

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

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Readers of the JOURNAL are especially requested to broad domain, scattering on every side dessena in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organization of new Societies or the condition of old ones; movements of lecturers and mediums, interesting 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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pair and gloom, bitterness and woe. Spirit-ualism, with its ministering angels from the better land, is following in his wake, dispelling all the doubts and fears, the torturing sorrows and hocelessness forlorn, engendered by this fiend malevolent. Progress eternal is, we know, the primal birthright of the human race. Though scarred with sins innumerable, though seared with imperfections manifold, the scars will disappear, the im-perfections vanish, through patient effort and persistent struggle to reach the purer state. No heart so black with hate and fierce malignity but what in time will be attaned to sweetest harmony and purest love; no soul so blood enstained, so thickly crusted o'er with vice and crime, villainy and turpitude, but what is destined, as the ages roll, to be redeemed therefrom, to walk arrayed in robes of purest white, symbolic of abiding virtue, purity and truth.

Fell and fabled Satan, the whilom "roar-ing lion" coursing up and down the earth, devouring old and young, the pauper and the affluent, we now find tethered fast where'er the light of spiritual science illumes the pathway; from whose refugent dazzlement he swift retreats to dark and noisome corners in cloistered cells, or in cathedral's sacred haunts, presided o'er by cowled and shaven priests, sleek-faced churchmen, canting ministers, smooth-tongued prelates, and hypocritical eccles-iastics,—all fervent friends of his horned and hoofed majesty, he constituting their principal stock in trade in the merchandise of human souls, by them monopolized from prehistoric time. Liberal Christianity, Universalism, Unitarianism, etc., sorely wound-ed the devil; but Spiritualism completely killed him, and buried him out of sight, beyond all hope of resurrection. Spiritualism likewise annihilates all ideas

of an angry, jealous God,—a personal deity enthroned in solemn awe in heaven's pala-tial courts, surrounded by serried cohorts of winged angel ministrants, creatures of His

from wrong-doing save in its abandonment and strenuous endeavor to rise superior there-to, which, in the end, will indubitably be crowned with success complete and ample.

Spiritualism cultivates our self-reliance, bidding us stand upon our feet, erect, Godlike, free; calling no man Master, but to develop our own individuality, thinking, reasoning, acting, for ourselves. Be ever open. however, to relinquish any thought or opinnowever, to reiniquish any thought or opin-ion, how deeply cherished soever it may be, if shown to be untrue; and judge the truth of all opinions, precepts, ideas, in the light of pure reason, unbiased by personal predilec-tions or partisan prejudice. Seek ever one thing only,—truth; and this for its own sake alone because it is truth: when found aboralone, because it is truth; when found, cher-ish it as the apple of your eye,—uphold it, defend it on all occasions; yet regard not that as truth which is not based upon calm reas that which is not based upon cam re-search, patient discrimination and purest reasoning, being in strict accord with nature and her immutable teachings. The world is cursed with creedal sectari-

anism. Discord and strife incessant fill the earth, produced by clamorous propagandists of adverse, clashing dogmas, alike unreasonable, alike inimical to man's highest welfare. To still the troubled waters, Spiritualism, heaven-descended, appears on earth, —its principles leavening all sects, all creeds, lib-eralizing, rationalizing them, bringing their adherents closer together in friendship, amity and love. Its beneficent influence is seen in literature and in theology, is felt in the political arena and in governmental statute, in the halls of finance and the busy marts of trade; its power reaching e'en the penetralia of church and State, school and family, grad-nally breaking down the barriers of creed and caste, uprearing on firm cemented base, the nobler structure of Universal Fraternity, Brotherhood and Love. Superstition, dire and malign, fills the earth-we find it everywhere, in every clime, among all people. From remotest ages the whole world has been virtually one vast mass of superstition; and the anti-superstitional truths of Spiritualism coming to a people surcharged with its sinister and noxious influence, must, when received by them, be largely colored therewith; and so we find it. This inbred superstition, the product of centuries' growth in progenitorial veins, is seen in many Spiritualists in their unreasoning reception of all that "the spirits" say,-following their real or supposed instructions In foolish hunts after concealed treasures, in will-o'-the-wisp speculations and wild-goose chase exploits. Others consult spirits habitually on all the affairs of life, business, personal, domestic, thereby evidencing their weak minds and feeble self-reliance. This superstitions element is also seen directed into credulous receival as infallible truth of everything purporting to emanate from the spiritual world, no matter how absurd or irrational the doctrines asserted or how opposed to the plain teachings of common sense. We see it in the avidity with which some Spiritualists swallow down and ably and forcibly advocate such evident puerilities and sophistical twaddle as re-incarnation, pre-existence of the soul as an individualized entity, obsession, occultism, the existence of elemental and elementary spir-its, etc. The variant phases of superstition found among Spiritualists are in direct an-tagonism to the teachings of Spiritualism it-self, —they forming no part of pure, unadulterated spiritual philosophy, but are excresconces, fungus growths, relics of ancient superstitions and theological vagaries still permeating the mental atmosphere. Rightly understood, Spiritualism is the death-blow to superstition. It demonstrates law to be supreme in all the universe, as much in spirit-land as on earth; that the *dicta* of spirits should never be received, no matter from whom purporting to come, unless in accord with the most enlightened reason and the manifest teachings of nature; that spirits ont of the flesh are no more infallible than when in the flesh; that we should "try the spirits," test their asserted revelations in the crucible of common sense and the retort of natural intuition, rejecting at once all absurdities, inanities, trivialities, claiming a post-mortem origin. Consequent upon the much-talked of conflict between religion and science, the age is loudly demanding a religion-or rather the religion-that shall be in consonance with science in its every aspect,-fully in accord with nature's infailible revealments in earth and sky, in rock and star. To fill this demand, Spiritualism flashes athwart the mental firmament, illumining earth with the long-sought reconcilement,-welcoming thankfully every advance in scientific knowledge and attainment. Discarding the myth-ological fables of Judea, upon which are founded prevalent views of cosmogony and anthropology, it, with its revelations from the angel-spheres, confirmatory of the latest discoveries and deductions of modern science, affirms, through its mediums and seers, the evolutionary and nebular systems of creation or formation; the derivation by natural sequence of higher species from lower the evolution of man from lower nature; the total absence of miracle and supernaturalism from the universe; and the perfect operation of natural law as accounting for all phenomena. Spiritualism, supplementan phenomena. Spiritualism, supplement-ing physical science, extends these funda-mental principles to the spiritual universe, giving us glimpses of the higher realms of nature. Material science comes to a stop with the evolution of the physical universe.

must be paid ere you can be released from the dungeon house created around you by your own misdeeds; that there is no escape ism, is carried forward into the evolution of the spiritual universe costaneous with the the spiritual universe costaneous with the physical,—man's spiritual body being evolv-ed coincident with the material body, while worlds and systems of worlds, comprising the domain of spiritual existence, are devel-oped coevous with their material counterparts. Spiritualism interblends science.philosophy and religion; it being at once a phil osophical and religious science, a scientific and religious philosophy, and a philosophic

and scientific religion. Spiritualism asserts that the only true re-ligion is that of the life and character, morality, virtue, integrity, purity of heart and soul; that no special virtue inheres in prayers and praises, in devotional chanting or idolatrous book and church worship; that the religious duties of man consist in the culture of the intellect in the domains of science, philosophy and art, and in the cultivation of the moral nature through the continuous as-piration for, and persistent practice of, all the excellencies and virtues of human char-acter, charity, kindness, trathfulness, purity, about the terms of the pro-

chastity, temperance, exact justice to all perchasticy, temperance, exact justice to all per-sons at all times, tempered with boundless love for all mankind. The ethics of Spirit-ualism may be summed up in this brief sen-tence: Morality the only Religion, Aspira-tion the only Prayer! An upright, sterling Pagan is much superior to, and will rank higher in the Beyond, than an unmoral or bioated Christian he bis professions never bigoted Christian, be his professions never so lond; so a charitable, conscientions Roman Catholic is nearer heaven than a depraved sensual Spiritualist, no matter how ardent his advocacy of Spiritualism and its higher moral phases; the interior life alone being the criterion, worth, standard, character, be-ing all in all, aside from all opinions and professions.

The tendencies of this age are strongly rationalistic. Enlightened human reason, so long repressed by theological mysticisms and metaphysical subtleties, is now assert-

much good by the relief imparted to hu-manity through its many bealing and clair-voyant mediums. All over the land may be found its magnetic healers, imparting vital and spiritual magnetism to the diseased frames and weakened systems of numbers of earth's children; while like numbers are ro-earches head are from simple mediceiving benefit and cure from simple medicinal compounds, whose formulæ and modes of preparation are derived from seers and media.

Spiritualism, while at the same time it points us to the blissful beatitudes of the future life, yet declares, this world a heaven here and now; that we are born into this world to live in it as long as possible, for the cultivation and elevation of our spiritual natures; that this is a glorious world, in which we are ever surrounded by blessings innumerate waiting for us to utilize them; that the only way to prepare ourselves for the deeper joys and purer harmonics of the next existence is by the full enjoyment of the present one, in purity of heart, single-ness of purpose, and buoyancy of spirit. While in the material state, utilize that state; when you reach the spiritual, then utilize that; thus making the best use of both worlds.

Spiritualism, in contrast to the mistaken practices of many of the churches, encourages rational and innocent amusements, such as the drama, the opera, dancing, card-playing, etc., provided they are not abused or misused, perverted or carried to mischlevous excess. When used for gaming purposos, or in such manner as to be injurious to the health or the morals, their abandonment is enjoined by the spiritual philosophy.

Spiritualism emphasizes the primary im-portance of liberty in all its manifold rolations, including freedom of thought, speech, and action; provided that in se doing no in-fringement be made upon the exercise of a like liberty in others. Be free! it says, be free! and strive to make all others similarly free! While freedom, both political and religious, is largely dominant in our country, yet neither has yet been thoroughly inwoven into the American body-politic. A demonstrable union of church and State prevails in the United States to a certain extent; instead of the national and state governments being purely secular, in entire dissociation with all religion and every creed, simply ex-tending over all such their protecting arms, securing the equal enjoyment of their exercise and promulgation, we perceive Protestant Christianity virtually enthroned in the Federal Government, and also dominant, more or less, in the statutes and usages of the States and Territories. Oppressive Sunday laws, the enforced reading of a Protestant religious book in the public schools, the singing of Christian hymns and utterance of Christian prayers in the schools, the employment of chaplains in the army, navy, and in congress and legislature,-in these and other ways, is a certain form of religious dogma supported by governmental enactment and the expenditure of the public funds. Spiritualism demands that everything of a theological character shall be eliminated from statutory enactment, from governmental usages and customs; that the Government shall not recognize specially or support either Christianity or Paganism, Materialism or Spiritualism, but shall afford full protection to every form of faith or non-faith,-the nonbeliever in God, or in any religion of any kind, to be upon precisely the same footing in the eyes of the law as the religious devotee, the partisan of faith. Sorrow and woe fill the earth, consequent upon the departure of loved ones to the Spiritworld. Spiritualism comes, drying the eyes of the bereaved and the mourning, telling them that their beloved are alive in the spir-it clime, in full possession of all their powers and faculties, with the same love for their earthly friends and relatives that they ever possessed; that instead of mourning for their translation to the Aidenn land above, they should be joyous at thought of their improved condition; that they will be separated from those gone before but a brief season at most, and that during that separation it is possible for communion to be established between the two, cementing in a more endnring chain the links of love now binding them together. Spiritualism restrains and reforms, in many cases, those viciously inclined, through their realization of the abiding presence of their spirit friends—mothers, fathers, sisters, brothers-conscious of their every thought, word and deed. Realizing, through Spiritualism, that all we do or say is known to spirit guardians, no matter how secretly performed or how secure from gaz, of observant men or prying curiosity, such realization becomes a potent instrument of restraint and moral culture over many otherwise thoughtless, evil-disposed persons. And lastly, it bestows upon those realizing its heavenly truths a happiness "unspeak-able and full of glory," surpassing all other joys combined. A true Spiritualist is indeed a happy person,-happy all the time, happy all over. Thoroughly realizing the exaited destiny swaiting him and all humanity in their upward flight through the shimmering summer-lands enzoning spacial depths, he cannot be otherwise than happy. To such a one the universe assumes a new aspect, all nature appears in different garb, all being is responsupports in different garo, all being is respon-sive to the joy and serenity of his enrapt-ured mind. The heavens wear a ginddening smile ne'er seen before, and earth seems robed in silvery sheen and burnished gold. Light-hearted, buoyant, free, charten, cha-some, smiling, he want his way amon carter (Co shakil as Eighth B

OF SPIRITUALISM TO THE WORLD.

THE VALUE.

An Address Delivered at the Thirty-Ninth Anniversary of Spiritualism, in Metropolitan Temple, San Francisco, Sunday March 26, 1887,

. BY WM. EMMETTE COLEMAN.

Specially revised for the RELIGIO-PHILOSOPHICAL JOURNAL

The 31st of March, 1848, marks an important epoch in the world's history, for upon that day dawned the recognition of a new world of being; nay, of a new universe, of which before men had had vague glimmerings and fitful gleams, but of which demonstrative evidence of actuality had never before been systematically presented to man. It is fitting, then, that we celebrate this momentous epoch in the planet's history; and upon this occasion I propose to briefly state some of the reasons impelling us to hail with gladness each recurring anniversary of the ad-vent of modern Spiritualism.

In the first place, it has demonstrated the existence of the spiritual universe and a future life for man. The tide of material-ism has been for years past swelling higher and higher, gaining new impetus at each successive wave, threatening, ere long, to o'erleap the crumbling banks of spiritual faith and insight, reared upon the sandy, unstable foundation of traditional supernaturalism and pseudo-historical miracles: submerging the verdant plains and flower-covered landscapes of human hope and heavenly aspiration in the dark, drear waters of dread annihilation. To stem the rising tide of blank and cheerless materialism, we behold the angel hosts descending from their blest abodes in demonstration of supernal being and transmundane corporeity, revealing to man's enraptured gaze a second universe, eclipsing far the bright and radiant one encircling him on every side, aglow with sublimest beauteousness and pulchritude perennial,-a universe of natural grandeur and of rhythmic splendor, its beatitudes felicitous and glories empyrean surpassing measureless our loftleet imaginings. Had Spiritualism accomplished naught else save the establishment of the actuality of man's immortal soul and of the extraterrene spheres of pneumatoscopic substance forming that immortal soul's abiding place after bodily disintegration, that work would be the crowning glory of this wondrous nineteenth century, exceeding all the achievements and acquirements of material science and physical discovery with which this teeming age is so prolific.

Death has long been regarded as the "king of terrors." Spiritualism, however, dethrones this monster grim that has for ages held despotic sway o'er heart and mind of man: and lo! instead of the hideous visage and fiendish glare of the relentless demon, erst clamoring ever for the best and brightest of earth's children to glut his insatiate maw, we now behold a fair and loving maiden, wooing with gladdening smile and sweetest song to soft repose and ever-blissful dreams.

Who ever heard of a Spiritualist afraid to who ever heard of a Spiritualist arraid to die? By the spiritual philosophy, death is shown to be an inestimable blessing in the divine economy of nature,—the pathway to the brighter glories and purer felicities of the "sweet by-and-by." Relief from fear of death constitutes a gleaming, glittering is a dividence discharge glittering the jewel in the diademic circle crowning the laurel-entwined brow of modern Spiritualism.

Rernal punishment, another monster, ghastly and gaunt, has failen to the earth, translined by the pieroing dart of spiritual

sovereign will, the messengers of His ca-pricious mandates to cosmos' remotest bounds; exacting servile submission and slavish adoration from all in earth and heaven, in sea and sky; controlling by His arbitrary, fitful flat the thunder's startling peal and lightning's flery glare, the shifting, whirling tornado and burning strocco blast; dispensing or withholding at will the cool, refreshing rain, the drifting "beautiful snow," or the pelting, devastating hail; through whose elective pleasure famine and pestilence stalk through the land, and loathsome plagues desolate sin-cursed humankind; a savage monster, creating for endless woe and deep damnation's lurid depths millions of undying souls, mockingly termed His children; a ruthless, malignant fiend, incomparably exceeding in villainy atrocious and meanness base and hellish His chosen fellow-sportsman in the game of pitch and toss for human souls, vul-

garly ycleped "Old Nick." This imaginary divinity Spiritualism de-thrones, substituting therefor the Great Positive Mind, the Infinite Spirit of the Universe. the All-Father and All-Mother,-the unitiza-tion of all intelligence, the focalization of all power into one distinctive whole; matter being his body, spirit his soul, and intelligence his inmost essence; the laws of nature being the expression of his mode of existence, never created, never destroyed; he being devoid of arbitrary caprice or vacillating volition, fixed, unchangeable, eternal! Heaven, what is it? A place in some ob-

scure corner of God's universe, where a few sanctified and sanctimonious pietists will wear golden crowns, play golden harps, wave palm branches, and chant interminable psalms around the throne of the "Great I am" forever and for aye?' Such is the popular conception of heaven; but such a place Spiritualism knows naught of, but instead a rational, natural, human existence,—a solid, substantial world, a purified and beautified earth (so to speak), with undulating hills and verdant slopes, purling streams and fragrant flowers, meandering rivulets and glassy lakes; with wealth of field and forest, grotto and lawn; with sportive lambkins and paradisaical birds; with towns and cities, hamlets and villages, brotherhoods and associations, schools and sanatoria, colleges and laboratories, museums and observatories, newspapers and libraries, theaters and art galleries, temples and towers, chateaux and palaces, rural cottages and stately mansions,—a sphere where each and all have homes, real, sub-stantial, true, unencumbered with deed or mortgage, but held in fee simple by each occupant; where every soul has all things requisite for its use and benefit, according to its desire and needs; where no one can pos-sess more than can be utilized for his or other's benefit; where hoarding and the miser's occupation are unknown; where the only pov-erty seen is poverty of soul, of mind, of vir-tue, of intelligence, —the only riches, wealth of purity, wealth of wisdom, wealth of love, wealth of right thoughts and right deeds.

Theories of human responsibility and the Divine Economy more pernicious than the dogmas of vicarious atonement and the forgivenees of sin can scarcely be inculcated. Both of these sin-engendering, crime-promoting theological tenets are overthrown by Spiritualism. The angels from the spiritelime proclaim that, as you sow so shall you clime proclaim that, as you sow so shall you reap; that be sure your sin will find you out; that for each violation, neglect or omission of any moral law, the full penalty inevita-bly ensues, and no power in earth or heaven can prevent it; thit all atonement for wrong-can prevent it; thit all atonement for wrong-can prevent it; that all atonement for wrong-that and the ensemble it is in the set of t

ing its sway, and in due time will be supreme in all departments of being. The spiritual philosophy, thrusting aside all other standards, declares Reason the only guide It enthrones Reason as the sovereign arbiter upon all points and questions, including its own most deeply cherished principles; and thus is it rendering valuable service to the world.

Spiritualism proclaims the Brotherhood of Man, not as a mere sentiment, but as a living actuality. It affirms the equality of all human beings according to inherent capacity; that all are entitled to, and should be protected in, the fall and free exercise of every faculty and power with which they are endowed by nature; that the stronger should protect and elevate the weaker, thereby at the same time elevating themselves; that it is the duty of the more highly gifted ones of earth to advance, by all means in their power, the condition and prospects of those inferior to themselves mentally and morally. Recognizing the great central truth, that every human soul will attain, through a course of eternal progress, the same exalted destiny in spirit-life, all souls being in essence the same-rays of light, so to speak, from the Deific Central Sun of Being, drops from the Deific Ocean of Spirit, brothers and sisters in one grand human family, recog-nizing this basic truth, Spiritualism demands of all humanity the reverent accept-ance of that truth, and its practical utilization and exemplification in daily life; that earnest philanthropy should characterize the aims and efforts of all souls; that kindness, generosity, the raising of the humble and the downtrodden, the uplifting of the fallen and the erring, the cheering of the heavy hearted and the comforting of the sorrowful and the afflicted, be constantly engaged in and sedulously fostered.

Spiritualism, proclaiming the brotherhood of man in its widest sense, necessa rily asserts the equality of the sexes, - affirms the possession of no privilege or right by one sex to the exclusion of the other; and it has done much to advance the progress of the woman's-rights movement during the

last thirty years or more. The deadly scourges of war and intem-perance are antagonized by Spiritualism. t urges the cultivation of peace, amity, fraternal love; that international controversies be settled by arbitration, rather than by the sword; that the ill-will and malevolence so conspicuous in all phases of life be aban-doned; that all pugilistic encounters and physical strife, animosities and retaliations, be repressed so far as possible. Temperance in all things is likewise enjoined. It urges men to abandon all filthy habits and lead clean, pure, chaste lives. Regarding the body as the temple of the spirit, it demands the abstention from everything inimical to its health and purity.

Spiritualism is in sympathy with all genu ine reformatory movements, looking to the amelioration of human ills and grievances Its influence is extended toward the equalzation in greater degree, of labor and capital, toward co-operative industry; and it is in conflict with monopolies, the grinding and op-pression of the poor by the rich. Capital pun-ishment is specially abhorrent to it, and it affirms that all punishment should be strict y remedial and reformatory, never vindle ly remedial and reformatory, never vindic-tive or retaliatory. It also is in favor of wise and healthful measures of social reform, in-cluding the modification of the oppressive and vice-promotive statutes and customs in some States and countries in connection with man's marital and domestic relations. Spiritualism is likewise productive of

KELIGIO-PHILOSO2HICAL JOURNAL

WILY DR. COUES RESIGNED.

He Shocked a College Faculty with his Attack on Religion.

Being Chosen to Address a Graduating Class He Glorifies Free Thought and Theosophy -His Letter to the Faculty.

