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

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

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THE TRUE LIFE.

Lecture by the Rev. E. P. Powell, Delivered in the Opera House, Utica, N. Y.

Of course I do not intend to undertake to tell you how you ought to live. I don't know that I can explain better what I mean to undertake than by a picture of the most wonderful age the world has ever known. I have told you before that Socrates, Buddha and Confucius lived at the same time; one in India, one in Greece, and one in China. It will not seem inapt if we suppose these three men to be a little nearer, in fact to be together; for since their death their influence has floated together. Suppose, then, Confucius and Buddha to be spending a few days with Socrates in Athens; of course as they are very marked, decisive characters, they are here for a purpose; they are holding a conference to discuss the true purpose of life.

Socrates is a dreadfully ugly looking fellow, but you can see he is very confident and very calm. He is sure that he has discovered the folly of his age and found the solution. Confucius is a smooth-faced, tall and portly man, who gives you the impression of a retired business man; but what a head; he fears nothing and is quite as sure of himself as Socrates. Buddha comes in the garb of a beggar. Socrates does not seem to know what he has on; probably Xantippe, his wife, dressed him while he was explaining to her what is a model republic. No wonder her temper was tried. Confucius, on the contrary, is exceedingly careful of every fold of his dress, his silver buckles shine and his silk robe is worn with magnificent grace. Buddha however, is quite as positive a nature as either of the others; his meekness and his calm, which hide the exquisite beauty of his form, which is not sensuous but the ideal of vital health. His face is lovable and yet strong, for a man's face is never lovable that is not strong. You would feel like saying "dear Buddha," as soon as you saw him. Confucius reminds you of any great scientist who is busy making discoveries or inventions to enable science to feed the crowd; he looks to be what we call a practical man. It is the stomach of the crowd that he considers first; Buddha is as evidently considering their souls, and Socrates their heads.

Alcibiades, a young fellow of the Greeks, has invited them to his house and spread a feast. Buddha pulls a crust from his wallet and praying devoutly, refuses anything else. Socrates supposes himself to be eating heartily, but really scarcely devours a morsel so busy is he talking. Confucius with considerable ceremony, eats a hearty meal, laying aside a portion for the Gods.

The feast over, Socrates begins the discussion. "You know," he says, "my friends, Buddha and Confucius, why we are met today. Our subject of discourse is salvation, how to save man from sin and loss. Buddha, we will first hear from you."

Then Buddha dropped on his knees saying: "O Life, Light of Life, O Life of my soul, illumine me. I am nothing; shine within me, light a lamp in my soul that I may see myself and know Thy will. Who shall overcome the earth and the world of death? Who shall find out the path of virtue as a clever man finds out a tree? He who knows that this body is like froth, and has learned that all things are unsubstantial, he shall break the arrow of death. Salvation is to conquer the flesh, to overcome desire for life. A wise man should give up all possessions and all desires, leaving all pleasures; calling nothing his own; the wise man thus loses the destructive force of care. No one can find peace and pure salvation in household love, in wife or in children. He who gives up all attachments of a worldly sort, clinging

ing to nothing, having conquered his faculties, he is full of light and peace and is free from this world; for the world is evil; to love it is evil, it is our task master. Give all to the poor and follow me, and I will show you rest. Life is to be gotten rid of, it is full of evil. To find God and see him, to enjoy eternal freedom from earth-lives, that is the true end. Teach men to rise above their senses, to scorn love, to seek only God."

Then Socrates, although boiling full and never having held his tongue so long before in his life, still bound by courtesy, turned to Confucius and said: "O Confucius, is this true? What sayest thou? Is man to be saved by giving up the world and betaking himself to poverty and prayer?"

Confucius answered, "Let me first hear from you, Socrates, for I have heard so much of your wisdom that I have a longing to know if all the wonderful things said of you are true."

Socrates said: "That, Confucius, is my great puzzle. I am peculiarly anxious to know whether I am, as the people say a wise man, for really I do not know. I only know that the rest are fools, and their judgment not worth a bit of copper."

"But my opinion is that those who adopt Buddha's ideas will end in conceit and hypocrisy. When they think they have given up all things, then will they be most completely slaves to notions, whims, beliefs and feelings, and that you know, Confucius, is worse than to be a sensualist. The sensualist lives like a beast, and is happy in his way; but the self-deceiver is happy only in a lie. The world is full of devotees who give up the world, but they pray and look for another world. I do not see that they differ from the rest of us. I pray also, but even as I would throw a crust to that hungry dog there; for I think the dogs may be hungry for a little attention and what I have to spare I give them, also a cork or some trifling gift. But my opinion is, a man is saved or made better by nothing but knowledge. Salvation consists in finding out the truth, and one may do this only by hard study and by questioning all things. I would question the trees, the stones, customs, laws, and all sorts of men, hoping to find out something to a certainty. Then I hold that a man knowing something, will never be content without knowing more, and that sets him on the road to be, after awhile, master of the universe. Then, becoming master of truth he is no longer a slave, and so he is free. Now this, O Buddha and O Confucius, seems to me clear: that to know, alone will save a man."

Confucius with the elegance of an orator and a man of the world said: "Now having heard the views of both my wise masters, gracious lords of wisdom, I nevertheless differ from you both. In my opinion salvation is obtained neither by praying nor meditating, nor by knowing, but by doing. Do not ask of me what mystery have you solved, but what have you accomplished; for the real salvation after all is to enable the people to earn food enough; not to teach them how to go without food. The head cannot laugh at the stomach, but the stomach can laugh at the head. I would teach all men to labor and to love labor, to be honest in the use of what they get by labor; to be patient, enduring, self-contained. In this way they shall conquer the earth, the rivers, the air, and the soil shall pay tribute and men shall live happily, having abundance. Religion I would not teach them, but morals. Having given the gods a share, I would let them alone, giving them no farther concern; for of this I am fully convinced that prayer is but a waste of time. One may grow a cup of rice before he can pray one grain of it into his bowl. My ideal is the nation where all men do their duty, from prince to the humblest of the poor. Nature is our mother; all we have to do is to find her bosom and drink the milk she furnishes. Where praying abounds idleness and poverty abound. When a man ploughs not, some one in consequence suffers hunger; when a woman weaves not, some one is cold. The sweetest of all music is the whirr of the shuttle, for it sings, 'plenty for the poor.' There are four things that I believe in, scholarship, morality, industry, truthfulness. The doings of heaven do not concern me. The corner of all virtue is 'not to do to others' as you would not wish them to do to you. You, Buddha, strive to find the gods; Socrates tries to find himself; I would seek to find my neighbor. The noblest reverence is not that which is shown to unseen beings, but to our fathers, to the old people. Neither, O Socrates, do I see that knowledge always helps a man to true wisdom, for the learned often make fools of themselves. Let us rather bend all our energies to teach men to do right things at right times, and to make this earth a place of abundance."

"But," said Buddha, "this earth is a delusion; it involves a snare to the soul. Who so loves the world loves a sinful thing; life cannot be without pain, therefore it is evil; it is to be endured only as the will of the gods."

Confucius answered, "That is the very question for us as wise men to settle."

Socrates added, "To despair beforehand is folly. Whoso begins with distrust the works of the gods cannot have true faith in the gods."

So these great men presented each his own theory of salvation; each one saw the earth to be not what it ought to be, and sought for a remedy. Socrates saw how men make fools of themselves; Confucius saw how men are lazy and wasteful; and Buddha saw how they are cruel and unjust.

Very curiously these three men, born about the same time, 2,300 years ago, represent the only three plans ever devised for saving humanity: the praying or religious method; the investigating or school method; the working or moral method; and in one way or another, and after one or the other of these men all have followed. All the world has been busy on one or the other of these plans. Buddha or the religious man has unquestionably had the most influence and followers. I do not know why, only that mystery has great power over human nature. Of one thing we are conscious, that there is more of the unseen about us than the seen, and we are desirous of looking into the God realm. Socrates has had also his vast power, for he is justly considered the father of philosophy. The schools of to-day that wield such paramount influence, are the consequence of the Socratic theory of salvation.

Christianity was born more directly of Buddhism, and so far as it has controlled the ages, it has made praying and fasting predominant; it's hope is in another life, not in this.

The Reformation of Luther was caused, as you know, by a revival of scholarship in Europe. That when the Socratic method came in, then schools and universities began to multiply, and reason dethroned credulity. For four hundred years the passion has been to know. Whatever men said in the churches, practically they said in their lives, that the salvation of society depended on schools. Education has been for so long the sheet anchor of civilization.

But to-day the theory which is becoming supreme is neither that of prayer nor of study, but that of work. Curiously enough Confucianism is coming to the front. The salvation of morals, of honest deeds, of justice and industry is to have its day. Shall we pray no more? Yes, most certainly. Shall we give up study? We shall only study the more; but our praying will become an uplook and an outlook of one who trusts in the victory of right doing; and our study will have for its end not to enable us to teach the theology of prayer, but to lend a hand in the skilled toil that blesses the world and bars out misery.

With the salvation by right doing comes to the front the toiler; this is the dawn of the laboring man's era. With it comes less of faith in prayer, more of rationalism, less of priestly influence, less of the power of teachers and philosophies, more confidence in doing what our hands find to do.

