

RELIGIO PHILOSOPHICAL JOURNAL

LC Draper
THE ARTS AND SCIENCES, LITERATURE

VOTED TO
NATURAL PHILOSOPHY

PROMANCE AND GENERAL REFORM

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

VOL. XLII.

CHICAGO, MAY 21, 1887.

No. 13

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

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WHENCE AND WHITHER!

An Address

Delivered before the London Spiritualist Alliance, at St. James's Hall, by Mr. W. Paton, M. A.

Nothing, not death itself, is more certain than the physical, mental and moral inequality of these living on this planet. That inequality has been the root of the tragedy, the sorrow and the heroism of all time. Religious systems have been devised, full of propitiatory sacrifices and elaborate ceremonies, whereby to avert the wrath or to obtain the favor of the gods that made this inequality. Law-givers have propounded laws which they have fondly hoped might alleviate some of the calamities consequent on it. In despair of understanding it the Christianity of the churches has fallen back on the theory of an all-wise and all-merciful God, though to our limited capacities the all-merciful is not, and cannot be quite understood; the older sacrifices have been replaced by the vicarious sacrifice of Christ, and the theory has been eked out by such dogmas as justification by faith on the one side, mortification and penance on the other. Philosophy meanwhile has canted pleasantly over sin and sorrow on the back of that compound of cruelty and ignorance, political economy. But there it all is still, genius and folly, purity and impurity, health and sickness, happiness and misery, riches and poverty, side by side. With one man there ever remains placid comfort and content, while with his neighbor there is nothing but apparent misfortune and despair.

There have indeed been invented heavens of various kinds as a set off to this inequality—heavens always with their corresponding hells, the heavens varying in form from the happy hunting grounds of the American Indian, through the eternal and wearisome Sabbath of the modern Christian, to the absolute sensuality of the Mahomedan Paradise. The hells are generally left out, and we hear little about them except as to their unpleasantness, no one believing that they can affect himself personally; they are always for other people.

But to those who are here to-night these heavens can have little interest; annihilation would be better than most of them, even when as pleasantly pleasurable as that imagined by the Calvinistic leader, Jonathan Edwards, who cheerfully anticipated that a good deal of the happiness of the blessed would be got from witnessing the tortures of the damned!

We have, though, to do with a future state of some sort, of the existence of which all here to-night are as certain as that they are here—but what we are not so certain of is, the existence of a state before this one. Our life is infinite, but infinite in one direction—it begins here. Some, indeed, whose opinion I hold in the deepest respect, solve the difficulty both of present, past and future, by what is called reincarnation, but that, as long as it means re-birth on this earth, simply pushes back the beginning a little way. That beginning is still—here.

In this paper, then, with all the humbleness of a man who tries to find out the form of things from the shadows which he sees, or thinks he sees, I propose shortly to consider the question of "incarnation." In respect to the light it may throw both on the past and on the future.

We are accustomed to consider our existence here as bounded in every respect. We talk of our limited capacities, our shortness of life, and so on, but I doubt if you always

quite realize what we mean when we say these things. I do not imagine that anyone now-a-days will deny that what we call our bodies are composed of a number of ingredients, such as carbon, nitrogen, oxygen, and so on, held together in various compounds, which compounds are called organized. But, what I think I may, without presumption, suppose to be not so generally understood is this, that investigation shows that at a certain temperature—I do not like using figures, but it is about 273 deg. below the zero of the centigrade scale—all these ingredients would probably cease to exist as such; that, indeed, material nothingness would be the result of such lowering of the temperature. What we call material existence, then, appears in one direction to be a question of temperature.

Now temperature is only a representation, as measurement of heat, which is itself not a material substance, as we count material, but a form of energy. Hence, we are driven to the conclusion that even from this one point of view our incarnation is a very unsubstantial thing, that indeed it is only the result of sensations which our consciousness can comprehend. We might, of course, have expected this, for we have long ceased to regard color and sound as anything but sensations, they having as color and sound no separate existence.

But let us go a step farther. Chemistry has begun to show that combination of elements is not the same thing as the method of combination, that absolutely the same elements arranged differently produce different "materials," that something like this happens, though "two" and "three" may make what we call "five," "three" and "two" do not. The sensations produced are different. Our existence here is thus gradually being robbed of all its materiality by material science. Our incarnation is only material because our sensations make it so; a new set of sensations would make a different material world even of this. We have, indeed, practical illustration in many of the results reached in the investigation of hypnotism, and states allied to that of hypnotism.

These considerations appear to me, and I think must do to all who care to realize them, as of the most tremendous import. We have been very much in the habit of drawing a hard and fast line between matter and spirit, without perhaps being quite sure where the hard and fast line really is. We have too readily assumed that matter and spirit are utterly different things, and have so, I fear, in many instances, thrown away changes of explanation of phenomena which otherwise would have presented themselves with much more readiness. The passage of matter through matter, for example, becomes much easier of intelligent comprehension when it is spoken of as the passage of spirit through spirit. I confess, indeed, that I have myself often deplored the use of such terms as Spiritualism and materialism, though forced to use them in conjunction with certain phases of modern thought.

What it comes to is this, if I have not utterly mistaken the meanings of modern scientific research, that we are to all intents and purposes ghosts. My friend, Mr. Massey, spoke in his paper, read at our last meeting, of the expectation indulged by certain enthusiastic persons of seeing celebrated people of the world that has gone by walking tranquilly along the strand. I do not hope for any such marvel. I am not quite sure that I should not be horribly frightened if I saw it; but those worthies would assuredly be no more real ghosts than are the multitudes who daily throng that thoroughfare. Very substantial ghosts it may be said. Yes, indeed, so substantial that a microscope which should be able to magnify an atom into a cricket ball would effectually dispossess any one of those of any personality he might appear to possess. We, then, whatever we are otherwise, are existent in this state, and as to this state, simply as a bundle of limited sensations, though these sensations by their enormous variety of arrangements produce a practically unlimited number of combinations, thus causing what we call the phenomena of life. A very slight difference in our sensation, the addition of a new sense, would inevitably change the aspect of life entirely; for example, a different method of vibration, or rotation, or whatever it is of the atoms of which we are composed, would, I take it, render us invisible to eyes constituted as ours now are. The substantiality of our ghosthood would have gone. What would happen in a condition of things, quite imaginable though, in which one or more elements should be added to the length, breadth and depth of our ordinary space, I forbear even to guess. I also forbear to speculate on a state in which time is not as it is here, but where our past, present and future would be all one, and what we call prophecy would be but the contemplation of things as they are. Nevertheless, it seems probable that such states do exist, and, indeed, what limit can we dare we place on the infinite varieties of possible conditions of life?

We are here then in an essentially bounded and limited state. Now let us consider the case of an intelligent individual outside the boundary of this somewhat narrow region. Such an individual would be endowed either with greater or with less capacities of all kinds than are current here. If the former, entrance into this state would be a prison, some degree or degrees of free action would be cut off; if the latter, entrance would be into a new and apparently unlimited country, in which the degrees of freedom would be greater than those of the previous state. To the former this state would be a

hell; to the latter a heaven. The admission into this state of beings of both kinds gives, at once, the prime factors of inequality.

When we note the large number of people who appear to be on a dead level of mediocrity, intellectually and morally—to whom, whether they be princes or peasants, the animal existence is everything—for whom the daily small routine of life is happiness itself, whether that routine be carried out in the halls and corridors of palaces, in the shop of the tradesman, or in the cottage of the peasant—who are so attached to this earth that the earth treats them kindly in return, and seems to minimize their sufferings—I say, when we note these people, is not the conclusion a just one that this existence is a heaven to them, that they have come from a lower rank in the great chain of being, to which this life is promotion? They are probably, indeed, but little above that lower state, and also probably go but little beyond it at the next change, if, indeed, many of them do not fall back again.

Let us take the other case. Even if recollection of the exact circumstances of the previous state be gone, enough of memory remains to the prisoner who has come from a more glorious condition into this state, to make the sense of incompatibility and incongruity keenly apparent. With a capacity equal to consciousness of higher developments than there are here, he takes in the whole of this; accustomed to the exercise of love in its loftier developments he pours it out here on some unworthy object, and finds it returned in a more degraded form or rejected altogether. Ignorant of the methods of steering adopted by a lower order of beings, he is constantly getting shipwrecked on the shoals of common-place morality. Enmeshed in a consciousness which is of the earth earthy, to him all is pain, though why, his recollection does not tell him. Weary with the sorrow, though dreading descent, which he somehow recognizes as sin, he cries out at last in his despair, and going back toward the peace he has lost, steadfastly works on through unselfishness, knowing that he has purged the evil that brought him here.

I have taken as supposable two extreme cases: that of a lofty intelligence, who, as in the appalling cry of Jesus on the cross might call on the God who seemed to have forsaken him even as he wins the fight; and that of a being steeped in all the unrefined sensations of earth. But, if, as it seems to me, this universe of ours is only a universe of one set of sensations, there needs must be other universes further from or closer to us, as the case may be; and from any one of these may be drawn intelligent beings, who must pass through this state for some end, of which we know but little beyond this, that it is apparently for purification in various degrees.

I am profoundly conscious that, though the things I speak of are fairly clear in my own mind, my inability may fall easily to represent them to others; but putting aside the metaphysical questions of consciousness enlarged or diminished, of space of one, two, three, four or more on to the infinite dimensions, of time which is neither present, past nor future, I submit it, as being consistent with all analogy and with all our present knowledge that this world should be a heaven to some, a hell to others. By a heaven I mean a place of reward, by a hell a place for refinement, purification and expiation. It is to me just as consistent to suppose that individuals in a lower state than this may in some way unknown to us merit the reward of a higher life, and dying to that life be born into this, and so gain a step in what should be their march onward and upward, as it is for us to look forward to something higher and better. The legends of a time when consciousness somehow seemed less dull in certain directions than it does now, speak as freely of lower existences, whether called sprites, gnomes or fairies, as they do of angels and ministers of grace. May not the beautiful story of an Uddine winning a soul by love after all be true?

I do not pretend to say by what agencies beings are made to die to one state and to be born into another; but we all know in some way or other that there is a path upward, and there is another path downward, and I can conceive no end in either direction, not even in the calm ecstasy of eternal nothingness in Nirvana.

Another point suggests itself, and one indeed of great import to those who believe as we do in agencies external to ourselves, how to account for such agencies. I have conceived of this life of ours as being simply a bundle, a small bundle, of sensations. Another bundle of sensations, however, containing some that are not in our bundle, and leaving out some that are in ours, would produce another world, contiguous to, but different from, our own. There, again, there must be the upward path of righteousness, and the downward path of sin. If Spiritualism has taught us anything, it has shown us that while some of these agencies may help us, we may help some of them. There is nothing to show that the disembodied soul, disembodied only according to our consciousness, is generally far removed from ourselves. It has, perhaps, some channels of consciousness superior to ours, some perhaps inferior, but that is all, and we may, I think, conclude that the unembodied entity is similarly conditioned. The prince of the power of the air is not very far off the prince of the power of the earth.

To the great variety of men on the earth—I should have said infinite variety but that the vastness of the differences diminishes on closer view—to this great variety it seems at first sight difficult to apply a law such as

that hinted at; yet it is possible to conceive that either as a result of reward or punishment, or better, as a result of contravention of, or submission to, laws of which we know nothing, intelligent beings die to other states of immensely different nature and are born into this one among an infinite number of probationary states; sometimes all attributes seem to be cut off except pure intellect; sometimes all are gone except almost unbounded affection; at other times nothing is left but the most sordid passion—but all come here to go through the probation of suffering which these differences bring about, to become better or to become worse.

I fear I have been talking too much about the whence, which in this state we cannot have much to do with, and am neglecting the whither to which we all are looking forward. About that whither men are generally pretty well agreed—that they should like to be better off here when they get there than they have been here. Many people who have got over the expectation of singing, and harps, and so forth, still have a pleasant feeling that all will be fairly comfortable for them when they pass the river which separates their next state from this. I do not think the indulgence of this notion is quite wise. I fancy indeed that a good many people to whom the next world has become a reality, have got to think that because they believe in that next world, and in the communication with beings in that world, they have thereby somehow or other got salvation. They substitute justification by Spiritualism for justification by faith. This is a great evil. I hold that those of us who feel assured of a future life, assured, not by the vague promises of dogmatic theology, but by the testimony of personal knowledge, are, by that very assurance, bound to lead holier and nobler lives. We have no right in virtue of that knowledge to lie calmly on our oars and let our boat drift, thinking it must necessarily float into havens of peace and joy, but seeing the road more clearly, we are bound to row more vigorously and escape the quicksands which we did not see before.

But what is that whither? If, as I have supposed, this world is a heaven to some, that does not put an end to their upward course; the heaven is not a lofty one, and if they get so entangled with the grosser elements of this state that their consciousness is incapable of conceiving anything better, if they have misinterpreted or not profited by the small sufferings they have been subjected to, if they have developed none of the unselfishness which alone seems capable of bringing about that harmony whereby suffering may eventually cease, they cannot expect another life of higher import than this. A very slight difference of consciousness, another place of training, must be the whole of their change. In this connection, indeed, it is curious to note that most of the communications which are freely made by intelligences purporting to be outside ourselves are made by such as are still in close communion with this earth. They are differently situated, but not above the state in which they were here. They have no more real knowledge and aspiration than they had previously. I say most of the communications, and I refer to those which I think should generally be discouraged as being, if not degrading at best useless. I do not wish to ignore that other kind of communication, which includes all forms of inspiration, and which is sent for instruction, counsel and advice; the holy intuition of those sent forth to minister to the heirs of salvation.

But there are also the myriads of those who are tried for their purification, tried with the temptations of wealth, power, intellect and success, and who know they are being tried. To such this life is another thing altogether. How it is or why it is I do not pretend to explain, but that it is I know—we all know. Everything which serves to attach us to this state as a state is a hindrance to onward progress; the love of power because it is power, the clinging to wealth because it is wealth, the fatuous belief in mere intellect because it is intellect, all tend to the retardation of that progress upward which is righteousness, and to bring about that progress downward which is sin. If this be recognized, and the temptation be overcome, then is the educational work done, and the purified being may hope to go into some state of higher development than this. But if the work is not done, if the looks turn longingly back toward the Sodomy and Gomorrah of this life, then the education has failed, and must be begun again elsewhere. Help indeed is always given; suffering which at first seems so terrible opens up the avenues to higher hope, as it clears the spiritual vision, and lets us see deeper down into the mystery of being. When the chain of earthly love is broken, we have learned our lesson when we begin to know that it was earthly. When the loss of wealth or position has taught us that wealth and position were naught in themselves, the bitter but necessary instruction is again given. If that lesson be well learned, if the man gets at last, in the face of all trial, in patience to possess his soul, so that while in this world he is yet not of it, his life here is already part of the life there, and death is but a small door through which he passes into a world of more perfect sensation, more intense in its reality than this.—*Light, London.*

Emile Barth, a Berlin editor, has just been sentenced to four weeks' imprisonment for offending Prince Bismarck by publishing an article entitled, "Rumors of War Circulated by a Reptile Press."

The 39th and the 40th Anniversaries of Spiritualism.