Prof. Elliott Coues, who during the past few years has been gradually abandoning that materialistic science of which he himself is or has been a shining light of no mean order and going over to the less vulgar and more ethereal theosophy, has declared him-self in a way that has given a terrible shock to the faculty of the National Medical College, where he has lectured on anatomy during the past ten years. The National Medical College is the medical department of the

Columbia University. What shocked the faculty, and the trustees as well, was the address which the Professor delivered to about 1,500 ladies and gentlemen at the Congregational Church, on the occasion of the sixty-fifth annual commencement of the National Medical College. That was on the 16th of last month. The feature of the occasion was a woman graduate—the first woman graduate of the college. The professor, an ardent advocate of the equality of the sexes, began his address by complimenting the faculty on this advance; and inferred from the fact that they had been taking a lesson in theosophy—"on which subject," said he, "I will speak for the hour, at the hazard of fanning into flame every spark of mentioning and the second state and smouldering opposition to free thinking and out speaking there may be within reach of my breath."

RELIGION AND WOMEN.

"The three great stumbling blocks in the way of woman's progress," he said, "were religions intolerance, scientific insolence and social tyranny." "It grates upon the ears of every stiff necked sectarian in this church," he said, "and startles every timorous timeserver of ecclesiasticism, to hear me say that religious bigotry is first among the forces that tend to enslave women." Having made this statement he proceeded to cite history in proof of it, branching off to say that Budd hism compelled the conscience of one-third of the human race and speaking of Christ Manu, Moses, Zoroaster and Buddha in the same breath. Then he referred to the Catholic Church as "a creedal corpse, propped up on two legs, which are the Devil and Damnation, backed up by the dogma of papal infallibility," and continued:

"And where the hand of the Roman Church is heaviest, there the head of womanhood is bowed the lowest down. What chance has her sensitive shrinking soul in the clutch of an incubus? None, unless she wrests herself from such embrace with a mighty effort. The revolt from Catholic tyranny that was inevitable—the same antidote to Romanism that Buddhism had administered to Brahminism was found in Protestantism. The mistress of Martin Luther inspired the Reformation when she fired the imagination and girded the loins of that sturdy protestor. If one woman did that, no wonder that among the many nearest to Henry the Eighth one was found able to provinitate yet and the many found able to precipitate yet another rebellion by stiffening that magnificent brute to imposing upon the predominant race of men a placid and intensely respectable episcopacy; that emasculate bastard of the scarlet woman uation that it is my first offense. Whereas, such a provision as I am now informed exists in our charter with reference to religious matters has been violated by others many times-that is to say, as often as, at our an nual commencements, our exercises have been opened with a prayer and closed with a benediction by a clergyman of some orthodox denomination. This is certainly our habitual attitude before the public on such occasions. It is our official recognition and indorsement of some particular form of worship, agreeably with the views of the gentleman whom we invite to conduct those ser-

vices which represent us as a body corporate before the Throne of Grace-our charter to the contrary notwithstanding, which forbids us to be religious officially. It being thus a clearly recognized propriety of such occa-sions for one speaker to bring up the subject of religion by praying in public from his own platform for one or participation the part platform, I see no impropriety on the part of another speaker in continuing the same topic from a different standpoint. Where any great principle is involved, it is small to stop to see on which side one's bit of bread is but tered. If it be right and proper for one per-son to tell God what he thinks in sight of a great audience, can it be wrong or improper in the sight of God for another person to tell the same audience what he too thinks? It is not a question which was the better address on our last occasion-the one that was made to God and the audience, or the one that was made to the audience only. And even if such be a question, it cannot yet be answered, because only the audience has been heard from on the subject thus far. It should make us quite tolerant, I think, of one another's re-ligious views to reflect: that God may possi-bly disapprove of public praying as strongly as the biggest bigot who heard me the other night can disapprove of my public address-

HIS RESIGNATION FINAL.

The resignation of Prof. Cones is final. " am willing to make any sacrifice for the sake of truth," he said to a Post reporter last night.-Washington Exchange.

MIND READING, ETC.

MINOT J. SAVAGE.

(The Open Court.)

The editors of this paper ask me for an article containing "the results of your observation and experience in regard to mind reading."

Now to be suddenly called on for all one knows about any subject is somewhat embarrassing. One has the comfort, to be sure, of feeling that it will not take him long to tell, and the cost of paper will be so much less than it would be should he attempt to tell all he does not know. But still there are so many things one half knows, or thinks he knows, though as yet he can give no scientific proof. Then one wants to give so many reasons for not knowing more, or for opinions that as yet are not quite certain. No, it is no easy task to tell even the little that one knows.

Then there is another thing that concerns these investigations on the border land, that the members of the Society for Psychical Research do not take sufficient account of. Through circulars, and in other ways, the committees call londly for evidence, asking all who have any examination and judgment. But it has happened, through my known interest in and sympathetic treatment of these questions, that large numbers of cases have come to my knowledge that the society will never hear of. And the reason for this ought to be noted. And public investigators ought to take account of this reason. No one should suppose that nothing is going on because it is not submitted to the inspection of those who call loudest for it.

"I beg you also to observe that if I have of-fended in this instance I may plead in exten-uation that it is my first offense. Whereas, as would be the position of a man who would not believe in electricity because it would not ignore its own laws, and just to please him, work through a rail fence instead of a wire. I plead, then, not only for an investigation of these things, but for a little unbiassed study of conditions,-the same as would be rational in other departments of study. Now for a few hints as to the kinds of facts

that need to be explained.

The mind reading committee of the English Society for Psychical Research thinks that the fact of thought transference has been established. Their experiments, however, are before the public; and all those interested can review their work and pass judgment on it at will. The thoroughness of their work has been questioned on this side of the Atlantic, and their conclusions impeached. I am inclined, however, to accept the fact itself as established. But my acceptance is based not so much, perhaps, on the evidence they offer, as on the fact that I am sure that things quite as wonderful have occurred in my own experience. When once a general truth is established in one's own mind, he does not require so much evidence as he did before to lead him to accept some special case that may be reported.

I was a good deal impressed at one time with the so-called mind reading experiments of Mr. W. Irving Bishop. I have had many private experiments with him that seemed very wonderful. But Mr. Montague (one of the editorial staff of the *Globe* of this city) has duplicated nearly all of Mr. Bishop's wonders, and claims that he does it by means of the unconscious guidance of the subject. I do not feel quite sure that all of Mr. Bishop's work can be explained in this way. And yet I do not rely on any of these things as giving satisfactory proof of actual thought transference.

I will now give a few brief hints of some occurrences that, to my mind, establish the fact that there are some things for which our present theories of man and nature furnish no explanation.

The facts of hypnotism are somewhat fa-miliar to all those who have given any at-tention to this class of studies. But not all these, I think, are aware that some hypnotic subjects are clairvoyant and can see and report things with which even the operator is not acquainted. During private experiments in my own study, strange powers have been exercised, for which I know of no explanation.

Then, as the result of private experiments, I am sure of the manifestation of some force that is able to move physical objects. The circumstances have been such that no muscular pressure, conscious or unconscious, could account for the movements.

I am acquainted with no end of cases where people have been told things that the persons who told them (or through whom they were told?) did not know.

More than once I have had a person hold an unopened letter in her hand and tell me about the one who wrote it in the most dotailed and unmistakable way.

In sitting with a personal friend, not a recognized or public "medium," I have, over and over again, been told things that it was impossible the friend should ever have known.

And-most unaccountable of all-I have had this same friend tell me of things that that I recognize to be that of my father; this were occurring at the time in another State, communication concerns private matters and

you can call an uncouth caricature by that name) could be to me or to any one else. I need not go over the precautions I took, and which I described in my other letter; precautions most needless as far as I myself was concerned, but as I have said, I do not like to leave any loop-holes by which a skeptic might creep in to find fault with the test I offer him, and therefore, I took the same precautions. In this instance a single slate was used, which after having been cleaned was used, which after having been cleaned by myself and I had deposited the crumb of slate pencil on it, *I held myself* firmly press-ed to the under surface of the table, the lat-eral portion of the wooden frame being con-stantly in my sight. Dr. Slade placed light-ly his fingers on the slate, his thumb on the table, and wrist and arm being in full view; time twalve in the day time, twelve in the day.

In a few seconds the writing sound I have previously described became andible, and on bending my ear to the table I could distinctly trace the sound. The vibration of the pencil scratching communicated itself distinctly to my fingers. There was no room for doubt that there was something going on between the slate and the table. Dr. Slade's fingers were motionless. I could hear and feel the writing, and saw the medium was not producing the sound. I could hear long lines being drawn on the slate, and supposed that the communication might be in several languages, divided by these lines, a phenomena which often occurs. On the usual raps announcing the end of the message, I withdrew the slate from its position, feeling, as I did so, a strong resistance, as if the frame had become glued to the table, and I remarked to Dr. Slade, before reading the communi-cation that the slate felt, as I held it over the table, as if weighted with lead.

The communication was more in the handwriting of my father than ever, if I may use that expression, and I could not retain an exclamation of wonder and surprise as I read the message, strongly underlined, which ac-counted for the long strokes we had heard. It was of such a private character that] hardly knew whether to give it to the melium to read or not, but on my doing so, Dr. Slade declared, that it was the most extraordinary thing he had witnessed since he be-gan his career as a medium, both as to the undeniable writing and signature, and as to the peculiar nature of the communication, which concerned a person totally unknown to him.

The next afternoon (I had sat on Sunday,) I received a letter from this same person stating that he had dreamed a peculiar thing that Sunday night, and would come person-ally to tell me of it, as it concerned us both. He came on Tuesday morning and in-formed me that he had dreamed my father, whom he had met once or twice in earth-life had told him in this dream certain things of a very private nature that concerned us both; that the dream was so real, he had written me on awaking, and desired to know whether I had received any communication personally from my father on the subject. I answered yes; that his dream was almost word for word what I had hear told by direct word for word what I had been told by direct writing, and showed him the communication, which I had copied from the slate.

Now I would like some skeptic to explain this fact to me: Here I get written on a slate while under strict control of three senses, touch, sight and hearing,—a long message written by an unseen hand, in a handwriting MAY 14, 1887.

sweet assurance that all will yet be well. It is such a staff we need to lean upon, and this the angel world offers to all that are disposed to accept it. We should have firmly fixed in the mind a philosophy based on facts, that is sufficient to meet every emergency.

No sailor expects to pass over the ocean without meeting with storms; neither should any human being expect to pass through life without having to contend with reverses, therefore the soul should be clad in more than mailed armor to meet and bravely fight the battles of life.

The religious sentiments, trained in properchannels, will doubtlessly yield that wellwrought armor of protection to the soul. It. will enable one to walk with dauntless cour-age through the darkest scenes of life. We

may search in vain for any system of religious instruction so well calculated to produce the desired confidence as that which comes to us through spirit-intercourse. It is in vain that the sectarian calls our attensions to the kind of buckler and shield he wearsnot a few of us have worn that for many years, and know how important it is to bear up the soul when dark days come. To believe, that by far the larger portion of the human family are to be utterly lost in irrevceable rnin, and no special guarantee on the balance, s far from a comforting doctrine, in the day that a man sees the product of many years of toil go up in smoke, dust and ashes. If from the devastation of earthly hopes, he turns away to find consolation in a future life from the sectarian outlook, there looms up a hell of unspeakable woe, for the multitude, and heaven for the comparative few.

"But," says our Christian friend, "you may know those who are to be saved, for they have accepted the plan of salvation, with the cleansing power of blood and faith in the same; also by their holy living." We are glad to acknowledge that many of these men are just and honorable in their conduct: but since we observe the same correct course of living on the port of a conduct that of living on the part of a goodly number that make no profession on the subject of religion, we conclude that the mode of living, if a sure "trade mark" of a heavenly charac-ter, will apply as readily to the men out of the church as in it. Many men, thought to be pious, have gone to Canada, that they may take from there a retrospective view of the kind of life they lived in this country. Some men of shining note, having fully accepted the "plan of salvation," have retired within prison walls, there to consider the liability to failure of well-laid plans of "both men and mice." I trust the men who have left for Canada, and the men who have left for Canada. and the men who are doing government service here, under limitations, of lib-erty, are in the enjoyment of religion. But the churchman will tell us these men were hypocrites, and there is no hope of heavon for them. The truth is, that many of these are brilliant men in intellect, but led away by a combination of circumstances, too strong for them to withstand. Now, what we want is a religion that will save these men and all others as an ultimate, that the churches would tumble into that great pandemonium of evil spirits that we hear so much about

in this world, but has no existence in the next.

The man who takes it upon himself to declare that even one of God's children will be lost, has no assurance that he himself will not be the one. Does any one suppose there is a churchman living that feels absolutely assured that he will be eaved under his own

A TRIBUTE TO FREE THOUGHT.

Before closing his address he took occasion, in a very extravagant way, to glorify the work of modern free-thought.

"Free-thought is breaking the back of an intolerable because intolerant theology, and brushing the cobweb creeds of orthodoxy from the living heart of a nobler, higher faith-faith in God-made man, not in manmade God. Free thought in Spiritualism, in theosophy, in psychic science, is pricking the over-blown bubble of a merely materialistic pseudo-science. Free thought is setting social forces at work to disrupt every cast-iron conventionality. We are moving on at a fearful pace, acquiring irresistible momentum. Events crowd closer and faster every day. Let the sloggards in spirit be quickened, let the dullards in thought awaken, let the laggards in life improve their gait, lest the fate of all such be upon them! The spirit of these times is change-change-change fit yourselves for new conditions or perish for only the fittest survive."

THE FACULTY SHOCKED.

The professor's attack on all religion shocked the faculty, which passed a resolution prohibiting the publication of the address. Addresses delivered at commence ments are usually printed by the college in pamphlet form. The faculty also pleaded with the professor not to publish his address; but he had already made arrangements for publication. They feared it would ruin the college; but he, on the contrary, insisted that it would be the best thing that ever happened to the college. It would show the world that the college had at least one teacher who was trying to keep up with the times. "It would be better to do without our college," said he, "than to go on longer without the ideas which I have had the honor of advancing. If the college is sectarian and not for the advancement of knowledge at large it has no special raison d'etre. I have been trying to pull the college out of its rut for some time, and this ought to be the best thing that ever happened to it."

The professor graduated from the college in 1861 and has been connected with it ever since. Ten years ago he was elected lectures on anatomy, on which science he has deliver ed sixty lectures every winter since. His last class, he says, was the largest the college ever had; and he claims that the gradual increase in the number of students was due to the fact that he advanced somewhat faster than the lot of "Baptist fossilized deadwood" who are now offended at his last address.

HE TELLS WHY HE RESIGNED.

The professor is careful to have it known that he leaves on the best of terms with the faculty personally. "I valued my own ideas," said he, "more than my connection with the college, though, of course, I prized that high-ly; and I simply had to resign in order to re-main master of the situation."

The trouble appears to have been not so much what was said about religion, but that religion was discussed at all. There is a clause in the charter of the college forbid-ding everything religious. And this is the charge which the faculty makes against Prof. Coues. But the professor replies that the exercises of the evening were opened with prayer by a clergyman, and that introduced the subject of religion. He claims that if the clergyman had a right to pray he had a right to speak.

A LETTER TO THE FACULTY. In the letter of resignation which he ad dressed to the faculty on March 31st/he disnee this subject in the following way:

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The reason for keeping these things back is twofold:

1. Many of the things that occur are of a private, personal character. It is quite natural that this should be so. Such things are held as sacred. People would as soon pub-lish their private griefs as give these things

to the world. 2. Then the attitude of the investigators is often a most unfortunate one. It has always seemed to me that it is absurd for a man to investigate a thing, the very possibil-ity of which he denies before he begins. If a man does not believe of course he gives no testimony in favor. If he does believe he is treated as a "crank" and his testimony is ruled out. So long as one knows that he is to be met in this spirit-that he will be looked on as a lunatic, to be treated with a superior kind of pity and tenderness, or with the blunt brutality that says. "You may mean all right, but you are a fool"—so long circulars asking for information will be likely to find the waste basket.

I have taken the liberty of heading this ar-ticle "Mind Reading, Etc." I mean the "Etc." shall be the larger part of it. Or, to speak more accurately, I wish to make it an open door through which I may go out and wander through this border land at will.

That mind reading, thought transference, or something quite as inexplicable is true I know. My purpose in this article, then, will be to make it clear that here is a problem that challenges the attention of rational people. I wish, I say, to make so much clear if I can. And yet I am not ready to publish more than hints or fragments of facts that lead me to express the certainty to which I have given utterance. But the principal thing that reasonable people need at present to know is that there are facts that as yet find no place in our generally accepted scientific theories.

The present condition of affairs is a scandal both to science and philosophy. Here are thousands of same persons asserting that wonderful psychic facts are of daily occurrence. Their statements are either true or false. If false, here is at least a huge delusion from which it is worth while that these people be set free. The statements of these persons are accepted without question on all other subjects. And these things are not like one's theological opinions, that are taken on faith, and that those who disbelieve them are accustomed tacitly to ignore. They are offered as facts that are open to investigation. am aware that a few persons, in a half-andhalf sort of way, are investigating, but it seems to me that something more than this is needed. If these asserted facts take place then they change our scientific theories of human nature and human destiny. If not, then there are other and more important things to engage our thought and time. I believe, then, that this is a question worthy the most serious attention.

But my experience with so-called "scientille" investigators leads me to think that, as there are "odds in deacons," so there are odds in "scientific" investigators. Some of them are scientific; and others are such bun-

facts to submit them for and concerning which neither of us could, by any possibility, have had any knowledge. These have been so personal and peculiar as to make all theories of guess-work or coincidence so extremely improbable that impossible seems the proper word to use.

To tell the story of my experiments in any fulness would require a volume. Are these things mind reading? Are they telepathy? What are they? That they are facts I know.

LETTER FROM G. D. HOME.

Spiritualism in Belgium-Another Seance With Dr. Henry Slade,

To the Editor of the Religio-Philosophical Journal:

Belgium, a little country lost among the larger powers that predominate in modern Europe, has unfortunately for Spiritualism. allowed itself to be overridden by the blackrobed priest, whose onter garment is a true picture of the inward darkness and hampering superstition of the religion he preaches but believes not. It is thus not only very difficult for any religious sect to spread its tenets among the people, but liberal and true thought, such as our religion teaches, can only make a slow headway through the many obstacles thrown in its path.

The working class have been poisoned by socialism and its attendant train of materialism, murder and strife between labor and capital, and the upper class is completely under the control of the Catholic church, which naturally does not wish to see such a prey escape from its clutches-escape which would become imminent were the truths of Spiritualism spread among the edu-cated slaves to bigotry. No more need of masses for souls in purgatorial fires means no-more money for the priest, who lives in ease and luxury on the wealth of those whom he frightens by means of his old scare crow, the devil, into filling the church coffers, i. e. his pockets.

Spiritualists are here but few, but they form a brave band, and like the early Christians stand mockery and reviling with patience, for they know the truth of their religion. The storms of materialism and bigotry beat hard against their little house, but it is built on a rock and must stand. There seems to be quite a dark cloud gathered around them, but the sun will shine some day, and they live on in that hope confident in the aid their spirit friends afford them. I seize this opportunity of publicly thanking Mr. Vanderyst, of Liege, in the name of all Spiritualists for the work he has done for our cause in Belgium since 1862, in the face of the blindest and bitterest opposition. If he has lost all home comforts; if he has sacrificed all material considerations for the ad-vancement of truth, yet we know he has laid up for himself treasures that no man can scoff at; that he has garnered stores of knowledge in the other world that is far better than gold. The greater the sacrifice, the greater the reward. He has sown good seed that will some day bring forth its fruit.

I delivered a lecture here last Sunday to a good audience, and notwithstanding the reproofs I addressed to the local press for its one-sidedness, and to the Catholics for their blindness, the effect was good and unani-mous applause repaid me for my work, although I half expected some gratuitous donations in the way of rotten eggs, etc. I deliver two more lectures here, and am already sugaged for three lectures in Brussels where I shall be a week hence.

I am glad to learn from your letter that my sitting with Dr. Slade interested you. I dles of prejudices and preconceptions that have had another one still more interesting, ing winds of misfortune. Behind every their claims to be scientific in these inqui- and more of a test than any "portrait," (if cloud there will peer out stars of hope, and

a certain person of whose existence even the medium is unaware of, and of whom I had had no occasion to think, not having seen him for seven or eight days. This same per-son, living far from myself or the medium, dreams, on the night of the day I get this communication that my father says to him, almost word for word what was on the slate No letter had passed from me to him on the subject, and it is this person who announces this dream to me the first; it is only when the dream is told that I mention the communication. I would like to see some "scientific" man explain this by "suggestion," "hal-lucination" or "unconcious cerebration."

I have had a great deal to do with Dr. Slade and I can safely affirm his medumistic powers are not yet known. I have seen things that I will some day publish, and which may astonish those ignoramuses who consider they know all the laws and conditions that govern spiritual control. This strong physical medium has done more good than can be yet calculated, to spread the cause and I can understand myself now how it was that D. D. Home, my father, was so pleased to meet Dr. Slade in Russia, for Slade's phenomena helped my father to satisty skeptical minds, and proved the truth he sustained among certain classes in that country. Notwithstanding all that has been said, jealousy was a trait totally lacking in my good father's character, and he and l have often had a good laugh when we have heard the off-repeated phrase, "Home is jealous of all mediums." I repeat that nothing pleased my father more than meeting Dr. Slade in Russia. The very idea that he was jealous of all mediums is preposterous. I might as well write that one star is jealous of another because it shines like itself, in the heavens. G. D. HOME.

For the Religio-Philosophical Journal Coming Through the Tangled Rye.

BY WM. C. WATERS.

My head is gray, my blood is young, Red—leaping in my veine; The spring doth stir my spirit yet To seek the cloistered violet, The primrose in the lanes. In heart I am a boy. Hunting the woods, the waterfalls, The ivies on gray castle-walls; Weeping in elient joy, When the broad sun goes down the weet, Or trembling o'er a sparrow's nest The world might laugh were I to tell What most my old age cheers Memories of state and crescent moons, Of nutting strolls through autumn noons, Rainbows 'mong April's tears. But chief, to live that hour again, When first I stood on sea-beach old, First heard the voice, first saw out-rolled, The glory of the main. Many rich draughts hath memory, The soul's cup-bearer, brought to me.

