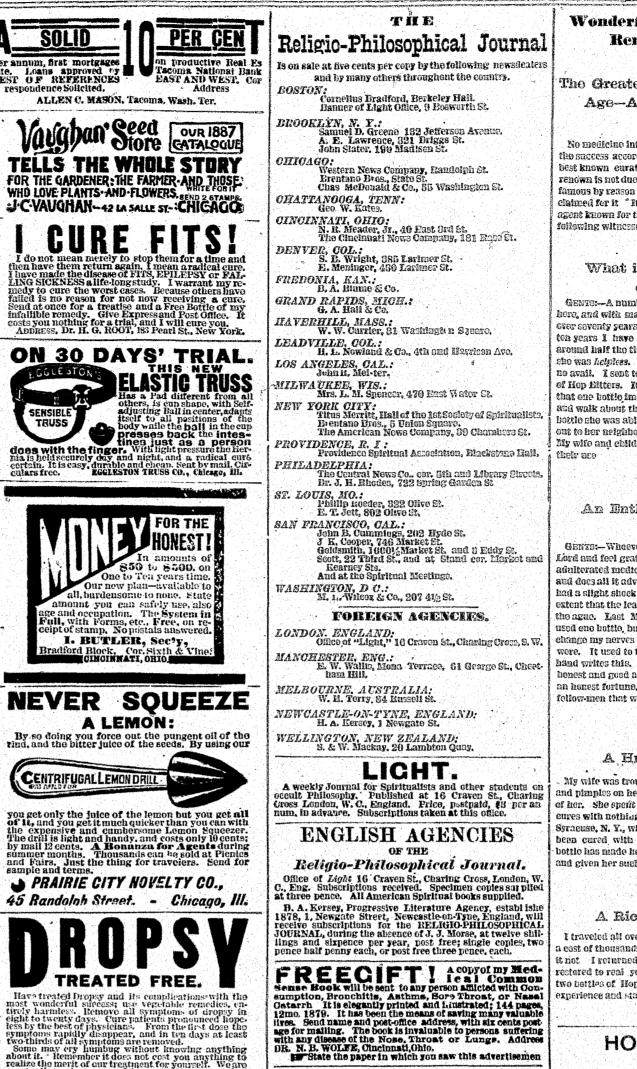




you get only the juice of the lemon but you get all of it, and you get it much quicker than you can with the expensive and cumbersome Lemon Squeezer. The drill is light and handy, and costs only 10 cents; by mail 12 cents. **A Bonnuza for Agents** during summer months. Thousands can be sold at Pienics and Fairs. Just the thing for travelers. Send for sample and terms.

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Wonderful Popularity of the Renowned Medicine.

The Greatest Curative Success of the Age-A Voice from the People.

No medicine introduced to the public has ever met with the success accorded to Hop Bitters. It stands to day the best known curative article in the world. Its marvelous renown is not due to the advertising it has received. It is famous by reason of its inherent virtues. It does all that is claimed for it " It is the most powerful, speedy and effective asont known for the building up of debilitated systems. The following witnesses are offered to prove this:

What it Did for an Old Lady.

Coshecton Station, N. F., Dec. 28, 1884. GENTS .- A number of people had been using your Billers here, and with marsed effect. In, fact, one case, a lady o ever seventy years, had been sick for years, and for the par ten years I have known her she has not been able to be around half the time. About six months ago she got so feeble sho was helpless. Her old remedies, or physicians, being of no avail. I sont to Deposit, forty five miles, and got a bottle of Hop Eliters. It had such a very beneficial effect on her that one bottle improved her so she was able to dress herself and walk about the house. When she had taken the second bottle she was able to take care of her own room and walk out to her neighbor's and has improved all the time since My who and children also have derived great benefit from W. B. HATHAWAY. Agt. U. S. Ez. Cc.

An Enthusiastic Endorsement.

Gorham, N. H., July 15, 1880.

GENTE .- Wheever you are, I don't know, but I thank the Lord and feel grateful to you to know that In this world of adultorated medicines there is one compound that proves and does all it advertises to do, and more. Four years ago, I had a slight shock of palsy, which unnerved me to such an extent that the least excitoment would make me shake like the ague. Last May I was induced to try Hop Bifters. I used one bottle, but did not see any change; another did so change my nerves that they are now as steady as they ever were. It used to take both hands to write, but now my right hand writes this. Now, if you continue to manufacture as bonest and good an articlo as you do, you will accumulate an honest fortune, and confer the greatest blessing on your fellow-men that was ever conferred on mankind.