Kate and Margaret Fox—Words in their Behalf—The First Direct Writing—Dr. Henry Slade—Testimonials.

To the Editor of the Religio-Philosophical Journal:

I have been reading with great interest the various accounts of the different societies of Spiritualists in America which have been celebrating the thirty-ninth anniversary of Spiritualism. While all the churches were tottering on their base, sapped by bigotry and superstition, sapped by the worship of Mammon instead of the worship of the Great God, when the souls of men were yearning for some religion that would teach them that their God was one of love and mercy and not a bloodthirsty, vengeful Deity, it was then these few feeble raps announced to the world that a new era was dawning on mankind craving for a new religion; it was then these sounds fell on the ears of blind, groping men, and told them that on the other side of the veil they were vainly striving to raise, were friends and relatives, long lost, dead but alive again, who were willing to take them by the hand, and lead them by faith, hope and charity, on the path of progress, to the knowledge of truth; of truth untrammelled by worldly considerations; truth that no man could deny, because it was founded on fact. Men were asked not blindly to believe in the new religion, but to see first and believe afterwards.

Doubt had sprung up as to whether there could be a God whom theology had turned into a demon, and the step from denying the existence of a Divinity to denying the existence of the soul was not a long nor a difficult one to take. Men no longer put their faith in churches which they understood were only using that faith for worldly profit, and materialism was standing triumphant on the ruins of theologies of the middle age. No tortures of the inquisition could stifle now the voices of those who loudly proclaimed that the church was corrupt; no stakes could silence the longing of those who looked for something better than Catholic bigotry and superstition, or Calvinistic intolerance and narrow-mindedness. Rather than believe that God could be as the church taught He was, mankind preferred not to believe in His existence, and doomed, in thought, his own soul to the dissolution that awaits his body.

Accustomed to being told that salvation could only be obtained by faith in doctrines which conscience forbade man to believe in, and which were contrary to his reason or common-sense, he would finally believe in nothing but the evidence of his own senses, and any new religion would have had no hold on his heart, had not his material senses been acted on. "If I could see, I would believe," was the universal cry. Then came the tiny raps, harbingers of the new religion.

They did not come with flourishing of trumpets, but as a still, small voice, saying as they gently touched the tenderest chords of our affections, "Here am I; listen, see; I bring proof of another life: there is a God of Love." Facts are stubborn things; a man may doubt, but his doubts cannot change the facts, but facts change his doubts, if he will investigate. Spiritualism does not ask you to believe but to investigate and believe afterwards. Startled in the last stronghold of materialism, the evidence of the senses, man investigated, and though but thirty-nine years since the raps opened out the era of modern Spiritualism, yet look at the progress truth has made, despite the strong tides of materialism and incredulity.

Look at the hundreds of thousands in all civilized countries, who are proud to say they are Spiritualists! Look at the mighty press now devoted to the cause! Look at the vast amount of thought and labor expended in the study of the facts of spirit-communion to which countless books testify! Look at the noble and good men, leaders in science, leaders in the church and in literature, as well as crowned heads who have doubted, investigated and believed! All this progress has arisen out of the few raps that were first heard thirty-nine years ago. What will future generations show?

To whom are we indebted for the spread of this truth? Firstly, to God, the Father of all good. To Him we owe our heart-felt gratitude for the good the propagation of the cause has done and is doing. Next to the spirits, our invisible friends, who can utilize us as instruments to spread the fact of their existence and power. Lastly to those very instruments themselves who suffer and have suffered by the stubborn opposition to the truth they have propagated.

In 1848, two innocent little girls, Kate and Margaret Fox, were the chosen instruments through whom the first raps came—raps which laid the corner-stone of fact on which the whole fabric of Spiritualism is founded. Since then, as they grew up to womanhood, who can tell the moral and physical torments these two sisters have not suffered for the truth? To them are the hundreds of thousands of Spiritualists spread over the whole earth deeply indebted. Their names have been uttered during the last anniversary hundreds of times; the Rochester rappings are a household word in every Spiritualist home.

Words are easy things to use. Let us prove by deed that we are grateful to those two sisters for what has been done through them. They have suffered every misery for us, and

(Continued on the 14th page.)

For the Religio-Philosophical Journal.

AN OPEN LETTER

To Those Desirous of Learning the Modus Operandi of Spirits in the Earthly Spheres.

BY MIESTER, OF SPIRIT LAND.

Since Miss Elizabeth Stuart Phelps in her recent article entitled, "Can Spiritualism Spiritualize," as seen from the spirit standpoint sets at naught the proven facts of spirit return, should we from the other shore not be listened to when we speak in behalf of this truth.

Miss Phelps states that "she is not a Spiritualist." From our standpoint she is not; neither are many who call themselves such. They are investigators, and should so class themselves if they understand not the laws by which spirits are able to manifest themselves to and through mortals. We shall have something to say in regard to Miss Phelps' article, and then shall proceed to explain the modus operandi of spirits in making themselves known to mortals as such.

In the first place why seek in disreputable places and among disreputable people for any knowledge? It is better to seek for the good in such places as this finds lodgment; as among the good and pure is found the best power to use, and there are communications given without disturbing the sense of the fitness of things. Nothing learned in a disreputable place and among disreputable people would be likely to spiritualize, as you would have cause to doubt the statements made by one of doubtful repute, or finding them true would suspect they were learned in a manner not honorable. Mortals who seek Spiritualism learn this: Spirits seek only those they can impress; good spirits seek the good, and evil spirits seek those like themselves, disposed to evil. In the aura of such as do evil, pure spirits find no elements to use; these must by their own efforts make clear the aura that surrounds them, on which good thoughts may then be impressed to assist them to spiritual heights. Mediums of epileptic tendency are not usually under the control of their guides sufficiently to make themselves useful, and seldom become fitted to give proper distinctness to such words as their guides may wish to express; certainly not if they are depleted of aura by mental or physical disturbing influences. If a spirit sets the medium to the task of making his power manifest and does this in an easy manner, shall not some say, "this man is not assisted by spirits?" See in this the reason some mediums are put to epileptic exercises.

Then the challenge is given to mediums from those who understand not the laws of spirit control, to come forth and show the power of spirits to manifest, and it finds no response; "the significant smile" would turn to a sad one did those who thus challenge know the effect this call has upon the spirits who surround themselves, since they see in it folly, knowing as they do the good that could come to those they guide (as best they may) did they understand the conditions necessary to satisfactory investigation. The spirit controls of mediums do not allow them to respond to such calls, knowing as they do that surrounding every mortal who investigates in this way is an aura that is a bar to the results these controls desire to see.

If told it is "thought reading" or "muscle reading," these investigators remove the barrier by carrying to the seance an approving mind, prepared to investigate because not positive to this being beyond the power of man to accomplish.

This matter, as yet not decided upon by mortals, called mind or muscle reading, is neither, in the sense some seek to see it; it is the work of disembodied spirits, as are all such manifestations, who in this way seek to put thoughts into the minds of those who would not otherwise consider the matter.

Since all in the earth-life endeavor to procure the most perfect conditions that favor life in that sphere, shall Miss Phelps or another deny to mediums the power to make such conditions for themselves? To toil with brain and with hands is to render the magnetism or aura unfit for the best results, and the perfect manifestation is seldom given by the medium who comes to the seance with magnetism depleted by such exertion. When the same care is given to the physical and mental by mediums, and such as desire tests from them, as they bestow upon themselves when they visit their friends socially, at the demands of courtesy, finer results will be attained. When you observe your friend taking exceptional care of the mental and physical; sleeping in the afternoon after a refreshing bath, that the body and brain may be rested; and after partaking of a nourishing repast dress with great care, do you see in this preparation for a seance with her loved from spirit-land? No she has made conditions favorable to enjoying and adding to the enjoyment of those she may meet of the earth sphere, which she could not do were she depleted of aura by undue exertion. Such conditions as these are necessary to the meeting with her spirit friends if she wishes to prove acceptable to them, and receive communications acceptable to herself.

When spirits come to the earth sphere to put themselves in communion with the earth and its people they leave their spiritual bodies in repose in the spirit-land. It is the impalpable spirit form that seeks this sphere. As they left the earthly form to pass to life in spirit spheres, in this way they return, and in this state act on the brain of the mediums they control by their magnetic influence, and cause them to give expression to the words they impress, or in some other way express that which they wish to disclose. Coming, then, impalpable beings as they go hence, they are brought in contact with mortals with all their sins upon them and ignorant of spiritual laws. To their sensitive organizations these are as terrible to encounter under some conditions as any ghost man fears to meet.

Sensitive as they are, can you doubt the importance of fine conditions, at which so many cavil? These conditions are, peaceful places and people, quiet minds and serenity of disposition, cleanly surroundings, pure air, sensitive organizations, and minds passive and unprejudiced by positive doubt or supposed positive knowledge of the fallacy of spirit power to make itself apparent in earthly surroundings.

If any do not see the necessity of these conditions, let them not seek to learn of the power of spirits to commune with those in mortal forms; the time is not yet for them to learn.

Given the premises that spirit is an existing power outside the mortal, should the happiness consistent with the good in them be less than to make others so? In what is it supposed happiness consists to the spirit freed from its earthly environments? Since leaving the earthly body they have sought knowledge, and to the end that they may benefit those on the earthly side of life.

You who are so wise in earth lore learn

this: those recently freed from the physical know far more than you of the laws pertaining to yourselves, and this they have acquired with such rapidity as would astonish you at your stage of development.

Since it is quite evident that the laws of spirit communion are not universally known, permit us here to point out the facts thereunto pertaining, of which no investigator of the subject under consideration should be ignorant. In this there is no mysticism; for they can be analyzed and fully explained, resolved into their elements, which although of a spiritual character cannot fail to be comprehended by minds prone to scientific investigation. Here, then, are the laws set forth by which not comprehending, investigators are as often baffled as they are persuaded of this truth.

Every mortal has a band of guides such as his inclination towards good or evil draws to him; and always those who can successfully use such aura as may surround him. A magnetic aura surrounds every individual, and if he is of a sensitive nature the guides can use this to enable him when one man is met to call him friend, another foe, and to be wary of the next until his nature has been more closely studied. Usually there are two guides present, who are relieved in turn by others. These keep constant watch over thoughts and acts. To fully understand the manner in which these can manifest to mortals under their care, make such conditions as we here advise, as here is matter that cannot be accepted by any without individual investigation. As your guides read your every thought, make an appointment with them mentally; sit at the appointed hour, and within the room to which you should retire to do this; place a small table with paper, and a small pencil—as a pencil of much weight requires more exertion of power to move. The pencil should be held in the hand; both hands should rest on the table. A brisk walk should be taken in the open air immediately before the sitting commences; this will put the blood to free circulation and the mind in a healthful state. Some results may follow the sitting under any circumstances, but not the best unless there is the aura generated of the circulation that is rapid, and from the mind that is free from depression. Since this is so keep in view the fact that in this may be found consolation for all ills, and instruction how to bear or how to avoid them. Sooner or later, if you persist in keeping your appointments, results will be seen that will be of great use to you and to your guides. An hour is long enough to remain thus secluded; and to sit alone is the better way. Some spirits prefer the attendance of two; but they then use the time to learn to control the aura of two, and the power of one is not put to use as quickly as when the sole occupant of the closet is made the charge of the members of the court, which on these occasions are numerous. After the matter and manner of the magnetism has been tried by these and a decision arrived at, the closet and darkness may be dispensed with. The sitting position and table necessary to the first manifestations may then be dispensed with usually; in case the spirit prefers these to use, you will soon be made aware of it. Not all spirits are willing to devote their time to this, as they so often find their friends are not inclined to forego pleasures or duties pertaining to their earth lives, or what they consider as such. Since life in the spirit spheres is carried forward in a manner by which each moment is profitably employed, they often discontinue the cares and pleasures of that life to find disappointment in the path they thought to follow, instead of the flower of hope they so much desired to see. Should the time be given to this and the power be obtained to receive in this way such words as they see it is well to bestow, shall not these friends then see a pure channel for their communications amidst surroundings alike agreeable to spirit and mortal.

We now give an explanation that cannot fail to be comprehended by all of the manner in which the medium is useful to the spirit in manifesting, trusting the importance of the conditions we name may thereby be more fully impressed.

The magnetism or aura that surrounds the candidate for mediumship is used in the following manner: The guide of the candidate is seen by spirits, first, to make passes around the body of the one sitting before them; passing over the head, down one side of the body and up on the opposite side. This is done as you would unwind a skein from hands distended to hold it; and this is repeated until all the aura that can be used is collected. This aura is put at last to the point of the brain the spirit wishes to impress. And here, undue stress cannot be given, that the mind is controlled by the spirit in this manner; the aura being pointed at the brain, as designated; then the unwinding commences; and as the aura flows through the open fingers of the spirit medium controlling, this spirit puts thoughts into it that in this way pass into the brain of the mortal waiting to receive some manifestation from this spirit.

In platform test seances or on any occasion when it is desired one medium should give tests to many present, the foregoing is the way the tests are given, with this difference; the band of guides of the medium stand ready to accept the magnetism from the largest number the medium can report from at that time. This magnetism is passed to them from the guide of each mortal that avails himself of the opportunity, should circumstances favor this, to manifest through the aura of such as he has in charge at that sitting. The importance of passivity in this should be impressed. If his charge is in a passive state the guide can collect the aura useful to him, but of no use to the guide is the aura full of thoughts. He gives to some one of the medium's band the words he wishes impressed on the magnetism he presents. In psychic manifestations of the nature of raps, the moving of articles, slate writing in closed slates, and others of like nature, the positive elements of these articles are penetrated by the aura of those witnessing the manifestation placed in the hands of the spirit medium, assisted by the aura of the medium for the manifestation. This spirit puts expression to words in the slates as he learns them from the guide of the one for whom they are given. Other manifestations of this kind are made in a similar manner; the aura is made to penetrate and impel movement. The aura when used for raps is conducted to a given point, and the recoil produces the report.

As to become a slate writing medium is so much desired by mortals, they may learn the conditions on which this depends. In the aura of such as spirits can use for this purpose the mineral element is seen to prevail; and with this we seldom meet. Such mediums hold the nature of a tempest in their magnetisms, and possess a temper that is a terror to those who encounter it when roused. In such the most exacting nature are found, and to this is added, when conditions are favorable, the power to become calm and passive in the extreme. When such magnetisms emanate from mortals of this description are found the power to be utilized in the

slates can be put in the hands of the guides. Given this aura and the most perfect conditions, one of which is seclusion from all that cause an irritable mood, it is often the task of a year for the medium, and for the constantly attendant spirits. I repeat, the aura collected for this manifestation, and others called physical, is not passed through the medium's brain, but is put directly through the instrument at the work desired to be accomplished.

In regard to "muscle reading" or "mind reading" as given by Mr. Bishop, we will say that any medium, writing or otherwise, who is well under control of his guides, given the requisite conditions, can correctly answer mental questions or find what you may conceal. In this manifestation of mind reading Mr. Bishop's aura is used in the following manner: The guide controlling him for this exhibition of his power comes in contact with one who keeps constantly in mind the secret of the concealment, and the guide of this person gives the information required to Mr. Bishop's guide, who by impression leads him to the place designated. To question him before this performance, and in some cases after, is to irritate nerves already taxed, or to be taxed to their utmost. To a man of sensitive organization, as a medium must be, this is a serious matter. Since Mr. Bishop performs these things under such conditions as he encounters, it is surprising in the sight of spirits that his controls are able to carry him through so many exhibitions of this power, such undue stress being put upon his nerves.