I told you I would try to illustrate what I wanted to say about life by a picture, and I think you understand me. It is this: No one man, nor one age, nor one race finds out the whole; and it is only by bringing together the ideas of different ages and races that we get a complete view of right living. Here we see life looked at from three standpoints: Buddha shows us what it is to live for the glory of God; Socrates what it is to live for the glory of truth; Confucius what it is to live for the glory of humanity. Are these not all one-sided and partial views? Is not the real man made only by uniting the three methods? We cannot get at certain power without meditation on the Infinite and ideal. Now Buddha is right, though right only in part; for one must strive to get away from sensualism and so above a sense life; and Socrates is right, though right only in part, for one must know that which is outside of him and the relation he bears to the universe; and Confucius is right, but right only in part, for one must know how to calmly do his duty. But Buddhism alone leads to self-degradation, to scorn for reason, to abominable waste of time and would, if it had complete and sole sway, turn men into beasts and the world into a desert; celibacy is better than marriage; the family is a sin, life is an evil. Give the Socrates idea sole sway, and art and science will bow down to sensuality, morals would die out and license destroy liberty. Confucianism alone reduces society to the level of machinery; each one plays his part as a wheel, a belt or a cog, and is satisfied.

The three ideas united: (1) Aspiration, hoping, yearning, praying, seeing the divine, looking gods in the face. (2) Studying, looking under and questioning all things, coveting wisdom, worshipping reason, having a passion for knowing. (3) Honoring humanity, doing for others, obeying law, regulating yourself for the general good; these three things make a true life; here then is the real trinity, Aspiration, Study, Work; and you cannot afford to believe in any other. Our age is a one-sided age; our religion has too much of the devotee in it; it needs more of the study and work; and no one needs to know this more than you, radicals.

You say the duty of the preacher is to make you feel. No it is not. It is to make you careful students and workers; he has no other general duty whatever, for if he should make you feel wrongly, you will act unwisely; on the contrary, if you think wisely and carefully, you will be sure to feel all that you need to feel. Feeling is evanescent when its impulse comes from another, but if it rises out of your own calm convictions, it is a permanent affair. There is a serious and dangerous mistake in this matter; if you will not drill your minds to careful work, you can never be taught to feel rightly. I do not know any trouble with reform but this, at least none so serious; the reformer in nine cases out of ten has nothing in stock but a lot of feelings; when he feels he acts, but when he does not feel he will not act. You cannot count on him to be true to any line of conduct because he does not certainly know what line to follow; then it is the duty of the preacher to show him the line? Not a

bit of it. It is the preacher's business to show him how to go to work and find the line for himself. I understand that it is no polley for those whose living depends on controlling the people's feelings to shift the responsibility on the people themselves. But if we are ever going to get rid of craft in the priest and credulity in the people; of religious selfishness and falsities we must teach the people to rely on nothing but hard study and sincere doing. Those who give it up are not reformers, they are humbugs and humbugged; they are out of one net only to be caught in another; escaping orthodoxy they become bigoted and silly in some other direction. You spend all your time in getting money and then take a dose of feeling, and it will leave you at the end a being who does not know himself.

But you can say you were not trained to study. Then if you cannot study, stop believing. But those who study least come to me with the most terribly strong feelings and theories; they are trained to feel and not to work.

I go into the churches and I am never taught anything; I am only told how to feel in order to be saved. It would be considered a sin on God's day to give me a lesson on the structure of my brain or lungs and how to live healthily and think clearly; and as for doing, it would be criminal inside a church to show me how to make two blades of grass grow where only one grew before, or how to raise more corn and so help feed the hungry children of the world.

And remember this, that no possible phase of liberalism is safe or valuable that does nothing more than individualize the person who adopts it; this is to throw a man off from society as a scrap is thrown off a wheel by its rapid revolution. I am confident of two things. (1) That there is a need of more individuality and independence. But (2) that really independent individuals are better able than any others to co-operate for good ends. There is a vast deal of individualism that leads only to isolation; it is selfish and envious. Free individuals have a free power to work co-ordinately that others do not possess. I mean this, that slavish minds are to be set in place where the teachers want them; or as they term it, where God wants them; but individualized people can place themselves where they know they are needed by society.

FAITH AND KNOWLEDGE.

A Lecture Delivered before the First Society of Spiritualists, New York, BY MRS. HELEN J. T. BRIGHAM.

(Reported for the Religio-Philosophical Journal, by Geo. H. Merrill.)

This society has changed its place of meeting to Adelphi Hall, north-west corner of Seventh avenue and Fifty-second street. On Sunday evening, May 15th, Mrs. Helen J. T. Brigham spoke on the subject, "Faith and Knowledge," in part, as follows:

In regard to faith,—to say that we have no faith would not be true in the highest expression of the term. We do not accept a statement, or believe it because another believes it, or because we have read it, or because it is old. Error may be very old. Many a good thing we find where we least expect it; we find the whitest lilies in the midst of dark surroundings, growing from the mire while their starry blossoms give forth sweet odors. We find in old mythology beautiful thoughts and truths. Confucius taught that as the sky bent over all lands and all waters, so the Great Spirit that rules the earth loves all human souls. Can we find a better explanation of the infinity of God, the ever living present Spirit? Land nor sea cannot take us from him, nor him from us. If we are beyond the vale of human teaching, the same divine presence is over us and sends down the light of inspiration upon us.

It is true that good is found in many places. So it is also true that amid beautiful truths there are found errors. You ask, Why is this so? Why has not God given man the pure truth, and not cause him to search earnestly to find it? We answer that we do not know, but we believe God has so constituted us that it is best for us to toil. Toil is a blessing, not a curse. Extreme toil is not desirable, nor is extreme inactivity, but between the two lies the divine blessing. So it is in mental and spiritual activity; we find a delight in them that we could not taste or enjoy were it not for toil. It may be that it is necessary for our highest good that God has given to us a world which leads us to investigate in order to understand and to comprehend the beautiful beyond; therefore wherever the truth awaits us, we are to study, grasp and understand it. It is necessary for us to seek the truth that we find it; it is necessary for us to prove all things, so far as possible, and to hold fast that which is good.

But what is faith? Is it mere acceptance? Is it blind belief? No! And yet that is what many people fancy it to be. Because one has knowledge of a thing from a source that seemed to be infallible, that is not faith,—that is credulity, blind acceptance, and it is not worthy of the name of faith! But what is it? You ask. It is a kind of sense; as one might say, it is spiritual perception; the interior conviction; the substance of things hoped for; the evidence of the unseen, something that speaks to your nature and forces itself upon you until you have the consciousness of knowledge. That is our definition of faith. We are aware that it is a higher definition than the world accepts; but some day the line will be drawn between credulity and

faith and we shall be blessed with a spiritual perception of the truth.

It is said that Spiritualism gives the people knowledge; that it does not come in the realm of credulity; it don't insist on your believing that which others have believed; it leaves the people to reason. It is this speak in this light of reason that we will lay before you this evening, and show you as far as possible what it is. Jesus said to his followers, "Ye believe in God, believe also in me. In my Father's house there are many mansions." You believe in God, but you have not all the same idea of God. According to your intellect, capacity and spiritual unfoldment, your ideas differ, as they naturally must.

A person can stand where but little of the sunlight is revealed to him; for instance, in your great city, where the tall buildings tower on either hand, what do you see of the sky? You look up, and there is a strip that is blue by day and bright with the stars at night; it shows you a little tint of the morning and the evening; but what do you know of the glories of the sunrise or the sunset unless you climb to the top of some high building? So a person may have a narrow, coarse, undeveloped nature, and he may see and know something of God by his acts, by his manifestations of power and glory, but it will only be like this little strip of sky seen from the street, narrow and confined; yet he has some idea of God. There are those who say, "No, we do not believe in God. Can we find such a person?" Those who call themselves atheists speak about force, about the spirit of nature. What is the spirit of nature? What is this force that acts by law, by system, and never blindly? What is that force, that spirit of nature? That is another name for God; it is another view. Take a diamond, turn it one way and one says, "I see a red light." Another says, "No, it is not red, it is green." Another says, "It is not green, it is blue." They are all speaking the truth, but from their separate standpoints.

The Divine Spirit shows itself through many systems, through the sun by day, through the stars by night, and from the various manifestations in nature, proves its presence, for it is the Divine Spirit, and matter as we are wont to call it, is only the physical expression, the external through which the spirit of Deity makes itself manifest. And so if you believe in God in some way, and you all do, for you have some idea of this spirit that dwells in the universe as a spirit dwells in a body, then, remembering this, you come to the thought of yourself, and you know in your body dwells a spirit, and it makes itself manifest.

We have often met people who say they do not believe in spiritual manifestations, but they do. They not only believe in them but they know they exist; they mean they do not believe in the manifestations of departed spirits, or of any one returning who has passed through the change called death. They believe and know that all that makes the body worth anything is the life that is dwelling in it. It is the occupant that makes the house beautiful—it is the dweller in the house, the spirit in the body. Now there comes a time when life is ripened and is ready to pass from the body, and this passing away is called death. This change which you call death will come sooner or later to each one. What lies beyond? Is there anything? One says there is nothing beyond; death is the long sleep from which there is no awakening; all is eternal darkness. That is a terrible thought.

The world is hungering for knowledge and Spiritualism can give it; it can bring a knowledge of that higher and better life which the world needs so much to-day. There are many who have no clear idea of the other world; their idea is dim, shadowy. Is there anything that will assure them that their loved ones are not far off? When Jesus spoke of the other world, he told but very little, for those to whom he was speaking were not able to understand. He told them, "In my Father's house are many mansions; I go to prepare a place for you; I will come again and will receive you unto myself; that where I am there ye may be also. Let not your hearts be troubled, I will not leave you comfortless; where I am there ye may be also, even unto the end of the world." Are not those great comforts for us? And he said to them again, "There are many things I would have told you but you cannot bear them now."

Spiritualism demonstrates that there is life beyond the grave; it proves that there is life that cannot die; it teaches progression, and it teaches a religion that is broad as humanity.