TINT BURCH.

A Husband's Testimony.

My wife was troubled for years with blotches, moth patches and pimples on her face, which early annoyed the life out of her. She specit many dollars on the thousand infailible (?) cures with nothing but injurious effects. A lady friend, of Syracuse, N. Y., who had had similar experiences and had been cured with Hop Bitters, induced her to try it. One bottle has made her face as smooth, fair and colt as a child's and given her such health that it seems almost a miracle. A MEMBER OF CANADIAN PARLIAMENT.

A Rich I ady's Experience.

I traveled all over Europe and other foreign countries at cost of thousands of dollars. In search of health and found it not I returned discouraged and disheartened, and was restored to real youthint health and spirits with less than two bettles of Hop Eitters I hope others may profit by my experience and stay at home.

A LADY, AUGUSTA, ME

HOW TO PAINT. A COMPLETE COMPENDIUM OF THE ART

n nao discoloreo the Terrible!

A similar condition of things exists in every village and city where well water is used, and though the filtering which the fluids receive in passing through the earth may give them a clear appear-ance, yet the poison and disease remains, though the water may look never so clear.

It is still worse with the farmer, for the drainage from the barn yard and the slope from the kitchen enventually find their way into the family well!

The same condition of things exists in our large cities, whose water supplies are rivers fed by little streams that carry off the filth and drainage from houses. This "water" is eventually drunk by rich

and poor alike with great evil. Some cautious people resort to the filter for puri-fying this water, but even the filter does not remove this poison, for water of the most deadly charac-ter may pass through this filter and become clear, yet the poison disguised is there.

They who use filters know that they must be renewed at regular periods, for even though they do not take out all the impurity, they soon become fonl.

foul. Now in like manner the human kidneys act as a filter for the blood, and if they are filled up with impurities and become foul, like the filter, all the blood in the system coursing through them becomes bad. for it is now a conceded fact that the kidneys are the chief means whereby the blood is purified. These organs are filled with thousands of hair-like tubes which drain the impurities from the blood, as the sewer pipes drain impurities from our hous-

O.

If a sewer pipe breaks under the house, the sewage escapes into the earth and fills the house with poleonous gas; so if any of the thousands and one little hair-like sewer tubes of the kidneys break down, the entire body is affected by this awful pol-

It is a scientific fact that the kidneys have few nerves of sensation; and consequently, disease may exist in these organs for a long time and not be suspected by the individual. It is impossible to filter or take the death out of the blood when the least derangement exists in these organs, and if the blood is not filtered then the uric acid, or kidney poison, removable only by Warner's safe cure, ac-cumulates in the system and attacks any organ, pro-

cumulates in the system and attacks any organ, pro-ducing nine out of ten allments, just as sewer gas and bad drainage produce so many fatal disorders. Kidney disease may be known to exist if there is any marked departure from ordinary health without apparent known cause, and it should be understood by all that the greatest peril exists, and is intensified, if there is the least neglect to treat it promptly with that great specific. Warner's safe cure, a remedy that has received the highest recognition by scientific men who have thoroughly investigated the character of kidney derangtments. They may not fell us that the frame of so many dis-eases in this organ is the implifie water or any oth-er one thing, but this poisonous water with its im-putities coursing constantly through these delicate organs undoubtedly does produce much of the de-cay and disease, for this disease, alike among the drinking men, prohibitionistst the tobacco slave, the laborer, the merchant and the tramp, works the laborer, the merchant and the tramp, works

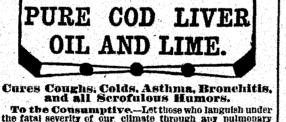
terrible devastation every year. It is well known that the liver which is so easily It is well known that the liver which is so easily thrown "out of gear" as they say, very readily dis-turbes the action of the kidneys. That organ when deranged, immediately announces the fact by sel-low skin, constipated bowels, coated tongue, and headaches, but the kidney when diseased, struggles ou for a long time, and the fact of its disease can only be discovered by the aid of the microscope or by the physician who is skilful enough to trace the most indirect effects in the system to the derangemost indirect effects in the system to the derange-

ment of these organs, as the prime cause. The public is learning much on this subject and when it comes to understand that the kidneys are the real health regulators, as they are the real blood purifiers of the system, they will escape an infinite amount of unnecessary suffering, and add length of days and happiness to their lot.