-Alexander Smith

It was said by one of our inspired speakers Some stagger o'er the course in drunkenness-some mark their way by deeds of blood and violence, while others, as they disappear leave a shining track of virtuous deeds, and fill the air with fragrant memories. Delty knows by what law each soul must be governed, and though one pass through an ordeal of misfortune and suffering, while the voyage of another is o'er calm and sunny seas, the result in each instance is for the best." If this sentiment makes a firm lodgment in the inmost sanctuary of the spirit so that it becomes an accepted part of the soul's treasures, it will help the individual to bear up bravely against the rough, bang-ing winds of misfortune. Behind every

plan of teaching? Can such egotism exist in a human soul? The vanity of a peacock might be thought sweet humility, compared with the spirit of such a man. We know the present life to be a school of experience, and so is the life to come. There are graded classes here, and also in the future world. Every man finds his place in some one of the schools that are fitted to his condition. The man who has not learned the letters of the alphabet don't go to hell to learn them. In the heavens he will find plenty of angels very glad to teach him. If he stands low in moral life, and needs lessons, the instructors are there. In whatever direction he needs knowledge or wisdom the heavens are full of it. In leaving his clay vestment, he goes to a banquet that has no ending—a school that will not break up. The colleges of learning will never be closed against him. The Spiritworld teach, as an axiomatic rule, that God is the friend of all alike-His illimitable riches of love, knowledge and wisdom, He bequeaths as a free, gracious gift to every human soul, and we take possession of our patrimony day by day and hour by hour, as our needs demand—just as our soul forces expand, and are ready to appropriate the Divine inheritance, which comes to us, scaled and delivered, by the power of Omnipotence. No man or combination of men shall long stand between us and that universal Love Power that wraps His mantle about the tiniest waif that walks the dusty paths of this primary school-to-day perhaps in rags, squalor and want, but to-morrow ascended to the higher schools and nestled in the bosom of an archangel. Who shall say that it is not the highest wisdom that we start low down in the very cellar of development, at the very foot of an ascending ladder?

Wrapped in the swaddling blankets of ignorance, we grope our way in the dark—stumble and fall, but rise up higher for every fall, until we shall have gathered moral strength to walk erect, and if life here proves too short to learn that important lesson, let no man or woman despair, for the angels of God say to us, "Come up higher !" Though your earthly pathway has been overshadowed with sorrow and clouds, your hands and heart lacerated, and your feet torn with thorns,-that was only for a brief primary lesson, that was to precede your entering into the higher kingdom. If any man wishes to believe in an angry Deity, that is his privilege; but it is not mine, for the light flowing in from the heaven, will not permit me to entertain such a thought. Are we to claim that God will perpetrate cruelties which noble-souled men and women could not and would not? Fortunately, such ghastly errors are dying among their worshipers.

The Hon, George W. Jones, now living in Dubuque at the age of 86, was once member of Congress for the Territory of Wisconsin when it included all Iowa; once United States Senator from Iowa; once Minister Plenipotentiary to Bogota; and once United States Surveyor General. Last week a committee of citizens raised a fund of \$1,300 and lifted a mortgage for \$800 which was about to be foreclosed, and which would have left Mr. Jones and his aged wife homeless in the world. The remaining \$500 was given to Mrs. Jones.

Young Storrs, son of the late Emery Storrs, of Chicago, is disposing of his father's valuable collection of autographs. He is selling them singly instead of by auction or the collection as a whole. He recently sold an autograph letter of Napoleon Bonaparte when he was First Consul for \$15. The letter is said by autograph collectors to be worth hundreds of dollars.-New York World.

March 1

MAY 14, 1887.

[106 West 29th Street, New York.]

THE IDEAL AND THE REAL. Have we not all, amid Life's petty strife, Some pure ideal of a noble life That once seemed possible? Did we not hear The flutter of its wings and feel it near, And just within our reach? It was, and yet, We lost it in this daily jar and fret, And now live idle in a vain regret. But still our place is kept, and it will wait Ready for us to fill it, soon or late. No star is ever lost that once has been-We always may be what we might have been, Since Goed, though only thought, has life and

breach, God's life-can always be redeemed from death; And evil in its nature is decay, And any hour can blot it all away. The hopes, that lost in some far distance scene, May be the truer life and this the dream. Adelatds Anne Prostor.

Two notable legislative enactments have where the state is the second period out. Both are important, the second perhaps the most, because it is a new departure and one which is calculated to have immense influence over the morals of cities In which it shall become operative.

The bill granting to women school suffrage has passed both branches of the New Jersey Logislature, and that State wheels into line as the fourteenth which restores to woman hor natural rights over the interests of child-TOD

Again, the bill for police matrons in Bos-ton, and a house of detention in Boston, and police matrons in all cities in the State having thirty thousand inhabitants, has passed the Massachusetts Legislature. Massachus-etts is the first State to pass a bill providing for police matrons throughout the State.

The importance of such legislation cannot well be overestimated. The life of police of deers is not calculated to make them tender, helpful and moral. They deal with the low-est and most brutal elements, with crime and viciousness of every kind. Noble and manly qualities are often preserved by them, and instances of generosity and kindness are not rare among the rank and file. But what are their associations? Among whom are their lives cast? It cannot be expected, according to the present condition of society, that policemen should do anything more than preserve the peace and prevent violence.

A young woman through temptation, ignorance or mischance, is arrested and locked up in a cell, waiting examination before a polin a cert, waiting examination before a por-ice justice. No refined, sympathetic, tender or helpful influence is brought to bear upon hor. Men drag her to the station, arraign her for misdemeanor, lock her up, bring her to the bar, testify against her, and if she comes to trial, men are her accusers, judges and jury. Sensitive to magnetic influences as women are known to be, how terrible the offect upon the mind, when a prisoner, perhaps innocent, perhaps guilty, but a woman still, possibly a mother, necessarily a daughtor, a sister, at all events a human Soul, is thus brutalized!

Is this the nineteenth century, and do such things still continue? In the midst of all that is known concerning the divinity inherent in womanhood, has no action yet been taken upon this subject? Woman, the foun-tain of immortal life, browbeaten, degraded, contaminated by those who call themselves her protectors, those who make the laws which govern her; who pronounce her as unfit to take care of herself, as the lunatic or the she given such care as wolves

Woman and the Household. BY HESTER M. POOLE. having social power, women who could do so much if they would, are, by all pleasant influences, lulled to sleep. They see things through a roseate vail, they are unawakened to a sense of true love of humanity.

We still live in the Senses and not in the Soul,—as a people, spirituality is unawaken-ed, except among a minority. The Father-hood of God is a phrase that conveys no deep meaning. The Brotherhood of Man, if felt as a broad porvasive tide of interior Love, femine from beart to head on a grand in flowing from heart to heart as a grand, invisible and divine current, would lift us up above all distinctions of race, color, and sex, on to that grand ocean which sets forever Godward and Heaven-ward.

Sisters within reach of my poor pen,-grant that we may be filled with a holy im-petus to work, each for all and all for each! Let us not forget that the spiritual regeneration of humanity must come through the fominine side of the dual Heart.

The Spiritualists' Organ.

THE RELIGIO-PHILOSOPHICAL JOURNAL, pub-lished at Chicago, in the estimation of a large pro-portion of the leading authorities on Spiritualism, stands pre-eminent as a fearless, independent, judi-cially fair advocate of the belief. It is admired and cially fair advocate of the belief. It is admired and respected not only by reflecting, critical Spiritual-ists, but by the large constituency just outside the Spiritualistic ranks, who are looking longingly and hopefully toward Spiritualism as the beacon light which may guide to higher, broader grounds, and give a clear insight to the soul's capabilities and des-tiny. It is disliked by some very good but very weak people; it is hated by all who aim to use Spiritual-ism as cleak to favor their solice. The sm as a cloak to serve their selfish purposes. The JOURNAL has received more general notice, and more frequent and higher commendations from intelinconstruction and anguer commendations from intel-ligent sources, regardless of sect or party, than any other Spiritualistic or liberal paper ever published; the records will confirm this. Send for a sample copy.—The Daily Journal, Walla Walla, Washing-tom Ter.

Late May Magazines Received,

THE CENTURY MAGAZINE. (New York.) Two profusely illustrated papers of Egyptology open the May Contury. This number also contains the first of several papers by Pro-fessor W.O. Atwater, of Wesleyan University, on The Chemistry of Foods and Nutrition. I wo articles of personal recollections are A Glimpse of Washington Irving at Home, by Clarence Cook, and Personal Recollections of Louis Blanc, by his friend, Karl Blind. The Lincoln History advances, and treats upon events closely related to Lincoln's contem-porary and future political action. The pa-per in the War Series is this month devoted to the battle of Chattanooga. In Memoranda on the Civil War are printed two communications in the nature of replies to General Longstreet's recent article on General Lee's invasion of Pennsylvania.

THE FORUM. (New York.) In the Forum for May. Judge Edmand H. Bennett of Boston, shows how lightly the contract of marriage is treated in the legislation of most of the States. This is followed by General Francis A. Walker's article, The Socialists; Andrew D. White, the first President of Cornell Univer-sity, has a timely article on College Fraternities and makes a strong plea in favor of the liberty of the students; in a new executive department, General W. F. Smith proposes a plan for the consolidation of many of those so-called bureaus into one department. Prof. Sumner's article, The Indians in 1867, shows how the Indians may be gradually advanced toward eivilization; The Natural Gas Supply, its source and limit are discussed.

THE POPULAR SCIENCE MONTHLY. (New York.) The May number of this sterling

JOURNAL OF THE AMERICAN AKADEME. (Orange, N. J.) Contents for April: The Pemonides of Plato; Conversation upon the paper read; Criticisms Critised and Corrected, Etc.

ST. LOUIS ILLUSTRATED MAGAZINE. (St. Louis, Mo.) A varied and interesting table of contents is presented in this issue.

RELIGIO-PHILOSOPHICAL JOURNAL.

OUR LITTLE ONES AND THE NURSERY. (Eoston.) The contents for May will, as usual, please the little ones.

BABYLAND. (Boston.) Short stories and il-lustrations will attract the little ones during the month of May.

BOOK REVIEWS.

[All books noticed under this head, are for sule at, or can be ordered through, the office of the Beligio-Philo-COPHICAL JURGAL.

NATURAL LAW IN THE BUSINESS WORLD: By Henry Wood, Boston: Lee and Shepard. Price, 75 cente.

In the preface of this work the author lays down few of the axioms which govern his work:

"There can be no active antagonism between different wheels of the same machine without disastrous results to all; class projudice, so persistently stimulated by some agitators, is disastrous to business confidence and prosperity. Demand for la-bor and products cannot be coerced, but Larmony will stimulate and increase it."

It is a forcible argument against strikes, which only tend to injure the laborer in most instances, and shows the benefits accruing to employer and employe in a mutual confidence in, and a kindly regard for, each others interest; and, we think, wisely concludes that the problem of capital and labor can only be solved by establishing an equit-able system of profit-sharing. The work is well written and its torse facts commend themselves alike to employer and employed.

New Books Received.

THE CLERICAL COMBINATION to Influence Civil Legislation on Marriago and Divorco. By Rich-ard B. Westbrook, D. D., LL. D. Philadelphia: J. B. Lippincott & Co.

POETRY AND PHILOSOPHY OF GOETHE. Comprising the lectures and extempore discussions be-fore the Milwaukee literary school in August, 1986. Edited by Marion V. Dudley. Chicago: S. C. Griggs & Co. Price, cloth, \$1.50.

100 Doses One Dollar is inseparably connected with Hood's Sarsaparilla, and is true of no other medi-cine. A bottle of Hood's Sarsaparilla contains 100 doses, and will last a month, while others will av-erage to last not over a week. Use only Hood's Sarsa-canasilla saparilla.

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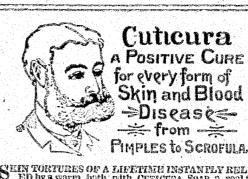
Sufferers are not generally aware that these dis-cases are contagious, or that they are due to the presence of living parasites in the living membrane of the nose and eustachian tubes. Microscopic re-search, however, has proved this to be a fact, and the result is that a simple remedy has been formulated whereby catarrh, catarrhal deafness and hay fever 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, 205 King Street West, Toronto, Canada.

With the May number, the Southern Bloonac, of Louisville, Ky, will cease publication, and its good-will, plates, etc., will pass into the hands of the Cen-tury Co., of New York, who will fill unexpired sub-scriptions with The Century Magazine.

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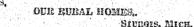
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give to lambs.

Better than this condition of things would it be to have strong, brave, matronly women, not too fine to grapple with the situation, as police-women. They should dress in modest uniform and patrol every street of every city. Whenever a man is seen to accost or approach a woman who is going about her business, that man should be arrested. He should be taken before officials consisting of men and women,-[there should be no one-sided justice, as at present] -and if he has no good defence, should be incarcerated and punished.

At present if a woman is seen accosting a man at night upon a city street, a policeman is bound to arrest her if he does his duty. The poor, weak man must be protected. Yet man has made the laws which govern woman, and swears that he makes them to "protect" her! She is too weak to help make or administrate them, but she is not too weak to be bandied about like a football among a crowd of rough boys,—if she breaks the laws. This is plain talk and it is meant. It is

time we looked facts squarely in the face. And it is a fact that the administration of laws where woman is concerned is a disgrace to this age.

Especially is it so to Spiritualists and progressive people generally. Instead of sitting about singing of the Sweet Bye and Bye so much, instead of indulging in vague sentimentalities and generalities, would it not be wise to prepare for the future by doing jus-tice in this life-by exhibiting the spirit of Fraternal Love in which we profess to beliove:

Personally my bolief in spirit communion and a progressive future life has been undimmed for a quarter of a century. But I believe that faith is dead which does not show itself in works.

There are some wrongs so deep that one who feels their iniquity cannot think of them coolly. This is one:

Only a few weeks ago a poor distracted woman, Mrs. Druse of Herkimer, N. Y., was hung for killing her husband. She was arrested by men, tried by men, condemned by men and executed by men. No mercy was shown her, except by the tender-hearted sheriff and one noble minister, the Rev. Mr. Powell,-blessings on his head!-who protested against her treatment and who accompanied her to the gallows. Her husband had subjected her to slow torture for more than twenty years. He had beaten and bruised body and soul,-had reviled and scourged her as if she were an animal and he her cruel keeper. Murder outright would have been a thousand times less horrible than murder extending over scores of lingering years. In a moment of frenzy the tortured soul rose within her breast and she killed the man who had "protected" her,-women from all parts of the country. learning the straits to which Mrs. Druse had been driven, prayed for her relief. Names and addresses poured in to the governor by thousands,-with no effect. The poor slave, cowed, crushed, paralyzed, with no chance to learn a better way, was dragged shrieking to the scaffold, and the Law was vindicated! And, while she was awaiting execution, two cold-blooded murderers, with no excuse for their crimes, so far as appeared, were sent to the penitentiary for life. They were men.

It may be said that good men. deprecate such injustice as prevails against women. That is true, but they do nothing about it. It is "not their funeral." It is women who must see these things corrected,-but against what odds!

For, women in luxury, petted, flattered, | New Orleans.

Carlos Carlos

monthly opens with an article on The Natural versus the Supernatural. The present status of the Greek Question, tells how great an advance has been made in substituting a variety of studies for the Greek of the old-fashioned college course; in Creation or Evolution, a vigorous criticism is presented; Influence of Snow-Masses on Climate, gives some facts and results of very extensive observa-tions; Dr. Frances Emily White publishes an address on Hygiene as a Basis of Morals; a pleasant paper, full of botanical knowledge is on Prairie Flowers of Early Spring; illus-trated articles are the Megalithic Monuments of Spain and Portugal, and Mexican

Antiquities. HOME KNOWLEDGE. (New York.) Volume one, number one, of this monthly is received. Robert A. Gunn, M. D., is the editor, and will aim to make *Home Knowledge* what its name indicates. Among the subjects to be treated may be mentioned the care of infants and infant feeding; the relative value of foods at different periods of life, in health and disease: clothing, ventilation, exercise and bathing and all personal and general sanitary conditions that are essential to maintain health. Each volume will constitute a family medical guide, valuable in every house-hold. Science will also be discussed, and the useful arts will not be overlooked. Price §2

a year, single numbers twenty cents. THE ECLECTIC. (New York.) The Eclectic for May offers, as the opening article, a highly readable presentation of the labor ques-tion, by W. H. Mallock. The Effects of Civilization on Women; Home Rule and Imperial Unity; The Sketch and Study of General Lee; are readable articles. The Marquis of Lorne discusses the Fisheries Dispute with ability and fulness of knowledge. A very powerful story of Russian life and Nihilism, by André Hope, will attract comment. Among the po-ems of the number the Earl of Rosslyn pays a tribute to the Queen on the occasion of her jubilee year.

THE HOMILETIC REVIEW. (New York.) The Homiletic Review for May is a number of marked excellence. The leading article, entitled The Miraculous Element in the Egyptian Plagues, is a very able presentation of the subject. The professor of Homiletics who gave his estimate of Dr. Talmage as a preacher in the April number, pays his re-spects to Mr. Beecher in this issue. The paper on Where was the Creator before the Creation? will suggest thought for profound investigation. The sermon section is full and the other departments are up to their usual standard.

THE WRITER. (Boston.) Number one, volume one of this monthly is at hand. Its aim is to give helpful, plain and practical hints about preparing manuscript; to publish ex-periences and observations of literary people; to note the latest improvements for literary workers and to discuss in a practical way interesting questions of Etymology, Grammar, Rhetoric and Verse-making. The subscription price is \$1 a year; single copies 10 cents.

WIDE AWAKE. (Boston.) An appropriate frontispiece entitled Springtime opens the May Wide Awake, and is followed by many stories, pictures, poems and notes on varied subjects. The pictorial interest centres in A Select Company. Number IV of the Famous Pet series, contains an account of many well known author's Pets. The serials Romulus and Remus and Montezuma's Gold Mines came to a close. In the Successful Women series, Mrs. Bolton writes of St. Margaret of

MUM LANDAL COMPLEX

culations concerning the electric lamp. Many per sons have the impression that the interior of a glowamp was a place that was empty of all air particles Maxwell has shown that in a small cube of 1-109, 000 of an inch there would be 100,000,000 incleales of air; so that in a cubic inch of air, there was at least 109,000,000,000,000,000 molecules. In a Swan lamp when exhausted to one-millionth of an atmosphere, there remained some 400,000,000,000 molecules of air. As it takes about ten days to count a million by very simple calculation it can be shown that it would take at least 120,000 years of continual count-ing to count the number of molecules of such a vacuum.

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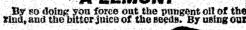
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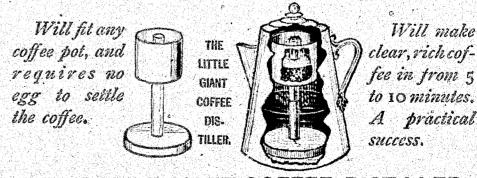
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When newspapers or magazines are sent to the JOURNAL, containing matter for special attention, the sender will please draw a line around the article to which he desires to call notice.

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Moot Qestions in Cabinet Work.

The views of our valued friend and contributor, L. C. Howe, as expressed on another page under the title of "The Wells Expo sure," are largely sound and sensible; but on several points he lapses into bad logic, and fails to quite correctly comprehend the case. "If Mrs. Wells is innocent it seems to me she must in self-defense demand a new trial," --- another test séance, says Brother Howe. No amount of evidence of her powers as a materializing medium prior or subsequent to the scance at which she was found personating spirits will prove her innocence on that particular occasion. At best it would only raise a doubt in some minds as to the truth of the charge that at the time of the exposure she was conscious and performing a premeditated act of deception.

The assertions made by Brother Howe in his third paragraph seem to us at variance with the best interests of justice and of society, to say nothing of the law. Mrs. Wells entered one compartment of an alleged fraud-proof cabinet, after which forms emerged from the other claiming to be materialized spirits; an investigator discovered Mrs. Wells to be out of her room and in the one adjoining, where it was supposed she could not get; the partition had been tampered with, and the clothing she had removed from her person was found where she should have been. These facts stand undisputed and indisputable: this being the case, the burden of proof necessary to dispel guilt on the part of the detected woman and to prove innocence of intent and act rests upon her. And it may here be remarked in passing that Mrs. Wells's conduct on the night of the exposure and since has not been such as to strengthen her assertion of innocence, beyond her limited circle of social and professional friends, and no person not already a believer in her claim as a materializing medium, will be likely to have an opportunity to test her mediumship. If Brother Howe correctly states his attitude-which we seriously doubt-we should peremptorily challenge him were he presented as a juror in any case involving an act of fraud, deception or criminal violence on the part of the accused. His attitude of mind appears to be such as would render it impossible to convict, no matter how strong the evidence. He would seemingly soar beyond the confines of this planet and demand that the prosecution shall seek in another world for the proof necessary to establish the intent of a person caught red-handed in the act of murder, or detected in a closed room, where he had no right to be, and engaged in an act of deception, fraud, or theft. He, apparently, would demand proof that the accused was not in a trance, nor the unconscious medium of some diabolical spirit who could not be brought within the jurisdiction of an earthly tribunal. Even were Mrs. Wells to plead guilty it would not, according to some, establish her guilt or prove her manifestations fraudulent even. These people would claim that she was either consciously lying when she plead, or was again under the influence of Jesuit spirits who were lying through her lips. In his fourth paragraph Brother Howe alludes to the claim of "Jesuit spirit influence" frequently put forward as a defence of fraudulent mediums, and touched upon in an editorial on the Wells case in the JOUR-NAL of March 19th: He says of this claim, "If true, there must be a way to prove it," and suggests "fraud-proof conditions." Will he kindly favor the JOURNAL with an explanation of how cabinet conditions can be made that will prevent the aggressive interference of these hypothetical Jesuits, granting they have the purpose, power and skill attributed to them? Here are the editorial paragraphs from the JOURNAL to which our friend al-Indes:

This is a typical case and deserves in all its aspects the calm and serious attention of rational Spiritunits. It should be considered on its merits with no partiesn feeling and without passion. What are its lessons? If a reputable woman with developed medial power places herself in the hauds of trusted friends associated with her in the management of a religious society, goes to their house, sits in a cabi-net constructed under the supervision of these friends and supposed to be fraud-proof, the cabinet in a

room where hundreds of seances have been held. and in a house where complete domestic harmony evel reigns and only good influences are congenial if with such a medium, and such an environment, diabolical or Jesuit spirits can work their damnawill, what does it teach? What is the remedy? What is the duty of Spiritualists?