Perhaps the most significant incident of the reception of the Rev. Mr. Keller, the contumacious Irish priest, on his release from prison is the fact that the soldiers of the Scotch regiment stationed in his parish joined with his own flock in welcoming him back. ("Soldiers of a Scotch regiment," says the cablegram, "fraternized with the people.") For a number of years none of the Irish regiments have been permitted to do duty in Ireland. The Tories would not trust them. So they were sent to India, Bermuda, Jamaica, Hong Kong, or some other distant British colony or province. If it comes to exiling the Scotch regiments in the same way Britain's home guard will be considerably attenuated. The Rev. Mr. Keller was imprisoned for refusing to testify against tenants who made him their banker under the plan of campaign. The Scotch soldiers, being the sons of crofters, could very readily sympathize with the Irishmen.

LIEUTENANT O'KANE'S GHOST.

The Extraordinary Narrative of an Old Army Officer.

A Handsome Young Irishman with a Sorrow—His Death at White Oak Swamp—His Dual Apparition and Its Purpose.

[Harrisburg, Pa.] Correspondence of the New York Sun. "I don't believe in ghosts, spirits, or supernatural visitations of any kind," said an old and well-known army officer who has been spending a few days in this city; "but that under certain conditions there are mysterious, mesmeric, psychological, or occult influences brought to bear upon the human organism with the most extraordinary, startling, and inexplicable results no man living has better reason to know than myself. I have never attempted to make the slightest endeavor to solve or understand these mysteries. I am content to believe that I was once the medium through which a result of this kind, the most amazing of any I have ever read of, either in alleged fact or acknowledged fiction, was accomplished.

"I was a Lieutenant in the Fourteenth United States Regular Infantry during the late War. As you may know, a great many dashing and ambitious young soldiers from the Papal army in Rome came over early in the War, and through the influence of Archbishop Hughes obtained commissions in the Union army. One of these soldiers, by the way, is now the son-in-law of James G. Blaine. With these, and still not of them, was a young Irishman, whom I will call Larry O'Kane. That was not his right name, and it was years before I learned what his name really was. I do not give it now, for reasons that will presently be obvious to you. My regiment was stationed in the vicinity of Hayre de Grace when this young Irishman was assigned to a Lieutenantcy in it. I ranked him by one file. There was something about the boy—for he wasn't more than 20—that attracted me to him at once. He was handsome, manly, and every inch a soldier. There was a peculiar reserve about him, and a melancholy that added to the interest his coming evoked in me. I was getting up a mess at the time, and I asked the young Irishman to pass with me, and he accepted the invitation. We were not long in becoming the best of friends. We shared all the comforts and discomforts of march and bivouac. While he was courteous and polite to all our comrades, he seldom talked with any besides myself, and even to me he never spoke about himself, except on rare occasions I will mention. It was plain to me that there was a mystery of some kind connected with him, but, although I might have had a pardonable curiosity to know what it was, I never permitted myself to trespass on his too apparent desire to have it remain a mystery. The young officer always had plenty of money, which was by no means a usual thing with us soldiers in those days. He was free with his purse. He never drank nor relieved the monotony of camp or the pockets of himself or comrades by that boon to mankind, a game of draw. He smoked, and his collection of meerschaums was a vision. Young Lieut. O'Kane, reserved, melancholy, and exclusive as he was, was beloved in the regiment from the Colonel down to the last private in the rear rank.

"On one or two occasions, when we were expecting to be called upon to join in some looked-for battle, and lay in our tent smoking and talking, he said to me that if anything happened to him he wanted me to be his executor, and on those occasions, as I believe now, he would have told me his story if I had indicated an inclination to hear it, but I always replied to him in a trifling manner and laughed at the idea of a soldier having anything that would give an executor work to do. But his melancholy increased at those times, and I am sure he had a presentiment of what was coming.

"Well, we got into active service by-and-by. We were in the thickest of the fight at Gaines' Mill, and the coolness of that boy of- ficer, with old soldiers falling around him like dead leaves, was the marvel of the regiment. Our regiment was with the others of the command that subsequently collected at and about White Oak Swamp, an aimless and confused mass of soldiers, so ignorant were we all then of the geography of that region and of the Rebel movements or designs. The first night we camped at White Oak Swamp Lieut. O'Kane and myself lay smoking in our tent, and he once more began on the matter of the executorship. He said enough to assure me that it only needed a word from me to learn his life mystery; but I foolishly treated his manner lightly, and while I was chaffing him on his lofty forebodings there came an order from the Captain directing me to pick a force of twenty-five or thirty trusty men and make a reconnaissance beyond the lines, as there were suspicions of Rebels lurking in the vicinity on our right flank, the truth of which it was important to know, as we were all at sea in regard to the surroundings. Lieut. O'Kane at once requested to be one of the party, and I consented. The men were picked and we started to carry out our orders.

"It was early on a beautiful moonlight night. We had not gone far when two shots in quick succession rang out on the air, and the bullets whizzed over our heads. Two other shots followed these presently, and we halted to consult on the best course to pursue, when I heard another shot. The sound never reached poor Larry's ears, for the bullet passed through his heart. He threw up his hands and fell dead where he stood. The moon shone full on his handsome face, on which there was as sweet a smile as ever rested on human lips. Whatever the young Irishman's life troubles had been, they had evidently found a welcome ending. We buried our dear comrade where he fell—a duty we seldom had time to perform for others in the days that were coming—and while this was being done part of my command skirmished about and captured three marauders. There were no other Rebels in the vicinity, and the night's deadly work had been theirs. They never marauded more.

The death of the gallant O'Kane greatly depressed us all. As soon as I could bring myself to do it I made an examination of his effects. I found a large paper package. On the outside of it was a note addressed to me. It was in O'Kane's peculiar square and characteristic chirography, and was a document appointing me his sole executor. I found a Catholic prayer book that had belonged to him. On the fly leaf was written, 'From sister to—'. The name that followed had been cut out. There was nothing anywhere to indicate who the young Irishman was, or whether he had any friends. I concluded not to open the envelopes in the package until I could obtain legal advice. I forwarded it to the then proprietor of the Metropolitan Hotel in New York, who was an old confidential friend of mine. I obtained leave of absence a few weeks later, went to New York, and consulted a lawyer well known to me,

hen and well known to the Nation to-day. Together we opened the dead Lieutenant's package, and imagine my surprise to find evidence that he was the owner of property in St. Louis and Chicago worth at that time not less than \$80,000. Then the folly of my not favoring O'Kane when he unmistakably wanted to tell me his history the night he was killed became apparent to me. Here was a fortune that by right belonged to some one to whom he intended it should go and no clue to his or her identity. My lawyer assured me that I could claim and possess the property as executor, but I refused to do so. I placed the paper in the hands of the British Consul in New York, with the instructions to him to use every dollar of the income of the property in efforts to find out who the young Irishman was. I did not think of applying to the Catholic authorities, who might have had some knowledge of the dead man's history. The papers were deposited in the vaults of the Metropolitan Safe Deposit Company and I returned to my regiment.

"In the exciting times that followed I had but little opportunity to follow up the O'Kane mystery, and after the war I was sent out to Fort Peubina, in Dakota, being then a Captain in the Fifteenth Infantry. One day we had been put through several hours of tedious and laborious drilling by our Major, who had a passion for severe exercise when it had to be done by others. When he let up on us I was about as tired a man as ever swung a sword or handled a musket. I went to my quarters and lay down on a sofa in a private apartment to rest a little before dinner. I fell asleep. I don't know how long I slept, but when I awoke I became aware of a presence in the room, and, looking up, there, within four feet of me, and gazing down at me, stood Larry O'Kane, just as I had seen him the night he was killed. I wasn't frightened; I did not start, but quietly returned the apparition's gaze for a moment and then exclaimed:

"Larry, speak to me!" "He raised his hand, shook his head sadly, and in an instant disappeared. I sprang from the sofa. I was now thoroughly frightened. I thought I was on the verge of insanity. The more I pondered on the extraordinary circumstance the more confused and alarmed I became. Finally I staggered over to my writing-desk, which stood against the wall on the opposite side of the room. My eye fell on an envelope that lay there. I could not have withdrawn my gaze if my life depended on it. The envelope was an ordinary one of the kind I used every day. On it was written in the well-remembered, unmistakable, square handwriting of Larry O'Kane, an address which I will say was this:

MISS MARGARET O'KANE, Outram, Ireland.

"There could be no doubt that this address was left for me to use in writing to the person named, and that she was a near relative of my dead friend. I lost no time in writing, and in the letter I told my story of the young Irishman's death and property. Fort Peubina was 100 hours from New York then, and I knew that my letter could not reach its destination in less than ten days more from New York. A month must pass before I could possibly receive a reply, even if it was sent with the greatest promptness. What was my surprise, therefore, to receive a letter, twelve days after I had mailed mine, with the postmark of Outram, Ireland, and other foreign marks upon it. My hand trembled as I opened it. It was from Margaret O'Kane. It stated that the writer's brother, whom she had not seen since 1860, had appeared to her, and she knew that he must be dead. The apparition had left an address on an envelope which was mine, with my title, the number of my regiment, and all. She had felt certain that by writing to that address she could learn something of her missing brother, who she wrote, on the eve of his marriage with a lady he madly loved, had been cruelly deceived and cast off by her. He had sold his commission in the army and gone away, no one ever knew whither. The knowledge of his death and the property he left had come in time to save the writer from absolute want, as the agrarian troubles in Ireland had ruined the O'Kane family.

"By a subsequent scientific calculation made by myself and others, it was demonstrated beyond doubt that Larry O'Kane had appeared to me and to his sister at the same instant of time. It is needless to say that his estate was quickly settled and placed in rightful hands. The envelope with his sister's address, as it was left on my desk, and the one with my name and address, which Miss O'Kane kindly forwarded to me at my request, are both in my drawer in the vaults of the Safe Deposit Company in the Equitable Building in New York City, together with the correspondence between Miss O'Kane and myself, and I am willing to show them to any one at any time. This experience of mine is a true one. Who can explain it?"