Horsford's Acid Phosphate

Drank with Soda Water is delicious. All druggists have it. It is refreshing and cooling. Try it often!

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MATERNITY We want AGENTS everywhere to soll our book on titled werywhere to soll our book on titled wife and Mother," by Mrs. P. B. Saur, M. D., of the Woman's Medi-FOR and College, Phila-delphila. Six new chap-Most complete ladies' FOR manual published. Prepaid \$2. 10,000 For already sold. One lady made \$34 first week; another \$53 in two weeks; another, with no experience, made \$115 in 10 days. Agents average \$25 a wees. Write for Circulars. L. P. MILLER & Co., Publishers, 159 La Salle St., Chicago, III.

and all Scrofulous Humors. To the Consumptive.—Let those who languish under the fatai severity of our climate through any pulmonary complaint, or even those who are in decided Consumption, by no means despair. There is a safe and sure remedy at hand and one easily tried. "Wilbor's Compound of Cod-Liver Oil and Lime," without possessing the very nauseating flavor of the Oil as formeriv used, is endowed by the Pros-phate of Lime with the healing property which renders the Oil doubly efficacious. Remarkable testimonials of its effi-cacy can be shown. Sold by A. B. WILBOR, Chemist, Boston, and all druggists.

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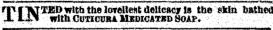
TORTURING, DISFIGURING, ITCHING, SCALY AND pimply diseases of the skin, scalp, and blood with loss of hair, from infancy to old age, are cured by the CUTICURA REMEDIRS.

CUTICURA RESOLVENT, the New Bloyd Purifier, cleanses the blood and perspiration of disease-sustaining elements, and thus removes the cause.

CUTICURA, the great Skin Cure, instantly allays itching and inflammation, clears the skin and scalp of crusts, scales and CUTICURA SOAP, an exculsite Skin Beautifier, is Indispens-able in treating skin diseases, baby humors, skin blemishes, chapped and olly skin. CUTICURA REMEDIES are the great skin beautifiers. sores, and restores the hair.

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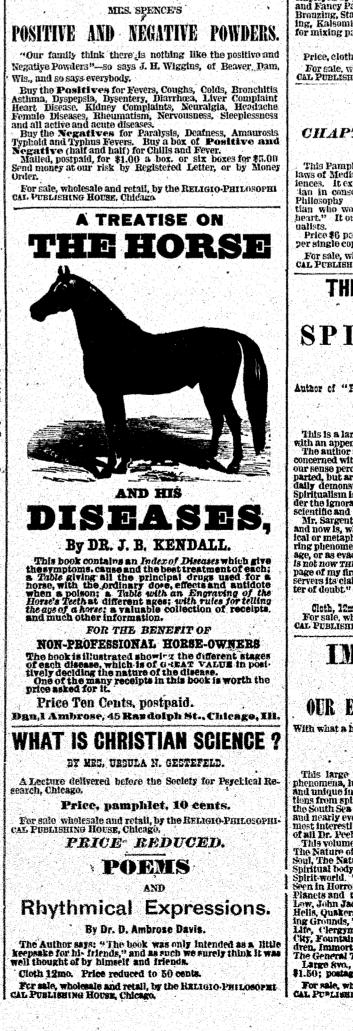
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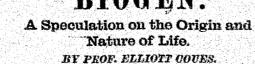
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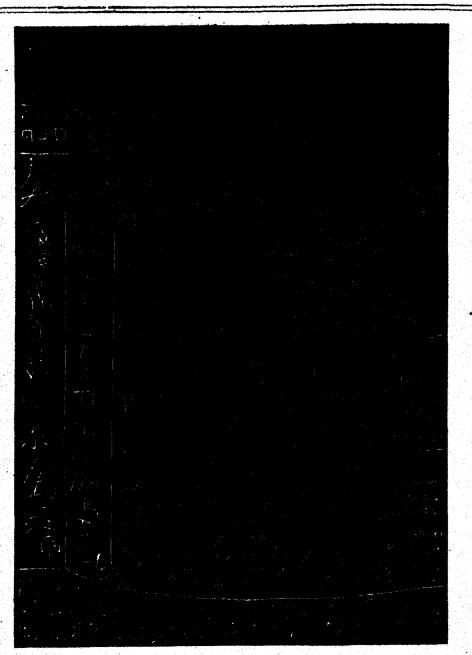
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INDEPENDENT SLATE WRITING

Through the Mediumship of Fred Evans, San Francisco, Cal.