The JOURNAL takes no stock in this theory and regards it as wild, irrational, irreverent, unscientific assumption; but if the JOURNAL is mistaken and the views of Mrs. Wells's defenders are correct, then it is time that the strong arm of the law be invoked to restrain the opening of the gates through which these invincible legions of Lucifer pour, in their hellish haste to degrade mortals; and every legislature and the congress of the Nation should make it a capital offense for any person to practice mediumship or in any way encourage, aid or invite the manifestations of spirits. A perpetual injunction should be served on the Spirit-world restraining its inhabitants from intercourse with this, and a stand-ing police should be raised to see that no blockade runners nor stragglers cross the line. The whole world should unite in saying: We will forego fur-ther knowledge of a future life; we will get on as best we can; we deny your rights to interfere to our disadvantage and we close every avenue for your approach. We have hell enough now, and will settle accounts with you when we cross over.

We deem republication of the above para graphs, taken together, as sufficient answer to Mr. Howe's comments on this point. "Meddlesome legislation is a dangerous thing;" but unspeakably more dangerous are meddlesome Jesuit spirits, ever present, invisible. untiring, diabolical, irresistible when once the door of mediumship is opened to admit them! Between the known danger of meddlesome legislation which lies within the power of a commonwealth to modify, improve or annul, and is amenable to the will of the majority of mortals making up the State, between this and the denger of a never ceasing raid of Jesuit spirits, there can be no comparison!

Arguments and acts which tend to weaken individual responsibility and lessen self-reliance are false in theory, perpicious in practice, relics of priestcraft and superstition: contrary to the spirit of the present age and only fitly mouthed by intellectual and moral weaklings; no liberal or progressive sect, party or movement controlled or strongly colored by them can be permanently power-

To say that the reign of fraud, immorality and delusion under the sway of such persons as Hannah Ross, Carrie Sawyer and James A. Bliss "may reveal a beneficent design" on the part of spirits when we acquire a "deeper knowledge of their purpose," is but another way of stating an old theological superstition, at which Brother Howe and other Spiritualists laugh, when put in its original form. It may be that "some great scientific experiment big with possibilities" is hidden under the scant drapery which covers Wells, Ross or Reynolds when they are discovered outside of the cabinet personating spirits, but we cannot thus believe on the evidence thus If the great mass of mankind approximated Brother Howe in goodness and purity the millennium would not be far off, and a hell full of Jesuit spirits would make little headway in demoralizing mortals. But in the present stage of development it will be fully as safe and infinitely more agreeable to fence against these alleged invincibles. It is likely to be several thousand years yet before the race will be cultivated to such perfection in mediumship as to protect it against the powers attributed to this invisible army of diabolical dabblers in other people's business. and in the meantime tentative measures of relief may be worth experimenting with; at least a law that would place a Ross behind bars when caught half nude outside her cabinet where she had left a further stock of masquerading paraphernalia.

and ecclesiastical servitude, Mexico exhibits all the phenomena of drunkenness except its exhilaration, distracted by Romish superstition while longing and striving for civil progress and stability. We are not so far removed from them in space, time or circumstance that we can afford to be supercilious or indifferent. We must still watch lest our liberties be stolen. The thief is abroad and prowling near, watching his opportunity. Let us put him in our spiritual Police Gazette, and have the detectives forever on his track.

The ecclesiasticism of the Roman Catholic Church is peculiar and unique. There is nothing like it in all the world's history, and above all others it will repay a studious attention, apart from all the patriotic and civic considerations the JOUENAL has been urging.

It is characterized by an unparalleled imperial autocracy. The pope is elected only by the cardinals. He in turn appoints them, and all the archbishops and bishops; and these appoint all the priests of inferior rank. The pope is, therefore, the creator of the whole hierarchy, and holds it under his control. This hierarchy controls all the property and action of the Church. It is indeed, absolute master of all. It holds the real estate in its own name, and that carries all the farnishing therein or thereon. It numbers in theory and practice the only rulers as well as teachers of the Church, and the laity are only at the best their executives. In most of these points the Romish Church stands alone.

Lutheran Church (in Germany) and the Church of England, are appointed directly or indirectly by the State, so that those Churches are not autocracies. They can have no power against the State. In general | ter may be reached? This question is as they will rather reflect the prevailing spirit hard to answer as was the Irishman's. of the people. They can not be long alien to the ruling power or to the tide of national sentiment. They may be oppressive to the minorities of dissent, but they can never be hostile to the nation. With the hierarchy of Rome all this is different. It acknowledges no national tie, much less authority, dependence and obligation. It will, wherever it can safely and effectively, turn against any nation in the furtherance of itsown interest and as it has an independent' interest and set of claims, these may, clash with the interests of the State and be prosecuted to the damage of the State, as every country of Europe has witnessed at different times.

It is, indeed, true that all the churches in the United States and the dissenting churches of Europe are autocracies; but they are autocracies within the State, and are nonpolitical, they make no claims except that of religious freedom, to be let alone in their mode of worship.

The appointing power of the papacy has Episcopal Church of the United States. For purely ecclesiastical ends the latter is the stronger organization of the two, because by its organic law its bishops appoint afresh all the ministers every year, and must remove the pastors at the end of three years. These pastors have, therefore, never any great chance to generate any large personal interest and influence in any one place, or to mold a community after their own pattern; and if they have not conformed to the ruling wishes they will at the end of each term be sent where they will do the least harm. Here this church has a leverage on its pastors indefinitely mightier than that which Rome itself has on its own priests, because it can only change and remove for cause. But for reasons which our space now for bids us to furnish, there is no political danger involved in the Methodist itinerancy. With the priesthood of Rome, past associations, inherited instincts and intrinsic and essential spirit and principles, conspire to endow them with an ecclesiastico-political animus, so that they are politicians with a shepherd's crook, and the natural rivals, if not enemies, of all free and independent States. All these Protestant churches are anchored to the country and people by their property, which is held by trustees who are nearly all laymen, and by laymen they are elected. The spirit and power of citizenship has here, therefore, an infinite preponderance while in the Roman Catholic Church all this element of power is vested in and works for the domination of the hierarchy alone.

ress, with Confucius and Buddha, Pisto and Jesus, as among the royal line of leaders and helpers, with the spiritual seers and prophets of the soul and brave reformers of our time as latest in this illustrious lineage This really would make Christ not less but more, not an anomaly, but a deep-souled and gifted seer and reformer.

Mr. Fawcett thinks the great work now is to put aside Romish rubbish; but he has not cast the beam out of his own eyes and seen the Methodist rubbish that must be cleared up, yet his face is set the right way, and it is not easy to stop while the world of thought moves on.

Rev. Mr. Milsted, standing in Robert Collyer's Unitarian pulpit in this city, gets warmed by the wide sunshine of its former occupant, and tells how "heart, soul and mind are all needed in working out a plan of religion that will satisfy mankind," and that reason must be always respected and never violated; this is the spiritual philosophy of harmonious development. He thinks that "the intellect and the feelings should unite," and that to use only the reason would create a frigid atmosphere "as cold perhaps, as some churches in Massachusetts that would not have held together unless they had been frozen together." This seems like a sly hit at the agnostic ice heaps which Unity expects to generate spiritual warmth.

An Irishman once heard a lecture on latent heat which was even in snow balls, and cried out. "How many snow balls would it take to boil a tea kettle?"-which query the The higher grades of the Greek Church, the | learned lecturer could not answer. It might be asked: How many agnostic preachers will it take to give vital warmth to their hearers, and clear away the rubbish of materialism, that a solid foundation for charac-

Crindle-Reynolds in Los Angeles.

On the evening of April 22nd Mrs. Crindle-Reynolds gave an alleged materialization s6ance in Los Angeles, Cal., at the house of a gentleman connected with a bank and widely known as a reputable citizen. He promised that no grabbing should be allowed; and he improvised a cabinet by stretching curtains across a corner. The usual beautiful and convincing display took place. Mr. "Gruff "growled, and spirits of different shapes and sizes moved in and out of the cabinet. At last the "lace girl" appeared and ambled about with her usual grace; at this an electric light worn on the shirt front of an observer was ignited and quicker than a flash the room was bright: the lamplighter stepped forward and pulled down the curtained cabinet, but no Reynolds was there; she stood in the middle of the room as the lace girl. The lace fell from her trembling shoulders and a bantling counterpart in the Methodist | revealed her semi-nude form, and she slunk into a corner where surrounded by the ladies present she dressed. When she entered the cabinet she was arrayed in a black silk dress; this was found in the cabinet together with her materializing outfit which included several wire frames used in making the appearance of two spirits simultaneously. Reynolds evidently had no suspicion of detection and up to the moment of exposure was happy. Not two minutes before the lights were turned up on her half-naked form, says the Los Angeles Times, Mrs. Reynolds had announced that this was "the best circle she ever saw-so nice and harmonious." The JOURNAL calls the special attention of fraud defenders to the fact that Reynolds was not grabbed, and that their theory of Spiritophysio-jumbo changes whereby the 150 to 180 pound figure of the medium is invisibly and instantaneously transferred through the cabinet and into the grabbed spirit form, meets a serious obstacle. The JOURNAL does not for a moment expect the electric light will illumine the understanding of Colby, Wetherbee, Kiddle & Co., but it will, no doubt, be of value to those who have been more or less impressed with the transcendental sophistry advanced to befog the public and protect impostors.

MAY 14, 1887.

"The New Chivalry."

Was the fit topic of David Swing on a late Sunday morning. The Chicago city election, in which "the bummer element" was signally defeated, and the panderers, high and low, to vice and corruption sternly rebuked, was the subject, which gave great scope to point a moral and inspire his hearers with high courage for

"A moral warfare with the crime And folly of our evil time."

He said that no age had been free from wickedness; great and small crimes have been known in all history. Deception has abounded. The history of art, religion. science and literature, and also of crime and of laws to suppress it and of protests against it, is read together. From the thief Achan, who stole gold and silver and hid them in the ground under his tent in the days of the old Hebrew Joshua, to the grand jury of a city finding thieves among high officials, the war has gone on. Criminals have endangered the peace and safety of society. This evil in man gave rise to the conception of a personal satan.

But righteonsness, too, is old. Moses, Plato, Socrates and Christ have lived, and the refiner's fire has never gone out, its blaze growing brighter. Every man should be the friend of society, and must be its friend or its enemy. Men should learn the infinito value of truth and honor, and tread the path of reform with swifter and surer step. The deeds of a few official robbers and of a few anarchists in this city show that every brave and honorable man must carry on a perpetual warfare against the enemies of society. The soldier of the truth is as divine as the fighter with sword and spear, and his chivalric daring and steadfast courage should be as great. The battering-rams of the old Romans did not equal the ballot-box of the Americans. The flag of progress must wave over every hill and tower. Happy the youth who sees this divine banner and who can hear amidst the world's confused noises, the whisper which asks him to be a soldier for truth and for mankind.

Much more equally eloquent and inspiring is in this grand discourse, which is like a trampet call to the battle with lies and meanness of all kinds and in all places. May we not well apply his moral to our work as Spiritualists? Is not fraud among pretended mediums to be rebuked as fearlessly and exposed as thoroughly as among the members of a ring of city politicians? Should we not honor and uphold the true and devoted mediums as earnestly as we do the true and honest city or State official? Is not "the infinite value of truth and honor" the first thing to consider? Will not the windows of heaven open most widely to him who teaches the heavenly life? Must not the high courage, the fidelity and purity of the new chivalry be manifest in the life and bearing of the spiritual reformer?

Brother Howe closes his generally sound paper with a sentence especially dear to every true Spiritualist, one that should inspire to action, support in trials, and never be lost sight of: "The truth shall make us free."

Imperious Autocracy of Rome.

The popular feeling of America is averse to ecclesiastical discussions. We are supposed to have passed beyond all that. We have generally learned to despise it; and we have pushed the church outside of our constitutions, State and Federal. We do not care for ecclesiology except as each one wants to be free to follow his own tastes and inclinations on this subject, as on all others; but so long as there are crafty, ambitions and powerful ecclesiastics, their spirit, action and methods demand our attention as citizens and freemen.

Mexico and all the countries of Europe would be glad to be able to ignore ecclesiology if they could; but Rome will not let them. It is the great embroiling power of the world even in our own day. It is the supreme reliance of Bourbonism in France and the most constant and powerful irritant and disturber in the French republic. In Germany it is a menace to the peace of Europe. unless Bismarck buys its favor by concessions which are oppressive to the people, and which that prince is too willing to render. It is papal Ireland only which is in constant trouble. The Irish Protestants are under the same civil regime as the papal, and they are always peaceful, prosperous, and loyal to the empire-a fact which speaks volumes in the present contest, though we are in hearty sympathy with Gladstone and Parnell.

Spain, endeavoring to stand creet and go forward, reels in every direction because distracted with the sternal discord between the

in a la cana distan

Rubbish and Reason.

For clergymen to preach about the need of clearing away rubbish and using reason in religious matters, tells how the tide sets.

Rev. William Fawcett is a popular Methodist clergyman in this city and has lately preached on the necessity of clearing away the old rubbish that a solid foundation may be laid. He goes back to Nehemiah and old Babylon for a start, after the clerical fashion, but he gets down to Chicago, unlike some preachers who never get near to-day.

For building of real churches or true character he shows how the rubbish of false opinions and evil practices blocks the way and hinders the work until they are put aside. and that this must be done. So far his talk is good and broad, but he soon shows limitations. Christ is the foundation, and angels sang and mortals wondered when the work begun on that sure basis. When that work commenced "humanity was a ruin." This is a narrow view. Was no truth spoken or lived before Jesus? Did not Buddha and Confucius give the golden rule before him? Is the Divine plan so narrow that the salvation of humanity hangs on one personality? Far more rational and hopeful is it to recognize power of the Romish hierarchy and the spirit | the spiritual kinship of the race in all ages | L. Wateon, meetings at Metropolitan Hall, of civil freedom. Emerging from barbarism 1 and religions, and to recognize their prog- 'San Francisco, are temporarily suspended.

In a temperate editorial on the affair the Los Angeles Times says:

* * We believe in the broadest and most liberal * * We believe in the broadest and most liberal allowances for religious belief: we would not taboo any form of worship because it is new, peculiar or unpopular; we would not inhibit any supposably sacred rites, observances or manifestations so long as they do not transgress the laws. But it seems to us that enough out and-out swindling is perpetrated in the guise of spiritualistic manifestations to war-mat the number of those who matches to warrant the punishment of those who practice it for obtaining money under false prete

To one possessed of the faintest glimmer of self-respect and decency such an exposure would prove a crushing blow; but we have no doubt that the Reynolds woman had another group of gudgeons assembled about her last night to wit-ness further materializations, and, unless restrained by fear of condign punishment, she will materialize to night.

to-night. The Times simply rises to inquire what difference there is, morally speaking, between this confidence game played in a dark room, or the gold-brick game perpetrated in a back alley? Both are frauds which the law ought to squelch without delay.

The JOURNAL rises to inquire how long Spiritualists can reasonably ask legislatures to wait before interfering with these cabinet confidence games? If Spiritualists with considerble unanimity do not unite to summarily suppress trickery and discountenance the tricksters they may with absolute certainty look to a time in the near future when the law will lay its hand upon the evil.

It is true the great body of Spiritualists do individually deprecate, discourage and discountenance these swindlers, but this is not enough; they must collectively, unitedly and by public word and deed stamp out the damnable rot, or hold their peace when incompetent but well-meaning non-Spiritualists try their hand at legislation.

Owing to the continued illness of Mrs. E

GENERAL ITEMS.

H. H. Brown writes: "H. S., on the second page of your issue of April 30th, desires to know the author of a poem. Miss Lucy Larcom is the author. She is well known by her poem. 'Hannah Binding Shoes.' She is an intimate friend of Whittier."

James G. Clark, the poet and balladist lately gave an entertainment in Dr. Jewell's church, San Francisco, which proved highly enjoyable to those present. His original productions, when sung by him, never fail to have a most excellent influence.

That J. J. Morse, the widely-known English medium and lecturer, is to speak for the Young People's Progressive Society of Chicago on Sunday the 22nd should be borne in mind. by the JOURNAL'S city and suburban readers. Let him have a packed house, morning and evening. On the first Sunday in June he begins his engagement at San Francisco.

Thomas Harding writes as follows from Sturgis, Mich.: "The years fly round quickly and the June meeting is almost upon us again; it is expected to be an interesting and profitable occasion; several prominent speakers and mediums are expected to be present. and, as far as I remember, all the old 'stagers,' who have been telling us for some years back that they scarcely expected to see another meeting, are with us still, hale and hearty as ever."

"If such be Christianity in a big city, there is a wide room for radical reform," says a late number of the Chicago Tribune. The Tribune states that a clerical gentleman who is conducting the services in a well known Episcopal church in this city during the absence of the rector in Europe, was recently reported to be missing. He turned up "all right" shortly afterwards, and the trouble was discovered to be simply that vulgar one which has cursed so many people in all civilized ages-namely: poverty. It seems he is being paid at the magnificent rate of two hundred and fifty dollars for the six months' term of service, and to this is added two hundred dollars per year as payment for service as clerk of the vestry. This amounts for him to less than ten dollars per week, out of which at least twenty cents per day is required to be expended in car fare to and from the seminary in which the gentleman is boarding. Out of the miserably small remainder he is expected to keep up an appearance befitting the station he fills during the absence of the rector; in other words, to dress well if he cannot eat well. " Is it any wonder if the poor man grew disheartened and was tempted to commit suicide?" asks the Tribune and then answers as follows: "Surely not; and

it is more cause for wonder if he does not exhibit a vein of gall in his ministrations which indicates utter disgust at the whole arrangement."

We learn that the anniversary address of W. E. Coleman, published in this issue of the JOURNAL, elicited warm encomiums from all elasses of thinkers in San Francisco. It seems to have been thought by those who heard it as the best effort of its author.

J. Winchester, who at the time of his death was a prominent Spiritualist, residing in California, was greatly interested in the portraits of ancient seers and philosophers drawn by the spirit artist Anderson. He had photographs made from them, of which he fold a large number. These pictures may still he obtained by addressing Y. J. Winchester, Columbia, Cal.

Upon a card which the Charlotte Universalist Church distributes, inviting the people to attend, is the following significant paragraph in double-leaded lines: "The ear of true "faith is as eager to catch the inspired word "of to-day as of yesterday. The truly grate-"ful heart, not forgetful of Jesus upon Cal-"vary, has reverent love for the saviers of "every race and age, who in pain and loving "sorrow, have labored and died to redeem "mankind."

The editor of the Golden Gate speaks as follows of a private scance given by Jesse Shepard: "A harp was placed upon the organ, hands were joined, and the lights turned out. After a little singing by the circle. the wonders commenced. Such strains of music peaied forth from the organ as no mortal ear ever listened to outside of Jesse Shepard's circles. The harp was caught up in the air,and, floating about the room, rested upon the heads of different ones present, playing a most beautiful accompaniment to the organ. showing conclusively that other hands than those of the medium were touching the chords. At times such delicate and ravishing melody came forth from the harp, that one found himself holding his breath in amazement. And then such singing! The grand masters of song of ages agone, who control Mr. Shepard's vocal organs, can hold his voice through a range of over four octaves, and with a power of expression that thrills one as with an electric battery. In some of his numbers, powerful spirit voices were heard accompanying. Spirit hands and voices were heard and felt by all in the circle, and many fine tests were given. Spirit John Gray came to the circle with his medium, and materialized and talked as we have often heard him in circles formerly held by Mr. Evans. Indeed, 'it was good to be there,' an experience of a life-time, that no one present can over forget."

What About the 4th of July.

To the Editor of the Religio-Philosophical Journal: What has become of the Fourth of July?

Further Experiments with Mrs. Wells.

On another page will be found an account of experiences with Mrs. Wells over the signatures of Mr. and Mrs. H. J. Newton as chairman and secretary. We give the report respectful attention and place, but cannot ask the public to attach much weight to it at present, in view of all the circumstances in the case. Reports equally as strong and in some respects more striking were made in the interests of Mrs. Ross after her exposure in January and prior to the last discomfiture when she was found undressed and using a confederate.

If we are correctly informed the present scances with Mrs. Wells are held in her own house; and we are told that she refused to hold them at the residence of Mr. and Mrs. Newton. The examination of her person by the committee of ladies counts for little to those familiar with the adroitness which can be acquired on the part of the person examined. Mrs. Crindle-Reynolds was once examined by a committée of ladies in New York who made oath to the completeness of their work, but nevertheless she fooled them all the same.

If the seances now going on with Mrs. Wolls are held in her house and witnessed by a selected company of her friends, the reports will have no weight with the public, nor with any persons other than those who need no further proof of her genuineness.

G. D. Home Coming to America.

The JOURNAL is pleased to announce that the son of Daniel Dunglas Home intends to come to the United States during the summer for the purpose of making his permanent home here. He is now lecturing on Spiritualism and cognate subjects in Belgium and France. He desires the JOURNAL to state that he is open for lecture engagements with Spiritualist and psychical societies, medical colleges or other institutions. He hopes to reach New York in July; in the meantime, letters addressed to him in care of the JOURNAL office will be attended to.

Mr. Home desires to assist in the work of aiding scientific men to a realization of the fact that the manifestations of Spiritualism are the result of forces applied and directed by independent intelligences, other than the mediums or sensitives, and that these forcedirecting intelligences are spirits. He seems to be fully in sympathy with that school of Spiritualists which posits on a scientific basis. Mr. Home intends to finally settle in California, but the JOURNAL hopes he may find his time fully employed with public work for a rational, scientific, philosophical Spiritualism.