In answering mental questions the sitting position is a favor to the spirits. The questioner should allow but one question to form in the mind, and this should be retained. This is seen by his guide; or more are seen, should more have been allowed to form in the mind; and as he draws the aura he presents such question or questions as he perceives in it, not being able under some conditions of the questioner's mind to know which was the important one. Passivity in this, as in every other phase of mediumship, is important in order to attain good results, or any results worthy of notice; passivity in the seeker after this knowledge as well as the medium. In giving communications, if the medium is not passive it is impossible for his guide to impress upon him the words he has received from the guide of the one who comes to receive such. Otherwise, as the aura is drawn the spirit sees it full of the mental condition of the one from whom he draws it; and what he sees is impressed upon it, to the exclusion of all else; as upon a full page there is no space on which to write more to advantage.

It is in the power of spirits to retain perfect health in those they control, should their directions be followed in every particular. Under the most trying circumstances, let the passive state of the mind be induced to enable the guide to communicate, and direction is instantly given how to proceed. In case of accident or of sickness, not of any use is an M. D. to those who do not require the attention of a surgeon, if they are in direct communion with their guides. In such dire trouble as cancer affords, their directions, faithfully followed, will effect a cure. In no case is the performing spirit physician a charlatan, provided the medium has proved himself a reliable one; he has sought knowledge of those versed in this lore in the spirit-land. Many there make of this a perpetual study, and see in the cures they perform through the natural physicians of the race the power to disturb the conditions that now surround the "Faculty," so-called, who so often lack the faculty to cure the patient under their care. There should be added to the colleges the seance room, where the new may be divulged to those competent to handle it; and then the new race of M. D.'s will see success where now is so often seen failure.

The foretelling of events is a blessing in most cases; as the lives of men are foreordained only so far that should they follow one line certain results will be seen, and should they follow another, the opposite must be brought to view. Many in this have been warned of dangers they have avoided, and led in the way to meet the best conditions for their eternal welfare. And this is classed as "fortune telling;" still this is nothing more or less than the careful study of such result as is beyond the ken of mortal eyes; and is to the spirit vision the simple task to learn concerning those they live to care for yet in the earthly spheres. Have you on the further shore some friend whom you know to be truthful? If so, seek communion with this friend; and when he informs you that he is a spirit advanced in the knowledge of spirit-land, having communion with those of good repute who have been ages in spirit-life, shall you not place reliance on what he reports? To each is given the task to learn from such spirits as they can rely upon.

Spiritualism is in no wise a religion; but the teachings of good spirits, followed by mortals, will put righteousness into their lives daily; and to this end is it sought by the wise.

In making themselves understood through other than their own mediums, spirits see that the most they can do is to say the words to the medium's guide, who gives them to the medium to express to you. When a medium says, "I feel the influence of a spirit," giving the description, you think that you see the medium controlled by this spirit. So you do; but it is always through the guide, who is the medium's guard to insure that the power is well used, or used as he desires. It is in this way that you receive your message, let it come through raps, speech, writing or in any other manner.

If all put this knowledge to use, would they have equal power? No; the good have the power in abundant supply; the evil, in small signs. And the latter in following these make themselves known to the good spirits that abound, and they thereby are able to overcome this antagonism to good. Be it known to you, this is the pleasant task all spirits desire to be theirs. Seek to enable them to do this while health and strength are yours, and in every stage of life it will be a solace to your path. Cease to mourn your friends as lost, and make favorable conditions that they may manifest themselves through your own power, since thus you will bestow upon them the attention you would not deny were they near in the flesh. However much you may in the heyday of life scorn the belief in spiritual guides, nevertheless, surrounding and impressing you on every favorable occasion, are your sometimes almost forgotten, though once loved friends.

Spiritualists court scientific investigation; that is the touchstone they desire to make the proof of their pretensions. The facts are already proved to all that have investigated with impartial minds (to their satisfaction); among others, many scientists who were not aware that the word of such would be doubted until their attention was turned to Spiritualism. Of little worth is prefix or affix to the name of a man, or of any class of men, in this matter, for no investigation, though such be made by all the scholars of the world, however honorable they may be, can ever prove

this truth to other than to the individual investigators themselves. These things must be investigated as is the star by a looker-on through a telescope. Can another standing by help in his investigation? No; but a thousand telescopes may be directed to the same star and each scientist looking through learn the truth concerning it. If you look at the star without the aid or condition of the telescope, of what worth to science is that which you may report, even should you before have discovered many things when you obeyed the laws concerning them? Make your investigations in consonance with the laws that control in spirit communion, and then hope that you will not be doubted should you report that you perceive intelligence in the unseen power that surrounds you.

In Spiritualism is seen the power to overturn many things old, and the bringing to light of many things older that shall replace these; which seen in the light of this century will shine with greater brilliancy than in past ages of ignorance.

Gossip with the Editor.

To the Editor of the Religio-Philosophical Journal.

The last document penned by me for the JOURNAL must have been too heavy and stalled you, as it did not appear.

Perhaps in it I have forgotten the only difference as sometimes stated between a wise man and a fool: "The fool tells all he thinks, while the wise man prudently withholds a part." Well, might it not be better if there were more fools in the world to speak out their thoughts? Now if I could only turn to and write something learned, such as "The Doctrine of Energy" in the JOURNAL of April 16th, that about one-fourth of your readers, perhaps, will follow the drift of you might like me better. As a first attempt, suppose we glance over that article and try to open up some of the more misty paragraphs? The learned Professor says: "There is nothing more wonderful in the influence of one (printed our) nervous system by another than in the influence of so called inanimate matter by the nervous system of any active agent." That assertion might be questioned; but admit it and pass on to the next: "We know nothing whatever [he says] of objects but as the manifestations of the activity of the nervous system." That is cloudy. Does he mean (as the words will imply) that objects are only "the manifestations of the activities of our nervous systems," as some metaphysicians, both old and new, have argued? If not, why not put it plainly thus: We know nothing of objects but as they actively affect our nervous systems through one or more of the several senses. The last sentence of the same paragraph appears to our limited comprehension, equally cloudy, thus: "Anything which affects the object of individual perceptions alone does so through the medium of something proper to the nervous system of the perceptive individual."

Does the Professor mean to say: Anything which only affects peculiarly the perception of any object by some single person must do so through the medium of something belonging to or affecting the nervous system of that person? This wording implies that the "object" is effected. We say no! Neither is that "medium" through which the effect is produced necessarily "proper" to the nervous system affected. It is much more likely to be very improper and abnormal. For instance, once in a while, after your humble scribe has eaten too heavy a supper, through his weakness (like your own) for good things, he will waken in the morning and see the clear white ceiling of his chamber regularly and finely figured with uniform rows of dark leaves and flowers; while his "better-half" sees nothing of them. A little rubbing of the eyes and starting the blood into lively circulation soon vanishes the fleeting forms and shows the ceiling (the object) unaffected. Mrs. Nervous-system at once seizes her broom and sweeps out unceremoniously the interfering effects, that are in no wise "proper" to her house.

Now, my dear friend, you need not frown and ask why am I so critical,—perhaps you will say hypercritical—of our brother over the water? I am like a bull seeing a red rag flouted in his face, whenever a Professor or a college-bred fellow, unpracticed in the solid realities of life and experienced in little but book-learning, drags out the old worm-eaten flag of scholastic metaphysical mysticism and attempts to recolor and flout it to the winds of this realistic nineteenth century. No matter where it comes from, or where you see it—disguised amongst flowers by the Concord School of Philosophers, flaring more boldly out from your younger Western Colleges, or mildly and would-be learnedly though, obscurely mixing its folds with a talk on the "Doctrine of Energy" from the Professor of a Dublin College—it is all one to me. I must needs belittle and paw the ground.

Look sharp and you see it again in the Professor's next paragraph. "Spiritualism (he says) is monistic in its tendency." What does that mean? Our dictionaries contain no such word. If a coined word, and it had been written monistic, we might have guessed, perhaps, what it meant. Some sort of a one-sided tendency, or a running in one groove of thought. For instance, we presume he means, "Spiritualism does not draw a distinction between dead and living matter." Neither does the Professor, as far as we can see, for he places the same qualification ("so-called") ahead of both kinds of his description of matter, "a so-called living nervous system" or "a so-called inanimate brick." Which are we to call the dead, and which the living matter? He also must be "monistic" for he labels them both the same. It is truly a hard thing to define the critical difference between dead and living matter. Even "the so-called inanimate brick" or the equally inanimate granite rock, has life enough in it to enter into rapport with, and be controlled by, the law of gravity, the law of cohesive attraction, the laws of chemical affinity, or the laws of all electrical and spiritual forces, and can hardly be called "dead." But when the Professor says, as he does in the same paragraph, that in the perception even of "an inanimate brick" the living substantial factor of it "is in the perceptive" (i. e., the person who perceives), then my "noble rage" waxes hot and I cry, No! The brick is the "substantial factor," the objective reality, and thus is the perception effected.

First, the light is reflected from the brick to the eye; 2nd, by the action of the crystalline lens the rays are gathered and a beautiful diminutive picture of the brick is formed upon the retina in the focus of the lens and thence by the proper nervous or spiritual perceptive force operating through the brain, the mind or spirit of the man perceives the brick. This normal perception by sight may be confirmed by the co-ordinate sense of feeling through the nerves of the hands, by the senses of smell and taste, if the object be edible or odorless, and by the sense of hearing if it gives forth proper atmospheric vibrations. These are the methods of normal

healthful perception in our present sphere of life, through the brain as the great nerve centre. Any other theory of perception, however "modern" our professor may deem it, is nonsensical and absurd as applied to the regular every-day perceptions which are appropriate to the outer life we are now living in this wonderful world of material forms and invisible forces.

True it is that our delicate organizations, so wonderfully provided for connecting the cruder forms with the invisible forces of the inner life, are sometimes liable to be abnormally affected by disease or other irregular or unhealthy action, to take on and convey to the perceptive centres pictures and impressions that are similar to those produced by real objects, but those pictures and impressions are illusory and indicate no real objective existences, just as the pictures on the ceiling alluded to in a former paragraph. Another illustration may be given here. Let any one close their eyes and with the finger, or the blunt end of a pencil or other object, endeavor to touch the back part of the eye-ball in several different places. The effect will be that the retina or sensitive surface which lines the inner concave of the eye will be disturbed, and wherever the eye-ball is touched the sensation of rings of different colored light will be produced and will always be seen in a direction at right angles with the inner surface of the eye at the point disturbed. This is an illustration of perception by the optic organ which has no objective reality; but weak is the reasoner and foolish the theory that classes it in the same category as the regular, lawful perception of bona fide outstanding objects, produced by the action of light upon the regularly adapted organs of sight.

The Professor's next main paragraph is beyond my depth; but finding him astray in more simple matters, I will not take him on trust here. Allow me just to quote one sentence from it as a sample:

"That which is a design or a thought, either conscious or extra conscious, becomes a force, or directed quantity, when supplied with an executive and translated into the language of extension."

Just so! That's the jargon exactly! The Professor states that he desires to return to this subject in a more "exhaustive article." Put it through—let him exhaust!

The next paragraph is as the Beast in Revelations: like unto the last, and is about as clear as "the whiteness of the what," with "environment" thrown in, as it was when Paddy, single-handed, surrounded the Hessians. Read and admire! "But whether the physical basis of the object be particular or general; that is, whether the object be confined to the perception of the individual or be the common property of any number of observers, depends upon the manner in which the energy is differentiated by the prime mover."

Amén! So it does! Glory hallelujah! It is enough. But I must again repeat: remember Newton, the prince of practical philosophers, when he exclaimed in sorrowful walking: "Oh, physics! beware of metaphysics!"

For the Religio-Philosophical Journal.

Transfiguration.

BY FLETCHER WILSON.

Transfiguration is a phenomenal fact in nature, especially recognized by Spiritualists, and not unknown to scientists everywhere. In its fullest sense it may be called the phenomena of nature as witnessed in the growth and development of every plant and living creature. The spear of wheat is transformed to a stem, and still upward to a full head of ripened grain; the lion's harmless whelp to a roaring and vicious animal, and the helpless infant in its cradle to a man or woman, and still onward to angelhood. There are also momentary transfigurations, such as the bending low to the ground a field of grain by a sudden gust, and again becoming erect, as it passes by. Man, too, by sudden emotions is transformed in every look and feature, and varying in exact correspondence with the character of each emotion aroused. How opposite is the expression while in anger, to that of tender affection; and there are cases on record where persons have become so inspired with heavenly visions as to shed a halo of light around them, and it is believed to be the permanent condition of all the angels in heaven.

But a fact which we as Spiritualists need especially to learn is, that nothing loses its identity by transfiguration. It is not unfrequently the case that at the advertised materializing seances held by professional mediums in our large cities and towns as a business enterprise, that the professed mediums themselves or their accomplices have been detected in place of the materialized spirit forms, and when thus caught, they have almost invariably claimed, or their Spiritualist friends, who either know no better or are as designedly corrupt as themselves, have claimed for them that it was a case of transfiguration in which the medium was in no sense responsible.

There are no words in any human language that will express the crime in such deception as this, and the false plea of transfiguration has had much to do in sustaining the vile wretches in their nefarious practices.

Were it possible for me to compare the stately oak to the sapling from which it grew, one might well say there is no resemblance between them; but had he lived to witness its daily growth, its identity would have been clear and distinct. Bend a tender tree at your door before some child; cord it to that particular shape that it cannot straighten, and when that child returns again, though hoary with age, he will recognize it at a glance. So, too, a long lost son may return; at first sight he seems a stranger; but a few glances by those anxious parents reveal their son to them. Christ was transfigured before Peter, James and John, so that his face shone like the sun, and his raiment was white as the light, yet it was the same Jesus who took them up into the mountain, and a voice out of the cloud said, "This is my beloved Son." There is no known law in nature by which one distinct object can be changed into that of another; and were it so, all our hopes of identity and the recognition of friends in the Spirit-world would at once be blotted out.

Transfiguration is simply a change of appearance in an object, and as applied to the mediums under consideration, is of momentary duration (they look natural again as soon as they are caught); and admitting, for the sake of argument, that the controlling spirit has forced the medium, unconsciously to himself (for it would require force, coupled with unconsciousness, to induce an honorable man or woman to do so vile a thing), to walk out of the cabinet in imitation of some one's departed spirit friend; henceforth, if honest, as so many professed Spiritualists persist that he is, he would advertise his show thus: "The Wonderful Materializing Medium, A—B—C—, will hold a Seance at

in this city, etc., whereat Deceased Husbands and Wives, Fathers and Mothers, and Children of all ages, will Materialize before their Weeping Friends, etc., etc.

Such hand-bills would only create suspicion in the minds of the populace regarding the whole materializing affair, and his audience, if he had one, would be made up of the lowest filth in the shape of humanity!

It would be humiliating to the friends of such mediums, no doubt, to have so honorable (?) one among them condemned without a hearing, and have Spiritualism thus trampled, as it were, in the dust.