The Son of D. D. Home Makes a Critical Analysis of the Writing and of the Circumstances Under Which it Was Obtained, as Published in the Golden Gate; and Adds an Account of His Own Experience in Obtaining Independent Slate-Writing Through the Mediumship of Henry Slade.

The above cut is copied from one published in the Golden Gate, Dec. 18th, 1886, and extensively copied in other Spiritualist papers. It is now reproduced for the first time in the JOURNAL, and for the purpose of illustrating the text of Mr. Home's letter:

To the Editor of the Rolleis-Philosophical Journal: []In the number, dated December 18th, 1886, of the Golden Gate of San Francisco, is given a fac-simile of a slate which the editor of that journal regards "as the finest instance of psychographic writing yet given to the world." At the end of the article explaining the manner in which this " fine instance" on in the above statement the simple facts.' "The skeptical reader may explain them as best he may." Now, sir, I am not a skeptic; from the cradle to the present time, my almost daily life has been so much connected with the other world, that I might as well deny my own existence as deny the truth of Spiritualism. My very name is a voucher for this; but whenever I read or hear of manifestations of a striking character presented as proofs of the reality of our belief to skeptics. I am in the habit of sifting out the conditions in which these phenomena were obtained, of placing myself in the light in which a skeptic would read or listen to those phonomona. Mr. Owen giving this slate as a test-proof to skeptics, I would beg you to allow me the hospitality of your columns, hospitality you so often accorded to my father, now in the Summer-land, to make a few objections to the "positive evidence" offered to the skeptical world by the Golden Gate. Mr. Owen omits to mention if the slate containing his private mark remained in his possession or in that of the medium during the intervals of the scances. His vague phrase, " was laid aside," seems to imply the latter hypothesis. He omits to say if he heard or felt the writing going on under his hands; he also omits to mention if he examined the pencil used, and if in the absence of hearing or feeling this pencil write, if it bore evident marks of having been there and then used for that particular writing. From these omissions, any skeptic would conclude: 1. That from September 11th to September 25th there was sufficient time to obtain, especially in San Francisco, specimens of all the languages contained on the slate, and reproduce any " private mark." 2. That no writing being heard, sleight of hand was used for deftly changing a clean slate for one duly "communicated" on; a similar trick is done every day by any clever conjuror. However these are two suppositions which stand only as long as the circumstances in which this writing was obtained, are not more clearly defined. But what are facts are these: I am pretty fairly acquainted, sufficiently so to be able to read and write for all ordinary purposes (thanks to my numerous travels as an artist, and to the Russian blood in me) with the German, Italian, Spanish, French and Danish (similar to Norwegian) tongues, and consequently with the style of handwriting used by these different nationalities. Now I beg you to remark that the handwriting in these languages on the slate is identical in all The M'9 and S's, small and capital, are the same. The E's and O's also have peculiar characteristics one can recognize through the whole slate; the e, however, becoming necessarily more opened in the French, which has been written back-handed, for variety, I suppose, and exactly contrary to the French style of calligraphy. The words in the for-eign languages are brokenly written, spaces being left in the middle of syllables, as any one would do in *copying* a language he does not understand. The English is written flu-ently and without a break in the words. My firm conviction is that the European languages have been written on the slate by one and the same hand, excepting the German, which bears traces of a feminine pen, and is certainly totally dissimilar to Professor Zöllner's writing, besides being so horribly in discord with German syntax that it can hardly be called German. Ich habe gefunden eine leichten weg. Great shade of Goethel thy language thus degenerate in the does other world? The Greek is evidently writ-ten by a tyro; the large space between the space, second letter, second line; the space

some one not often accustomed to writing in that tongue. The Hebrew spirit might at any rate have chosen something more like "positive evidence" than "the name of a book describing the killing of animals according to Jewish rites," a name which might have been taken hap-hazard out of any Jewish bible or prayer book. The Chinese and Japanese, readily obtainable in California, I have sent to the offices of the representants of these two countries here in Paris, for translation. The Egyptian has been sent to competent persons also. I have kept the titbit for the last.

letters, and their careful drawing indicating

I can quite understand that Mr. Owen could not obtain a translation of the "Old Asiatic," and better far would it have been had not "John Gray" volunteered to give it; if he had known what his "Assyrian" friend was, he would certainly have tried to get out of the difficulty by saying that he was at that moment occupied in hunting up other inscriptions at Nineveh, and could not be disturbed for a mere interpretation.