George Chainey of everywhere in general and nowhere in particular having embraced in consecutive order Methodism, Unitarianism, Materialism, Agnosticism, Spiritualism, Theosophy, Metaphysical Healing, and Anna Kimball, sailed over the deep blue sea to Aunation, North and South, do better than to stralia. His genius, though supported and pre-empt this Sabbath of the patriot "for fed by the "Mother of his soul." does not fed by the "Mother of his soul," does not seem to have produced that seismic convulsion in colonial society which the gifted acrobat had anticipated. From the far off land he now sends word that he will return; whether the "Mother of his soul" accompanies him is not mentioned. His main object in writing is to offer his services as a lecturer to campmeeting directors and societies generally. It may be as well to allow the tender soul to cover his gifts with the vail of obscurity for a time, lest perchance he shall too speedily ripen. On last Monday evening in the auditorium of the First Methodist Church Helen M. Gougar gave a graphic sketch of the struggle in Kansas which resulted in municipal suffrage for women. Mrs. Gougar talked to a small but representative body of listeners who went away strengthened in their hopes and purposes. Only a few blocks away at the same hour six thousand people gathered to listen to Governor Dick Oglesby, Judge Dick Tuttle and other honorable Dicks who were playing the emotional fiddle for poor Ireland. It is so much easier to work a boom for the oppressed in a foreign land than to attend to the demands of justice at home; and, too, it advances political gambling with more certainty of profit to the players.

stockings and shoes. The clothing was exalterations in the cabinet were to be, but they several times said to us, "fix it to suit your-At some future time I will present selves. for publication a correct drawing of the cabinet in order that your readers may more fully understand its construction.

On the evening of the first scance previous to Mrs. Wells entering the cabinet, at her own request three ladies accompanied her to an adjoining room where she entirely disrobed herself, handing each garment as she took it off to the ladies for examination, even to her | ization of the French army next October .amined by them and nothing was found but her ordinary wearing apparel. She returned to the scance room with them and immediately entered the cabinet; the light was properly adjusted and in a short time a form parted the curtains clothed in white with a profusion of lace drapery. The dress of the medium is black cashmere which she always wears into the cabinet. At this scance no forms appeared in the unoccupied compartment. The evening was mainly spent in magnetizing the curtains by the forms which appeared. These forms were clothed in white with a profusion of white drapery. At subsequent scances forms have appeared in the compartment unoccupied by and inaccessible to the medium. Eunice, one of the cabinet spirits, had several times parted the curtains of the unoccupied compartment and conversed with us, showing herself at the same time.

A form clothed in white came out of the compartment occupied by the medium and passed into the other compartment; in a short time the same form reappeared accompanied by another dressed in black. The two walked together into the medium's compartment. On another occasion the form clothed in black drapery came alone from the unoccupied compartment and passed into the compartment occupied by the medium, and as this form parted the curtains to enter another form in white was seen standing in that compartment. At another time four arms appeared at the same time, two from each compartment, and were engaged for some time in magnetizing the curtains, passing over them from the lop to the bottom. One striking feature of this manifestation was the fact that two arms from the medium's side came from the opening at the end of the cabinet farthest from the other compartment and were both left hands and arms, one directly above the other, and about six or seven inches apart; while those which appeared simultaneously from the other compartment were a right and left hand and arm. They moved from the top to the bottom of the curtains several times as if magnetizing them.

I have entered the cabinet by invitation of the spirits a number of times, as also have others of the company. On one occasion the controlling spirits said they would show us a transfiguration. A form parted the curtains and stood in the opening arrayed in flowing robes of white and requested me to follow her into the cabinet: a voice from the cab-inet said "Quick, Quick." I ontered quickly and found Mrs. Wells seated in her chair with her arms folded. I passed my hand down over her dress and found it the same as when she first took her seat. I had not reached my seat before the form again appeared and requested me to return quickly into the cabinet which I did, following the retreating figure and found Mrs. Wells seated exactly as before.

On another occasion a form came out from the compartment occupied by the medium, stood in front of the cabinet, reached across to the curtain of the other compartment, and after passing her hands up and down the curtains a number of times re-entered the compartment from which she had emerged; almost immediately hands appeared from both compartments, two from the side occupied by the medium, and encircling the cartain of that compartment passed from the top to the bottom; at the same time an arm was projected from the extreme upper end of the unoccupied compartment moving up and down, and while this hand was at the top of the curtain another one appeared at the bottom near the floor. The left arm from the compartment occupied by the medium(which showed nearly to the shoulder) was fully six feet from the arm projecting from the end of the cabinet, as the cabinet is six feet long. Presently a left arm from the medium's compartment and a right arm from the unoccupied compartment reached across and clasped hands for a few moments, and moved from the top to the bottom after which a form slightly built and considerably shorter than any form that had appeared (with the excep-tion of the cabinet spirit Eunice) dressed in white, her hair very dark and hanging loosely about her shoulders, came from the unoccupied compartment and entered the medium's compartment; very soon two forms appeared, one at each opening of the medium's compartment, one in white and one in black; the latter closely resembled the one which had appeared on previous evenings. At one of the first scances a request was made by the spirit friends that a pitcher of water be placed in the medium's side of the cabinet, which was accordingly done On one occasion I was requested to go inio the cabinet and remove the pitcher into the unoccupied compartment as they said they wished to manifest from that side. I placed the pitcher in the unoccupied compartment as requested and shortly after Eunice parted the curtains of that compartment showing herself and conversing with us. The medium was in her compartment when I took the pitcher from it. We have thought it advisable to make this preliminary statement in view of the fact that no small degree of interest is felt in manifestations through the mediumship of Mrs. Wells. These scances will be continued for at least another month. After our investigations are completed we propose to sum up the whole matter from the light obtained under those conditions on this the most important of all important subjects. The cabinet has been carefully examined on every occasion, before and after the seances. HENRY J. NEWTON, Chairman. MARY A. NEWTON, Secretary.

General News.

The Florida Senatorial deadlock continues. -The American Exhibition in London opened last Monday .- Prince Leopold and suite have arrived in New York.-Samuel Cousing R. A., the British engraver, is dead.—Edward McCabe has been appointed to be Storekeeper in Peoria County, Illinois.—Queen Kapiolani was tendered a complimentary breakfast by Mayor O'Brien, of Boston.-Gen. Boulanger has drafted a bill for an experimental mobil-A gang of counterfeiters is reported to be following up the races this year and engaged in circulating spurious silver coin.-Judge Shepard overruled the motion made by States Attorney Grinnell to quash the venire of the jurors called in the boodler cases.-It is rumored that the Russians are collecting sup-plies at Chardjui, about 200 miles from the Afghan frontier, preparatory to an advance on Khamiah.

\$600 Reward for a lost vagabond in our Advertising Columns, Will interest our readers. Don't fail to read the Old Testament—get posted on Bible History. The firm are reliable and will pay all promiums offered.

A London correspondent telegraphs that Mr. Par-nell is afflicted with cancer in the stomach, and that his health is not only had but positively alarming.

Chicago Meetings.

The Seu h Side Lycoum of Chicago meets every Sunday fermion at 1:90 sharp, at Avenue Hall, 159 22nd street.

Englewood Meeting.

A Spiritualistic and mediams' meeting will be held a Marconoy's Hall, on Wentwerth Ave., near ingloweed Ave., every Sunday, at 2 P. M.

Spiritual Meetings in New York.

The Ladles Aid Society meets every Wednesday afternoon at three o'clock. at 128 West 43rd Street, New York. The People's Spiritus! Meeting of New York City, has re-moved to Spencer Hall, 114 W. 14th St. Services every Sun-day at 2:30 and 7:45 P. M. FRANK W. JONES. Conductor.

Metropolitan Church for Humanity, 251 West 23rd Street Mrs. 7 B Stryker, scrules Sunday at 11 A. M. Officers: Geo D. Carrell, President; Oliver Russell, Vice-President; Dr George H. Perine, Secretary; F. S. Maynard, Treasurer.

Grand Opera House, 28rd Street and 8th Avonuo.--Ser-vices every Sunday at 11 a.m. and 784 p.m. Conference every Sunday of 314 p.m. Admission free to each meeting.

Spiritual Meeting in Brooklyn, N. Y. Conservatory Hala corner Fulton Street and Bedford Ave Services every Sunday at 11 a. m. and 78', p. m.

Saratoga Springs, N. Y.

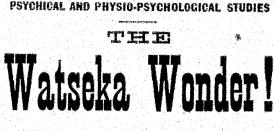
St. Louis, Mo.

Organized August 22nd, 1886. The First Association of Sphilualists meets every Sunday in Evand's Hall, south-west corner of Franklin and Ninth Streets, at the hour of 2:30 P M. Friends invited to attend and correspondence H. W. FAY, Pres't, 620 S. Broalway, ISAAC S. LEE Cor. Sec., 1422 N. 12thSt. olicited.

<u>Passed to Spirit-Life.</u>

Henry C. Shull, passed to a higher life, April 29, 1887, at his home at Halls' Corners, Ind., after a long and painful schness. He was born Sept 28, 1842, in Wayne County O. and removed at an early day to Indiana. Here he married and removed at an early day to indicate. Here he instruct Miss Leners Palue er, and four children blessed the union. Ho was an active, brave man, an ardent reformer, and a Spiritualist by nature. He believed in the labor reform and worked unselfishly in that field. Whatever he did, he must do theroughly, and he was too conscientious to support any system unless he had sufficient reasons for so doing. In his youth he thought himself out of all creeds, and by slow steps, became a Subtimuist

youth he thought himseif out of all creeds, and by slow steps, became a Spinitualist He was a zealous advocate and supporter of the policy of the BELIGIO-PHILOSOPHICAL JOURNAL. His life ended on earth just as spring comes with her flowers to deck his grave. That last house of the physical body is on a commanding swell of ground, overlooking a beautiful country; his spirit will find no place in all the regions of the blessed it will bet-ter love than his own family circle. The knowledge that he is with them will be a strong staff of support to his wife and



A NARRATIVE OF STARTLING PRENOMENA OCCURRING IN THE CASE OF

MARY LURANCY VENNUM

BY-

Dr. E. W. Stevens.

This well attested account of spirit presence created a widespread consation when first published in the Religio-Philosophical Journal. Over fifty thousand copies word size PhiloSophical Journal. Over fifty thousand copies ward di-culated including the Journal's publication and the paus-philot cititons, but the demaid still continues. To these familiar with the marveilous story, it is

NO WONDER

the inforest continues, for in it on indubitable testimony may be learned how

A Young Girl was Saved from the Mad House,

by the direct assistance of Spirits, through the intelligent in-terference of Spiritualisis, and after months of augest con-tinuous spirit control and medical treatment by Dr Stevens, was restored to perfect health, to the profound astonishmens of all. So far transconding in some respect, all other record-ed cases of a similar character, this by common acclaim came to be known as ame to be known as

THE WATSEKA WONDER.

Were it not that the history of the case is authenticated, beyond all cavil or possibility of doubt, it would be consider-ed by those unfamiliar with the facts of Spiritualism as a skillfully prepared work of fiction. As a

MISSIONARY DOCUMENT

for general distribution. IT IS UNEQUALLED; and for this purpose should be distributed industriously, generously, per-sistently, far and near. The present issue is a superior edition from new stereo-type plates, printed on a fine quality of toned paper and pro-tected by "faid" paper covers of the newest patterns.

The publisher has taken advantage this necessity for new plates, and, with the courteous profission of Harper Brotters, incrporated with the case of Lurancy Vennum one from Harper's Magazine for May, 1800, entitled





This case is frequently referred to by medical authorities, and Mr. Epes Sargent makes reference to it in that invalu-able, standard work, *The Scientific Basis of Spiritualism*, his latest and best effort. The case of Mary Reynolds does not equal that of Lurancy Vennum, but is nevertheless a valu able addition. The two narrations make a

SXTY PAGE PAMPHLET.

Dr. Stevens spent his life in healing the sick, crinforting the stillcted, and teaching the Spiritual Philosophy. He was a noble man and the world is better for his hie in it. He massed to spirit-life in 1885, leaving a divoted wife and fam-ily in a cramped financial condition. Mrs. Stevens was a faithful, unitring assistant to her husband and now in her old age is cheerful, self reliant, and happy in her knowledge of her husband's good work and of the cordial sympathy will again join him. She is entitled to the cordial sympathy of all who love good decds and are interested in Spiritualism. Without consultation with her, the publisher feels that the present should be considered a

MEMORIAL EDITION.

and that she should receive from it substantial takens of the respect in which her husband is hold, and of the good whil of the public toward one who made it possible for her husband to follow the guidance of the Spirit world. The publisher therefore proposes and hereby binds himself to Pay Over to Mrs. O. A. Stevens One-

Third of the Net Receipts

from the sale of this pamphlet for the next three months. Here is the golden opportunity to give practical evidence of your good will to Dr. Stevens's family and at the same time

The First Society of Spiritz-Alists of SaratogaSprings, N. Y. needs every Sunday morning and evening in Court of Ap-ceals Room, Town Hall. W. B. MILLS, President. E. J. HULING, Secretary

Once it was sacred to patriotism—now it seems to be given over to pyrotechnics and lager beer. Can the temperance hosts of the God and Home and Native Land?

If there is a doctrine that needs emphasis at this mile post of the army's march it is America for the Americans. By this I mean to hint at no crusade whatever against our foreign born people, but to set clearly forth the fact that their highest good lies in becoming Americans just as rapidly as they can. It is not because our country resembles their own, that they have come to us, but precisely because it is so different from the lands that have oppressed them. It is not because our customs, habits and laws are those to which they have been used, but because ours are better, nobler and have set us forward faster than they have progressed at home, that they have sought our shores. Every true interest of the alien lies in ceasing to be an alien and becoming an American. That we should bring out into bold relief our national history, institutions, habits and laws in the very points where they differ most widely from those of other countries, is, I believe, desired by all intelligent foreigners who are most of all proud that they are or can become Americans. And if our forecast of the good time coming should show that we propose to. limit by law the influx of European pauper labor, none will rejoice more truly than the Americanized working man of foreign birth. If we show that a true idea of personal lib-erty involves the overthrow of the saloon. the enfranchisement of women and the cooperative system between labor and capital, we may win an army of new adherents as a result of a Fourth of July celebration, carefully and wisely planned. Let me urge our local unions to think earnestly of this and early to announce their purpose, seeking the sympathy of pastors and leaders among business men that we may avoid rival celebrations planned later on. Let us train and drill the Loyal Legions of boys and girls to take their part in the procession and the programme. An address by some clear-headed speaker should be announced with special reference to enlisting the attention of wageworkers, labor organizations, etc. Nothing will attract more than a programme where the boys and girls have large part in the ex-"Where the lambs go the flocks will ercises. follow."

This celebration is especially and most earnestly commended to the attention of all our friends in the States where the Constitutional Prohibitory Amendment is pending and in Michigan and Ohio where unsuccessful(?) campaigns have made fresh inspirations important to the morale of the temperance army.

With good cheer and growing hope, Yours in the battle.

FRANCES E. WILLARD. Rest Cottage, Evanston, Ill., May 3, 1887.

We endorse the scheme of our friend and hope she will see it carried forward to a grand consummation. We do this, however, without endorsing prohibition laws or encouragement of the military spirit. The millennium will neither be brought by civil law nor military force, but will slowly come through a gradual development and elevation of the race. And this evolutionary process may be seriously retarded by revolutionary methods.

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Seances with Mrs. C. A. Wells.

To the Editor of the Religio-Philosophical Journal:

A few weeks since a company of ladies and gentlemen organized for the purpose of continuing, under test conditions, the seances with Mrs. E. A. Wells, of our city. This was done at the earnest request of Mrs. Wells and ber spirit guides together with some of her friends who are interested in her mediumship

In this article we shall avoid discussing the many points that have been raised in regard to her mediumship, and simply narrate a few of the manifestations which have occurred at these scances held at her residence.

The cabinet is the same one used at my house for Mrs. Wells's scances last winter, certain changes having been made in order to meet the objections raised on former occasions. The back of the cabinet is entirely covered with cloth securely nailed on the outside, and a bar of wood outside of this cloth is screwed to the middle of the cabinet at the top and bottom. Through the middle of this bar a screw passes into the center partition, thus holding it securely in place, and beyond any possibility of its being moved from the inside of the cabinet. The net is nailed on the side of the frame in the unoccupied compariment, and screwed over them firmly to the frame. The cabinet is placed in the corner of the room against plastered walls; is screwed to the floor and also to the base board. Neither Mrs. Wells. or her guides made a single suggestion or even knew what the these nails are all covered with a thin board

A CARLENS AND A CARLENS

addet the contract of the

Humor's run riot in the blood at thisseason. Hood's Sarsaparilla expels every impurity and vitalizes and enriches the blood.

One Cent Invested

in a postal card on which to send your address to Hal lett & Co., Portland, Maine, will by return mail bring you, free, particulars about work that both sexes, of all ages can do and live at home, wher-ever they are located, earning thereby from \$5 to \$25 per day, and upwards. Some have earned over \$50 in a single day. Capital not required; you are started free.

Level Act - Ball

C Varia

is with them will be a strong staff of support to his wife and children Hudson Tuttle conducted the inneral services, and a large attendance of relatives and friends expressed their profound sympathy.

L. P. Freston, of Stanbury, Mo., passed to his spirit home Saturday, April 30th, at the advanced age of 75 years. 1 month and 14 days. He had been an avowed Spiritualist for 30 years. T. J. PRESTON.

Mrs. Francis, wife of Hou. David Shelton, passed to spirit-ille at the family residence, in Shelton, Mason County, W. T., April 15th, aged 70 years; deceased was born in Whitley County, Kentucky. Funeral services were conducted by Mr. Robert Rawson, who read Bryant's Soliloquy on Death, following with remarks. The speaker said he personally knew that the deceased believed in a future state of existtence, which knowledge was a great contort to her, and she trusted that when she departed this life, it was to enter upon a higher and more glogious one. She had been a firm be-liever in the spiritos philosophy for more than thirty years, and during that time and in that belief had attained a higher plane of living here.



M RS. L. PET. ANDERSON, Trauce Medium 49 South Ann near Madison St., Chicago, Ill.

PARENTS SEEKING A HEALTHY. home like retreat for their children during the summer, can find one by addressing B. F. CLARK, M. D., Belvidere, New Jerser.

DR.J. H. WARN, Magnetician, 2129 Wa-bash Ave, Diagnosis \$1.00. Treatment at the office, \$1.25. Magnetized papers twenty sheets for \$1.00. The poortreated on Thursdaysfree Office hours SA. M. to 1 P. M.

PENSIONS ! Send for terms, references, and Cir-culars showing who are entitled to CLAIMS and PATENTS. Bellum Miller, Att'y, Washington, D. C.

NOTICE!

The Eastern Star. a Live, Wide-awake, Weekly Journal, devoted to Spiritualism in every line, will be sent FREE four weeks to any one wishing it on trial. Address, Glenburn, Maine,

ARLOW'S INDICO BLUE Its merits as a WASH BLUE have been tudy tested and endorsed by thousands of housekeepers. Your grocer ought to have it on sale. Ask him for it D. S. WILTBERGER, Prop., 233 N. Second St. Phil. Par

JACOB'S ROD, or the art of finding springr, mines and minerals, by means of a witch-hasel wand. A new edition just published, price, one dollar. Sent by mail, post paid. Address A. H. ROL'E'E & CO., 11 Bromfield St., Boston.

THE ANNUAL MEETING OF THE HAR I monial Society of Sturgis will be reld in the Free church at the Village of Sturgis, on Friday, Saturday and Sunday the Srd. 4th and Sth of June 1887. Lyman C. Howe and other spearers from abroad, will be in attendance to address the meeting. A cordial invitation is given for all to attend. By Ounce to Construct the strend of the second

GROVE MEETING.

A grove meeting of Spiritualists will be held at New Era, Clackamas County, Oregan, beginning Thursday, June Mird, and holding five days. The Committee who have the man-agement of the meeting in charge will complete all neces-sary arrangements for its succass and the comfort of the people while in attendance, including the securing of speak-ers and a reduction of fare on the railroads to these who

ationd. Test mediums, both public and private, are specialy in-vited to attend and use this occasion to convince the stepti-cal mind that the gate between the two world's stand avar. WM. Philipping President

THOMAS BUCKMAN, Secretary.

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RELIGIO-PHILOSOPHICAL JOURNAL.

Voices from the Leople.

INFORMATION ON VARIOUS SUBJECTS

For the Religio-Philosophical Journal. Incidents of Life Under the Blue Laws.

BY EMMA TUTTLE.

Let me paint you a bit of the past in rbymes, A tale which my grandfather's father told Of days when The Blue Laws blackened the times, And men to interpret God's will made bold.

You remember the logic the settlers used, Convincing themselves that their right was best When the Indian Sachem with pride refused To yield his lands, and be dispossessed

By strangers, who asked for New Haven land? They coted themselves to be Children of God! And so, they reasoned, God must have planned His lands Ilis children's, wherever they tred!

However, they wished for the title clear, And a Judas found, who betrayed his chief; They bribed him with presents, and Jecus dear, That the Sachem's life be exceeding brief,

And it came to pass. Too their hearts were stone When the case of old Deacon Potter was tried, Whose heart was so large he could turn away none. Priest, Adamite, Quaker, nor others beside.

He was cursed with a faithless, youthful wife Who desired, it is said, that a husband young She might wed. So she bartered the old man's life By the basest tricks of her treacherous tongue.

She made complaint that his love was less For her than his heifer, and trusty horse-Which I hope was true. And I wisely guess That the good man sickened of one so coarse.

She told how be hungry Quakers fed— And that was breaking the old Blue Laws. Thus the baleful creature who wished him dead Had at length presented an ample cause.

He was killed, and his dumb friends, too, 'tis said One grave receiving the three. Again Was the law appeased, a philanthropist dead While history took on its page a stain.

And now for the story I started to tell. A captain, whose name I will call Ben Brown, Set sail for the Indies. Bad luck befel And they mourned him as dead in his native town.

Three years went by and no tidings came Of the ship or crow. But his loving wife, And his unscen son, whom she gave his name Still watched the sea both in calm and strife.

The good wife felt by that mystic faith Which reveals a truth without word or sign That her husband lived, not as ghost or wraith, But was coming home o'er the tossing brine.