Spirit manifestation, in all its varied phenomena, is an immutable fact that calls for no defence, and it is the height of absurdity for one to adopt any questionable means to sustain it in the eyes of the world;

How much better it would be for the cause of Spiritualism if every public seance room were locked and bolted, and every bleeding heart seeking some ray of light from the Spirit-world were forced to turn back to their own private dwellings for the coveted treasure;

Woman and the Household.

BY HESTER M. POOLE. 116 West 29th Street, New York.

SUGGEST.

Men see a kindly path, a mild flow of golden sand, beneath a sunlit stream. Or silvered hem of ermine robes, with gleam of gilded cornice, where the wine cups glow.

Illinois has raised the age of protection for girls to fourteen years.

S. B. Chittenden has given \$100,000 to Yale College for a new library building, on condition that the library shall be open to women.

Dr. Henry D. Coggeswell, a San Francisco millionaire, has given a million of dollars to endow a school in San Francisco, where trades will be taught to any boy or girl who is qualified to be admitted.

Miss Ellice Hopkins, the founder of the White Cross Movement in England, and the gifted author of much of the White Cross literature, has accepted an invitation from Miss Frances E. Willard to visit America, and to attend the annual meeting of the National Woman's Christian Temperance Union, to be held at Minneapolis, Minn., October next.

Mme. Clara Neyman of New York, is now speaking in Chicago and other western cities on subjects connected with Woman and Social Life. It is to be hoped that all readers of this column who can do so, will listen to this eloquent, cultivated, noble woman who so completely interprets the best aspirations of our sex.

In 1883 Amandaiah Joshee, a high caste Brahmin woman, entered the Woman's Medical College, Philadelphia. Two years ago she was graduated with the degree of M. D. Dr. Joshee has recently died in Poona, Hindostan. By her death India loses a valuable and earnest worker for the elevation of women.

We first met Dr. Joshee in Saratoga three years ago, and were much impressed by her sweetness, dignity and rare intelligence. A tiny, delicate, graceful form, a beautiful dark face lighted with a pair of liquid unfathomable eyes, the whole atmosphere indicated a soul capable of profound thought and feeling.

Dr. Joshee always wore the loose, flowing garments of the Hindoo women, and upon her person they set with such fitness as to make our clothing seem grotesque and conventional by comparison.

in America, and made many friends. Some of his discourses, notably one or two reported by S. B. Nichols, were admirable arrangements of religious pharisaism.

It is well known that no male physician is allowed to go into their presence, and many mothers and babes are lost through the ignorance of female nurses.

Another subject now demands attention in India. It is the habit of betroth girls before they are nine years old, and to marry them soon after.

A young woman of the second caste was married when eleven years old to a young man dissipated, idle and sickly.

The justice decided in favor of common humanity and the Hindoo girl, decided against the demands of her legal master, who then appealed to a higher court.

The druggists of New York and probably other cities are, of late, selling large quantities of arsenic wafers for the complexion.

A Curious Clock.

We are told of a strange clock that is said to have belonged to a Hindoo prince. A large gong was hung on poles near the dial, and all about the ground lay a pile of artificial human heads, ribs, legs and arms.

Commendation of a Blind Lecturer.

For the advancement of Spiritualism, and the benefit of every society which is desirous of getting the best for its money, I wish to say a word in regard to Mr. A. E. Lisle, of Springfield, Mass.

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T. B. Peterson & Brothers, Philadelphia, have just published an exact and perfect copy of Mumkacy's great picture, "Christ before Pilate," which has recently been sold for over one hundred thousand dollars.

Progress From Poverty.

Progress From Poverty, a criticism on Henry George's Progress and Poverty by the well known author and Spiritualist Giles B. Stebbins.

BOOK REVIEWS.

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

A HANDBOOK TO DANTE. By Giovanni A. Scartazzini. Translated from the Italian with Notes and Additions by Thomas Davidson. Boston: Grim & Co.

With all there is to be deplored in the hurry and bustle which marks the present pursuit of wealth, there are many hopeful signs for the future, which give promise that a better day is coming.

The undue emphasis given at the present time to the physical side of life is only the natural reaction from the crucifixion of the flesh, which characterized the medieval period, and the denial of material good, which was a part of the Puritan's Creed.

One of the hopeful signs that this truth is gaining currency is seen in the kind of study, which is attracting the minds not only of scholars and able thinkers, but also of the more superficial class of readers.

Especially is this true of Dante, who as moralist and spiritual teacher has no superior, if, indeed, he has an equal. The scholar or reader may be drawn to him in the first place by his matches style, his artistic form, his daring imagination, that all falls into the depths of hell or scales the heights of heaven.

While Dante makes sin odious he makes holiness attractive. The attainment is difficult, as every one knows who has ever tried to make his way from sin to holiness, but a "joy past compare" is continually alluring the repentant sinner upward and onward.

The transcending power of Dante's genius has made this poem of value to the Protestant as well as to the Catholic; to the Agnostic as to the Christian; for while dealing with the local, the temporal, the individual, he at once removes from them all limits of space and time, raises the individual to the universal, and sees in the One the All, and that too for all time.

The Divine Comedy is a poem to be studied, not simply read. Abundant as is the literature on this great Christian poem, no handbook to Dante, that was calculated to furnish would be students of his work the necessary preparatory information, existed in the English language.

Should this work give an impetus to the study of Dante in America, Prof. Davidson hopes to supply the deficiency now existing of a really good edition of Dante's Minor Works (except The New Life), and a critical, impartial biography of him. That he may do so is the wish of all who know Prof. Davidson's superior rank as a Dante student.

CAROLINE K. SHERMAN.

BRIDGE DISASTERS IN AMERICA: Their Causes and Remedies. By Prof. Geo. L. Vose. Boston: Lee & Shepard; Chicago: A. C. McClurg & Co. Price, 50 cents.

Prof. Vose is president of the Boston Society of Civil Engineers, being a well known and eminent engineer. This work points out how bridge catastrophes may be averted and is written in a plain, matter of fact style that any person, whether or not educated in the science of engineering, may be able to understand and teach.

Stick Headache.

Thousands who have suffered intensely with sick headache say that Hood's Sarsaparilla has completely cured them. One gentleman thus relieved, writes: "Hood's Sarsaparilla is worth its weight in gold." Sold by all druggists. 100 doses \$1.00.

Sideboards and Chamber Suits in antique oak in endless variety, at lowest prices at Holton's 224 to 228 Wabash Ave.

Beware of Scrofula

Scrofula is probably more general than any other disease. It is insidious in character, and manifests itself in running sores, pustular eruptions, boils, swellings, enlarged joints, abscesses, sore eyes, etc. Hood's Sarsaparilla expels all trace of scrofula from the blood, leaving it pure, enriched, and healthy.

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Religio-Philosophical Journal

PUBLISHED WEEKLY AT 92 LA SALLE ST., CHICAGO

By JOHN C. BUNDY.

TERMS OF SUBSCRIPTION IN ADVANCE. One Copy, 1 year, \$2.50. 6 months, \$1.25.

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Advertising Rates, 20 cents per Aerate Line. Reading Notice, 40 cents per line. Lord & Thomas, Advertising Agents, 45 Randolph Street, Chicago. All communications relative to advertising should be addressed to them.

Entered at the postoffice in Chicago, Ill., as second-class matter.

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

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

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

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

CHICAGO, ILL., Saturday, May 21, 1887.

Excessive Priestliness.

There is a priestly work which is good, healthy and conducive to the well-being of man. There can be no question that there have been religious leaders whose practical service to the world is very great. There is a permanent place for them, eminently useful, in the moral economy of the world. But they may easily mistake their functions and turn their powers for good into an evil channel, like everything else.

There is a permanent place for religious teachers. Preaching can never go out of date. When sincere and earnest, and fully up to the advancing intelligence of the times, it meets a want of the human mind and heart which nothing else can so well supply. The pastor has also a very sacred place to fill as the spiritual adviser of conscientious people who may feel occasionally a need of a spiritual wisdom other than their own. As the common friend of a collective body with whose prosperity and happiness he is identified in a very noble way, the worthy pastor may have a peculiarly refining and elevating influence.

All churches have had men who have rendered in great purity such services to their people; but they are far from being universal. In some churches the priests do little teaching. Their time is mostly occupied with ritualistic performances, on the assumption that these are the necessary and chief means and conditions of salvation. This is not a leading characteristic of the Protestant ministry, though in the Episcopal churches the ritual is so long that it leaves little time for special instruction and stimulus through the sermon; but the general excellence of its rubric rendered in the vernacular is a great compensation. These rubrics have the disadvantage of being stereotyped and always old and belated; and no where is the immutability of inertia so conspicuous as here, so that improvement is next to impossible. These, therefore, are the best churches where the ritual and rubric are relatively brief and subordinate. They present the least obstacle in the way of progress. They exalt the intellect above the senses, and insinuate the right and duty of earnest thinking. They have little or no power over the people except through their intellectual and moral convictions and their religious feelings; and they are easily disposed to allow that these are the only influences which are right and legitimate, or at least, the only ones that should be accounted authoritative. This is, indeed, in substance, the general doctrine of the Protestant churches.

Here is the focal point of contrast between them and the Papal church. This church is characterized by demanding a blind submission to an unproved and self-asserting authority, and its method of holding this, shows the same quality. It is repressive to the intellect. It is oppressive to all sense of manly and moral individuality. It is excessively gregarious, with the priest as the bell-wether of the flock, the autocratic buck of the herd. The priest thus intrudes into all things and undertakes to direct all things. Their monasteries and nunneries of every grade and name are a device of great ingenuity for the promotion of priestly power. They may be made to promote religiousness in a few, but this is a subordinate and uncertain result. As priests always rule these establishments, they are to them always a source of influence and afford countless opportunities for the exercise and development of their authority. In such institutions the bulk of the inmates are easily molded by the leading influence of the place; and as that is always intensely and ultra priestly; these places are the hot-beds of the most blind and virulent ecclesiasticism. Isolated from the world, they lose all sympathy with the normal thought and feeling of mankind, and

think that the rights and interests of all men ought to be like their own, absolutely surrendered to the priestly prerogative. They thus help to form an atmosphere for the whole church, and make the will of the priest everywhere absolute, as in the convent.

It is a part of the same scheme to have their whole people isolated from Protestants as much as possible. It is seen to be unsafe to let them feel or discern the spirit of independence and intellectual rectitude which prevails in other bodies. They must therefore be guarded against any influences which may raise doubts and excite conflicts in their own breasts. Let them remain wholly under the influence of the priests and of the training they have thence received. The Bible in the public schools or the religiousness of the public schools, is only a pretext for getting their children away, and herding them by themselves with the priests as their chief school-masters. This is seen to be necessary to the retention of their power. It will prolong that power indefinitely. Such a course ought to be denounced as essentially un-American and anti-American. The citizens of this country should oppose it as contrary to the genius of our institutions, unfavorable to national homogeneity, and calculated to foster political trouble in the interest of the papal priesthood. If the State has any right of self-protection it has the right to enforce a kind and degree of education conducive to that end, which all acknowledge, as evinced in the history of our State educational institutions. We have, therefore, a civil right to repress an injurious isolation of a large body of our people from the rest of the nation in their primary education. We ought not to allow any body of them here to be exclusively subject to a peculiar and ecclesiastical regime. They should be all alike subjected to a State curriculum and to teachers appointed by the State, and thence to feel in youth the national spirit and impulse.

It Makes a Vast Difference.

It is quite apt to make a vast difference whose ox is gored. The complacency with which some very good people will hear an advocate of honesty and purity maligned, and their plain intimations that his haste and overzeal warrant them in sympathizing with the object of his criticism, is a matter of every-day experience. They only see clearly when injustice is done to themselves; this quickens their perceptions and often works a lightning-like change of views. An amusing illustration of this occurs in the history of the Ross exposures in Boston.

Mr. Robert Anderson, a Spiritualist, was present at the last exposure—that is what the JOURNAL calls such an exhibit, but its esteemed Boston contemporary usually prefers the term *jaeco*—he thereupon wrote a letter to the *Banner of Light* in which he asserts that the exposé was "successful and decided." He further relates that the city editor of the *Post* before publishing the account called at the rooms of the Ladies' Aid Society, an organization of Spiritualist ladies, and interviewed Mrs. Blinn, President of the society, who was present at the exposure, but not one of the expositors; and that Mrs. Blinn upon being interrogated as to the correctness of the *Post's* report said she was "sorry to say it was substantially correct." The aforesaid editor also informed Mr. Anderson that "of the three hundred Spiritualists present in the parlors, every one appeared to rejoice that the Ross fraud had at last been effectually exposed, and exposed for the most part by Spiritualists themselves, some of them being living firmly in the genuineness of spirit materializations in general."

Mr. Anderson prefaces these statements with the remark that he "was persuaded that the *Banner of Light* would have been willing, and even glad, to help in exposing any thing that it was satisfied was fraud," and intimates that had he been in control of the affair he should have taken his favorite paper into his confidence in advance of the exposure. He closes his letter by affirming his knowledge of the fact that the *Banner* would not knowingly favor fraud, and adds: "I shall not be hasty, therefore—as is the manner of some—to think, and even to say, 'that you in any way or measure countenance' what you know or have good reason to believe to be fraud—and a fraud of so base a nature that every honest Spiritualist must desire to have it crushed out from our midst."

In introducing Mr. Anderson's letter and the *Post's* account of the exposure, the editor of the *Banner* refers to the detection of his favorite materializer in these pathetic words, "Mrs. Ross has again passed under a cloud of trouble," and declines to make any comments on the case because the matter is before the courts and hence it would be "out of place." Although Mr. Anderson puts in his own evidence and that of others, the editor of the "oldest Spiritualist paper on earth" speaks of his admiring correspondent's letter thus: "We also append expressions of opinion on the part of a correspondent."

It now appears that Mr. Anderson passed under "a cloud of trouble" shortly after the publication of the aforesaid letter, for in the *Boston Post* of the 4th inst., he raised his voice in another tune, and it will be seen to have been pitched on a strikingly different key. Here it is:

THE PRESS DEFENDERS OF THE ROSSSES. To the Editor of the Post: Sir—Did you notice an item in the *Banner of Light* of the 30th of April, which reads as follows: "But it isn't legal in Massachusetts for men to create a rumpus in citizens' houses, and for women's

dresses from their backs—yet this is done with impunity in the city of Boston, and there is not a word in the daily press regarding it. Is it not about time under such circumstances to move the 'Cradle of Liberty' out of town?" This, of course, can refer to nothing else but the Ross medium case. I am sorry to see such a sly fling at the expositors of this business. We had expected better things of the *Banner* than this. A citizen's house, where an advertised public show is given, and for which money is paid to see it, is no longer private, at least while the show lasts. In the face of the evidence thus shown when found in the cabinet, had no clothes to be torn from her back, as well as the statement of the editor of the *Banner* in his editorial of a previous issue, that he did not wish to prejudice the case now before the court by any remarks of his own, we are astonished to see such an item as the above admitted into his paper, so full of an unworthy animus toward honest men and women whose only crime was the exposure of fraud.