In a foot-note to his narrative Mr. Owen avs:

Being unable to obtain translations of these languages [on the upper left hand corner of the slate], we submitted the matter to Spirit John Gray, and received from him, in the same manner as the first writing was obtained, a message in which he says: "I give it to you as received by me. The Examiner reacte: Yos the smith of man shall live Egyptian reads: 'Yea, the spirit of man shall live forever.'---NEFO; who was an old Egyptian seer. The old Asiatic is the Assyrian cunsiform characters, which being, interpreted reads 'Fom Paine.' The alphabet is derived from the following:" [Here follows the characters and the key thereto, which we are unable to reproduce in types.-Ed. G. G.] Although my belief in the genuineness of this slate was slightly shaken by the two suppositions, ultra-skeptical you might say, have given above; yet I still had faith in it, until I read this last message from "John Gray." I had occasion once to draw an imaginary Assyrian temple for a book, and being then in Paris, I naturally ransacked the Louvre museum and special works on the anclents, to give me some idea on the subject, something "Old Asiastic" in short. I looked in amazement at this "old Asiatic" phrase these are decidedly not cuneiform charac-ters, I thought; to begin with, nothing but the name "in shape of a triangle " of the true character, would suffice to show that those on the slate, being all, save one, rectangular, were consequently not cuneiform. I was still more amazed at the interpretation, "Tom Paine!" What an interesting Assyrian! Now Assyrian cuneiform characters, as were the written characters of most of the ancient tongues, were phonetic, in other words each sign represented not a letter but a syllable Thought I to myself, perhaps our "Assyri-an" friend has been trying to write English in phonetic signs, and I was going to hunt up in good earnest what these signs might be, when my attention was arrested by the fact that instead of two, at the very utmost four or five signs, there were eight; just the number of signs as there were of letters in 'the interpretation." At the same time, a endden flash came across me that I had seen these "Assyrian cunsiform characters" somewhere. Now, the Editor of the Golden Gate has been unable to reproduce the "Assyrian alphabet " in type, reproduction which would have greatly helped me in finding out where 1 had already made acquaintance with these "cuneiform." To enable your readers in fu-ture to read the "Old Asiatic " of "John Gray's "Assyrian" friend is a light task. The key thereto is simple and easily reproduced in type. 1 knew, as I have said, that I had aiready seen this Assyrian somewhere; it bore an old familiar look; not that I believe, however that I am an old Asiatic reincarnation My familiarity with these old Asiatic symbols dates no farther back than my schooldays. We used at that time the following key, which can be varied indefinitely, for corresponding with each other during school hours; if our furtive missives were intercepted by the irate master, still they remain. ed in an "old Asiatic" tongue for him. Here is, however, the key to "Assyrian" particularly:

in which this letter is written is a rectangu- son, and one of the table legs being in my lar one, formed by two lines whose opening looke upward and ontward to the left; as the T is in the second line of letters, instead of a rectangle let us form an acute angle to dis-tinguish this particularity, adding a dot, as the letter is the second one in the line; O is inscribed in a three-sided rectangle whose opening looks downward; as it is the first letter, no dot is needed. M is in a rectangle (two sided) whose opening is to the left but looks downward, and so forth and 80 OR.

PAINE T 0 M

Any of your readers anxious to help John Gray to write in cuneiforms, an in-dignant letter to that heathen Assyrian, would certainly be rendering a great service to J.G. who will be in the future, I am sure, more cautious in the choice of his acquaintanceship in the other world.