One Sabbath day in the month of May. On the sunlit sea, lo! a ship appeared. She came with spend o'er the watery way And into her wonted harbor steered.

With joyons hope to the landing place Sped the lonely wife, with her rosy boy, Unnumbered fears in her wistfal face That a word might her precious hope destroy.

If her captain came in his tardy craft, Or was dead, and left to the hungry sea She feared to guess. But the baby laughed And his golden curls shook merrily.

Her hones were true and her fears were not. For there came her husband in quest of her. Would be find her cafe in their neat white cot And the child he had dreamed of and dared hope thora?

The wanderer clasped to his hungry heart His sweet young wife with a wordless joy. And here, sho said, with a tender art, For a father's kiss waits our little boy?

O fairer than aught in his brightest dream Of this hoped-for joy was the lisping child; He caught him up with a bliss supreme

Whitworth's Reply to Westbrook. To the Editor of the Religio-Philosophical Journals

R. B. Westbrook challenges me to an array of pas-sages from the utterance of Jesus as against those of Cicero, Seneca, etc., touching the universal brother-hood of man. Of what avail? If I ignored the prior claims of these aucient moralists, it was because I preferred the substance to the shadow. Glimmer-ings transformer truth, of human brotherhead ings towards the great truth of human brotherhood had come to the minds of Cicero, Seneca, and others, hat come to the minus of clears, sense, and others, it is true. But they were merely rudimentary, lacking the very soul that could alone culminate in the uni-versal bond reached by Christ. It was not in the nature of the moral system of ethics they taught to attain to any such result. They reached to no high-er aim than education of the reasoning faculties. They appealed to the intellect, not to the feelings; to the head, not to the heart. How was it possible that true conception of universal brotherhood could grow from this? Did appeals to the intellect ever make a bad man good? No man so depraved who will not arrea that right is batter then wrong; and watin not agree that right is better than wrong; and yet in spite of all the moral ethics that were ever taught. not excepting the Sermon on the Mount, he will keep straight on in his selfish career of wickedness as if no such moral teaching had been uttered; hence, if it was to his interest to hold a fellow being in bondage, or oppress him for his own profit, no teachings of Cicero nor any of the other ancient phi-losophers would ever lead to the universal bond of brotherly love that was first offered by Jesus in his scheme of human salvation.

Let us take a brief estimate of the world's condi-tion from the earliest periods to the time of Cicero: All the way down the normal condition of mankind was one of incessant war. Homer shows that a man was only safe in his life and possessions so long as the strength of his right arm could defend them. The moment he lost vigor from age or infirmity, he was in danger of being stripped by maranding neigh-bers. The universal rule of rapine and murder was shown by Ulysses when he landed on the coast of Thracia and found a city, he instantly killed and plundered the people; not because he had any quar-rel with them. It was simply in accord with the universal spirit of the world's inhabitants. As with wild beasts, the moment two strangers met they fought to the death. All men not bound by ties of family were at deadly enmity. When fami-lies became banded into tribes, they warred on sight with every other tribe, and all they did not kill, reduced to hopeless servitude---men, women and children, and their offspring after them. So when tribes became joined into nations, there was the one perpetual system of rapine and bloodshed, and conquered peoples doomed to slavery. With the Roman empire came the first approach

to wider acknowledgment of human brotherhood, undoubtedly emanating from the moral teaching of Cicero and kindred philosophers. After a long course of brutal conquest, subjugated nations were joined under one common government, and the rights of citizenship extended to those not of Roman blood. Eminent men of Rome were of foreign ex-traction. Aurelius, Trajan, Seneca and Martial were Spanlards; Severus was an African, and many of the leading jurists were of oriental extraction. From this grew a sort of brotherly unity among nations heretofore engaged in perpetual war. Then came what poets were pleased to call the golden age. Was it such a state of universal brotherly love as Jesus sought to establish? The able writer of "Ecce Homo " tersely states:

"It was something worse than an iron age. Never did mon live under such a crushing sense of degra-dation; never did they look back with such bitter regret; never were the vices that spring out of despair so rife; never was sensuality cultivated so methodically; nover was calumny so abundant or so gross. If morality depended on laws, or happiness te measured by comfort, this would have been the most glorious era in the past history of mankind. In

Add to this, that the great mass of the people were held in absolute bondage. The Greek nation the home of the great moral philosophers, with all its learning and love of art, was rotten to the core with licentiousness and human degradation. Did it enter the conception of any of these sages to offer the hand of fellowship to the down-crushed helots, to bind up their broken wounds, to say "Come with me to enjoy the common fatherhood of God?" What living principle of universal brotherhood did Cicero or Seneca impart to these?

Jeans attained no high excellence of learning; but his great soul yearned to lift the lowly and oppressed into the realm of light that comes from righteous ness. Like Jesus, Socrates had his disciples. To what purpose? Enable them, as isolated individu-als, to draw correct conclusions between right and wrong. If their hearts chanced to be selfishly cold or sensually impure, how was this to make them better, or cement the ties of brotherly love? The very superiority of educated intellect that lifted Cicero and his compers among the philosophers to their high standard of excellence was built on the cruel oppression and debasement of the great mass of the people. What of human brotherhood was there in this? The very fact that he was content to enjoy his lefty position and superior privileges with no pity for the groaning helots on whose sweat and blood he was held above the common plane of humanity, gives ample proof that no true conception

from awarding undue praise to he of Nazareth, I have not the ability to grasp the full altitude of grandeur humanity's salvation achieve 1 by the hum-ble Nazarene. W. WHITWORTH. Cleveland, Ohio,

The Assistance of Spirits to Mortals,

A spirit, purporting to be that of my father, in an-swer to the question: "In what way can you and other spirite be of assistance to us mortals?" re-plied: "Both physically and mentally; in saving lives; protecting from danger; in prompting to good, and warnings against evil." At least on two cccasions of my life I am conscious

At least on two occasions of my life 1 am conscious of my life having been saved by spirit agency. One of these occasions was in San Francisco, in the year 1861, when I was supervising some altera-tions in a building. The structure was a double one, with the main entrance in the middle. The workmen were placing the timbers of the third floor in position, and the studding marking the side boundaries of the stairs leading to this floor ware placed sufficiently apart to enable a floor were placed sufficiently apart to enable a person to stand between them. I was here standing, while the architect and mason were standing directly in front of me. Back of, and nearly above me, two men were employed in raising the timbers for the third floor; and while we were engaged in consultation relative to the arrangement of the stairs, I felt a sudden impulse urging me to remove from that spot, and I attempted to obey it; but those with whom I was conferring, not noticing my movement, remained stationary, which prevented me from changing my position. In a few minutes there-after I again experienced this impulse, and again made an attempt with similar results; but in another minute it appeared as it an authoritative voice and will impelled me forward, independent of any will or action of my own, and the next instant one of the floor timbers, some seventeen feet long, slipped from the fastenings of the workmen above me, and in failing one end grazed my back, whilst I was moving from it, and made a vertical line mark some ten inches in length upon my coat. Literally, the delay of a single second would have insured me a fearful death. At this time I was a disbeliever in the existence

At this time I was a disbeliever in the existence of the soul and of a life hereafter; but the impres-sion made upon my mind of a Superintending Pow-er being concerned in my preservation was so strong that in spite of myself then, and many times thereafter, I found myself involuntarily exclaiming: "This was something more than chance! If there are such things as special providences this must here here one "and so strong was this impression" have been one;" and so strong was this impression at times, that more than once, while walking on the street, my footsteps were arrested, and for a mo-ment I remained stationary. I am now satisfied that it was a special providence, in the sense that all similar acts of good augels are authorized and sanctioned by the Divine Father. Another occasion upon which I am satisfied the

preservation of my life was attributable to the watchful care of guardian angels was in the same city, in 1863. One pleasant morning, accompanied by my son, I drove to the Oakland ferry. We had entered the gates, paid our fare, and the horses were just stepping upon the boat when I felt a sudden repugnance to go. This feeling was so strong that I reined the horses in, and inquired of my son whether he would be disappointed if we should not cross that day; and upon his answering no, I turned the horses and drove from the ferry. The boiler of the boat upon which we designed

crossing, when about half-way across the bay upon this trip, exploded; and the course of the steam and water being in the direction of the bow of the boat, every living thing in that vicinity was killed, includ ing men and horses, among them a blooded horse, for the recovery of the value of which there was afterwards a suit brought in the courts.

Had we taken passage our horses would have been placed there, as all others were, and from their spirited natures we undoubtedly would have been near to watch them, and we and them must necessarily have shared the fate of the others. What de prives the supposition of our return being accident-al, of any force, is that I had often crossed with my team by the same ferry, and the idea of relinquishing the attempt had never before occurred to me and when returning at this time I was utterly at a loss to account to myself for any sufficient motive for doing so, and I distinctly remember accusing myself of charging my mind without sufficient rea son.-Primitive Christianity and Modern Spiritualism, by Dr. Crowell.

Can The Spirit Leave the Body?

To the Editor of the Religio-Philosophical Journal;

The article in a late JOURNAL entitled "Spiritual-ism Among the Shakers" calls vividly to my mind a circumstance that happened to me when I was a miner in Colorado in 1873 or 4. Myself and partner, Mr. John McKenna, had been at work on a silver mine owned by Greene & Co. of Cedar Rapids, Iowa. It was about the middle of May or June, that work was suspended on the mine and we went to the town of Silverton, which was only about two miles distant. We spent about three weeks in the town and becoming dissatisfied we concluded we would go up to the head waters of Cement Creek and prospect for mines. Cement Creek is in what is called the San Juan country, and Silverton was then the main supply town for that mining district. Ac-cordingly we bired a "burro," and having liaid in a supply of provisions and mining tools, we started for the place where was supposed to be rich mines, and were three days in reaching our destination. On the third night we selected a level spot on the side of a mountain for our bed and camping ground. In bed our heads were to the east and feet to the west. Capt. McKenna had the right side of bed and lay on his right side. I had the left side, and was tying on my left side, which prought our bests torgether. In a farm minuter F brought our backs together. In a few minutes, I heard my partner snoring. It was a beautiful moonlight night and the sky was perfectly clear. I lay there probably half an hour looking at the stars and wondering if the moon was inhabited. I also was thinking of the dear ones at home when, like a flash, I became paralyzed, my eyes wide open. I could not move a muscle and it seemed as if every could not move a muscle and it seemed as if every drop of blood in my body had stopped circulating. My jaws came together and were rigid and I thought, oh! if I could only tell John to give me one little punch with his elbow; but no, there he lay snoring, dead asleep. I felt I was dying. My spirit emerged from my body, and I was suspended about five feet directly above it. I looked down at my body and saw it with eyes wide open. I thought to myself, Great God! I do not want to die here in these bleak harren nountains, away from home and these bleak barren mountains, away from home and friends! I said to myself that I would make another effort. I floated over and looked into John's face effort. I floated over and looked into John's face and wanted to tell him to shake me, but I could utter no sound. My face went within a few inches of his, and, oh, how hard I tried to tell him to shake me. I gave it up and concluded to go into my body again and make another effort to produce some sound to make him hear me. I settled down into my bady it sacend without ony tarvhile and hear I my body it seemed without any trouble--and how I did struggle to make one little groan. I succeeded, and John heard me--he shock my arm and that started the circulation and revived me. I jumped out of bed and gave myself a good shaking. I fold John of the occurrence the next morning; he hooted t me and said I had the night-mare.

Now, Mr. Editor, I know as well as I know that I am alive to-day, that I was wide awake, and I know that it was simply a matter of choice with me whether I should die or live. I chose the latter, and am to-day a firm believer in Spiritualism, made so by that circumstance, for it put me to studying. I want to say in conclusion that I am no somnambulist or dreamer, and that the above narrative is strictly true. Pittsfield, Ill. E. D. H.

Excellent Manifestations of Spirit Power Through the Bangs

Sisters.

To the Editor of the Religio-Philesophical Journal: Having visited Chicago a short time ago in company with Mr. D. G. Bonnett of this place, for the purby with the providence of this place, for the party pose of investigating the phenomena of Spiritualism we called at the residence of the Bangs Sisters. I think it my duty to make a statement, fully endors-ed by Mr. Bonnett, to the public in regard to their meed by Mr. Bonnett, to the public in regard to their me-diumship. The first day of our visit we met a gentle-man from Sioux City, Iowa, who came like our-selves for the purpose of investigating independent slate writing. He took an envelope, (no one but himself knowing what was in it) and placed it be-tween two slates; then tying the slates in his hand-kerchief, he hung them on the chandelier suspended from the ceiling of the room. Joining hands with the mediums for four or five minutes then the slates were examined and envelope opened, which contained a photograph of E. V. Wilson. Instead of

finding any writing, we found transcribed on one of the slates a complete copy of the enclosed photo-

MAY 14, 1887.

HE SAW HIS WIFE'S GHOST.

C. L. Beecher Driven to Suicide by an Apparition on the Wall.

Charles L. Beecher, of No. 16 Mill street, New Haven, Ct., who committed suicide April 25, is now believed by many to have been driven to his death by believed by many to have been driven to his death by a belief that he was haunted by the ghost of his wife. The fact that he took so much pains in pre-paring for his death is thought to indicate that his mind had given way. He first shot his pet dog and then seated himself in an easy-chair and took aim through the medium of a hand-mirror and put a bullet through his head. He had previously told some of his neighbors that he could not live in the house owing to the frequent appearance of the house owing to the frequent appearance of the spirit of his wife, who died about three months ago. He said her figure increased to twice its usual size, appeared to him on the wall of his room very offen. The vision always seemed to be carrying a habe in its arms, and this, he said, was the figure of an in-faut that his wife had lost.

Corroboration of the ghost story was given by a sixteen-year-old girl named Collar, who lives in the house adjoining the one occupied by Beecher. This house adjoining the one occupied by Beecher. This girl, together with a servant employed in the house of L. L. Camp near by, went into Beecher's house one evening at his invitation to see the ghost. Miss Collar says that a huge figure like a shadow did ap-pear on the wall carrying a babe in its arms. Beecher sat in his chair and pointed to the apparl-tion evelopment.

"There she is, there's my wife." Mise Collar says she ran up to the wall and slapped the vision but when she did so it moved off to another portion of the wall, and when she repeated the slapping operation the same thing took place. The servant girl who was with her says that she too saw the figure. Beecher has been seen moving things out of the house of late. Some say he did not treat his wife well toward the end of her life. When she died, one of the neighbors went to Medical Examiner White and told him that the case would bear in-vestigation, nothing ever came of it. Beecher was once a very well-to-do boot and shoe dealer here,---New York World.

An Astonishing Report from Florida.

Strange reports come from Jacksonville, Florida, A correspondent of the New York World writing from Jacksonville, says: "In a private house in this city, the physical phenomenon of the spontaneous production, or reproduction, of various articles in domestic use, such as handkerchiefs, laces, gloves, collars, and even household utensils, and in several cases money, has been going on quietly for some time.

"Suppose I should state the facts, would they be believed? What have I seen in this house? Not weird phantasmagoria, ghostly scenes to make the weird phantasmagoria, ghostly scenes to make the hair stand on end, but a process carried on visibly and tangibly under scientific conditions, wonderful to behold, but too wonderful to reveal. Two ladies are unostentationally scatted in a parlor, respectable, with no motive to deceive for the accomplishment of an object. Their part is to sit, and to issue is the part of the strange power. Here it comes. No pre-paration, no paraphernalia, no conditions—all in the broad light of day. There in one spot is a now handkerchief; it was not there before, it is there now. There, in another place, gloves, laces, and what not. Here in a corner is found something wrapped up in peculiar paper. What is it? A caswrapped up in peculiar paper. What is it? A cas-ket, six inches by six, containing jewelry delicately underlaid with silk. Is this possible? My eyes have een it.

"Can these articles be handled? Certainly, but we at once perceive that they can be taken from our grasp and spirited away as mysteriously as they

came. "Have such things been done before? Not so

"Have such things been usite beforer into be visibly, so tangibly. "The acting powers, manifesting themselves in this way and at this place, not long ago described and located a gold mine in Virginia, and have produced samples of the surface dust, some of which I forward to you for examination. An enwhich I forward to you for examination. An en-gineer sent to Virginia reports evidence of large de-posite. Mr. T. Murphy, a mining capitalist from Australia, has bonded the mine, and leaves in a few days for Virginia by the way of New York. I pos-sees also a photograph of the white metal casket produced spontaneously by the invisible powers."

ralick writes: I have taken the JOURNAL

And covered his face with his kisses

The crew rejoiced in the new delight Of their captain brave. Every sailor's heart, Felt as proud of the captain's little wight As if he had owned in the child a part.

But a sharp-nosed bigot took note of the crimes Which were done on that flowery morn in May; The Godless captain a score of times Had kissed his child on the Sabbath-day!

The law!—the law had been set at naught, And a penalty was the law's command. Early Monday morit was the Captain sought With a wordy warrant flush in hand.

"For kissing his child on the Sabbath day Ben Brown to the whipping post shall go For a flogging of fifty lashes." Pray By this thou be warned 'gainst eternal wee.

With stole valor the Captain went, He took the whipping with sturdy pluck; Thereafter no frown on his foes he bent But waited for time and a change of luck.

At length he made ready to sail again; His crew was chosen, but ere he went He wished to banquet some gentlemen And invitations in good style sent.

Among his guests were the enemies Who had caused the law to be put in force; Who thought they were God's chief agencies To prod mankind to a Godly course.

The guests ent down, and they ate and drank With a relish keen of the royal cheer. They said, "We have God and Ben Brown to thank, And we feel indeed it is good to be here!"

Ero the Captain rose from the finished feast Plump-faced, and full to the very chin, The talking, and laughing, and drinking ceased As the sturdy crow of the ship walked in.

Their foreman carried a coil of rope, And a dozen whips which were made to last. Each tar laid hold of a bigot mope And tied him fast to the big main mast.

Their leader spoke: "Ere this ship sets sail We owe a debt we desire to pay; It's the whipping you dealt to our captain hale When he landed here on the first of May.

We are honest tars and would scorn to cheat By a single lash. Blow for blow we pay. Lay on! lay on! and the blows repeat! We will owe no man as we sail away!"

When the debt was paid they were put ashore And went limping home, howling curse and groan, But when Captain Brown came to port once more He could kiss his child and be left alone.

Mrs. Sarah Graves of Grand Rapids, Mich. writes: The cause of Spiritualism is progressing here, and is making some stir among the outsiders. Threats are being made of putting the city law in force on those who style themselves "M. D's." One of them came into our meeting, making a pitiful complaint of ill usage. If all our mediums would be honest and properly educate themselves to go before the public, we should be respected; but as long as we have mediums who are not honest in all things, but who palm off frauds on us of the basest kind, we must expect that we shall be held up to scorn. We have good mediums and good manifest-ations in many parts of the city. Brother Stebbins made a mistake in names-Mr. Turner was the chairman of our meeting, not Thornton; but the latter speaks in our conferences and tells what occurs at his house. The members of his family have the independent voice, and in some instances they ee the forms materalized.

IR. Sweetland write: The good old JOURNAL is a welcome weekly friend. We would be lost without it. It cheers us on in our old age and keeps us from despair. I have taken it for twenty years.

. S. Phillips writes: The 39th anniversary instruction was the first one I ever attended. I that the firs test must have convinced every and new it that there was no humbag about it.

a statistic for the state of the design of

of universal brotherhood had touched his heart. Jesus was the first to give living force to this true conception when he uttered his sublime prayer: "Our Father who art in Heaven." Hereon lay the only rock of salvation on which universal love in hu-manity could possibly rest. It took in the Jew and Gentile, the Christian and the Pagan, bond and free; in a word, the whole earth's people into one family, the children of one heavenly father, equal heirs of righteousness to the kingdom of God.

Best of all, Jesus lived what he taught. His wonderful career was summed up in a single sentence. He went about doing good. He healed the sick, fed the hungry, and spoke such words of brotherly love as have thrilled to the core of heart with cheer and comfort through all the world. His whole mission was one of blessing to mankind. What record have we that Cicero or Seneca ever stepped aside from their proud elevation on the forum to bind up the bruised spirit of some lowly stricken one? Not in all their teaching, admirable as much of it was, can be found such teaching to brotherly love as this:

"Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you, that ye may be the children of your Father which is in Heaven." Could this spirit prevail and not cement all hu-manity into universal brotherhood? Say it is beyond the power of frail humanity to fully reach so high a plane. It tends irresistibly to the peace and

love that bring all men into brotherhood. Jesus not only taught it, but lived it, and gave up his life for it. The quality of a thing is best seen in its results. A good tree is known by its fruits. What are the fruits that have come from the teaching of Cicaro? You find it in the cultivation of intellect in high made acheeds and solvers. To the tim of breaden grade schools and colleges. To the aim of broaden-ing conception of universal human brotherhood? I trow not. Scarcely one in ten thousand of the mass of the people have heard the name of Cicero; not one in a hundred thousand have been moved to rule their life's conduct to righteous living by anything he ever uttered.

But the name of Jesus is known of all men in the civilized world; and for his grand life work and death he is revered and worshiped by the king on his throne, by great statesmen like Gladstone, such eminent men of science as Herschel and Sir Isaac-Newton, down to the humblest laborer in his beggared hut, the crushed slave beneath the cruel lash of a master. Even the mighty Napoleon was con-strained to say, when composing the graudeur of Jesus' mission and accomplishment against his own,

that the Nazarene must have been divine. Wby this universal adoration? Because his teaching and practice of love to all human brotherhood has fallen on the hearts of mankind with the comforting balm of gentle dew to the parched earth; still deeper to the core of the human soul, that only through the utter elimination of selfishness which it was his mission to teach by precept and example, and entrance into the righteous kingdom of God on earth which he established, can any true raign of universal brotherly love in humanity be attained.