Can the editor of the *Banner* wonder that the secular press has no word of reprobation? The case referred to in said item is not similar to the Ross case. No citizen's private house was forcibly entered. The expositors were invited to the Ross mansion to see materialized spirits, and to pay for seeing them, and they would willingly have done so if not for the fact that they were invited to see. But to be treated to a show of boys and girls of moral mould, and asked to embrace them as materialized spirits of departed sons and daughters, was something more than common flesh and blood could bear. If the expositors had torn the clothes from the Ross frauds, which they did not, it would hardly have been matter of astonishment under such a provocation. The citizens of the "Cradle of Liberty" need have no fears that the privacy of their houses will be invaded by any "form grabbers," nor even the sanctities of any honest medium disturbed. Only frauds need have any fear; frauds who are not only robbing innocent victims of their money, but cruelly outraging the most sacred feelings of our common humanity. The *Banner of Light* can afford no longer to sit on the fence in this present Ross case—if it desires to be respected by honest Spiritualists. Let it be remembered that Spiritualism is not on trial, nor even varied by any "form grabbers." If these expositors have violated the rights of any of the citizens of Massachusetts, the courts are open to them; let them not hesitate to punish the offenders at once.

It will be noted with pleasure and encouragement by the JOURNAL's large body of rational readers that Mr. Anderson develops strength of character and good sense under his cloud of trouble. It is a pity though that the sword of affliction had to pierce his soul before his mental vision could be cleared. The JOURNAL welcomes this new recruit to the rapidly augmenting army of rational Spiritualists, but must at the same time enter the plea of extenuating circumstances for the "spiritual paper" which the new recruit only lately regarded as the soul of consistency and the uncompromising foe of fraud, but which he now flays with all the neatness and dispatch of an experienced soldier in the JOURNAL's great army of Truth.

The *Banner* is much more rational in this affair than it has been in the past under similar circumstances, as the record will show. When Brother Anderson penned his highly seasoned eulogies of his favorite paper he knew or ought to have known the course the *Banner* has pursued in years past. He knew or should have known that its editor has invariably championed the cause of exposed frauds and treated reputable citizens and zealous, experienced, honorable Spiritualists who were so unfortunate as to be witnesses against those tricksters with contempt; even arraigned them as the real culprits. In his *Banner* letter Mr. Anderson did not assert his knowledge of the facts of the Ross exposure with any more directness and positive certainty than he did what he claimed to know of the *Banner's* history and policy. The editor of the *Banner* knew his correspondent had drawn the long bow to its utmost tension in the latter statements, and therefore was fully justified in believing the former had been equally as strongly colored; hence he could not fail to discredit both as evidence, and discreetly speak of the letter as "expressions of opinion." Furthermore, it is now impossible for the *Banner* to change its traditional policy under the present regime; the bonds of thirty years cannot be easily broken. Jeff Davis still hates the Union and glories in his record. The *Banner* mourns the good old times when deception passed current unchallenged, and the dear public swallowed with alacrity; when the adventurer and the trickster held the reins and their "organ" was more profitable than the low sporting paper where its editor got his training for a larger work; when the "sly fling" did effective service in checking critical investigation; when maudlin sentimentality and sectarian cant enveloped the pretender and the pretense with a mantle miscalled "charity," when the bloom was on the boom and the magic circle was unbroken.

Wanted, A Representative Paper.

The JOURNAL is in receipt of several earnest letters from Boston Spiritualists setting forth that the large body of rational, truth-loving Spiritualists in that city and New England have no home paper which represents them or seeks to advance the interests of psychical truth and sound ethics. They complain that in local matters involving issues of world-wide interest they are obliged to depend on the courtesy of the daily press for a hearing, and also to seek from the same source the assistance needed in renovating the Cause at the Hub. They are very justly impatient over this state of affairs, and inquire if it is not possible for the JOURNAL to establish a branch in that city.

The JOURNAL is deeply in sympathy with these perplexed people, but is free to say that the remedy lies in their own hands. Let them pool a small portion of their interest-bearing resources and form a strong corporation with not less than \$100,000 paid up capital, for the purpose of publishing a high-class, independent paper that shall command the attention and respect of rational Spiritualists and of the great investigating world. It will take the sum named to make such a paper as is needed there, and the money will all be expended before the concern is self-supporting, but this should not defeat the undertaking. If this cannot be done at present, then let this large body of good people who represent wealth aggregating millions,

make sufficient inducement for the JOURNAL to open a branch office in Boston and devote a page to local matters of that city and New England.

With a competent corps of assistants and a moderate use of the telegraph, this plan could be made to work satisfactorily. In the meantime, while the subject is being canvassed and the best plan evolved, give the JOURNAL the patronage in money and contributions to its columns that it should have, and see how near it will fill the "long felt want." It is very gratifying to note the already rapidly increasing circulation and influence of the JOURNAL in New England, but this should be increased an hundredfold.

More Medical Protection.

The Illinois law regulating the practice of medicine has thus far worked little real hardship and has certainly wrought much good by driving out of the State such peripatetic pretenders as R. C. Flower, of Boston. But now the swarm of doctors swells and their revenue grows alarmingly less. With the increase of intelligence in a household the visits of the family physician decrease. Innumerable insignificant ailments formerly thought only within the reach of the doctor are successfully treated by the nurse-mother, or some other intelligent member of the family circle. And, too, the psychological side of medical treatment is coming to the front; the populace is learning to fight disease without calling in the professional doctor. This is all wrong and the dear people will soon go to the demitison how-wows unless it is stopped—in the opinion of the horde of doctors whose numbers are increasing each year. To protect these professionals in their emoluments, perquisites, and prerogatives it is proposed to construct an annex to the present law which shall cover the oppressed pill venders and calomel prescribers, and shield them from that loss of wealth and comfort which the rapid growth of popular independence and intelligence now render imminent. To this end the annex has been secretly and carefully built and only awaits the finishing touch of the legislature. The people have not intimated the slightest desire for the improvement, but the poor doctors are in for it, and working with vigor and persistence to secure relief from the resistance they now meet with in their laudable efforts to fill their pockets, and incidentally but necessarily the cemeteries. The proposed annex is a skillfully contrived affair, of a flexible, elastic and adhesive nature. It can be regulated by the superintendent so as to avoid stamps and rocks that might offer unpleasant resistance, and again it can be planted on some weak obstacle with a crushing power that will be irresistible. Here is the plan of the concern:

"Any person shall be regarded as practicing medicine within the meaning of this act who shall treat, operate on, or prescribe for the sick or afflicted. Itinerant venders of any drug, nostrum, ointment, or appliance of any kind intended for the treatment of disease or injury, or who shall by writing, or printing, or any other method profess to cure or treat disease or deformity by any drug, nostrum, manipulation, or other expedient, shall pay a license of \$100 per month into the treasury of the board."

This is excellent as far as it goes; but really the carpenters were too timid or the architect lacked that broad grasp which is needed to plan a perfect thing of this kind. The JOURNAL suggests certain additions and could extend them indefinitely: Any preacher, priest, minister, teacher or lecturer of any religious philosophical, psychical or ethical society, or any lay member thereof who shall in public or private pray for the recovery of any sick person; or shall express words of encouragement to one who is sick, for the purpose of strengthening his power to resist disease; or who shall by word, act or deed trench upon the domain of the medical profession, is guilty of practicing medicine within the provisions of this act, and shall upon accusation be fined \$100, and upon conviction \$200, and upon a second conviction be imprisoned in the county jail for a period of not less than one year.

Every head of a family, whether male or female, shall select three family physicians, one from each of the three schools of practice constituting the syndicate, to-wit: Allopathic, Homeopathic and Eclectic. Every household, and the head of every family shall pay over one-tenth of his or her gross annual income to said physicians, and in case the fee-bill for the year is in excess of that sum then he or she shall, promptly pay over the amount of said excess to the said physician or physicians. Any person who shall write, print or publish a book, tract or newspaper article calculated to instruct the public in matters of health shall be deemed guilty of practicing medicine and subject to the same penalties as hereinbefore mentioned. All fines collected under this act to be distributed among the doctors belonging to the pool; the expense of enforcing the law and all court costs to be borne by the State.

The *Daily Northwestern*, Oshkosh, Wis., says: "Rev. E. H. Smith delivered a lecture at the First Congregational church on 'Heaven and Hell.' Mr. Smith does not believe in hell fire or everlasting punishment. He says that in this world man is created in a thousand different states. He therefore thinks it unreasonable to suppose that in the world to come he will be consigned to one or two. Mr. Smith is of the opinion that man's future happiness depends upon his formation of character in this world. He thinks both heaven and hell begin on this earth, and is also of the opinion that there are different stages of happiness and misery in the world to come."

The Wetherbee-Fairchilds Show.

A woman who passes by the name of Fairchilds started a materialization show in Boston a couple of years ago, and with the help of John Wetherbee's prolific and imaginative pen, built up a profitable custom. She has always worked the confederate trick, and with an audacity seldom equalled. Below the JOURNAL gives an account of one of her exhibitions written by an active Spiritualist, who is also the Secretary of the First Spiritualist Ladies' Aid Society of Boston. Her letter first appeared in the *Boston Daily Globe* of the 10th inst., and is as follows:

In the interest of honest Spiritualism and of genuine materialization, I feel confident you will have no objection to publish the following very brief statement of my experience at Mrs. Fairchilds' séance, held Sunday, May 8th, at 230 F. M. Of course, I can only give a few particulars of what fell under my own notice. First of all, I wish to state that I am a firm believer in Spiritualism, and have been, and am now, more than willing to believe in the genuineness of so-called spirit materialization. Having read many communications from well-known Spiritualists, especially John Wetherbee, of the wonderful manifestations that occur in the presence of this Mrs. Fairchilds, and one of her cards having told me that my hands increased in size under my own notice. First of all, I wish to state that I am a firm believer in Spiritualism, and have been, and am now, more than willing to believe in the genuineness of so-called spirit materialization. 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GENERAL ITEMS.

The Social Drift for May is an excellent number.

J. J. Morse is engaged as one of the principal speakers at the Spiritualist camp meeting, Oakland, California.

Lyman C. Howe writing from Kansas City, Mo., says: "The meetings are constantly well attended and much interest in the subject is manifested."

A permanent post office was opened at Lake Pleasant, May 10th. Letters and other mail matter addressed to parties, Lake Pleasant, Mass., will reach the proper destination.

"Word Studies in the New Testament" is the title to a new work to be published at once, by Charles Scribner Sons, N. Y. Marvin K. Vincent, D. D., is the author. This work will, no doubt, prove attractive and instructive to those who are interested.

Thomas Harding writes: "Masons and other mechanics are hard at work on the Free Church, of Sturgis, Mich., getting it ready for the June meeting. Much interest is attached to this building because it is the oldest Spiritualist's meeting house in the world, it having been erected 29 years ago."

The Mrs. Ross whose spiritualistic materialization shows at the South end was recently exposed, had the assurance at Providence, Monday evening, to refer to the affair, and say there was not an iota of truth in the published reports. And her confiding friends believed her, and bounded a reporter who was present.—Boston Herald, May 12th.

La Meuse, Paris, France, has an account of Mr. G. D. Home's lecture at the Theatre More. He spoke of the hypnotic, somnambulic and magnetic states. Skeptics and strangers to the subjects were interested and wanted to know more concerning them. He is pronounced as an attractive speaker, being fluent in speech and well informed on these subjects.

R. D. Gambrel, editor of The Sword and Shield, the prohibition organ of Mississippi, was assassinated at Jackson, that State by James S. Hamilton, lessee of the State Penitentiary and leader of the Hinds County whisky ring, and three confederates. Only a short time ago Dr. Northup was murdered by saloonists at Haverhill, Ohio.

Miss Susie M. Johnson returned on Tuesday last from Victoria, British Columbia, where for the last six months she has been doing good service upon the spiritual realm. She left yesterday for Los Angeles, the scene of her former labors. Miss Johnson is an able speaker, and a good and noble-souled woman, and as such is well deserving of a liberal support.—Golden Gate.

Two gentlemen engaged in scientific pursuits, have lately had sittings with Mrs. Hanson of 449 West Madison Street, resulting in developments of facts which astonish them, it is said. Spirits claiming to be experts in electricity and astronomy have given evidence that support their claim in the opinion of these investigators. The JOURNAL hopes to lay the particulars before its readers at an early day.

On the second page space is given to a lengthy communication from "Mister of Spirit Land," through the mediumship of an estimable lady in California. The paper is open to considerable criticism; the writer starts off with a total misconception of Miss Phelps's attitude toward Spiritualism; and in a number of other particulars it might be commented upon, but the JOURNAL leaves this task with its readers.

"Ohio's Terror" is the title of an article that appears on the 6th page of the JOURNAL. The fact that this blind man could travel around the country as easily as those with sight perfect—could find the best melon patch, and knew where the best apples, peaches and plums grew, and where the first berries ripened, and was never backward in helping himself to these or any other delicacies his appetite craved, shows that the loss of his sight had rendered him not only exceedingly sensitive, but possibly may have resulted in making him the bad, reckless character that distinguished his career. In this unfortunate man we find an excellent subject for psychological study.

A highly sensational hypnotic experiment was achieved at a private performance at the Folies Bergere Theatre, Paris. The curtain when it rises, reveals a large cage containing three lions. Signor Giacometti, the lion tamer, then enters the cage and makes the lions jump about and roar. Then a pretty young lady in white dress appears and is hypnotized by M. de Torcy, according to the methods of Dr. Charcol. De Torcy and his hypnotized young lady enter the cage, the animals being kept in check by the lion-tamer. De Torcy compels the young lady to fall on a lion's back and to place her head in a lion's mouth, held open for the purpose by the tamer.

The Daily Telegraph of England says: "A parish priest living at Dole, named the Abbé Ballard, lately died, having left injunctions in his last will and testament that he was to be buried with civil rights only, no prayers or church ceremonies being on any account to be used. The friends and ecclesiastical colleagues of the defunct curé were, of course, terribly scandalized at this news. Not so the Republicans, Radicals, Socialists, and Free-thinkers of the locality, who hailed the event with unbounded joy. The funeral was splendid and imposing. All the anti-clerical societies from far and near attending with their brass bands, tri-color flags and ornamental banners. Prominent radicals were even invited from Paris and Lyons to be present at the obsequies of a minister of religion who had declined benefit of clergy and determined to go to his tomb unsprinkled with holy water and unaided by the prayers of priests. At the grave a number of discourses were delivered, and the deceased was held up as a model of rectitude and toleration."

The Yuma, Cal., Sentinel says: "Lately an attack of measles has been playing sad havoc among the Yumas across the Colorado river, and nightly the red glare of the funeral pyre lights up the horizon all around the mountainous chain encircling their reservation. The scent of burning flesh can be sensibly perceived in the atmosphere by any one in the city who has his edificatories exposed at the time. But with the dead dies every living thing belonging to the deceased. All other property likewise perishes. This obliteration of all earthly possessions, of course, makes the Yumas the poorest Indian race in America, and always will, unless they are in some way restrained in the exercise of their foolish custom. The belief is that this immolation will appease the owls, the spirits of their dead, who will visit them forever in mournful hooting unless the holocaust is made in all its hideous forms, without shade or variation from that known to their fathers."