Massacre of Saint Bartholomew.

Strangers in Paris passing along the Seine in front of the Louvre have their attention called to a stone balcony and window at the second story from which it is said that Charles IX., fired with a fowling-piece at the Protestants who fled along the quay on the morning after the massacre of St. Bartholomew. Tradition does not assert that he succeeded in adding to the thirty thousand murdered on the previous day and night. Historians have never been entirely agreed in regard to the part which the king played in this fearful tragedy. It was arranged by Catharine de Medicis, his mother, and he is said to have tacitly consented, and the next morning to have declared that it was justifiable on the ground that Protestants were plotting to destroy him. Everything connected with it strikes the mind of the modern reader as horribly dramatic. The clock that struck the hour is still seen in the ancient tower of the palais of justice, not so far from the Louvre that its solemn tones could not be heard and its pale face almost seen. The tower of the Church St. Germain Auxerrois, from which pealed the first notes of the tocsin, still remains. It is but a short distance from the palace and was in plain view. The bellman listening for the clock to strike the hour set his bells pealing, and those of the other churches of the city responded in similar tone and spirit, and the bloody work commenced. The reception of the French ambassador by Queen Elizabeth and her court, attired in the deepest mourning, is no less scenic, while the death of Charles IX., as related by contemporary historians, affords a fitting final to the tragedy. It is like that of Philip II., writhing in his last agony in the little niche beside the altar in the scorial chapel while the monks were thundering a mass to drive away the demons that were striving for his departing soul. The disease of which Charles died is

not clearly explained, but he suffered frightful tortures in his last moments, and the blood exuded from his pores, while his mental sufferings were even greater than his physical pains.

Voltaire says in a note to the "Henriade" that Henry IV., was present when Charles died, having been summoned by the expiring monarch. To Henry he recommended his wife and daughter, and advised him to avoid the counsels of some one to whom he had himself listened, and whom Voltaire presumed to have been his brother, who afterward became Henry III., for the name was uttered in so low a tone that those in the room could not hear him. His mother however, seems to have understood, for she said at once: "Sire, you should not say that." Charles replied that it should be said, since it was true. Henry remained beside the king till he breathed his last.

"This scene is differently described by an historian who was afterward secretary to Henry IV. The quaintness of the writer's style adds piquancy to his narrative, but can scarcely be given in an abbreviated version. The king feeling himself near his end, after having remained some time without uttering a word, turned himself to one side, and, as if he seemed to awake, said, "Call my brother." The queen mother sent for Duke of Alencon, afterward Henry III. The king on seeing him, turned his head and again said, "Let my brother come." The queen mother replied: "I do not know whom you mean, sire; here is your brother." The king was displeased and said: "Let them bring my brother, the king of Navarre." The queen mother, seeing the king was greatly in earnest, ordered that Henry of Navarre be sent for; but for some reason, never explained, commanded that he should be conducted under the vaults of the palace. Henry, fearing treachery, at first refused, but yielded on the king's repenting his request and on the assurance of the queen mother that he should not be harmed, but more especially relying on the word of the Viscount d'Anchy. He had a presentiment of evil, and used afterward to say that he never felt himself so near death as at that moment. Having seen under the vaults a great number of halberdiers in ranks he again hesitated, but finally was induced to go on, and was admitted by a private entrance to the king's bed-chamber. As soon as the king saw him he turned toward him and stretched out his arms. The king of Navarre sighed and wept and fell on his knees at the bedside. The king embraced and kissed him and said: "My brother, you lose a good master and a good friend. I know it is not you who occasions me so much trouble. Had I believed what they said you would not have been alive. But I always loved you. To you alone I trust my wife and daughter. Do not trust the queen, but God protect you." The queen mother interrupted him. "Ah, sire, you should not say that." "Yes, madam," replied the king, "I must say it, for it is true. Believe me, my brother, and love me. Assist my wife and daughter. May God have mercy on me. Adieu, my brother, adieu!"

According to another historian, during his last hours Charles called his physician, Mazarille, and implored him to do something to alleviate his sufferings. The physician told him there was no relief but in the Great Healer, and withdrew, leaving orders for certain persons only to remain. His nurse was an old Huguenot woman to whom he was greatly attached. She was sitting on a chest at a little distance and drowsing; when she heard the king bitterly weeping and sighing. She approached him and drew off the heavy cap which seemed to annoy him. Then giving vent to a heavy sigh and shedding tears so plentifully that they interrupted his utterance he said: "My dear nurse, what blood, what murders! Ah, I have been wickedly advised. May God pardon me and be merciful. I know not where I am, they have made me so perplexed. How will all this end? What shall I do? I know that I am lost forever!" Then the nurse thus addressed him: "Sire, be the murders on those who forced you to order them. Your majesty could not help it. Since you never consented and now regret them, I believe God will never impure them to you, but will cover them with the mantle of His justice. To His Son alone you should look for aid. Ah, for the honor of God, let your majesty cease from this weeping." Having said this, she rose for a handkerchief, for she saw his face drenched with tears. Charles made a sign that she should retire and leave him to repose.

It is agreed by historians that Charles was not a bad king, though weak and with an occasional impulse of cruelty. In proof of this it is related that once when out rabbit hunting he said: "Make them all come out, that I may have the pleasure of killing them all at once." An incident like this has, whatever meaning any person may see fit to put upon it. The philosophers of history are busily occupied with that period and the century that followed it. The French historians vie with the English in expressing their horror of St. Bartholomew and their admiration of Henry IV., who, though nominally a Catholic, remained a Protestant at heart until the last. The French writers never cease to regret the fatal mistake made by Louis XIV. in revoking the edict of Nantes and driving the most industrious and richest of his subjects into foreign countries to teach the arts and industries in which France so far excels. The curse has ever since followed this act of religious folly, and is felt at this moment in the competition which this country experiences on all sides, which weighs like an incubus upon its trade, and which adds every year thousands to its idle and dissolute classes. The Paris municipality had to feed the past winter 50,000 more unemployed, idle, and dissolute persons than last; that is to say, probably more than 300,000. And the modes and methods of French crimes become constantly more unique and atrocious. It is not hard to trace the germs of all this in that fatal night of St. Bartholomew and the political idiocies of the century that followed. To this may be attributed not only all this, but the agrarianism, the socialism, and the atheism which curse one of the fairest countries in the world.—San Francisco Chronicle.

Crindle-Reynolds Again.

To the Editor of the Religio-Philosophical Journal: The RELIGIO-PHILOSOPHICAL JOURNAL of the 14th instant copies from the Los Angeles (Cal.) Times of the 22nd ult., a part of an article in which Mrs. Crindle-Reynolds, the famous materializing medium, is specifically charged with using personal agencies in dark circles for producing what she and others advertise as spirit-forms. Nearly four years ago I attended several dark circles given by this woman at the house of the Rev. Mr. Morrison, a progressive clergyman of San Francisco. Mr. Morrison had engaged her for one evening as a professional spirit medium for form materialization, to meet himself and friends at his house. At the time appointed about twenty intelligent ladies and gentlemen, mostly members

of his congregation, came together in his private parlors, not more than two or three of whom had ever seen the medium. She came in late with her husband as an escort. The back parlor was used as a cabinet; it was separated from the front by sliding doors. These were pushed to either side, and the opening filled by a heavy portiere; about two feet distant from the curtain a sofa was placed, on which Mrs. Crindle-Reynolds reclined when entranced. The back room was used ordinarily for library purposes.

Mrs. Crindle-Reynolds sat in front and to the one side of the curtain for half an hour before she entered the back room. During this time she conversed freely with as many as desired. I scrutinized her talk and person as closely as I could, and did not discover anything in her manners or conversation that would lead me to regard her with any suspicion of fraud. While conversing with me she became unconsciously entranced, and in this condition, she rose, and pushing the curtain aside, entered the back room to take her position on the sofa. As she did this with her back to the audience, two spirits stepped into the front room, one under each arm of the medium. They walked on either side of the room, talking to different individuals with "bated breaths," though with a clearly heard and well understood voice. There were those in the audience who recognized the spirits, and after maintaining a conversation for at least five minutes, they bid the company good night and retired. It was only a few minutes after these young lady spirits had disappeared when two children came from behind the curtain where Mrs. Crindle-Reynolds could be seen reclining on the sofa, and walked to the centre of the room; one was a "toddling wee thing," just beginning to walk; the other a "muche talkie little galles," about three years old. The elder held the other by the hand, and led her with encouraging words, "walk straight," "don't fall," "stand up," etc.,—all of which interested and amused the company present. The baby began to grow helpless, and the little girl to perceptibly weaken, when after a vain effort to return to the medium, a distance of ten feet, they dematerialized in the presence of all, sinking out of sight upon the floor.

I wrote you soon after my return home more details of my experience with Crindle-Reynolds than I do now, and I call your attention to what I then said about this woman. In the séance at Dr. Morrison's home the materializations were genuine else I have never seen any. Mrs. Crindle-Reynolds has often been charged with practicing deception when conditions for doing so were favorable. I am not defending her from these charges. I only wish to say that to me she has appeared as a genuine materializing medium. If she does not appreciate the beauty and holiness of honor and truth sufficiently not to exchange them for money, I am sorry indeed. I sincerely hope it may be discovered that the Los Angeles Times has not stated all the facts in the case, and that if they were fully presented in their proper relation to each other, this woman would appear to the public in a better light than she does at present.

In commenting upon this exposure of Mrs. Crindle-Reynolds, the JOURNAL rises to inquire, "How long Spiritualists can reasonably ask legislatures to wait before interfering with their cabinet confidence games?" I cannot see what business legislative bodies have with such matters, and I am sorry to see such a suggestion appear in the columns of the JOURNAL. Brother Bundy, you are playing with fire, and should be careful that you do not start a conflagration that will destroy your own home and happiness.