Now either John Gray did bring a spirit to write this old Asiatic, or he wrote it himself, admitting that the slate is genuine and not a skilful fraud. If J. G. did bring a spirit, that spirit lied in saying he was an Assyrian, and that he communicated writing in cuneiform characters. We are entitled, therefore, to believe that the signature of Zöllner (which is incorrectly spelled) and still more that of Socrates are forgeries committed by lying spirits. If J. G. did not bring this spirit, he tells a lie and commits the forgeries himself. If John Gray wrote these communications himself, (as possessing more control over the medium) under dictation from the other spirits, a statement which may be put forth to account for the same handwriting over the whole slate, why does he utter a falsehood by saying that it was by "inducing twelve spirits of different nationalities to write,"? a statement repeated in two of his messages. As there are only eleven foreign spirits, he had to induce himself to write also, notwithstanding, I sup-pose, all the attraction of Mr. Owen's strong assisting battery!

Some one of all these spirits has told a gross untruth. Even to a Spiritualist, this slate is of no reliability. What can it then be for a skeptic?

HOME'S SEANCE WITH SLADE.

I would ask for a few more lines of your valuable space to give you an interesting fact obtained by me through the mediumship of Dr. Henry Slade. Previously obtaining by letter a specimen of Dr. Slade's handwriting, I met him to have a chat together, in the course of which we both complained of the general bad state of our health, and the total absence of good conditions to obtain phenomena. Our conversation had been going on for some time, when raps were produced on the back of the chair I was sitting in, the distance of a large fireplace sep-arating me from the medium. On the doctor hearing them, he proposed that we might try to "get something," and consequently we retired into his bed room, which he uses for his sittings. No other person present in the apartment but our two selves; time, 11 A. M.; bright sunlight; room clearly lighted by a large window. I examined the table, turning it upside down; no possibility of mechanical contrivance in the thin board forming the top; no drawers or other places where anything could be hidden; plain squared legs, four in number, the top of the table projecting beyond them for about a foot and a half. Dr. Slade after placing two slates taken out of a pile fresh from the store, on the table, seated himself near the window sidewise. I could observe any movement on his part, his whole person being fully in the light. I seated myself opposite him, and taking up the two slates examined them at leisure. No writing was on them. I cleaned them, however, myself; they never left my hands one moment from the time they were placed on the table. Loud raps came in various parts of the room, table, etc., which it was an utter impossibility for the medium to produce except that he had had elastic arms about twelve feet long, which I don't think would have escaped my attention. Dr. Slade remarked how particularly strong the influence of his control, Mr. Clarke, seemed to be, observing at the same time that there was an equally strong influence present, but unknown to him; this influence, being a sensitive but not a medium, I was aware of. Whilst I held the slates apart, Dr. Slade put on the lower one a fragment of slatepencil. I examined it and found it presented two dark, rough ends, bearing testimony to its having been, as was the case, freshly broken off from a larger piece. I enclosed this piece of pencil between the two slates holding them firmly together with my hands. 'On the suggestion of the medium 1 placed the slates on my chest, the upper corner of the slate being on a level with my left ear. The medium then took the extremity I was holding with my left hand, in his right and placed his left hand in my now freed left hand. The slate was thus fully in my sight and hearing. Writing began immediately, as attested by a certain scratching sound in the interior of the slates. On paying close attention I could distinctly frace the sound of dotting the i's, and crossing the t's, and remarked also that the scratch-ing began at one end (mine) and went to the other extremity (the medium's): this I could certify because the noise diminished in intensity the farther it went from my ear, and started with renewed vigor when it came back again. I concluded also that the writing or scratching was being done on the slate which laid directly against me, if the writing was in any European tongue,--writ-ten from left to right as it had started from my end. This scratching noise could not be produced by the medium himself, for my eyes never quitted his right hand and wris for an instant, Not a muscle moved. The medium was engaged in perfectly indifferent conversation with me, or rather with himself, for I was too occupied in my investigation to answer him. At the end of about three minutes the writing or scratching ceased, and a few raps on the slate announced the fact. I seized the slates immediately with the left hand, and laid them on the table. I uncovered the under one, which had been laying directly against me, by sliding the upper one off of it. The under one, as I had correctly gnessed, was written on. The first words that caught my eye made me recognize the handwriting, long before I read the signature, which was undeniably D. D. Home,-signature identical to one I had in my possession dating from 1869. The communication covered the whole slate, and had sixty words in twelve lines. Now my father's handwriting was very peculiar, as you your-self know; certainly totally different from Dr. Slade's. I compared the two handwritings carefully afterwards, to more fully, if neces-sary, satisfy myself on that point. While I was expressing my satisfaction at the com-munication, I feit distinctly a hand place itself on my right knee, the one farthest away from the medium; as I am tall in per-

way, this knee was at least four feet from the medium; both his hands and feet being then in my sight, it was utterly impossible for him to have produced this touch. The pencil that was between the slate was also examined by me. One end still bore the trace of its rupture; was dark and uneven; the other end was whitish, smooth and had evidently been rubbed against the slate in a direction forming an angle of about 30° to its surface; it had also very evidently been diminished in size; being soft, it had left much of its substance on the slate.