A petition was filed a few days ago in the United States Circuit Court by Elise Bethune, as committee appointed by the Supreme Court of New York over Thomas Wiggins, commonly known as "Blind Tom," to get possession of Tom, who, she says, is wrongfully detained by James N. and James A. Bethune and Thomas Warhurst. Mrs. Bethune says she was appointed committee in March last on a petition filed by Tom's mother, Charity Wiggins, and required to give bond in twenty-five thousand dollars, and she procured a home for him with his mother at No. 7 St. Mark's place, New York City. Blind Tom is touring through Illinois and is expected in Chicago soon. He is under the control of James N. Bethune, his old owner in ante-rebellion times, and of James A. Bethune, his son, the emancipation proclamation apparently not having yet reached Tom. Mrs. Elise Bethune is a friend of Mrs. Wiggins and widow of John E. Bethune, another son of Tom's mother. Her attorneys are A. J. Lerche of New York City and August E. Wilson of Louisville, Ky., formerly partners of Judge Harlan.

A ludicrous case of somnambulism occurred on the East side, Buffalo, N. Y., the other night. A presumably inexperienced youth had the felicity of escorting a blushing and good looking damsel to a party. He was so deeply affected by this circumstance that his rest was troubled for several succeeding nights, and awake or asleep her bright smile haunted him still. So things went on until the night in question he surprised the neighborhood in which he resided by rising from his downy couch, donning his pantaloons, and sallied forth, never stopping until he reached the abode of his inamorata. The bell summons was answered by paterfamilias, but with somnambulant nonchalance and simplicity the troubled one bluntly inquired if the lady would accompany him to the party. Though startled by the appearance presented by his lightly clad visitor, the old gentleman being an intelligent as well as a kind-hearted person, comprehended the situation at a glance, and compassionately took the young man into the shelter of his comfortable dwelling. The feelings of the knight errant on recovering consciousness can be better imagined than described.

J. J. Morse Next Sunday.

Mr. J. J. Morse, who has an enviable reputation as a lecturer and writer, speaks in this city next Sunday for the Young Peoples' Progressive Society, at Avenue Hall, No. 159 22nd street. The morning service begins at 10:30 o'clock, and Mr. Morse will answer written questions from the audience. As the interest of these answers depends largely upon the judgment used in formulating the questions, the JOURNAL suggests to those intending to be present, that they write out at home such questions as they would like to hear discussed. The evening service will begin at 7:45 sharp; the theme of the discourse is, "Spiritualism as a Factor in Modern Thought." This will be the only opportunity to hear Mr. Morse in Chicago for many months, if ever again, as he opens an extended engagement in California the following week.

Michigan Nemoka Camp Meeting.

The property known as Nemoka and the summer resort of the Hardys at Pine Lake, near Lansing, has been purchased by Mr. James H. Haslett, of Pt. Huron. A large spiritual camp meeting will be held there this summer, commencing August 3rd, and closing September 5th. With both of these grounds under one management there need be no fear about accommodations. Two hotels, hall, steamboat and thirty small boats are already provided; full particulars will be published later. Speakers and mediums who desire to attend are requested to communicate with John M. Potter, at Pine Lake, or Lansing, Michigan.

Milton Allen, 2411 N. College Ave., Philadelphia, Pa., writes to us that he will give instruction to those who desire it in what may appropriately be termed Instruction Circles. He will form Health Instruction Circles for those who desire to study the laws of health from the spiritual side of this great and important question. Mr. Allen says: "In these Health Circles not only will the highest and most advanced instruction be given,

but the teachings will be demonstrated by practical results on members of the circle. These circles—both kinds—may be attended by as many as can be accommodated. All that will be required by the Instruction Circles is simply that expenses be paid. The Health Circles may pay \$5.00 for each member for eight lectures or more."

Lake Pleasant Speakers.

Below is given the official announcement of the lecturers and dates for the camp season of 1887. The list contains no new names, but is an excellent selection:

- Sunday, July 31st, Hon. A. H. Dalry, Mrs. Fanny Davis Smith
Wednesday, Aug. 3rd, Albert E. Tiedale, Mrs. Amanda M. Spence
Friday, Aug. 5th, Albert E. Tiedale, Mrs. Amanda M. Spence
Sunday, Aug. 7th, Albert E. Tiedale, Mrs. Amanda M. Spence
Wednesday, Aug. 10th, Albert E. Tiedale, Mrs. Amanda M. Spence
Friday, Aug. 12th, Albert E. Tiedale, Mrs. Amanda M. Spence
Sunday, Aug. 14th, Albert E. Tiedale, Mrs. Amanda M. Spence
Wednesday, Aug. 17th, Albert E. Tiedale, Mrs. Amanda M. Spence
Friday, Aug. 19th, Albert E. Tiedale, Mrs. Amanda M. Spence
Sunday, Aug. 21st, Albert E. Tiedale, Mrs. Amanda M. Spence
Wednesday, Aug. 24th, Albert E. Tiedale, Mrs. Amanda M. Spence
Friday, Aug. 26th, Albert E. Tiedale, Mrs. Amanda M. Spence
Sunday, Aug. 28th, Albert E. Tiedale, Mrs. Amanda M. Spence
Tuesdays, Thursdays and Saturdays, Conference Meetings.

Professor Conostakes a Forward Step.

To the Editor of the Religio-Philosophical Journal: Professor Elliott Cones was selected to deliver the address at the annual commencement of the National Medical College, in Washington, March 16th, 1887. It is usual on such occasions for the orator to please his audience with well-rounded periods, high-sounding, orotund, and ancient in style; if there lurks a thought in the phraseology which is framed, to say nothing. Praise of the class follows, and exhortation to conduct life in accordance with the code medical of ethics, closes the farce, through all of which a small boy might with propriety ring a chestnut bell. Professor Cones determined on innovation, and the determination shook down the pillars of the college, and now it is an open question whether he or the part that is left is the college.

The faculty voted not to publish his address, and he was requested not to publish it at all. The students were with him, and he was finally persuaded that his words were strong and true, and just in time and place. If the faculty had gone to sleep in their chairs he would awake them, and he was not to blame if they sprang wildly out of their tip-van-winkle sleep with staring eyes. The world was moving ahead, and if they slept longer they would be entirely shelved.

What was the trouble? "A woman in the case!" That was the subject of his address? Woman demanded admittance to the college. She was voted out by the Faculty. She demanded again and again, and finally was admitted. "What was the matter with the fair applicant?" asks Prof. Cones. "Nothing." What was the matter with the Faculty? Nothing. What was the matter of the Trustees? Nothing. But—the time had not come for the college to "catch up with the times." The address is a brave and noble protest against the shams and pretence of religion, which has been the tyrant over woman from the beginning of time under one form or another. The medical profession is noted for skepticism and free thought. If a college seeks to thrust out all free thinkers and fill its chairs with those who place creed first and scientific excellence second, it will soon lose its character and influence. As a matter of policy, Prof. Cones might have been less plain, but standing on the heights, his light gave no uncertain flash. He called the attention of the world, and what he said was so transparently true that none can dispute. Being right, he will prevail in the full measure of his rightness. H. T.

The Young Peoples' Progressive Society.

Another spiritual organization has been added to the long list already in existence. The Young Peoples' Progressive Society, organized for the elevation and extension of Spiritualism and the development and cultivation of the spiritual gifts of the members, has budded, and next Sunday evening will blossom forth in all its beauty. Mr. J. J. Morse of England, will touch the electric button which is to start into active motion the second Young Peoples' society in the world,—though it might truthfully be recorded as the first,—the originators of the former organization being the leaders and organizers of the second. The active members of this new society were the workers and supporters of the Young Peoples' Spiritual Society, who, seeing the uselessness of their labor in trying to accomplish the desires and objects they had formed, decided to depart and take up the banner again under another name, and endeavor to stand united always. Mr. A. L. Coverdale, the president of the former society, is also the president of this, and many more of the prominent members of the old are within the folds of the new. Progression is their motto, and Excelsior their watchword. The organization has made a very fair start and cannot help but succeed. Its leaders are thoroughly imbued with the thought that there is a great work, a duty to perform, and it is not with any show of reluctance that they earnestly labor for the cause. CELIA.

South Florida.

At a convention of the Spiritualists of South Florida, held May 1st, at the Orange Grove of Mr. T. D. Giddings, near Lake Helen, Florida, Silas Bigelow of Sanford, was chosen chairman and G. W. Webster, of Lake Helen, secretary. Lectures and tests by the controls of G. P. Colby in their usual happy style, and tests by other mediums, interspersed with vocal and instrumental music, and plenty of strawberries for dessert, entertained the friends assembled. A committee was appointed to prepare plans and constitution for a permanent spiritual society and report at a meeting to be held May 22nd, at Geo. P. Colby's, near Lake Helen. A general invitation is extended to all interested, to be with us on that occasion. G. W. WEBSTER, Sec'y.

Frederic May Holland, author of "The Rise of Intellectual Liberty," says in the Annual Report of the Free Religious Association: "A book of great value has been issued, 'A Study of Primitive Christianity,' by Dr. James who unites earnest purpose with sound scholarship in his able presentation of the life of Jesus and the early church." Price \$1.50. For sale, wholesale and retail, at this office.

General News.

The Florida Senatorial deadlock continues.—Omaha has been designated as a reserve city.—George E. Reed, City Treasurer of Bismarck, Dak., is missing.—The trial of Jacob Sharp, the hoodler, began in New York last Monday.—In case France mobilizes her army in October Germany will mobilize also.—In the Paris municipal elections the Revolutionary party gained several seats.—The public executioner at Cologne, the only one in Germany who employs the guillotine, is dead.—The Czar and Czarina started last Monday for Novo-Tcherkask, the capital of the Don Cossack country.—A special cable says that three vessels of war have been added to the English navy during the last week.—Judge Blodgett decided in the Bowman case that Federal courts have no jurisdiction in divorce suits.—It is not expected that the newly appointed United States Treasurer will assume the duties of his office before the latter part of this week.—It is understood that the plan of holding a brigade encampment for the Illinois National Guard has been abandoned for this year and that an encampment by regiments has been substituted.

The completion May 15, 1887, of the Orleans, West Baden & French Lick Springs Branch of the Monon Route, brings the justly celebrated West Baden and French Lick Springs into greater prominence, and within an easy delightful journey to both the favored cities, and the invalid. For a period reaching back to anti-Stage-Coach days when Tippecanoe regained his vigor by drinking the waters of "Dry Lick," as they were then called, these Springs have been favorably known for their permanent curative qualities, being remarkably efficacious in all diseases of the skin, Dyspepsia, Rheumatism, Liver trouble, Bright's disease, and in fact all Chronic complaints where a powerful tonic, and alternative treatment is required. In later days when the hardships were a little lessened by stages, the locality became known as "French Lick Springs," after the creek into which the waters empty. Invalids endured every hardship to reach the Springs and were amply recompensed by the almost instant relief afforded by these highly curative waters.

They are located about eighteen miles northwest of Orleans, Ind., and the principal Springs are in two groups, situated about a mile apart, the group farthest northwest from Orleans being known as "French Lick," and the other group as "West Baden." The medicated water percolates into huge basins of whetstone formation, thence flowing through soft mossy banks to Lick Creek and Lost River. At each group has been erected an elegant Hotel, capable of accommodating four hundred guests, and each hotel has been named after its respective group. The surrounding country is indeed a paradise for lovers of primeval nature, or devotees of the Rod and Gun. Through tickets can be purchased to French Lick and West Baden Springs of any Ticket Agent. For special rates, and full description of the Springs, with analysis of each, or address any agent of the Monon Route, or B. O. McCormick G. P. Agent, Adams Express Building, Chicago.

If the liver and kidneys are sluggish and inactive Hood's Sarsaparilla will rouse them to prompt and regular action. Take it now.

One Cent Invested

In a postal card on which to send your address to Hall & 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, wherever they are located, earning thereby from \$5 to \$25 per day, and upwards. Some have earned over \$30 in a single day. Capital not required; you are started free.

How to Gain Flesh and Strength. Use after each meal Scott's Emulsion; it is as palatable as milk and easily digested. Delicate people improve rapidly with its use. For Consumption, Throat affections and Bronchitis it is unequalled. Dr. THOS. PRUM, Ala., says: "I used Scott's Emulsion on a child eight months old; he gained four pounds in a month."

The House of Representatives will be described by Z. L. White in the American Magazine for June, with portraits and sketches of prominent Congressmen, under the heading of "The Nation's Law-makers."

Excursion to Ottawa, Kansas.

The Great Rock Island Route announces an excursion rate of one first-class fare for the round trip to Ottawa, Kansas, and return on account of the annual meeting of the German Baptist Brethren. Tickets good for going passage May 25th to 31st, inclusive, and for return passage thirty days from date of sale. Free Reclining Chair Cars, magnificent Pullman Palace Sleeping Cars, elegant day coaches, unequalled dining cars, two daily trains each way. For further particulars address E. A. Holbrook, G. T. & P. A., C. R. I. & P. R'y, Chicago, Ill.

Dr. Bleyer, who has been lecturing in New York in favor of capital punishment by electricity has made a scientific computation, showing that by this process a man's life can be taken in the two hundredth part of a second.

Chicago Meetings.

The South Side Lyceum of Chicago meets every Sunday afternoon at 1:30 sharp, at Avenue Hall, 150 22nd street.

Englewood Meeting. A Spiritualistic and mediums' meeting will be held at Englewood Hall, 6215 Westworth Avenue, every Sunday, at 8 P. M.

Spiritual Meetings in New York. The Ladies Aid Society meets every Wednesday afternoon at three o'clock, at 125 West 43rd Street, New York. The Peoples Spiritual Meeting of New York City, has removed to Spencer Hall, 114 W. 14th St. Services every Sunday at 2:30 and 7:45 P. M. FRANK W. JONES, Conductor.

Metropolitan Church for Humanity, 251 West 53rd Street. Dr. B. Striker, services Sunday at 11 A. M. Officers: Geo. D. Carroll, President; Oliver Russell, Vice-President; Dr. George H. Berlin, Secretary; E. S. Maynard, Treasurer.

Grand Opera House, 23rd Street and 8th Avenue.—Services every Sunday at 11 A. M. and 7:45 P. M. Conference every Sunday at 2:45 P. M. Admission free to each meeting.

Spiritual Meeting in Brooklyn, N. Y. Conservatory Hall, corner Fulton Street and Bedford Ave.—Services every Sunday at 11 A. M. and 7:45 P. M.

Saratoga Springs, N. Y. The First Society of Spiritualists of Saratoga Springs, N. Y. meets every Sunday morning and evening in Court of Appeals Room, Town Hall. W. B. HILLIS, President. E. J. HULING, Secretary.

St. Louis, Mo. Organized August 22nd, 1886. The First Association of Spiritualists meets every Sunday in Brad's Hall, southwest corner of Franklin and Ninth Streets, at the hour of 2:30 P. M. Friends invited to attend and correspondence solicited. H. W. WATY, Pres't, 620 S. Broadway. ISAAC S. LEE, Cor. Sec., 1422 N. 12th St.