May 14, 1887. N. B. WOLFE.

For the Religio-Philosophical Journal. Lady Cathness and the Star Circle.*

Behold! how wondrously God is working in the vineyard of his love. From out the "Christ-Circle" of earth, he has chosen one whose position and influence is a power for good, such as the ranks of Spiritualism are sorely in need. To be fashionable, is the folly of the world; and many there be who bow at the Virgin's shrine, or kneel at the altar of ritualism, who fain would desert their penance or their formulas if 'twere not fashionable to worship. How necessary, then, if one must needs meet the folly of the world, in order to purify and uplift it, that this higher, purer, truer principle should find its allies where power is, and make its weapons of such texture and material as shall best adapt itself to the needs of the race.

Catholicism, founded upon superstition and bigotry, has fought all forms of emancipating thought. Its people must needs be governed, not led. No one, nor many leaders, could have accomplished in organization that which the priesthood has accomplished by governorship. The mandate has been unlike the master, in that he said "Follow me," whereas they say, "Obey me;" yet from out the ranks—and the upper ranks, too, of this servile people, has come one, with the courage of her convictions, which neither priest nor Pope can restrain. "I am the Way, and the Truth, and the Life," is wholly apprehended by this brave and noble woman.

"Except ye be born again ye cannot enter the kingdom of heaven," is a living voice to her soul's ear; and neither catechism, nor ritual, can deter her from the order of the new birth.

Her "midnight visit to Holyrood" was a spiritual baptism; her vow of consecration such as every true soul should not only breathe, but strive ardently to fulfill. The higher conceptions of life as drawn from those significant words, "I am the resurrection and the life," is a catechism which should enter into the daily rehearsal of all pure souls. To believe that if a man die he shall live again, is a pernicious doctrine if unaccompanied by vows of fidelity to truth, to those principles which constitute immortality. Jesus demonstrated those principles in their highest form, not only by the evidence to the senses of a resurrected body, but by a life so pure, so true, so charitable, so great, yet withal so humble, that his name is immortal. He demonstrated a principle, to which there is no death.

"Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy mind, and with all thy neighbor as thyself; This do and thou shalt inherit," not buy, with gifts to the church; nor purchase through the prayers of the confessor, nor through the blood of another, but inherit, by divine right, by a principle of heredity, eternal life!

These are the true life-principles of all forms of religion, and although many Spiritualists aim to be more scientific than religions, all science is but a demonstrable principle, and all religion is but an aspiration toward a principle in nature, of which inspiration is its expression; the inward

*A midnight visit to Holyrood. By the Countess of Cathness, Duchesse de Pomar, Author of "The Mystery of the Ages," etc. London: C. L. E. Walcott, 1850.

breathing of the divine voice upon the ear of the soul. The laws which govern both are identical; and each, if pursued properly, must inevitably lead to the other.

Jesus, the central figure in this circle of two spheres, demonstrated all these principles; and demonstrated, too, the complete subjection of all things material to the spiritual. His heart was too tender to ever turn one empty away; his life too pure to behold the iniquity of men save to forgive; his raiment so simple as not to distract his thought from the loftiest flight of spiritual enjoyment. That pride of humility as demonstrated by the Quaker, was not his; nor yet the aestheticism of the Lady of Cathness. That she should have been drinking such rich draughts from the fountain of "living waters," only to return to the consciousness of the quality of her wrapper, is deplorable. "My quilted satin wrapper," as an addenda to such pure and unalloyed truths as had been breathed upon her soul but a few hours before is a weakness of the sex to which we belong, which we should seek to rise above. Only recently, a metaphysical teacher, in writing to a friend, of one of her lectures, said: "The audience was spell-bound for fifty minutes by the words of truth that fell from my lips. Oh! how I wish you could have seen me in my elegant black velvet costume." These two most worthy women illustrate a like result in two distinctly opposite spheres of life. One a lady whose environments have always been aesthetic, who knows no other form of life, but who fails to recognize the inconsistency of a membership in the "Christ Circle," and the consciousness of elegance and personal adornment; the other a woman from the humbler walks of life, filled with zeal for the advancement of the truths which her mind has grasped, and believing her mission to lie in their unfoldment; yet the words of truth are so coupled with personal vanity as to be nauseating to one who would expunge all the dross from such priceless gems. That the love of the beautiful is admissible in all souls none will gainsay; its homage for personal adornment is, to say the least, unlike the master who taught simplicity in all its forms: "Except ye be as little children, ye cannot enter the kingdom of heaven." Our greatest men are, and have been, those who lived in their soul-atmosphere; and though called visionary or exclusive, transcendental or unsympathetic, yet the world is richer in their thought than it could ever have been by their gold; and mankind is made better by their fidelity to the principles which actuated them. Let men, as women strive to emulate our greatest, then, and uplift themselves above the pettiness of costume and be strong in principles.

The world needs patriots and martyrs to truth. The wheel of progress in its revolutions should crush out the chaff from all teachings, leaving only that kernel which, though buried for centuries, springs into life when permeated by that light which streams forever from the "Inspirer of all Life."

Chaos and confusion have dwelt too long in the human mind; let us welcome the "new dispensation" as one of peace, purity, potentiality. From out the loins of woman has come all the world's Messiahs; the mind that can nurture and feed an infant soul whose mission is that of a savior, must needs have food and to spare for a world starving for that "bread of life," and thirsting for that "living water," and may we not hope that—

"The coming of the Son of Man is here heralded unto thee, for Truth alone Must reign in woman, ere God's love divine Becomes supreme, when all the kingdom is Delivered up to Love, and Truth is then Drawn, and God remains the All in All. This is the consummation sure, and thou Art being stripped of all the tinsel robes Which have been thrown upon thee from without, That so the living Truth may naked stand In native purity thy form within."

MAY 1887. MARY V. PRIEST.

"Unanswerable Logic."*

BY WM. EMMETTE COLEMAN.

In several cities of the Union it was my good fortune, during the earth-pilgrimage of Thomas Gales Forster, to be a delighted auditor of some of the grand, inspiring and eminent logical discourses of this zealous champion of spiritualistic verities; and truly did I prize the priceless privilege. I have always been sorry that circumstances placed me for the most part during Mr. Forster's occupancy of the spiritual rostrum, in localities apart from those blessed with his labors; so that only at long intervals and for brief periods did I have the pleasure of hearing his masterful addresses. I rejoiced to learn from him a few years ago that he intended publishing in book form a selection of the best of his inspired productions; and in the volume recently issued is found the fulfillment of that resolve, published, not by himself as originally purposed, but owing to his translation to the "thither side of life," by his loving, estimable companion, Carrie Grimes Forster.

Thomas Gales Forster was for years a power upon the spiritualistic platform. In my opinion Spiritualism has never had a public champion comparable with him in some respects. The subject-matter of his discourses was usually excellent, presented in fit and choice expression. For logical sequence; for their wealth of facts, of truths in nature, in science, philosophy, theology; for power and beauty of language earnestly and forcibly presented; for the characteristics embodying excellence and genuine worth, the lectures of Mr. Forster were preëminent. Being an educated gentleman, his discourses were largely grounded upon scientific and philosophic truths, and his statements of an historical or scientific character could generally be relied upon as correct; and of very few of our trance speakers can this be said truthfully. Now that Mr. Forster has been taken from us, the only trance speaker that I have heard who approximates him as regards that logical power so characteristic of Mr. Forster's efforts, is Mr. J. J. Morse—the addresses of whom are marked by the logical and forcible presentation of nature's principles in eloquent strains, permeated with sound common sense. There are other good trance orators whom I have not heard, of whom, of course, I cannot speak in thorough understanding. I speak now only of those whose lectures I have personally heard.

"Unanswerable Logic" contains the cream, so to speak, of Mr. Forster's trance addresses, as prepared and modified in the study, under the inspiration of his attending spiritual Mentor, being, therefore, more finished and thorough presentations of the rich themes upon which they treat, than when originally delivered in trance. The twenty-four lectures cover the basis and ground work of the spiritual philosophy, being an extremely logical demonstration of the rationality, truth and beauty of modern Spiritualism in its

*Unanswerable Logic: a series of Spiritual Discourses, given through the mediumship of Thomas Gales Forster. Edited by Colby and Rob., 1867. 488 pp. 12 mo. Cloth, \$1.50.

higher phases. In this book will be found no idealism, transcendentalism, kabbalism, theosophy, re-incarnation, pre-existence, lost Atlantis, pyramidology, metaphysical healing, a non-historical Jesus, Egyptological myths or any of the other vagaries of the occult forms of so-called Spiritualism with which the world is being cursed; but instead we find in it only good, sound, old-fashioned, Simon-pure, common sense Spiritualism, the genuine article, not the latter-day, spurious abominations, now almost "thick as autumn leaves in Vallambrosa."

This is an excellent book to place in the hands of Christian inquirers or investigators as well as in those of free thinking skeptics. It is so clear, pointed, logical, forcible, readily calculated to make an impression upon the thinking mind. Portions of the book are admirably adapted to reach the Christian consciousness, while other parts adapt themselves more specifically to the scientific or philosophic rationalist. As a missionary medium the work is capable of great utilization. A book of this character is of the nature of a classic in Spiritualism, and of course every Spiritualist library should contain it. A portrait in steel of Mr. Forster forms its fitting frontispiece. It is for sale at the Journal office. San Francisco, Cal.

Woman and the Household.

BY HESTER M. POOLE. 1106 West 23th Street, New York.

BON VOYAGE.