This slate has been shown by me, placed with different letters and manuscripts of my father's, to persons acquainted with his handwriting, as well as to persons totally ignor-ant of the name of Spiritualism even; one and all have declared the slate, manuscript and letters to have been written by the same person.

I think a test of this kind far more conclusive to a skeptic, the communication received touching myself personally, and containing the mention of a fact the medium was then unaware of, namely, my father's frequent attempts to make his presence known to me, and is most certainly far more like "positive evidence" than any Assyrian could give by writing Tom Paine in would be cuneiforms.

Thanking you for your kindly hospitality, and wishing yourself all the strength, and your estimable JOURNAL all the aid that you need in your hard fight against fraud, be-lieve me, dear sir, as one who is always will-ing to fact with you for the course ing to fight with you for the cause. G. D. HOME.

Paris, France.

A prominent Spiritualist author and newspaper writer in a letter criticising the Evans-Owen slate says:

"It is noted, also, that the Greek communication on this slate, signed Socrates, is not written in the uncial characters which were in use in the time of Socrates and for some time thereafter, but in the more modern form of Greek text. Accents are also used in this communication, though they were unknown to Socrates, being an invention of later days, In addition, the second word in the communication is ungrammatical."

We are also informed by Mr. W. E. Coleman that the alleged Egyptian characters have nothing Egyptian about them; that they are neither hieroglyphic, hieratic, nor demotic. but evident nineteenth-century fabrications pertaining to no language; and that as soon as he saw the cut of the slate in San Francisco, he told the editor of the Golden Gate that the alleged Assyrian and Egyptian charactors were not genuine representations of the writing in those countries, but were plainty manufactured to order. Explanations substantially the same as those of Mr. Home have appeared in the Medium and Daybreak of London. Mr. Home's communication has been on file for publication several months, and was not suggested by the articles in our English contempory.-[EDITOR JOURNAL.

Evans, the Psychographic Medium at Los Angeles, Cal.

APRIL 30, 1887.

writers and platform-speakers leave it unfed They are content with stigmatizing it as mysticism and superstition, and flatter themselves at their superior wit in damning it by opprobrious epithets. But they sadly fail; and as an illustration their books and journals are generally printed on cheap paper and not over-well supported, even by their friends. I would sympathize with them more, if they would be more candid and thorough.

All human speech is symbolism. Sounds by usage are made to represent thought; and writing to represent sounds. Vastness im-plies excellence, and altitude moral superiority. So the Divine Principle was described as ubiquitous and personified in words as the Most High. So, too, we praise human motives as lofty, and depict their influence as

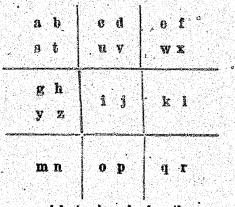
far-reaching. Again, so far as we have record or other remains of humankind, we find a hope and faith in immortality, and a consciousness that that immortality is allied to a Divine Being and constitutes a relation of fraternity between all human beings. Religious rites grew out of such trust, and constitute a symbolic language to signify this relation and alliance.

Religions do not, however, spring into ex-istence, like the goddess Athena full-grown and panoplied. They are always the outcome of men's perception of the Better and their own mental and moral condition. Hence they begin like infants, grow into adult vigor and pass into unproductive senility. Indeed, more faiths have perished and been forgotten than can be enumerated on the earth. And what is more, the world-religions now in existence are more or less diverse from what they were when they began. Some may be better, some worse. The idea which began them often has pretty much died out of them. Islam, Buddhism, Parseeism, Judaism, are all different from the teachings of Mohamed, Gautama, Zoroaster, Moses and Ezra. And who would dare de-scribe Christianity from any model contained in a Gospel or in the Sermon on the Mount? The Bible, the Koran, the Avesta, the Vedas and the Baskets are dead letters when such a cull is applied.