35 MEDALS AWARDED TO BENSON'S CARBINE PLASTER THE BEST IN THE WORLD. Cure Rheumatism, Neuralgia, Lumbago, Sciatica, Headache, Toothache, Stiffness in the Chest and all Aches and Pains. Beware of imitations under similar sounding names. Ask for BENSON'S AND TRADE MARK. Sold by all Druggists.

BARLOW'S INDIGO BLUE. Its merits as a WASH BLUE have been fully tested and endorsed by thousands of housekeepers. Your best friend in the laundry. Ask him for it. D. S. WILDSCHER, Prop., 262 N. Second St. Phila. Pa.

Now Ready.

- AMERICAN MAGAZINE PARTIAL CONTENTS FOR JUNE: THE LAST HEMLOCK FOR FRONTIER. Illustrated. Ernest Ingersoll. EARNEST INGERSOLL. Illustrated. Edgar Paucot. A WOMAN'S EXPERIENCE IN THE WAR. Illustrated. Emma C. Cook. MOTHER ANN'S CHILDREN. Illustrated. Van Dusen Denison. THE HOUSE OF REPRESENTATIVES. Illustrated. Z. L. White. A BRILLIANT DEAR MITE. Illustrated. Laura M. Briggs. A SPOT MADE FAMOUS BY LONGFELLOW. I. Smithson. PROTECTING THE CANADIAN FISHERIES. J. Macdonald Ostry. HARRIS'S PARROT. Zach H. Thomas. THE UNIVERSITY LANCETON. Robinson Walker. A SERMON OF MR. LOCAL. Harriet Taylor. And many others. Ask any bookseller for it. B. T. BUSE & SON, Publishers, 130 & 132 Pearl St., N. Y.

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: Genbuu, Maine.

MRS. L. P. ANDERSON, Truro Co. Me. 140 South Ave. 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 Jersey.

JACOBI'S BOD, or the art of finding springs, mines and minerals, by means of a wireless spirit, a new edition just published; price one dollar. Sent by mail, post paid. Address A. H. ROFFE & CO., 11 Bromfield St., Boston.

LADY AGENTS can secure employment at \$5 to \$10 per month selling Queen City Soap. Sample order free. Address Cincinnati Soap Co., 11 E. Ninth St., Cincinnati, O.

WEBSTER'S Unabridged Dictionary. A DICTIONARY. 118,000 Words, 3000 Engravings, a GAZETTEER OF THE WORLD, of 25,000 Titles, and a BIOGRAPHICAL DICTIONARY, of nearly 10,000 Notable Persons. ALL IN ONE BOOK. Contains 3000 more Words and nearly 2000 more Illustrations than any other American Dictionary. G. & C. MERRIAM & CO., Publishers, Springfield, Mass.

THE ANNUAL MEETING OF THE Harmonical Society of Sturgis will be held in the Free Church at the Village of Sturgis, on Friday, Saturday and Sunday the 3rd, 4th and 5th of June, 1887. Lyman C. Howe and other speakers from abroad, will be in attendance to address the meeting. A cordial invitation is given for all to attend. BY ORDER OF COMMITTEE.

GROVE MEETING.

A grove meeting of Spiritualists will be held at New Era, Groveside, Conn., beginning on Friday, June 24th, and holding five days. The Committee who have the management of the meeting in charge will complete all necessary arrangements for its success and the comfort of the people while in attendance, including the securing of speakers and a reduction of fare on the railroads to those who attend. Free modems, both public and private, are respectfully invited to attend and use this occasion to convince the skeptical mind that the gate between the two worlds stands ajar. WM. PHILLIPS, President. THOMAS DUCERMAN, Secretary.

THE WATSEKA WONDER!

A narrative of startling phenomena occurring in the case of MARY LURANCY VENNEM, by Dr. E. W. Stevens, Chicago, Ill., and account of spirit control and a widespread sensation when first published in the RELIGIO-PHILOSOPHICAL JOURNAL. To those familiar with the marvelous story, it is no wonder the interest continues, for in it an indubitable testimony may be learned how a spirit was saved from the Mad House, by the direct assistance of Spirits, through the intelligent interference of Spiritualists, and after months of almost continuous spirit control and medical treatment by Dr. Stevens, was restored to perfect health, to the profound astonishment of all. The publisher, with the courteous permission of Harper & Brothers, incorporated with the case of Lurancy Vennem one of Harper's Magazine for May, 1880, entitled MARY REYNOLDS, a case of Double Consciousness. The price of the book, by mail, is 15 CENTS PER SINGLE COPY; 100 Copies for \$12.00; 500 Copies for \$60.00; 2500 Copies for \$300.00; 10000 Copies for \$1200.00. Sent by mail or express, transportation prepaid. RELIGIO-PHILOSOPHICAL JOURNAL, HUSTON, DRAWER 184 CHICAGO.

PROSPECTUS.

THE OPEN COURT: Radical Liberal Journal.

Published in Chicago by The Open Court Publishing Co., B. F. UNDERWOOD (formerly Editor of The Index), Editor.

SARA A. UNDERWOOD, Editors. THE OPEN COURT, containing the work of The Index, in presenting religious thought upon a rational, scientific basis, will encourage freedom of thought, untrammelled by the authority of any alleged revelation or traditional belief; and an opportunity in its columns for the independent discussion, by able thinkers, of all those great ethical, religious, social and philosophical problems the solution of which is now demanded by the practical needs of the hour with an urgency hitherto unknown; treat all such questions according to the scientific method and in the light of the fullest knowledge and the best thought of the day; will advocate the complete secularization of the State, entire freedom in religion and exact justice for all; it will help subvert Catholicism for bigotry, rational religious thought for theological dogmatism, and humanitarianism for reactionarism. It will emphasize the supreme importance of practical morality in all the relations of life, and of making the well-being of the individual, and of society, the aim of all earnest thinking and reformatory effort.

While the critical work which is still needed in this transitional period will not be neglected, the most prominent will be given in The OPEN COURT to the positive, constructive, and radical liberal thought. Subjects of practical interest will have preference over questions of pure speculation, although the latter will be treated with their fullness for many months. Lewis says: "The unequivocal failure of twenty centuries" has not sufficed to destroy and the discussion of which is now being given, will by no means be wholly ignored. THE OPEN COURT, while giving a fair hearing to representatives of the various schools and phases of thought, will be thoroughly independent editorially, asserting its own convictions with frankness and vigor, and will endeavor to keep the banner of truth and Reason waving above the distractions, party contentions, theological controversies and social and political crises of the hour, to submit all opinions to the crucial test of reason, and to recall men from their aberrations to sanity and the pathway of truth. It will aim to be liberal in the broadest and best sense, and to merit the patronage of that large class of intelligent thinkers whom the creeds of the churches and the mere authority of names can no longer satisfy. Among the writers already engaged to contribute to the columns of THE OPEN COURT are those here given:

- James Parton, Geo. Jacob Holyoake, Fred. May Holland, Elliot J. Channing, Elsie D. Cheney, Elizabeth C. Stanton, Anna Garlin Spencer, Edward M. Wood, William J. Potter, E. V. Ball, Chas. L. Mills, Rowland Pringle, Adolph Connor, Dr. G. Manning, Edmund Montgomery, Moncure D. Conway, Wm. M. Salter, John W. Chadwick, Edwin D. Cheney, Paul Carus, George H. B. Stoddard, W. H. Spencer, Hudson Tuttle, Lewis C. Clark, Lewis G. Jones, Theodore Stanton, Ellis L. Givens, Thomas Davidson.
- Among those from whom we have good reasons for expecting contributions, is the distinguished philologist and oratorical scholar, Prof. Max Muller; and we have the pleasant prospect of one of our personal friends, the earnest Bostonian who will probably encourage us by articles from his pen. Several other well known radical thinkers, European as well as American, whose names are best known to those above listed, will be among the contributors to the columns of THE OPEN COURT, in which will also be printed occasionally, during the winter, lectures given by Prof. Felix Adler before his Society for Ethical Culture. THE OPEN COURT will be published on the 1st and 15th of each month, commencing in February. TERMS: \$3.00 per Year. Single Copies, 15 Cents. Make all remittances payable to B. F. UNDERWOOD and address THE OPEN COURT, P. O. Drawer 7, Chicago, Ill.

Voices from the People.

AND INFORMATION ON VARIOUS SUBJECTS

His Wife.

I cannot touch his cheek. Nor ruffs with a loving breath his hair; I look into his eyes and hear him speak— He never knows that I am there!

Isolation their Opportunity.

The few vacant pews in the Church of the Messiah at Park Avenue, New York City, on the first Sunday of May, seemed to be reserved for the Rev. Robert Collyer the subject of his sermon.

Musulmans Ahead of Christians in Africa.

The attention of those who watch the religious movements of the world, and the changes and shifts of its religious opinions, has been recently directed to the fact that Mohammedanism is not the effete system which some, judging from the condition of the Turkish empire, are led to believe it to be.

Mrs. Clara E. Sylvester of Seattle, W. T., writes: "The work of beheading frauds goes on. I am glad that Spiritualism is getting strong enough to throw off the lead weights that have attached themselves to it, and are dragging it down, and that it is attracting the attention of the public and truth should command."

OHIO'S TERROR.

A Wonderful Blind Man!

Charles K. Gaines, the blind murderer, was found guilty of murder in the second degree May 5th, at Tiffin, Ohio. He took the matter very hard, trembled, and could scarcely walk when taken from the courtroom.

Charles K. Gaines was born near the village of Sycamore, Wyandot county, nearly fifty years ago. At the age of 4 years he was one day wandering from the dooryard to the farm-barn, where his juvenile attention was attracted by a litter of little pigs.

This boy grew up to be the wonder of all the country round.

At a few years from the time of his terrible misfortune he had developed a remarkable sensitiveness of touch, smell, and hearing. He early manifested his precocity, and before he had grown to manhood became the terror of the neighborhood.

He learned the trade of broom-making and at an early age moved to the village of Melmore in the southern part of this county, where he plied his vocation.

But he was a sort of universal genius. Your correspondent has seen him on a steep roof nailing shingles and doing his work better and faster than his fellow-workman, notwithstanding they could see.

After a time he took to drink and became abusive, but the good people of the Presbyterian church in the village persuaded him to reform, and he got along nicely for some time. He became an active participant in all the church meetings and occasionally made temperance speeches which were marveled at for their eloquence and moved his audience greatly.

The climax was reached last August, when he went on a protracted spree, and his wife and only child were driven to the asylum for the insane. The next day, Aug. 19, Gaines and his nephew, Nathan Eckelberg got hold of some hard cider and became drunk, and then went to the saloon and demanded whiskey. This was refused them, and, after raising a disturbance, they left, vowing vengeance on the saloon-keeper.

Uncle Joe Roseman.

His Remarkable Powers Which Have Excited the Utmost Wonder.

"Uncle Joe" Roseman, of Vincennes, Ind., was a guest of the Crawford House yesterday. Mr. Roseman is possessed of a wonderful faculty which many people look upon as a supernatural power. He has gained considerable fame within the past year by his remarkable discovery of several missing people who were given up by anxious friends.

"Uncle Joe" declared that Murphy had been drowned in the river. He could not rest until the mystery was solved. Perceiving a small boat Roseman rode out into the river and fished the dead body of the missing man out of it. The remarkable feat excited the utmost wonder, and the man of second sight received letters from all over the country asking his assistance.

Not at all. I have been an employe of the Vincennes Post-office for eleven years. I do this work because I can't help it. I don't ask any money." Cincinnati Enquirer.

O. E. Houghton, D. D. S., of Brooklyn, N. Y., sending \$2.50 for the JOURNAL, says: "I consider this the most profitable investment I can possibly make. Each number pays for a whole year's subscription."

Manifestations Through the Mediumship of Geo. D. Search.

To the Editor of the Religio-Philosophical Journal.

Geo. D. Search, a well-known medium, materializing and clairvoyant medium, was hereabout three weeks during the month of March, and made it his home at Millard Blanchard's, visiting Milo and Pleasant Valley during the time.

I would here remark that the instruments would respond with great clearness to a question asked, either in the affirmative or negative.

Friday night (25th) the circle was composed of thirteen persons, females predominating. The medium was seated in the middle of the circle. After the light was extinguished and singing commenced, the guitar let my lay and floating away, playing music all over the room.

Several about here have had slate-writing tests given in open daylight, and under precautions entirely precluding the idea that Search had anything to do with it except that of medium.

The Supernatural.

Mrs. Annie Dean Clopper, a well-known lady of Denver, who died suddenly in that city last week, had predicted the exact time of her death nearly a month before.

The wife of a miner in Western Pennsylvania dreamed one night recently that her father appeared before her in the room and implored forgiveness for an act of unkindness in her childhood.

A negro woman in Southwestern Texas who had been treated by a voodoo doctor for a slight ailment drove him out of the house one day and called in a regular physician.

A thin, white ghost of gigantic height has been seen by many farmers who live just out of Brazil, Indiana. It is usually encountered at the main road in the evening, when it appears to be striding rapidly along the town, but one farmer met it face to face right before his own door.

There is a hill a few miles from Cambridge, Ind., which is said by the country folk about to be the nightly meeting-place of ghostly, supernatural visitors, who indulge in wild and uncanny antics.

Preaching in His Sleep.

To the Editor of the Religio-Philosophical Journal.

I knew an old man who preached in his sleep; he was not a religious man. The most singular feature was, he could not be wakened while preaching. He had been tormented till he went into it, but could not be wakened. He never knew anything about it. I can see no more rational way of interpreting the phenomena than that the spirit of a malignant demon possessed him and had entire control at the time. I. CHRYSLER.

Measuring Sunshine.

There was a time, not many years ago, when the sun might shine and shine with all its might and yet leave no scientific record of its presence beyond the effect of mere heat shown by the thermometer. Nowadays all this is changed, and there are scattered over various portions of the country instruments which catch every gleam of bright sunlight and write it down indelibly, so that by looking at the picture presented we may see at a glance whether such and such a day was really fine or cloudy. The contrivance by which this is effected is exceedingly simple, consisting as it does of nothing more than a solid glass ball set on a pedestal with a surrounding frame in which to place at a suitable angle a little strip of blue cardboard.

Three Visits from the Flying Dutchman.

To the Editor of the Religio-Philosophical Journal.

From the day I set foot on the decks of the good ship Bardwell, sailing from Boston around Cape Horn, I heard of the Flying Dutchman. As a boy I believed in all the yarns, but by the time I was out of my apprenticeship I came to take these stories for what they were worth.

In April, 1868, I was mate of an English whaling bark called the Lord Rosemore, Capt. Pierce McConnell, and we were off the mouth of the Amazon. We had then been out three months and were having a big run of luck. The weather seemed to be made for our special benefit.

I turned to find one of the men behind me, and she was gone! It took me two or three minutes to realize that she was no wind and no sea, and that no ship had maneuvered as she did, and then I asked of the man:

"I got a chill, sir, though it's warm enough, as we all know, and awoke to find you looking off at the water. As I stood on my feet I saw the ship, and I was right behind you when she shortened sail and came up."

"And where is she now?" "Gone, sir. That's a ghost ship, sir, and we are in for it."

I could have kicked myself for believing in what I saw. I went after the glasses, and just as I got them the lashings holding the whale on the port side gave way with a great crash, the bark keeled over to starboard with the weight of the other fish, and as she rocked back the other lashing parted, and we ran to the rails port and starboard, in time to see the whale sink out of sight.