And assuredly, if there is truth in Spiritualism then should the name of Jesus shine highest in the hearts of all who believe in its philosophy. For my-self I care nothing that hypocritical prioris in league self I care nothing that hypocritical priories in league with the world's oppressors wear the cloak of Christ to serve the devil in, so long as I know that if the righteous principles given in his life were lived up to, a very heaven on earth would be attained, with the destroying curse of selfishness wiped out. And while I have no word of disparagement to offer against the excellent work accomplished by Cloero and the host of seven who are a mod to the world and the host of anges who gave good to the world before the advent of Jesus, or against what was good in Voltaire, I am free to confess, that so far

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W. Contraction

A STRANGE PREMONITION.

It Saved the Lives of a Number of Railroad Men-Only One Hurt.

"Those are very peculiar circumstances," said a fourth member of the symposium. "Did you read that story in the Century war notes about the man whom presentiment told to jump just at the moment when a shell whizzed under his feet? Well, I witneesed something almost exactly on the same plan. The director of a railroad had left a certain city to come to Pittsburgh, traveling on a special car. Soon after their departure they discovered that they had left their Vice-President, so they had to go back after him. Well, they made a second start and soon were making rapid headway toward the city. On board were, among the rest, the superintendents of the Eastern and Western divisions of the road, respectively The train was on the Eastern division at the time, so that the superintendent of that portion of the road did not like it when his Western colleague came to him and asked 'whether he had his sched ule.' 'I have,' he replied, tersely. 'Are you sure? asked the other. 'Certainly, I'm sure, sir, or I would not say so."

"The other superintendent left him, but came back in a few moments and said: 'Excuse me, sir but tell me, are you certain you have your schedule all right?" 'Do you mean to Insult me, sir?' replied the other. 'Don't you think I know my business? Of course I have my schedule? The man from the West retreated again, and the Eastern superinten-dent turned to the President and exclaimed: "I guess Mr. has had a little too much. He acts like a drunk.' What was his surprise, when he looked up, to see the Westerner once more stand before him with an agonized expression on his face. and to hear him exclaim: 'For God's sake, sir, tel mel Are you absolutely sure of your schedule?' I answered you twice,' replied the other. 'Well, I don't believe it,' cried the anxious one, in a tone of determination, and, at the same instant, he grasped the hell rope, and in a quick, jerky manner gave the signal to stop. The air brakes acted so suddenly that everybody was thrown forward. The engineer that everyood, was inform for what. The engineer seemed to feel something was wrong, for he revers-ed his lever, opened the throttle wide and jumped, together with the fireman. And not a moment too soon; for before they got fairly out of the way a freight train came dashing around the curve and knocked that locomotive and tender into smithereens. No one was hurt except the superintendent of the Eastern division. His feelings were wounded. The Westerner never knew what made him do what he did."—Pittsburg, Pa., Press.

Materialization-Matter.

To the Editor of the Religio-Philosophical Journal:

There is very likely some truth in Chaney's idea that spirits may produce the appearance of an apparition in the minds of those present at a scance; but to so act upon all present would to my mind be more difficult than for them to produce veritable materialization. It would be easy to settle this point, how-ever, by taking a camera into the room, for an im-aginary apparition would not prove any effect upon the plate. While I have not yet had convincing experience in materialization, yet to my mind it seems possible and reasonable, both on scientific and Spirit-ual grounds. Judge Holbrook's experiences have been the most satisfactory to me of any I have read. We are told that in the smallest atom yet discov-ered through the aid of the most powerful microscope that there is a gyrating motion 30,000,000 times faster than the clock's ticking. Swedenborg said that all matter was filled with life. We have proof that there is no dead matter, just as he stated so long ago. The so-called spiritual body must be matter, but

being so fine it can pass through our so-called solid matter; I say so-called, as it is now well known that there is no solid matter. W. M. EVANS.

A. Kelley, one of the original settlers of Kelley's Island, Ohio, writes: I think Mr. Stebbins handles the subject very well. Probably no writer has fooled so many people with an untenable theory as Henry George, or had so much influence in propagating socialistic doctrines, knights of labor organizations, etc., which have been of so much detriment to the laboring classes of late years. He ignores statis-tical facts, and bases every thing on his own assertions.

Thinking that the power that could perform such feat, might be able to produce a picture without the presence of a photograph, I proposed to the medium that we make the effort on the following day. I went to a book store and procured paper suitable for the purpose, cut it to fit between the slates, placed it there myself, held the slates while being tied together with a cord, then tying them in a handkerchief, hung them as before on the chan-delier, and watched them carefully. Hearing the scratching on the paper, and seeing a slight writing motion of the chancellier, the tapping noise indicated that the work was finished. We took down the slates, only three or four minutes having intervened, opened them, and found a fair likeness of my son who has been in spirit-life about ten years. We placed a small piece of hard pencil between the slates with the paper.

Mr. Bonnett then had several sittings under exactly the same conditions, and got likenesses of deceased friends, also of his daughter who is living. He also had three questions that were written by his wife, and sealed by her, and returned to her un-opened, and the answers by independent slate writing were very satisfactory to her. We visited the mediums every day for six or seven days, and tested their powers for independent slate writing, and must say that in every instance the result was satisfactory. We also attended several scances for materialization in company with Mr. Worthen of Warsaw, Illinois, W. Wingett, of Sloux City, Towa, and a number of others who generally expressed themselves as well satisfied. Chariton, Iowa.

J. W. SPROTT.

Letter from Saratoga Springs, N. Y.

To the Editor of the Religio-Philosophical Journal

Many times I have thought during the thirty-five years I have been investigating the facts and phenomena of Spiritualism that the time must be very near when all would be compelled to acknowledge them as produced by spirits. Thirty-nine years in this our age, in other realms of discoveries and progress, are really equivalent to many times that num ber in past centuries. The apparent unwillingness to learn in this direction seems unaccountable. If spirits from earth-life do communicate, it compels the modification of some ecclesiastical assumption, and hence the objection. If in any seance Spirit-ualists should claim to get communications from God. they would be laughed at; but each and all of our opponents claim theirs to be directly from that personality. We see much more revelation from deific wisdom than they, because we have it in nature on which we can rely more fully than that found in print

We have had some "sleight of hand" exhibitions here of late and sage deacons on witnessing them are made to rejoice, as with them it explains pretended spirit manifestations

Our society of Spiritualists here is making considerble progress, which is the cause of great anxiety on the part of many who fear that the "throne of the infinite," or their craft, is in danger. We have no reason, however, to complain of any lack of courteey, either from the press or pulpit. Our cause is popular, and feit to be that of humanity not an ism. We get, perhaps, no more reproach than we deserve, as we claim no perfection. We have a respectable hall in which meetings are held regularly every Sunday morning and evening. We are always glad to give a reason for the faith or knowledge within us, give a reason for the failth or knowledge wheth us, but no champion of opposition is willing to en-counter us. Our city is rapidly increasing in popu-lation. We will wake to progress, and throw the banner of the season to the breeze again very soon. P. THOMPSON.

Olaf Olaison, of Gardar, D. T., writes: Living as I do out here in the Northwest on the border of civilization, so to speak, I am entirely unacquainted with the phenomena of Spiritualism except through the medium of books and papers. The people around here, so far as I know, are all either in the orthodox fold or else disciples of materialistic in the orthodox fold of ease disciples of materiansitic Ingersoll. Some time ago a suggestion was made by one of your subscribers to change the form of the JOURNAL and make it smaller. I wish to say that I am unqualifiedly in favor of this change. I would like to see more in the paper from the papes of J. G. Jackson, Wm. Enametic Odieman, and J. R. Buchanan of Boston; these are any favorite authors.

for a long time, and have always been well pleased with it. I think it grows better and better every year. I am glad you are searching for truth at all nazards. I remember well when the fire at Chicago burned up the JOUBNAL office, that I received a small sheet saving that the JOURNAL would soon he sent to all subscribers again. There are lectures and sayings by different writers that I read with much interest and feel doubly repaid for my subscription price.

Notes and Extracts on Miscellaneous. Subjects.

The common laundry practice of "bluing" clothes illustrates a very common law of color. Blue and yellow are what are known as "complementary colors. That is, together they form a white. Hence the addition of minute quantities of indigo, Prussian blue, or other blue material to the linen completely neutralizes the natural yellow tint, and gives the clothes a clear white appearance.

The eighth annual report of the Illinois State Board of Health contains among many other good things a summary of its sanitary survey to date. The following data are from 395 of the smaller towns and cities. Total number of houses inspected 222,-385. Of these the site is reported "good" for 139,-830; "fair" for 76,628; "bad" for 5,923; 122,056 have dry basements, and 39,894 have damp ones. The privies in 118,802 are "good"; in 50,955 "fair"; and 50,553 "bad"; 1,580 have sewer connections. The water supply was: From hydrants, 15,010; from cis-terns, 151,285; and from wells, 165,119. Of the cisterns 5,135 were "bad," and of the wells 5,535 were also bad.

The London Lancet records a remarkable case of transmission of disease from mother to child. The woman was admitted to the hospital suffering from acute pneumonia-in the left lung-already four days advanced. The temperature was 103.6° Fahrenheit. That evening she was delivered of a child and ultimately recovered. The child, however, died twenty-four hours later with every symptom of pneumonia. The post-mortem examination showed that the whole of the left lnng of the child was also affected and had undergone the well-known acute pneumonic consolidation. This is believed to be the first case recorded of transmission of this disease.

The physical laboratory at Beloit College is connected by telephone with the clock at the astronomical observatory in order to time accurately the experiments. Two telephones are placed in the cir-cuit, with two receivers at each end. If one receiver be placed at the ear the ticking of the clock can be distinctly and sharply heard and counted. If, however, both receivers be used at the same time, one at either ear, no sound is heard through the telephone, but a sharp painful tap is felt at the base of the brain and the whole cranium seems to reverberate. No suitable explanation of the phenomenon has as yet been offered.

A striking illustration of the advance in modern telegraphy was shown during the supposed wreck recently of the Cunard steamer Scythia off Scituate, Mass., near Minot's Ledge. The scene of supposed wreck was distant but about twenty-five miles from the Cunard Company's office in Boston, but the tele-graph wires were all down between the two points. in order, therefore, to inform themselves certainly in regard to the rumor a cablegram was sent to En-gland and again across the Atlantic via the French cable to its landing at Duxbury, Mass., distant four miles from Scituate. The answer was returned by the same route to the offices at Boston within fifteen minutes, the message thus crossing the Atlantic four times to convey the information less than twentyfive miles!

At Megrin, Canton of Geneva, Switzerland, there is a series of wells which possess peculiar barometric properties. The wells are deep and tightly covered at the top except for a small vent. Through this air-hole the air enters or is driven out, often with sufficient force to produce a whistling sound, according as the conditions of the atmosphere may change. If any conditions of the atmosphere may change. If any light article, as a feather, be thrown over the vent if the barometer is falling it will be blown away, if the barometer is rising, with consequent increase of pressure without, the feather or other light matter will be drawn to the opening. Of course the cances of these phenomena are the differences of pressure within and without the wells, induced by the changes in the asymeters. changes in the stmosphere.

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MAY 14, 1857.

RELIGIO-PHILOSOPHICAL JOURNAL.

SOLID

PER CEN

Where is God?

To the Editor of the Religio-Philosophical Journal: I send you a couple of verses that I think are pretty good. I have heard them attributed to Rev. M. J. Savage; at any rate they are good enough to have emanated from his pen.

We were taught from our earliest remembrance that the Jehovah God was a personal God; that Jacob wrestled with him and got his thigh put out of joint; that Moses and others of the old Patriarchs talked with him-some of them face to face as one man talketh with another. We were also taught that He was omniscient and omnipresent.

The Pealmist says: "Whither shall I flee from thy presence." "If I ascend up into heaven, thou are there; if I make my bed in hell, behold thou art there. If I take the wings of the morning and dwell in the attermost parts of the sea, even then shall thy hand lead me, and thy right hand shall hold me." But to the verses:

"Oh! where is the sea?" the fishes cried, As they swam the crystal clearness through; "We've heard from of old of the ocean tido And we long to look on the waters blue. The wise ones speak of the infinite sea; Oh! who can tell us if such there be.³⁹

"The lark flew up in the morning bright, And sung and balanced on sunny wings; And this was its song: 'I see the light, I look o'er a world of beautiful things; But flying and singing everywhere, In vain I have searched to find the air.⁹

JOSEPH BRALS. Greenfield, Mass.

Good Quality and Quantity.

Every day the close relation between the stourch and brain, between health and the work accom-

and brain, between health and the work accom-plished, is more truly recognized. A contributor to "Macmillan's Magazine" says: "It is clear that with the wise men of old quan-tity rather than quality was the ruling law: not-what a man ate, but how much he ate, was the cap-ital thing for him to consider. A tolerably simple diet is advised, though the wise Lessius holds that the quality of the food matters little, so that the man be healthy; but whatever it be, let there be moderation; measure is the one thing needful. The difficulty of function the manual of the food matters of functions. difficulty of finding this measure is confessed: 'Lust knows not, says St. Augustine, 'where necessity ends.' By the time he had reached his thirty-sixth year Cornaro had accustomed himself to a daily measure of twelve ounces of food and fouries of a during drink—which does not, I own, convey a very exact notion to me, though I take it we Gargantuans should find the measure small. He does not seem to have been particular what he ate, and he did not shun wine. 'I chose that wine,' he says, 'which fitted my stomach, and in such measure as easily might be He found it no labor to write immedigested." diately after meals. On the contrary, his spirits were then so brisk that he had to sing a song 'to get rid of his superfluous energies before sitting down to his desk.' Lessus is loth to commit himself to to his desk? Lessus is four to commit himsen to any certain scale: 'If thou dost usually take so much food at meals as thou art thereby made unfit for the duties and offices belonging to the mind,....it is then evident that thou dost exceed the measure which thou oughtest to hold.' He tells, on ancient authority, some marvelous tales of the little men who have found enough to know how and some targether have found enough to keep body and soul together; how one throve through a long life on milk alone, how another lived for twenty years on cheese."

Found by a Clairroyant.

In connection with the finding of the body is a curious circumstance that is being commented on considerably just now: After the search had proved considerably just now: After the search had proved fruitless for three days a clairvoyant named Wright Porter of Mohegan was consulted. Mr. Porter visited the house of Phetteplace last Wednesday evening, and in the presence of many of the neigh-bors entranced himself, or was entranced—which-ever it is—and then announced that he could point out the spot where the body was. Lanterns were at encode and and a number of man with the once procured, and a number of men, with the clairvoyant, started out into the woods. They soon struck into a cart path, the clairvoyant saying, "He came this way, on these bars he rested, here he stopped and leaned on the muzzle of his gun, here he crossed the Glendale road, and here," suddenly to crossed the Giendale road, and here," suddenly stopping, "he entered the bushes, and his body is not far away, under a pine tree." The lanterns were burning dimly now-it was 10 o'clock at night-and the party broke down some bushes so they would know the spot in the morning, and returned to the house. In the morning the indicated trail was followed, and about a quarter of a mile from the road the body was found "under a pine tree." The tale is given for what it is worth, but the parties present at the scance solemnly vouch for its absolute correctness.-Providence Journal.

The Reason Why

Ayer's Pills are so popular is, that while always reliable as a cathartic medicine, they never leave any ill effects. This is because they are purely vegetable, and entirely free from calomel or any other dangerous drug. In all cases, therefore, whether the patient be old or young, they may be confidently administered.

In the Southern and Western States, where derangements of the liver are so general, Ayer's Pills have proved an inestimable blessing. D. W. Baine, New Berne, N. C., writes :

"I suffered a long time with stomach and liver troubles. I tried various rem-edies, but received no benefit until I commenced taking Ayer's Pills. These pills benefited me at once. I took them regularly for a few months, and my health was completely restored."

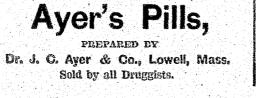
Throughout New England, next to lung diseases, Stomach and Bowel Complaints are the most prevalent.

Dyspepsia

and Constipation are almost universal. Mr. Gallacher, a practical chemist, of Roxbury, Mass., who was long troubled with Dyspepsia, writes :

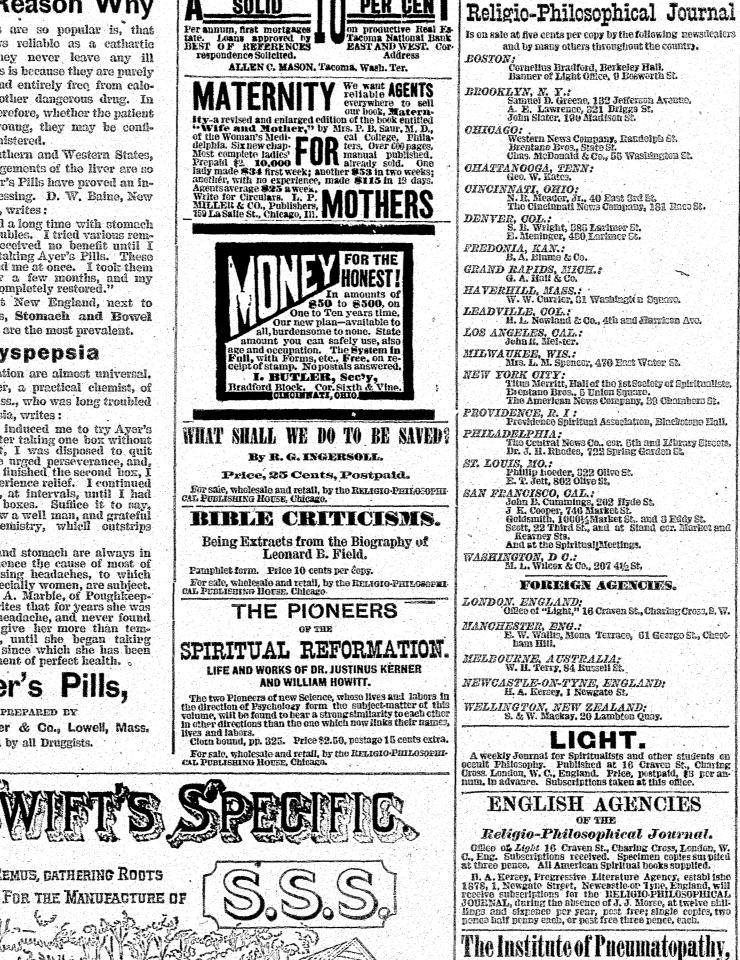
"A friend induced me to try Ayer's Pills, and, after taking one box without much benefit, I was disposed to quit them; but he urged perseverance, and, before I had finished the second hox, I began to experience relief. I continued taking them, at intervals, until I had used eleven boxes. Suffice it to say, that I am now a well man, and grateful to your chemistry, which outstrips mine."

The head and stomach are always in sympathy; hence the cause of most of those distressing headaches, to which so many, especially women, are subject. Mrs. Harriet A. Marble, of Poughkeepsie, N. Y., writes that for years she was a martyr to headache, and never found anything to give her more than tem-porary relief, until she began taking Ayer's Pills, since which she has been in the enjoyment of perfect health.



Ungle Remus, gathering Roots

Contraction of the second



The Manchester QUANDIAN, June 8th, 1883, says: At one of the "Windows" Looking on the woodland ways! With champs of thododendrons and great masses of May blossoms ! ! ! "There was an interesting group. It included one who had been a "Cotton spinner," but was now so Paralyced | 1 1 That he could only bear to he in a reelining position. This refers to my case. s I was first Attacked twelvo years ago with "Losemster AMARY (A paralytic disease of nervo fibro rarely ever enred), and was for coveral years barely able to get about And for the last five years not able to attend to my bustncze, although Siany things have been done for me. The last esperiment being Nerve stretching. Two years ago I was voted into the Home for Incurables! Near Manchester, in May, 1882. I am no "advocate;" "For anything in the chapped patent "Eledicines? And made many objections to my dear wife's constant urging to try Hop Bitters, but Anally to pacify her-Consented 1 1 I had not quite finished the first bottle when I felt a change come over me. This was saturday, Nevember 3d, On Sunday morning I felt so strong I said to my scomcompanions, "I was sure I could •Walki So started across the floor and back. I hardly know how to contain musclf. I was all over the house. I am gaining strength each day, and can walk quite safe without any "Stekt" "Stick?" Or support. I am how at my own house, and hope seen to be able to earn my own living again. I have been a member of the Monchester "Royal Exchange" For nearly thirty years, and was most heartily congratu-lated on going in the roun on Thursday Inst. Very gratefully yours, John BLACKDURN, 3 MANCHESTER, (Eng.) Dec. 24, 1880, Two years later am perfectly well. One Experience of Many. Having experienced a great deal of "Trouble!" from indigestion, so much so that I came near lesing my Lifel Ny trouble always came after cating any food-However light, And digestable, For two or breahou a at a time I had to go through the mest Excruciating pains, "And the only way I over got" "Relief !" Was by throwing up all my stomach cantained ! ! No the can conceive the pains that I had to go through, until "At last?" I was taken! "So that for three weeks I lay in bed and Could eat nothing 1 1 1 My sufferings were so that I called two destors to give me contething that would stop the pain. Their efforts were no good to me. At last I heard a good deal "About your Hop Elitera! And determined to try them." Got a bettle-in four hours I took the contents of One / / / / Next day I was out of hed, and have not seen a 115702117 Hour, from the same cauco cinco. Thave recommended it to hundreds of others. You have no such "Advocate a Tam." GEO. KENDALL, Aliston, Boston, Mass.

Listen to Your Wife.

7



Was it Providential?

HE WAS MAD AT THE COW.

I continue to hear after-claps, as it were, of the Reslindale accident. In one case a young girl who had lately obtained a situation in a Boston shop was prevented from taking the ill-fated train by her mother's delay in getting her lunch ready. When she had gone a short distance toward the station she saw the care moving off, and she came back in tears, fearing that by losing the train she would lose her place. In the very next house lives a man who is the fortunate owner, as it happened, of a vicious cow. On the morning of the accident he reached the station just too late for the doomed train, having been delayed by the cow's bad conduct while in the process of milking. He was so enraged that he took the trouble to go back to his house and beat the dumb animal, a piece of wrong-headed cruelty for which, I trust, he has shed tears of repentance. One hesitates to believe that such escapes are mere mat-ters of chance, and that even a man who would beat his cow "after the event" was saved by accident.--Boston Post.