There's not an hour but from sparkling beach Go joyful men in fragile ships to sail, By unknown seas to unknown lands. They hail The freshening winds with eager hope, and speech, And wondrous countries which they soon will reach. Left on the shore, we wave our hands, with pale Wet cheeks, but hearts that are ashamed to quail, Or own the grief which selfishness would teach. O Death, the fairest lands beyond thy sea Lie waiting, and thy bark is swift and staunch And ready. Why do we reluctant launch? And when our friends their heritage have claimed Of thee, and entered on it rich and free, Oh, why are we of sorrow not ashamed?

Helen Jackson. (H. H.)

The W. C. T. U. of Fort Worth, Texas, have opened a home for fallen women.

Miss Fanny Leiter, a leading White Ribboner of Ohio, lately addressed fourteen hundred convicts at the State Penitentiary, Columbus, upon temperance.

Through the influence of the W. C. T. U. of Delaware, bills have been passed by the legislature, raising the age of protection to fifteen years, prohibiting the sale of impure literature, and making scientific temperance instruction compulsory in all public schools.

Mme. Di Cesnola is receiving much encouragement in her scheme to support and educate the Italian orphan girls, and especially to make good house servants of them. There are 40,000 Italian immigrants in New York City.

Columbia College, on its centennial day, conferred honorary degrees upon three women—Amelia B. Edwards and Miss Alice E. Freeman as doctors of letters, and Maria Mitchell as doctor of laws. These are the first women who have been thus honored in this country, but they are not the last who will be. Miss Edwards is an English archeologist, formerly novelist, whose illustrated articles and books on Egypt are authority among savans. Prof. Maria Mitchell has been known to a generation as one of the foremost of living astronomers, and Miss Freeman, President of Wellesley College, ranks high as a linguist and student of general literature, as well as a thorough teacher and head of a large college. Columbia has done itself honor.

The following description of Miss Freeman is taken from the correspondence of a Savannah newspaper: "With her erect figure, dark hair, and big brown eyes and the glow in her cheeks, she looks the embodiment of Nineteenth Century womanhood, conscious of strength, rejoicing in new opportunities and eager to put her just realized powers to the proof. Miss Freeman is a graduate of Michigan University, as are so many of the teachers and successful women workers of the day. As a woman her influence over other women is marked. Professors and students of Wellesley alike are loyal to her, and commencement visitors have odd experiences now and then when they seek the President's room of an evening and find a disconsolate graduate or two sobbing away in the darkness over a forgotten glove or a bit of lace, while the unconscious owner is enjoying the festivities of the hour somewhere outside," and all this emotion arises from the parting with a principal whom they dearly love and perfectly respect.

A despatch from Burlington, Vt., states that Mrs. Louise Daniels, wife of Capt. Daniels, of the Lake Champlain steamer Water Lily, has just received a license as pilot of that steamer. She passed in a most satisfactory manner the usual examination before the United States inspectors, and yesterday was examined by the Dean of the Burlington Medical College, with reference to color-blindness or other defect of vision. Her eyes were found to be perfect. She stood at the helm of the Water Lily on the first trip through the lake and received many encomiums for the skill she displayed. Mrs. Daniels, who has spent the past ten years on the lake during the summer, is forty-two years old and is the embodiment of womanly grace and vigor.

Queen Kapiolani of the Sandwich Islands, together with Princess Liliuokalani, the heir apparent, her husband and their suit, are now on a tour to England to attend the Jubilee of Queen Victoria. They have been entertained at State banquet by President and Mrs. Cleveland, and have much enjoyed the attention received by them every where. The Queen is large and dark—the complexion of all native Sandwich Islanders, and cannot speak a word of English. She is affable, dignified and kind. The heir apparent, sister of King Kalakaua who has no children, speaks English fluently.

THE KINGS' DAUGHTERS.

Under the above name associations of women are doing good work. A sketch of these organizations is furnished by a contemporary, thus:

This modest sisterhood numbers among its members hundreds of the prominent society girls of New York city. It is almost without organization, and in one sense almost without a definite purpose. "and yet," said a lady in speaking of it, "in real truth it has underlying its name and motto the most far-reaching, wide-sweeping of all purposes, and in its results is the most truly beneficent of any society of the day."

To begin at the beginning of the story: Mrs. F. Bottome, who has been engaged in giving Bible readings in drawing rooms in this city for the past ten years, called a meeting of her oldest and wisest friends to consider what to do. They met for the first time,

a little company of ten at the residence of Mrs. Bottome, on the morning of January 13 1886. They decided to organize themselves into a "sisterhood of service," adopting the Rev. Edward Everett Hale's idea of "ten times one are ten." They laid down no rules or regulations for their work. They specified no particular line of work, but comprehended their whole desire and all possible future service in their mottoes:

Look up and not down, Look forward and not back, Look out and not in, Lend a hand;

taking for their watchword, "In His name." They have no needless organization to cumber their service.

Each one of the ten vied with her sisters in forming other tens, and in a little time hundreds of women and girls were drawn into them. Each ten chose its own way and time of doing it. One circle of ten desired to visit the sick children in the hospitals and chose that as their work. Arrangements were made for them at the Hahnemann Hospital, and now detachments of the ten take turns in assisting the institution regularly, bringing dolls, picture books and toys of all sorts for the little ones.

Another ten has undertaken to teach a class of poor working girls to sew and cook. Another circle call themselves the musical ten and sing in hospitals, at sick beds, or in drawing-room concerts for the benefit of the needy. Another ten aid the home and foreign missions, and still another choose the difficult duty of trying to help people tell the truth. They were troubled at the carelessness manifested by themselves and their friends in this respect and determined to root out the evil as far as they themselves were concerned and to warn and remind their friends of it.

There is an association called the Shut-In Society, composed mainly of invalids who have been confined to the house for many years. One little circle of ten determined to try to bring some light and joy into the lives of these invalids, and each of them took a list of names and now corresponds regularly with the sick ones, sending books and other reading matter, and sometimes worsted and silks to be woven into pretty forms.

There is scarcely a branch of philanthropic work which these circles do not touch upon, and the good they do themselves is said to be as great as that which they do to others. One fashionable boarding school resolved itself into tens, and because the girls were too much occupied with their studies for outside work, they decided to pledge themselves not to speak unkindly of any schoolmate or friend and to assist each other by little acts of kindness whenever possible. The principal of the school has since informed Mrs. Bottome, that the whole atmosphere of the institution has changed.

Circles have been organized in Maine, Massachusetts, Pennsylvania, Georgia and Florida, and even England is taking the idea up now. Mr. Moody's school at Northfield and Smith College have resolved themselves into tens and wear the badge, which is a small Maltese cross of silver attached to a bit of purple ribbon. On one side of the cross are the letters "I. H. N.," meaning, "In His Name," and on the other is the year of the formation of the order, 1886.

For the Religio-Philosophical Journal.

American Society for Psychical Research.

A general meeting of the society was held on the evening of the 12th inst. at the rooms of the Boston Natural History Society. About ninety persons were present, and Dr. H. P. Bowditch presided. Dr. E. G. Gardner, the previous secretary, read the records of the previous meeting, and his place was then taken by the recently appointed secretary, Richard Hodgson, LL. D.

Dr. C. S. Minot then read selections from a manuscript paper by Miss Alice Fletcher, of the Peabody Museum of American Archeology in Cambridge upon "The Supernatural Among the Omaha Tribe of Indians." The paper will appear in full in the next proceedings of the society. Miss Fletcher, after briefly treating of the more general beliefs of that tribe about nature at large, about the relations of men to various animals and about the abode of the dead, proceeds to relate a number of interesting and in some cases elaborate ghost stories narrated to her by the Indians. These ghost stories, of which Dr. Minot read some specimens, illustrate the force of a popular superstition in determining the tales told about particular persons. The ghost of the Omahas is not very remote in his character and occupations from the actual man of everyday life, save in so far as he is intangible, and exhibits a behavior always in accordance with the traditions about what he ought to do. The ghosts hunt, or make an encampment, or sing, or seek to take revenge upon the living for past wrongs, or otherwise show themselves to be not real beings of another world, but phantoms constructed after the model of the Indians' own imagination.

Dr. Minot said that Miss Fletcher's paper had obvious applications for work of the Psychical Society. From the narratives of the Omaha ghosts it was evident that the Indian criterion of ghost is the want of some peculiarity which would be encountered if the appearances were due to any incorporate being. Thus the sounds are heard, but nothing is seen. This is the same criterion which we ourselves employ. Just as with our apparitions, so with the Omaha ones also, there is usually no utility in their coming, though in some cases there are advantages. Pursuing the comparisons further, there are found sufficient traces of likeness between the Indian ghosts and ours to lead us to conclude that for any thorough study of our phantasms the investigations must be extended to those of other races, and the researches be conducted so far as possible from an ethnic standpoint. Dr. Minot added that he was not able to speak from his own knowledge as to the value of Miss Fletcher's article to ethnology, but competent authorities had assured him that it was an important contribution to our knowledge of Indian beliefs. He congratulated the society at having secured a communication of so great scientific worth.

The chairman, referring to some of the stories which had been quoted, said that they suggested that the ghosts believed in by the Omahas were audible rather than visible, whereas in the ghost stories found among the more developed white races of Europe and America the contrary seemed to be the case.

The new secretary then gave an account of the methods of working in the English Society for Psychical Research, referring to the constructive work attempted by the society in connection with the experimental investigation of thought transference and mesmerism, and the collection of narratives of remarkable phenomena, and the conclusions which had been reached concerning the frauds in connection with the Theosophical Society and in some of the physical phenomena of Spiritualism. He then referred to the difficulties experienced in collecting reliable accounts of apparitions and haunted houses

and similar phenomena, so many of which had already been published by the English society, and he urged the members to make careful and immediate records of any such experiences. Accounts were quoted of some of these remarkable phenomena, and he appealed for assistance in collecting similar accounts, with as much exactitude of detail and corroborative testimony as could possibly be obtained. It is expected that a library may soon be formed in connection with the society, containing books on psychical subjects, and also a monthly journal, in which early accounts of the society's progress may be given.