Nor is this wholly evil or apostate. We may as well dress in our swaddling-clothes. or our pinafores, or in the garments of former generations, as fetter onreelves to old notions and standards. There can be no infallible creed or church. It must change,

Yet the gist of all religions, the central life and truth, will not vary. Existence as dis-tinguished from being pertains to external matters, to objectification. As, therefore, the idea is the same, the symbol will denote it after a manner likely to be uniform. Every new worship will be liable to adopt symbols and rites like older ones. It will not neces-sarily be imitation. Children have features like their parents and ancestors; so, too, religions have rites and customs like older worships. In this way has Christianity adopted from the nobler Persians, Assyrians, the Egyptians, the Greeks, the Romans, and the Northmen, matters of bellef, social and religious customs, etc. The point for us iswhether it has duly digested and assimilated them into its own structure, so that they answer our purpose. I do not doubt that it has passed its day,

and that a new faith must take form to satisfy the wants of thinking persons. We can not rest content when told that the primordial cell developed into Jesus and Plato; our hearts and thoughts instinctively reach for the parent of that primordial cell. Logic, however abstruse and incontrovertible, will never feed a hungry human soul. A philosophy that goes no further will be dry and barren of fruit. The science of to-day is unprolific in goodness. We need more of the Mysticism whose language is symbolism,—aye, of the superstition which is as the word gen-erically means, a surviving of the holy principle of reverence that alles man to God. Thus the symbols of thousands of years ago will be anew the expression of our latest faith and most intelligent worship.



Do you wish to Assyrianize the common Tom Paine? It is easy. T is in the first

By special invitation from J. J. Owen, a séance was given by Fred Evans, a young English spiritualistic medium, who will give a public manifestation of his power at the Opera house to-night, for members of the press. Mr. Berry represented the Herald, Mr. Kemp the Express, and of course a TRIB-UNE scribe was there, and these three with Mr. Owens formed the circle, which was held at the Montrose, on Main street. The scribes placed themselves around an ordinary table and carefully watched the preparation of the slates. They were first thoroughly cleaned. and then violently scratched with a slate pencil to show that no sympathetic writing or chemical legerdemain had been practiced. They were again carefully cleaned and firmly fastened together with wax. A small fragment of slate pencil had first been put between the enfolded slates. Then the scribes put their hands upon them and waited Presently the faint marking of the pencil was heard, and when these ceased the first was taken up and an inscription in several colors was perceptible.

As an additional test a large cross had been drawn from corner to corner, and over this the markings of the communication could readily be traced, thus showing that the writing had been done after the cross was drawn. The communications upon the second slate examined were written in al sorts of directions and in very different hands, as if by different persons. None of the reporters in attendance received any communications, all the messages sent being addressed to other gentlemen who had been invited to be present.

Probably the most satisfactory test was that of the alleged deceased artist Stanley St. Clair, who acted through the spirit medium who signed his name John Gray. The artist drew a very fine lead pencil sketch of John Pierpont, a Universalist preacher and poet, on the inside of his slate.-Los Angeles Tribune, April 17th.

The Borrowing of Christian Symbols.

To the Editor of the Religio-Philosophical Journal:

The leading article on Christian Symbols before Christ, in the RELIGIO-PHILOSOPHICAL JOURNAL of April 16th, is correct in statement and wholesome in influence. Certainly, no symbol or emblem exists in the ritual of any form of Christianity, which was not a part of a previous worship. The church won all its doctrines, precepts and formulas from more ancient faiths. Its trinity was Islac and Platonic; its Cross and Eucharistic suppors were ages old before our era; the Sermon on the Mount is a Talmudic compilation; the Lord's Prayer was intoned in synagogues long before the rising of the Makkabees.

Yet this does not prove Christianity an imposture, or even an imitation. I have been often annoyed by sciolists who when hearing the statement that has here been made, interrupt the reasoning to denounce the whole matter after that style. This kind of tangential argument makes the whole logic of unbelievers weak and superficial. Hence, the universal instinct and conviction is adverse to them. I never heard Col. Ingersoll but once, though I have read many of his productions. He declaims like a lawyer before a petit jury, seeking as is his vocation, to make the worse appear the better reason. He might lecture a century, but he would con-vince no one who was not eager beforehand to be thus convinced. It is this defect in argument which leaves many non-Christians unsatisfied. Spirituality is an essential of human nature, and the so-called "Liberal" A. WILDER.



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