Every man sprang up, and we all rushed forward in a body, and there, plain as a lighted lamp at midnight, was a big ship tearing down upon us and only a cable's length away. Now we were roused, and the ship was calm, and we yelled out in chorus to attract the stranger's attention. He held for us until I could see the sparkle of copper under his forefoot, and then a shift of the helm sent him along our broadside, and the performances of the previous occasion were repeated.

Next day we raised a whale and he stove two boats and killed three men, and it was eleven days after that before we raised another. On the night of the tenth, with all the men in my watch wide awake, and the ship drifting off before a gentle breeze, the ghostly visitor came out of the darkness again, ran us past from stern to stem this time, and was seen as plainly as before.

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For the Religio-Philosophical Journal. The World's Outlook.

The tranquil outlook of the world from its highest standpoint of observation to a mere materialist, is far from being encouraging to the philanthropist. True he will readily admit that the crucial researches of science is fast developing and placing mankind on a higher plane of knowledge than it ever stood before.

In fact, the deeper our researches, the more the materialist becomes disheartened at the hopelessness of ever solving the great mystery of creation. One development only prepares the mind for another.

Every branch of inquisitive science has brought to light and familiarized many bug-bear wonders of the past, and made them tributary to our every day comfort. Even the superstitious thunderings of the Mosaic God on Mount Sinai or Horeb has been tamed down to the muteness of running a domestic sewing machine!

In physiology, science has done much in alleviating the sufferings and agonies of the sick. How much further our knowledge of the constitution of the body will extend, can only be a matter of conjecture. The writer, who has survived three different fanciful prophecies of the world's final "flare up" is here yet, but it is now threatened with another!

There is no flesh in man's obdurate heart. It does not feel for man! Strife, overreaching pride, cruelty and power, have ever been the characteristic of man depicted in the pages of history, in whatever position he has been found. He has been impelled by the same animus for self-gratification. There is the same amount of systematic pretence and hypocrisy, and as great an inequality of wealth; of physical comfort and pain, physical and social; the same amount of hopeless diseases, of cancers, rabies, blindness, etc.

This condition of humanity would indeed, be discouraging were it not found that man is susceptible of a high state of civilization. The same outlook of the future to the mere sensualist or atheist is cheerless indeed, an existence without an object; but to the confirmed Spiritualist cheerful in the extreme! Brooklyn, N. Y. D. BRUCE.

Mrs. Geo. Hardy writes: I think the JOURNAL is growing better every year. I am heartily in accord with it on the woman suffrage question, exposures of frauds, and its endeavor to keep Spiritualism up to a high moral standard.

S. Mix writes: I hardly know how to do without the JOURNAL. I subscribed for it the first number after the great fire, and have read it nearly every week since.

Mrs. A. A. Freeman writes: The JOURNAL grows better and better, although it was always good. May you long be spared to occupy the position you so ably and successfully fill, is my prayer.

Notes and Extracts on Miscellaneous Subjects.

Light of April 23rd says: "Mr. Eglington, after a long series of highly successful sances in St. Petersburg and Moscow, has returned to London, bringing with him many handsome and valuable souvenirs as evidence of the great interest which was taken in his work in Russia."

The principal of a Newburyport high school died recently, and it was noticed that on the day of his death a coach dog dashed down the main street, rushed up the steps leading to the school house and began to howl dismally. He was several times driven away, but each time he would return and resume his piercing wail. At last, late in the afternoon, he disappeared. Nothing was thought of the matter until the news of the principal's death was received, and it was then learned that he expired at the exact moment of the dog's disappearance.

M. Nicolas Lvoff, of Moscow, Russia, at the early age of fifty-two lately passed to spirit-life. He had been a Spiritualist for more than twenty years, and was one of the pioneers of Spiritualism in Russia. Light says: "For many years past he had generously used his large fortune to promote the cause of his own countrymen, and he was a well-known and influential man. He had been married, and his wife, Mrs. M. Lvoff, the French medium, and Mr. Eglington were enabled to visit Russia. The deceased, who occupied a leading position in the Moscow society, is mourned by a large circle of acquaintances, and his loss is more deeply felt by the Moscow Society of Spiritualists, of which he was President, and the member of which had learned to love him for his many inestimable qualities."

Dr. W. S. Caldwell deals the women physicians abroad a hard blow in the following, which he writes from Paris to the Chicago Medical Journal: "Most American physicians whom one meets here are young men just from college, and they are interested only in the cases of a man who would see occasionally in a lifetime. They are eager to see Bilroth repeat the pylorus for cancer, and are constantly presenting their cards to Pean to get a chance to see operations that they never ought to attempt to perform. But I am even more disgusted with some of the lady physicians who come here to Paris. They will be pushed and jostled amid the great throng that follow the surgical services of Gillian at the Hotel Dieu; sit on a back seat with an ignorant man, and see Pean amputate a man's leg at the hip-joint; see Pean at the Children's Hospital, where Simon holds his clinic, and one finds not a single one of them here."

A CELESTIAL SUNDAY-SCHOOL. How a Hymn Sounds When Translated into Laundry English.

There is no doubt about the Chinese Sunday-school being an interesting place to visit. There is one of them in Sixth avenue, conducted by the Baptist A. Mail and Express reporter strolled in there a recent Sunday afternoon.

Shall we gladden a few lives, Whom blight angel feet have trod, With its clyde like felleth Flowing by the throne of God?

After that the teachers began their individual labors with their almond-eyed pupils. The raw recruits were first taught to read. Those who had been there before received instruction in the foundation of the Christian religion.

Voltaire and Christianity. To the Editor of the Religio-Philosophical Journal. Although I must acknowledge that Mr. Whitworth has many times treated us to rare gems of thought, to me his attack upon the remarks of J. Clegg Wright, published March 20, entitled "A New Saviour," had a blinding sound, and thoughts flashed upon my mind which have often found their way there before.

In Slumber for Five Years. An extraordinary case of suspended animation is reported from Thennesla, a town in France. The subject is a young woman, twenty-five years of age, and since the 20th of May, 1885, she has been continuously in a state of deep sleep.

Materialization. To the Editor of the Religio-Philosophical Journal. I like the JOURNAL for its scholarly articles and its plain criticisms on so-called materialization. A year ago I attended a materialization séance in Boston where every one present (as I saw afterwards) except myself, testified as to the examination of rooms, cabinets, etc., and the impossibility of cheating or imposition.

Books. Spiritualism, Psychological Phenomena, Free Thought, and Science. The crowded condition of the JOURNAL'S advertising columns precludes extended advertisements of books, but investigators and buyers will be supplied with a CATALOGUE AND PRICE LIST on application. Address, JNO. C. BUNDY, Chicago, Ill.

Thoughts from the Spirit-World. Addressed to the working classes, and written through the mediumship of Mrs. Yeastman Smith. These lectures or messages (a pamphlet of 58 pages) have been dictated by a host of spirits who are deeply interested in the elevation of the masses, and their crimes and their misery may be banished from among men.

The Only Cure For Scrofula,

For blood diseases is through the use of a powerful Alternative, such as Ayer's Sarsaparilla. By no other treatment can the poison of Scrofula, Cancer, and Catarrh be so thoroughly eradicated from the system.

For many years I was troubled with Scrofulous Complaints. Hearing Ayer's Sarsaparilla very highly recommended, I decided to try it, and have done so with the most satisfactory results.

CATARRH. For over two years, I tried various remedies, and was treated by a number of physicians, but received no benefit until I began to take Ayer's Sarsaparilla.

Ayer's Sarsaparilla. Sarsaparilla to be an infallible remedy for all kinds of eruptions caused by impure blood.

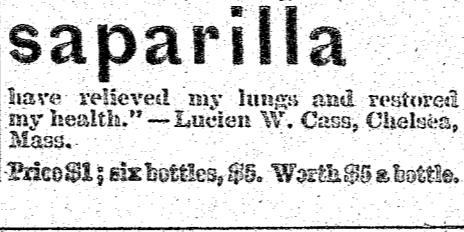
Dr. J. C. Ayer & Co., Lowell, Mass.

Ayer's Sarsaparilla, if perseveringly used, according to the gravity of the disease, always proves efficacious.

SALT-RHEUM. The ulcers actually covered more than half of his body and limbs; yet he was entirely cured by this remedy.

Foreign Agencies. LONDON, ENGLAND: Office of "Light," 10 Craven St., Chancery Lane, E. W.

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Is on sale at five cents per copy by the following newsdealers and by many others throughout the country.

BROOKLYN, N. Y.: Samuel B. Green, 192 Jefferson Avenue. A. E. Lawrence, 321 Driggs St.

NEW YORK CITY: Times Building, Hall of the 1st Society of Spiritualists. Excelsior Bldg., 5 Union Square.

PHILADELPHIA: The Creative News Co., cor. 5th and Library Streets. Dr. J. H. Rhodes, 725 Spring Garden St.

FOREIGN AGENCIES. LONDON, ENGLAND: Office of "Light," 10 Craven St., Chancery Lane, E. W.

NEWSPAPERS AND MAGAZINES. For Sale at the Office of this Paper. Banner of Light, Boston, weekly... 04

I Owe My Life.

"I was taken sick a year ago With Bilious fever."

"My doctor pronounced me cured, but I got sick again with terrible pains in my back and sides, and I got so bad I could not move."

"From 228 pounds to 120! I had been doctoring for my liver, but it did no good, I did not expect to live more than three months. I began to use Hop Bitters."

"Directly my appetite returned, my pain left me, my entire system seemed renewed as if by magic, and after using several bottles I am not only as good as a new creature, but weigh more than I did before."

"I was troubled with Bilious fever, and general sore throat, and my mouth was badly tattered. My liver was inactive, and I suffered much from dyspepsia."

"I was troubled one year with liver complaint, dyspepsia, and sleeplessness, but my 'Golden Medical Discovery' cured me."

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Thoroughly cleanse the blood, which is the fountain of health, by using Dr. Pierce's Golden Medical Discovery, and good digestion, a fair skin, buoyant spirits, vital strength, and soundness of constitution will be established.

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Reliable information about climate, crops, land prices, cost of living, and other information can be obtained from the old established magazine, the Southern Californian, sent you where, on trial, one year for one dollar. Specimen copy, 15 cents. Address Fred L. Ailes, Publisher, Los Angeles, Cal.

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POSITIVE AND NEGATIVE POWDERS. "Our family think there is nothing like the positive and Negative Powders," says J. H. Higgins, of Beaver Dam, Wis., and says everybody.

BOOKS ON Spiritualism, Psychological Phenomena, Free Thought, and Science.

Addressed to the working classes, and written through the mediumship of Mrs. Yeastman Smith. These lectures or messages (a pamphlet of 58 pages) have been dictated by a host of spirits who are deeply interested in the elevation of the masses, and their crimes and their misery may be banished from among men.

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LIVER, BLOOD AND LUNG DISEASES.

LIVER DISEASE AND HEART TROUBLE. Mrs. MAE A. McCLURE, Columbus, Kansas, writes: "I addressed you in November, 1884, in regard to my liver complaint, which was attended with liver disease, and heart trouble, etc."

LIVER DISEASE. Mrs. I. V. WEBER, of Yorkville, Cattaraugus Co., N. Y., writes: "I wish to say a few words in praise of your 'Golden Medical Discovery' and 'Pleasant Purgative Pellets'."

Chronic Diarrhea Cured.—Dr. LAZARUS, Esq., 275 and 277 Decatur Street, New Orleans, La., writes: "I used three bottles of the 'Golden Medical Discovery,' and it has cured me of chronic diarrhoea."

"THE BLOOD IS THE LIFE." Thoroughly cleanse the blood, which is the fountain of health, by using Dr. PIERCE'S GOLDEN MEDICAL DISCOVERY, and good digestion, a fair skin, buoyant spirits, and bodily health and vigor will be established.

GOLDEN MEDICAL DISCOVERY cures all humors, from the common pimple, blotch, or eruption, to the worst Scrofula, or blood-poison. Especially has it proven its efficacy in curing Salt-rheum or Tetter, Fever-sores, Hip-joint Disease, Enlarged Glands, and Eating Ulcers.

INDIGESTION, BOILS, BLOTCHES. Rev. F. ABNEY HOWELL, Pastor of the M. E. Church, of Stratton, N. J., says: "I was afflicted with catarrh and indigestion, and boils and blotches began to arise on the surface of the skin, and I experienced a tired feeling and dullness of the eyes."

HIP-JOINT DISEASE. Mrs. J. M. STRONG, of Atincourt, Ind., writes: "My little boy had been troubled with hip-joint disease for two years. When he commenced the use of your 'Golden Medical Discovery' and 'Pellets,' he was cured, and he is now well and strong."

CONSUMPTION, WEAK LUNGS, SPITTING OF BLOOD. GOLDEN MEDICAL DISCOVERY cures Consumption (which is Scrofula of the Lungs), by its wonderful blood-purifying, invigorating and nutritive properties.

WASTED TO A SKELETON. "I had wasted away to a skeleton; I could not sleep, rest, and many times wished to die to get out of my misery. I then consulted you, and you told me you had hopes of curing me, but it could not be done until I took five months' treatment in all. The first two months I was almost discouraged; but I did not perceive any favorable symptoms, but the third month I began to pick up in flesh and strength. I cannot now recall how, step by step, the signs and realities of returning health gradually but surely developed themselves. To-day I tip the scales at one hundred and sixty, and am well and strong."

BLEEDING FROM LUNGS. JOSEPH E. McFARLAND, Esq., Athens, Ga., writes: "My wife had frequent bleedings from the lungs before she commenced using your 'Golden Medical Discovery.' She is now as well as any since she was cured. For some six months she has been feeling so well that she has discontinued it."

Golden Medical Discovery is Sold by Druggists. Price \$1.00 per Bottle, or Six Bottles for \$5.00. WORLD'S DISPENSARY MEDICAL ASSOCIATION, Proprietors, No. 663 Main St., BUFFALO, N. Y.

GENERAL. Mrs. PAMELA BRUNDAGE, of 161 Lock Street, Lockport, N. Y., writes: "I was troubled with chills, nervous and general debility, with frequent sore throat, and my mouth was badly tattered. My liver was inactive, and I suffered much from dyspepsia."

Dyspepsia.—JAMES L. COLBY, Esq., of Yuccatan, Houston Co., Minn., writes: "I was troubled with indigestion, and would eat heartily and grow poor at the same time. I experienced nervous debility, sour stomach, and many other disagreeable symptoms common to that disorder."

Dyspepsia.—THERESA A. CASE, of Springfield, Mo., writes: "I was troubled one year with liver complaint, dyspepsia, and sleeplessness, but my 'Golden Medical Discovery' cured me."

Chills and Fever.—REV. H. E. MOSLEY, Montpelier, Vt., writes: "Last August I thought I would die with chills and fever. I took your 'Discovery' and it stopped them in a very short time."

Skin Disease.—"The Democrat and News" of Cambridge, Maryland, says: "Mrs. ELIZA ANN FOLEY, wife of Leonard Foley, of Williamsport, Dorothea Co., Md., has been cured of a bad case of Eczema by using Dr. Pierce's Golden Medical Discovery."

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