Professor William James then put a question concerning the *modus operandi* employed by a conjurer in some cases of stillful deception quoted by the secretary in illustration of the frauds practiced by some professional mediums. After this had been answered, the meeting terminated and was followed by informal conversation among the members.

Late May Magazines Received.

THE NEW PRINCETON REVIEW. (New York.) Varied and vigorous articles from writers of the first rank compose the table of contents for May. H. Taine's study of Napoleon Bonaparte is the most searching analysis of the character and career of the great soldier ever written. Ex-President Noah Porter makes the Science of Ethics the text of a discussion of Physiological Ethics. Ellis H. Roberts follows with a presentation of the Moral Aspects of the Tariff; the interesting development and achievements of science by the use of Astronomical Photography are traced and described; the New Literature of Norway and Denmark receives a very entertaining resume; Ross Hawthorne Lathrop's story, A Touch of Divinity, is a very original piece of writing, and the editorial departments have variety and strength.

THE NEW ENGLAND MAGAZINE. (Boston.) The publisher of this monthly calls attention to the double number—April—May—and says: "The unavoidable delay regarding the illustrations, and the serious mistake of the paper manufacturers rendered it most expedient to make this extra number serve in point of date for both April and May." New England cities and towns is continued; a sketch of the life of Thomas A. Doyle is presented; the fifth chapter of Isms is devoted to old Theology healing. Other short articles, poems and notes add to the interest and variety.

THE PHRENOLOGICAL JOURNAL. (New York.) Contents: Ludwig Windthorst; The Bible and Phrenology; Familiar Talks with our young readers; Beecher and Phrenology; Health papers; Notes in Science and Industry; Editorial Items, Etc.

THE PLATONIST. (Osceola, Iowa.) Contents: Life of Hai Ebn Yokdan; The Eleventh book of the Metamorphosis of Apuleius; Iamblichos; Papers on Sunism; The Yoga Aphorisms of Patanjali; Notes and Reviews.

THE UNTAIRIAN REVIEW. (Boston.) Contents: The name Christian; Righteousness its own Law; The Rising Tide of Crime; Socialism in Germany; Longfellow's final memorials; Editor's Note-Book; Literary Criticisms.

L'AURORE. (Paris, France.) The April number of this French monthly, published by Lady Caitness, has a rich table of contents, upon Spiritualism, Theosophy and the Occult Sciences.

JOURNAL OF THE AMERICAN AKADEME. (Orange, N. J.) Contents: Plato's Dialectic and Doctrine of Ideas; Conversation on the paper; Platonic Doctrine of Ideas; The Akademie meeting.

THE FREETHINKERS MAGAZINE. (Buffalo, N. Y.) Contents: Construction; Freethought Education; McGlynn and the Church; Spiritualism; What is Freethought? Literary Department, Etc.

HALL'S JOURNAL OF HEALTH. (New York.) Articles upon health and how to preserve it, with notes and extracts, fill the pages of the May Journal.

BABYHOOD. (New York.) The May number of *Babyhood*, has many suggestions and hints for young mothers and those interested in the care of infants and young children.

THE PATH. (New York.) This monthly is devoted to Theosophy in America, and the study of the Occult Science, Philosophy and Aryan Literature.

CHILD CULTURE. (New York.) The aim of his monthly is to interest parents, kindergarten and primary teachers.

YOUTH. (Chicago.) Children will find short stories, poems and notes with illustrations to amuse them this month.

THE SIDEREAL MESSENGER. (Northfield Minn.) The usual amount of good reading is found in this issue.

THE PANSY. (Boston.) The children will welcome the many stories and illustrations as usual.

Early June Magazines Received.

THE AMERICAN MAGAZINE. (New York.) A great variety of articles appear in the June *American Magazine*. The story of the social life among the Knickerbocker families of New York is continued. A Woman's Experience in the War, gives a vivid account of the frequent alarms at and near Chambersburg; Prof. Van Buren Denkslow describes the faith and works of the Shakers; the House of Representatives furnishes material for a descriptive sketch of our Nation's Lawmakers. A pleasant sketch of Mrs. Logan, includes memorable incidents that took place during the most stirring periods of General Logan's career. There are several continued stories, poems and notes, and the *American Pulpit* contains short essays by prominent clergymen.

THE ATLANTIC MONTHLY. (Boston.) This sterling monthly has its usual amount of good reading for June as the following testifies: A Crucial Experiment, by J. P. Quiney; The Theory of the Social Compact; Ballad of Pentyre Town; Paul Patoff; Enceladus; Recall; Nursery Classics in School; The Second Son; A Caged Bird; Completed Work of the Federal Convention, by John Fiske; Our hundred days in Europe; Elinu Vedder's Pictures; Richardson's American Literature; The Goethe-Carlyle Correspondence; Chinese Ghosts; The Contributor's Club, Etc.

St. NICHOLAS. (New York.) The frontispiece for June is well called a day-dream, and an appropriate poem follows entitled, June; Frank R. Stockton contributes King London, with illustrations; the serials are continued with the same variety and attraction; General Adam Badeau writes of Sheridan in the Valley, a subject that will interest both young and old. The Child-Princess, Charlotte, is a pleasant sketch of history; Palmer Cox has his usual installment of the Brownies

and their doings. Other poems, sketches and stories fill a most excellent number.

THE ENGLISH ILLUSTRATED MAGAZINE. (New York.) Contents: The Close of Day; Miss Falkland; A Journey to Exeter; Some London Citizens and their Monuments; An Unknown Country; Straylines from an Angler's Pocket-Book; Two Sonnets; A Secret Inheritance.

UNITY PULPIT. (Boston.) The Sermons of Rev. M. J. Savage are published weekly and put into pamphlet form, price five cents each, or \$1.50 a year. Those not able to hear this gifted speaker, can read and enjoy his sermons at home, by subscribing for the *Unity Pulpit*.

New Books Received.

THE NEW CHRISTIANITY. An Appeal to the Clergy and to all Men in behalf of its Life of Charity. By John Ellis, LL. D., New York.

THE APACHE PRISONERS IN FORT MARION, St. Augustine, Florida. By Herbert Welsh, Philadelphia: Indian Rights Ass'n. Price, paper cover, 10 cents.

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Exchanges and individuals inquiring 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 guaranty 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 28, 1887.

The Much Vexed Question Again.

On the second page will be found a perspicuous letter from an occasional correspondent whom the JOURNAL would gladly welcome to its columns weekly, Dr. N. B. Wolfe, author of that valuable work, "Startling Facts in Modern Spiritualism," and one of the keenest observers among the millions who have given attention to the physical phenomena of modern Spiritualism. Dr. Wolfe makes the recent exposure of Mrs. Reynolds at Los Angeles the occasion for recalling his interesting experiences with the same person several years ago, a brief account of which appeared in the JOURNAL for January 19th, 1884. The JOURNAL accepts Dr. Wolfe as a competent witness and offers his testimony, as well as that of Dr. G. B. Crane, which he incorporates in the account published in January, 1884, in proof of the claim that spirits render themselves apparent to the physical senses of mortals by what is called, for convenience, materialization. There is a mass of equally credible testimony to support their testimony which no fair minded person will taboo whatever may be his own experience, or lack of experimental knowledge. The philosophy underlying this phenomenon has never been satisfactorily given either by spirit or mortal, and a vast proportion of what passes for materialization can better be accounted for in other ways. Yet the prime fact of the actual demonstration of materialization is too strongly fortified to be demolished by any amount of deception or delusion.

Love of the marvelous, venality of some mediums and weakness in others, general ignorance of the subject, bad methods of research and experimentation and an hundred minor causes have conspired to envelop the study of this phenomenon with unusual difficulties and resulted in no end of demoralization and bad blood. The remedy in this instance, as well as in all others pertaining to the phenomena of Spiritualism, lies within the grasp of Spiritualists. It is not only possible, but highly probable, that were a tithe of the scientific study and experiment given to electricity, to be devoted to the development of psychical science, equally as marvelous strides would be made. A brief review of the skeptical and unreasonable opposition to the development and utilization of steam and electricity, will disclose that history is again repeating itself in these particulars in the psychical field. It is unnecessary here to cite illustrious examples from the list of those who put themselves on record against the feasibility of utilizing steam and electricity; they will readily occur to every well informed reader, or may be easily hunted up. With the experience of the past fifty years, and especially of the last twenty, who will dare to say that electrical science is not still in its infancy? And, too, there are gifted minds that glimpse still more subtle and powerful agents which may yet be made to do service in the interests of this world's material prosperity and happiness.

The phenomena of Spiritualism are strictly within the realm of science, and only within its borders will they ever be developed into a psychical science that can be made to systematically and certainly aid in the advancement of the individual in his quest for happiness. Sporadic phenomena, spasmodic attempts at investigation, experiences of doubtful authenticity or by persons untrained and laboring under some overwhelming emotion of grief, joy, or religious fervor will never of themselves furnish a satisfactory solution of moot questions, nor enable the mass of men to posit their faith in an unseen world upon the sure basis of systematized knowledge. Spiritualism covers a rich and accessible field and invites Spiritualists to work it with that zeal, persistence, devo-

tion and rational endeavor which characterizes their efforts in other great activities.

The imminent need, the imperative demand of Spiritualism to-day is, it seems to the JOURNAL, that its wealthy adherents shall do their duty; that they shall make adequate return for the blessings conferred upon them. There should be one or more richly endowed institutions devoted to the special work of carrying forward the experimental work essential to the development of psychical science. All questions of religion and ethics may safely be left to adjust themselves, once a few momentous spiritual matters are well mastered and put before the world in such a way as to compel general acceptance.