Horstord's Acid Phosphate, For Nervousness, Indigestion, Etc.

Send to the Rumford Chemical Works, Providence, R. I., for pamphlet. Mailed free.

"A SUMMER JAUNT."

"Famous Resorts of the Northwest."

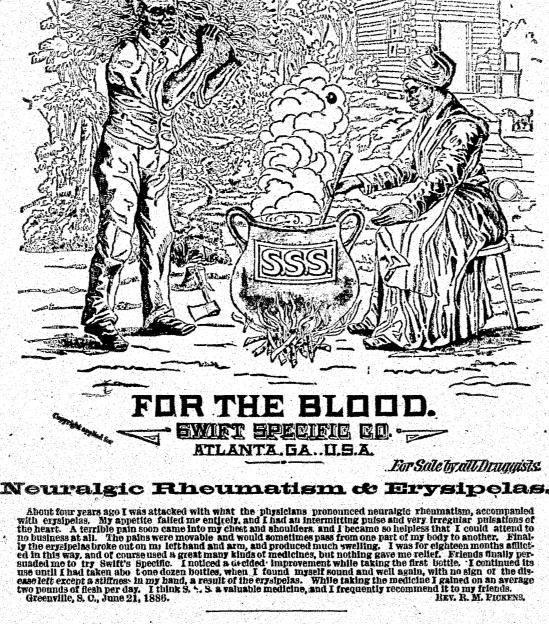
Each succeeding year, after the first bright fresh-ness of the spring foliage has disappeared to give place to the dust and dryness of the fierce June sunshine, when the gentle showers of early summer have been superseded by the sprinkling cart and gar-den hose and the spring overcoat discarded for the linen dusier, when the business man begins to hug the shady side of the street on his daily trips to and from his office, a very large proportion of the peo-ple of our great cities turn their thoughts toward the country and commence laying plans for the annual summer vacation, which, in these days of rapid money-getting and high-pressure living, has become an indispensable element in the calendar of every man of wealth and woman of fashion whose line of life has been cast in the seething, bubbling, tumultuous swim of modern metropolitan ex-Intence.

Address James Barker, General Passenger and Ticket Agent Wisconsin Central Line, Milwaukee, Wis. (mentioning this paper), for a copy of "A Sum-mer Jaunt" and "Famous Resorts of the Northwest," two exquisite books on summer resorts, the former written by a well-known literary light, the latter compiled with accuracy and care, giving valuable information to the tourist.

"Is it Lost Forever"

-the youthful bloom, the freshness of health, the buoyancy of spirits, and all that goes to give pleas-nre and contentment to a heart made happy by health? No; not lost forever. There is hope for all. For those whose lives have been a burden, and for those who are now groveling in the very sloughs of despondency. Dr. Pierce's "Favorile Prescription" will cure all chronic diseases peculiar to fe-males. It will build up the system, and restore health, strength, and beauty. Try it and be con-vinced. Send ten cents in stamps for large illustraied Treatise on Diseases Peculiar to Women. Ad-dress, World's Dispensary Medical Association, But-falo, N. T.

The strike among matches is slowly subsiding as the days lengthen.



From Rev. Mr. Kelly.

Myself and white were seriously afflicted with malarial poison, nervous prostration and general debility. After, using three large sized bettles of Swift's Specific, we now consider ourselves almost entirely free from any blood im-purities, and are as active and supple as we were twenty years ago. I take pleasure in recommending S. S. S. to al-who are solfiering from any impurities of the blood, dizzhess or nervous hedache. Nashville, Oct 7, 1886. SAMERL KELLY, Elder Church of Christ, Muddy Fork, Howard County, Ark.

Living Witnesses.

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that one of my lungs was affec ed. After several months of taking S. S. S. was cured, and am entirely well to day, not having lost a single day this year in my pastoral duties. This was last year. keep S. S. S. as a houghold medicine, and there are few aliments which, by purifying the blood, are not benefitted, and many cured, by the use of Swift's Specific. JOSEPH O. LANGSTON.

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pilgrim-haunts, upsoaring hope ever in his heart, and heavenly aspiration for the better, the nobler, the purer, the wiser, ever in his head, --inhabiting a heaven here and now that none can deprive him of, none in the least impair. Though plunged in prison dark; though betrayed by trusted friends; though misfortune attend his every step; though steeped in poverty to the very dregs: though diseased, afflicted, sore, a pauper and outcast,-his heaven abides him still; his happiness substantial is as ever. Such is the happiness imparted to our hearts and souls by Spiritualism's divinest truths. Realizing, then, the full import of the

Spiritualism we profess, let us prove ourselves worthy of this last, best gift of heaven to man: being careful, on the one hand, not to defile it with the advocacy or practice of degrading and demoralizing sonsualism, im-morality and license with which, in the' minds of some, it is erroneously associated, and, on the other hand, to keep it free from all entangling alliances with creedal schis-matics of every shade and hue. Then, purged of its excrescences, purified of its imperfections and shortcomings, with renewed and redoubled zeal and energy, this combined iconoclast and upbuilder, this conjoined destructive and constructive agent and instrument of earth's regeneration and spiritual revivication, will fill the world with the plenitude of its power, with the amplitude of its beneficence, and with the all-potency of its wisdom, till all, from the lowest to the highest, shall be forced to acknowledge the beauty and grandeur of what is now termed MODERN SPIRITUALISM!

. The Wells Exposure.

The Eloquent Lecturer and Excellent Medium, Lyman C. Howe, Expresses his Views on the affair.

To the Editor of the Religio-Philosophical Journal:

Experience educates. Spiritualism is a school of experience. Science must have facts. We have theories many, coupled with much sophistry and superstition, but they must all abide by the decisions of the umpire Experience. I count all the follies and failures indispensable factors in the evolution of truth. The various exposures that have evoked so much discussion and bad feeling are important parts of a stupendous whole; not one of them could be spared. The axiomatic statement of the issues involved, that every manifestation should be judged upon its merits, was not accepted by all, nor a majority. Fraud proof conditions were not acceptable to many. "Let the Spirit-world make their own conditions," was the com-mon plea. This made it easy for any cheat to secure his own terms and manipulate the scance in his own way with perfect security and uniform success. As a natural conse-quence frauds multiplied. When exposed, they found apologists in abundance ready to defend them and denounce the fair minded skeptics who had unveiled fraud. If they confessed their guilt, they were still held in-necent victims of "Jesuit Spirits."

The Wells exposure takes precedence in importance, since it was supposed a medium had at last been found who was giving satisfactory sittings under fraud proof conditions. This makes the lesson doubly important. Mr. Newton cannot be suspected of complicity with imposition. His devotion to the Cause has been amply tested in the years te sacrifice for the ia and n OL HOUNG OF promotion of spiritual truth. He has spent much time, labor and money in the interest of Spiritualism and with large results. He has never been an apologist for fraud. His ideal is high and he is a critical observer and close thinker. That he has been deceived in his own house, under the test conditions of his own making, after many weeks of experience with the most obstinate skeptics and critical scrutiny, seems remarkable. What is the lesson from all this? Admitting all that is claimed by Mrs: Wells' defenders, it seems to me that it only emphasizes the claim so long advocated by the RELIGIO-PHILOSOPH-ICAL JOURNAL and its supporters that in the interest of all honest mediums fraud-proof conditions should be demanded at every seance; and every honest medium should, in self-defence, insist upon having such condi-tions as cannot leave results in doubt. If the conditions are such that deception is clearly impossible on the part of the medium, then whatever may occur the mediums cannot be in jeopardy. The conditions at Mr. Newton's lacked the element of thoroughness. To the common observer they appeared fraud-proof; but the very fact that there were conditions that suggested doubt, and elicited much discussion from the first, is proof that they were not perfect. If it was possible for the madium to pull the tacks and make a way through the netting under any possible circumstances, there was a lack of thoroughness. That lack was apparent to many before the exposure, and I intimated the same in my report of it last November; still, I then thought that as the scance was conducted, it was not possible for the medium to have been in the other apartment, and if not. the phenomena must be genuine. But a cabinet can easily be made that will leave no possible doubt in the matter; and if Mrs. Wells is innocent, it seems to me that she must, in self-defence, demand a new trial, with a cabinet so made that fraud on her part shall be plainly impossible. No man has a right to affirm that Mrs. Wells deliberately planned and executed the fraud until he can give positive proof of what he states. It may appear probable, and the defence may seem weak and absurd, but in the absence of positive proof the medium is entitled to the benefit of the doubt. I most heartily endorse the Journan's de-mand for thorough methods, impartial discrimination and the protection of honest mediumship against the mobs of mockers who "Steal the livery of heaven to serve the devil in." If "Jesuit spirits" invade the private home where love, purity and harmony abound, and enter the cabinet and thus victimize the unsuspecting medium, it should be known. Guesses are of small value where demonstration abounds. If true, there must be a way to prove it; and it seems to me that thoroughly fraud proof conditions will either establish the fact or stop the fraud; and what else can? But here I must part company with the JOURNAL on this question. Even if the claims of Mrs. Wells' defenders be true, we are amply able to deal with the subject without any legal interference. Meddlesome legislation is a dangerous thing. It has crippled the truth in all ages, and multiplied the evils it sought to cure, whenever it has trespassed upon the prerogative of the soul. Legislation against the Spirit-world could at best be but another "Pope's bull against the comet." To crucify all professional mediums will not stop the incoming tide of spiritual pow-er. The edicts of Herod did not prevent the Semuce on the Mount, nor the murder of Je-cer, and his mediamistic associates stience in angue of the anguls who relief the stone

from his sepulchre; and all attempts to put down heresy by law or force have failed and ever must fail. "Knowledge is power;" ignorance is weakness. The Spirit-world, good or bad, is all around us. We cannot escape its impress. The very air is mediumistic. The more we cultivate acquaintance with spiritual laws and forces, the better are we armed against every possible danger. To close the channels of communication between the two worlds will not advance our knowledge of spiritual truth, nor of the breakers we may be drifting upon in this shoreless sea. To shut our eyes will not put out the sun; to stop our ears will not stay the wrath of a storm that is breaking upon us. The more we know of the unseen world the bet-ter are we prepared to utilize its virtues and avoid its vices. Mediumship in all its diversities is the great highway to spiritual knowledge, and the more we cultivate it the safer we are from all psychic invasions whose only danger lies in our ignorance. If there is danger in the cultivation of mediumship, there is more danger in ignoring and oppos-

ing it. Knowledge 1s power, ignorance is peril. The laws of mediumship cannot be legislated out of the world; and if they could, wos be to the world when it is done. It would sink into a cold, barren wilderness of moral desolation. True, the phases of special phenomena are not so important save as a means to knowledge and proof of post mortem life. But they are natural and legitimate concom-itants of all spiritual evolution, dependent upon the relations of this world to the unseen. We are prone to hasty judgments. The impeachments of Mr. and Mrs. Newton in some rash convictions of overzealous defenders of mediums is a sad illustration of this tendency. The published card over their signature seemed to me gently just, sweetly charitable and heavy with tender humilia-tion, and L was astonished to see them accused as traitors without judge or jury. May we not also be rash in judging those who "move in a mysterious way," their "wonders to perform?" If these exposures are due to tricky spirits, it does not seem to me they are necessarily the "invincible hordes of La cifer in hellish haste to degrade mortals." A deeper knowledge of their purposes may reveal a beneficent design, or some great scientific experiment which from their side may be big with possibilities. But for ourselves we have a right to ask evidence of the nature of phenomena, and the uses we can make of them, and to demand conditions by which we may know when we are dealing with excarnate souls and accurately distinguish between mediumship and cheap legerdemain.

Spiritualism is the most stupendous reality ever revealed to this world. Its bearings are boundless. Its revelations are unspeak ably beautiful and full of glory. We are all children at the foot of an infinite mountain. glowing with a hallowed light inviting us upward. Our world is touched as never be fore by the infinite sea, sobbing and singing from the eternal shore. We bathe in its riv-ers of light and hear the echoes of the long ago translated in the souls that speak again from the lips long silent and "death is swallowed up in victory." Let no intrusive hand of blind and bigoted legislation attempt to dictate the conditions under which we must study this science of life. If Jesuit hordes invade and betray us our remedy is in the cultivation of mediumship, not in legal suppression. The truth shall make us free. - LYMAN C. HOWE.

diums, they would feel the great responsibility resting upon them to make and have made the best conditions possible within and about them, so that their mediumship could be reliable and continually improve. To do this I know of no better way than to seek for the best and highest influences, or in other words, seek for divine guidance.

And there is also a very weighty responsi-bility resting upon all those who call themselves Spiritualists, to see to it that they throw no obstacles in the way of mediumsbip, and mediums in the exercise of their divine gifts; for, if there ever were any such thing as divine gifts on this earth it is mediumship in any of its various forms; and wee to those mediums who prostitute their sacred gifts to base and selfish purposes. Therefore all mediums should be encouraged to develop, to grow, to progress continually toward higher and higher excellence. Of course it is understood that some forms of mediumship are of more value than others but all are from the same Fountain of Power, Wisdom and Love.

But let us consider what is meant by materialization; for that there is such a thing, and based upon abundant proof, can not be doubted by an experienced Spiritualist. Only the tyro who has not advanced beyond the realm of theory knows there is no such thing! That it is contrary to science and all that! To one who speaks from experience and positive knowledge, theory has but little weight. One fact is worth more than a million theories: so the tyro may step aside and wait.

There are several forms of this kind of manifestations:

- 1. Independent, full-form materialization. Dependent materialization.
- Transfiguration.
- Personation.
 - 5. Partial materialization.

The 4th is not strictly speaking materialization; but as there are some cases of this kind so absolutely a manifestation of the spirit independently using the body of the medium, that it may properly enough be classed as above.

Independent full-form materialization is where a spirit assumes to itself, by a law which spirits understand, particles of matter sufficient to render its presence known to the external senses of those to whom it de-sires to appear. This is done without any kind of material visible preparation; but it is never done without the presence of a mediam. The three angels, or men as they are called, came to Abraham while sitting at the door of his tent, because he was a medium, but they came in an independent way, unexpected by him and without any preparation. So the man, or spirit, came to Ma-noah and wife independently. Church peo-ple will not doubt this; nor will they doubt the independent materializations of the time of the resurrection of Jesus. Another noted case is that of the spirit who came at Heidelberg to Melancthon to give him a warning. Of the second form of materialization it is

more difficult to speak, because so much depends on conditions, and because we know really so little about the spirit laws controlling dependent materialization. We are told the law is analogous to that of silver-plating. We know how much depends on conditions in this operation. How much more must depend on conditions in spirit materialization! And yet with all the drawbacks, with all the ignorance, with all the hard skepticism, making a tranquil passive condition almost impossible, and yet which is so necessary, how much has been really accomplished in this form of spirit manifestation. First at Moravia, N.Y., with Mrs. Andrews, where hundreds of people saw and were convinced. No fraud cry was raised there, because there was no room for it. Then at and with the Markees, the Eddys, where there was much that was undoubtedly genuine, and some that was thought to be fraudulent occurred. Then we come to Pence Hall in Indiana. the Motts in Missouri, and Bastian and Taylor in Chicago, where we come into an atmosphere murky with suspicion and fraud. I do not say there were no honest materializations at these places. There may have been; but there was so much that could be fairly questioned, if not positively known to be fraudulent, that they may be ruled cut. Some recent cases have occurred where suspicion of fraud exists because, in one case, that of Mrs. Wells, in New York, the medium was found in the opposite side or compartment from the one she went into. This of itself is not enough to warrant a charge of fraud. For if there is anything clearly established in this spiritual movement, it is, that spirits have power to dissolve and change the conditions of matter at will. This is abundantly proven. Col. Olcott, in his book, "People From the Other World," speaks of Mrs. Markee who was tied in her chair securely with cords and with silk thread, the ends of which were sealed with a private seal. She was then left a few minutes in the cabinet and when the signal was given the door was opened; the chair was there but Mrs. Markee was not to be found! There was no way for her to escape except by the door, and yet she was gone and did not go by way of the door. The door was then closed and in a few minutes she was found in the chair again, the cords and silk thread all tied securely as before, and the seals unbroken! Dr. Fred L. H. Willis, whose word none will dispute who know him, gave a similar statement about the dematerialization or disappearance of Mrs. Markee. Of transformation, there are said to be many cases of marked character, but I shall only speak of one, because it is noted. Amy Post, of Rochester, N. Y., of whom all Spiritualists have only good report, gave a detailed statement to my wife and myself several years ago, of the case of Mrs. Markee, who gave a scance at a private house, on which occasion she came out of the cabinet transfigured as an Indian. She was violently seized by some grabbers and thrown to the floor when she fainted and only revived partially after some difficulty, and remained. in a semi-unconscious state two or three days. Mrs. Post stated that while in this state, she appeared to all intents and purposes like an Indian. Her features, high cheek bones, nose, color of skin, coarse straight hair,-all were Indian,-and totally unlike herself. The sudden shock to her entire system was so great that the Indian spirit lost control, and was unable to release himself from her. By direction through another medium, a harmonious circle was formed about her, of which Amy Post was one, and several hours a day they sat with her to give favorable conditions for her relief. She was relieved on the third day after the brutal attack on her, but her sufferings were very great, and for several months her health was greatly impaired. Here was a clear case of transfiguration of a very remarkable character; and here, too, was a case of brutal violence, unequaled outside of the prize fighter's ring. How many such brutal ordeals medium's have been called upon to go through will never be known until we all pase to the beyond.

I earestly protest, in the name of the great and holy truths given to the world through mediums, against the narrow and ever lurking suspicion of dishonesty, brought to bear on them and their mediumship. No matter how high the character of a medium as a person, just as soon as manifestations are given through him or her they fall under the ban of a cold and heartless suspicion. Let us have done with this bigoted course and see if we can not find a better way. Let us be honest and fair toward mediums and ninetynine times out of one hundred they will be toward us. Let us give them honest and proper conditions, and we shall have better results. and the cause will be advanced instead of retarded.

I lift my voice thus earnestly in behalf of mediums, because the time is at hand when they will be needed as never before, in all departments of human interest; in the poli tical, the social, and especially in the religious.

Let the readers of the JOURNAL call this what they will. I speak as I see. But while speak thus for honest mediumship, and honest mediums, let them beware that they betray not their sacred trust, nor prostitute their divine gifts to base and selfish purposes! Of personation, and partial materialization, I cannot speak now except to say that I have seen remarkable cases of both, particularly the latter, when deception was utterly impossible and the manifestation of a most wonderful kind.

This whole subject, it seems to me, may be summed up about as follows: A crusade was begun against the mediums as soon as it was learned what their mission was, or what it was claimed to be, viz : that of making known to the world the truth of immortality, and what the conditions of spirit life are This crusade began almost simultaneously with the church and the materialists. Their craft was in danger! The spirit of "Crucify mouth, N. H. them, crucify them," has been in the air ever since, under one form or another. I have no

sympathy whatever with this spirit. I feel rather to say "Father, forgive them; they know not what they do." Suppose we all try to see how we can advance the great cause the world so much

needs, and encourage true mediumship, as the best means of doing this. And as God rules, trust that the false will come to naught in due time. Let us see how much good we can get out of Spiritualism for the uplifting of the poor and the lowly, the ignorant and the debased. Then, my brothers and sisters the world over, our holy cause, with our har-monious and united labor, will be a power in the world for better conditions of humanity, for an exalted brotherhood and sisterhood of the entire race, and for the establishing of the kingdom of the Prince of Pence on the MILTON ALLEN. earth.

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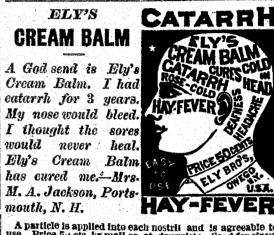
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For the Religio-Philosophical Journal Some Thoughts on Mediumship and

Materialization.

A proper understanding and appreciation of mediumship is one of the necessities of the time. Much has been written on this subject, some according to knowledge and some according to a lack of it, and of course, loosely written.

I think no one is competent to write understandingly on this important subject who is not a medium; but it does not follow that a medium can write on it well even though he be an able writer on other subjects. Why this is so is because the subject itself is complex and involves a large acquaintance with the entire science of man; reaching back hereditarily and forward spiritually.

I am well aware that there are those who will say to you in a flippant, off-hand way that they can tell you all about it-can tell you just where mediumship begins and where it ends-just what can be done and what cannot be done. I am not of this class and make no claim to such deep knowledge.

I approach the subject with humility well knowing its vastness and my own inability to write upon it as its greatness and importance demands; but having been a medium for many years, and having studied the subject under favorable conditions for a long time. I have presumed to offer a few thoughts for the benefit of those seeking for knowledge.

Various forms of mediumship have appeared among the people of all races, tribes and nationalities in all ages of the world; but in no period of human history have there been so many forms of this gift as in our own time. This is probably owing to the general advancement of the race toward higher conditions of development.

And here let me say a word further about mediums and Spiritualism in a general way. Spiritualism, as I understand it, is the most important of all known subjects that can possibly engage human attention; because it involves the origin, the progress and the destiny of man, and explains these as no other system can, to the highest satisfaction of reason, the utmost demands of science, and the fullest requirements of sound philosophy. And besides this and more important than all else, it lays the foundation for the truest, the noblest and the most exalted religion the world has ever had; in this, that it shows what are the true relations of man to man, his true relations to God the Father, and to the future life; and therefore what his highest duties are and how to fulfil them. This no other system does or can, and never will. Because Spiritualism is the exponent of God's way and methods in the divine cosmos, and

is, therefore, the best system. And as Spiritualism depends, has depended and will continue to depend on mediums, it follows that as a class they are the most important of all others; and mediumship the most important and sacred of all God's gifts to man. So it will be seen that I hold mediumship in very exalted esteem. But it does not follow that mediums are necessarily any better than others. But it does follow that they ought to be; just as it follows that Spiritualists ought to be better than those who are not. Because they know more about man in hie dual nature of physical and spiritual -his beginning, his progress, the future state to which he is destined, its laws and its conditions.

If every medium could understand and appreciate the greatness and supreme import-ance of their gifts we would hear less com-plainf about frand and trickery. And as there could be no Spiritualism without me-

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