The JOURNAL can name twenty Spiritualists whose reputed wealth aggregates an early \$100,000,000, and of this twenty would be its friend and contributor, Dr. N. B. Wolfe. What grander philanthropy can engage their attention than such a work as suggested above? Dr. Wolfe is a man of vigorous health and intellect who might, it would seem, give his remaining years to such a work. He is well qualified to organize and direct such an activity. The JOURNAL nominates him for the task and urges that he undertake the work; a work which would secure for all engaged therein the lasting gratitude of the people of earth and cause the heavens above to resound with songs of joy.

In a small way, beset with innumerable obstacles on every side, misrepresented and misunderstood by many Spiritualists, with inadequate resources and contracted field, the JOURNAL has steadily striven to create an interest in, and aid the work of, psychical science, and to cultivate the ethical and religious fields as well. In this endeavor it has elevated its purpose above all personal and individual considerations, and held that the pleasure or pain of the individual was secondary to the well being of the cause and of the race. In its mission the JOURNAL has been effectively aided by the co-operation of a considerable body of rational people, who knowing the essential facts in Spiritualism have fearlessly followed wherever Truth might lead, unfettered by sectarian bias or pride of opinion. But the JOURNAL cannot alone compass the gigantic task before the world; it craves the opportunity of working with other agencies which shall be put forward by those endowed with the wealth and ability to render success certain.

When that day comes, when the facts of Spiritualism are observed, collated and systematized with the same care now given to astronomy and electricity, then will such exhibitions as that of Crinidle-Reynolds at Los Angeles, Ross and Fairchilds in Boston, and many others of similar nature, cease to be the main sources of supply for the faith of thousands; then the heart-breaking scenes of deception and exposure now so frequent will cease, and the reign of honesty, certainty and peace will dawn for Spiritualism. Faithful mediums of the Spirit-world will be raised above the level of to-day and Spiritualists will happily lose sight of those old theological vagaries that now stalk abroad, their ancient hideousness but thinly disguised with Spiritualistic varnish.

Dr. Wolfe quotes the JOURNAL's inquiry, "How long can Spiritualists reasonably ask legislatures to wait before interfering with these cabinet confidence games," and says he is "sorry to see such a suggestion in the JOURNAL." The JOURNAL is no less sorry that it is obliged to thus indicate what is coming; but seeing unless Spiritualists do act well their part and do their duty, that legislative action is inevitable, it were cowardly not to give a timely warning. Already in Pennsylvania and New Jersey this has been broached, and it is within the JOURNAL's knowledge that members of other State legislatures are seriously considering how to frame statutes covering this matter. Under these circumstances the JOURNAL dare not hold the curtain before the eyes of its readers and hide their vision from the legal enactments that are slowly materializing in legislative cabinets. The JOURNAL is not "playing with fire," as Dr. Wolfe thinks; on the contrary it is vigorously endeavoring to prevent Spiritualists from getting scorched; to protect the wheat from the tares; to preserve the rights of honest mediums and differentiate their status from that of tricky mediums like Crinidle-Reynolds. The JOURNAL does not seek to "start a conflagration," but is laboring to dispose of the refuse matter in the unfurnished Spiritual Temple so that neither spontaneous combustion nor a stray spark will endanger it. And in this work it stands ready to cooperate with Dr. Wolfe and all other sensible Spiritualists who will devote themselves to the task of completing the structure which gives such promise of grandeur and permanence.

Celibacy and Citizenship.

In a comprehensive sense to follow nature is generally right and wise, and the contradiction or suppression of nature is wrong and injurious. This is very easily misconceived and perverted like every other economic truth. Nature shows the propriety of eating and drinking, but we are not, therefore, justified in becoming gluttons and drunkards. So there are other enjoyments which are a manifest law of nature, which are neither to be systematically repudiated nor to be indulged without rational control and regulation. This expresses the law of all earthly life. All things are good in their proper connections and degrees, and beyond that they are evil. The doctrine of a universal human fall and depravity, and the branding of all nature as tainted and perverse, so that it is always to be opposed, suppressed

and denied, has been the source of incalculable evil to the world, while it has in a corresponding proportion augmented the power of ambitious ecclesiastics.

This is the ostensible ground for the practice of celibacy. Mortal loves are sinful, and all fleshly pleasures are to be denied, in order to purify the spirit of its native taint of earthliness and selfish proclivity. Woman especially has been a curse from the beginning by her weakness and wiles, and her natural solicitations addressed only to the inferior elements in the masculine constitution. Let her alone, therefore, and approach her, if at all, only as an undesired necessity, and as a dangerous inferior, who for the world's good should be kept very subordinate and as far in the distance and the rear as possible.

It is a great pity that St. Paul should in some degree seem to have given countenance to this style of thinking; though the two or three passages which look this way admit of a better interpretation. It has no countenance in the gospels. It is utterly alien to the spirit of the Old Testament. On this ascetic principle the saints must be celibates, and the more they violate all their moral obligations here, the more holy they are deemed; for the husband or wife or parent to renounce all the natural duties which they have voluntarily and deliberately incurred becomes in this perverse court a saintly heroism.

In this way it is conceived that the priest rises in sanctity by a vow of celibacy. He is consecrated to the pursuit of holier pleasures than those of sense and of earthly association. He is to live the noble life of a pure spirit in the flesh. So far as this is sincere it is chimerical. No creature can transcend the laws of his own nature; and if he regularly affect to despise them and ignore them, it is at his own peril. They will be sure somewhere to assert themselves suddenly and with overwhelming power, and in forms and connections which will be abnormal, injurious and wicked. A few men and women of peculiar idiosyncrasy or pursuits, or mental habits and circumstances, may easily be celibates in reality; but only to such as they and to such a limited number is it possible. Whatever be the vows of the majority, opportunity will be an overwhelming temptation; and a general demoralization will be the issue. No power of human virtue can avoid this, and no honest thought can blink it. It is as certain as any other of the laws of nature. No priestly vows and functions can lift man above our common nature, and all pretension to-it can be nothing better than hypocrisy added to previous wrong. However well the concealment is managed, we know that the deed is inevitable, more or less, with the average man; therefore, in the interest of veracity and moral sincerity; in the interests of moral purity and integrity, and of all the virtues which are necessary to human welfare, and the peace of society and the prosperity of States, we ought to frown upon a system which enforces celibacy on a body of men who are scattered through every community and who are constantly by virtue of their office brought into close and intimate private connection with the other sex.

We do not impugn the men, but the system, as unnatural and pregnant with needless temptation to the average human nature, and hence pregnant with social and moral evil to the nation. Under the pretext of promoting superior sanctity it tends to break down the natural barriers against the inroads of general invaracity and unchastity. We have no interest in it, favorable or otherwise, as an ecclesiastical system. We speak of it only as a moral and social force of vast and ominous import which will naturally rouse in the breast of every good citizen a serious and profound concern.

In the beginning, doubtless, the leading motive of celibacy on the part of religious devotees was a mistaken zeal for purity or augmented usefulness, as it was with St. Paul. Then crafty men seized upon it as a source of ecclesiastical power. How it promotes this in convents nunneries and other ecclesiastical institutions with priests as the chief rulers, the JOURNAL has previously expounded. It works to the same effect more directly and intensely in regard to priests.

It shuts them up to each other as a body. It makes them clamish. It excessively confines their conversation and intercourse, and gives to all their mental action a peculiar and ecclesiastical caste. It intensifies all their feelings and convictions in one direction, and diminishes them in every other. It thus fosters bigotry, represses common sense and living sympathy with the common human world. All things naturally come to be contemplated only in the light of their ecclesiasticism and as subservient to its influence and interests. So far as possible they are divested of all the ties of nature by which they are identified with their fellowmen as neighbors, citizens and countrymen. Even the common relations by which property would connect them with other men are systematically destroyed. While as church officers they own all the church property, yet as individuals they generally own nothing. They live together in ecclesiastical barracks, and all the real estate belongs for the most part to the church, which means the priesthood as a body. Their whole life, inner and outer, is foreign to that of the lay citizens of the country. They are everywhere an alien force in the midst of the people, and their influence can have in it no natural element of health and strength to the great secular force and life of the country; and it cannot fail to be detrimental and oppressive, except so far as it is resisted and circumvented by a wise diligence and circumspection.

The Exposure of Rascality by the Press.

It is a well known fact that in all departments of life there exists more or less corruption, which is generally exposed to public view by those who have the interest and welfare of the people at heart. The exposure of the rascality of aldermen in New York city; the discovery of certain miserable speculators in Chicago, now under indictment, and designated by common consent as "hoodlers," and the daily unveiling of systematic swindling operations on the part of the wealthy as well as poor, show conclusively that humanity is not now prepared for the ushering in of that period of the world designated as the millennium.

In exposing the iniquities of prominent rascals, the press always takes a leading part. The press of New York city bravely exposed the insatiable greed of the Tweed ring of swindlers, and was instrumental in saving that city from bankruptcy. In Chicago, the press was instrumental in unveiling gigantic frauds on the part of county officials, and had it not been for its systematic efforts the probability is that the "hoodlers" would still continue to carry on their various methods of plundering the county treasury. The press, as a general rule, is always on the side of honesty, and never hesitates to expose those officials who do not work for the interest of the public. The paper that does not expose the unmitigated evils of society, generally occupies a secondary position, and cannot exert a controlling influence among the people. The leading papers in New York city, in Chicago, and in other large places, have acted a noble part. Evils being present everywhere, the exposure of them becomes a matter of necessity, and the paper which shrinks from so doing, is a miserable, contemptible weakling, and should soon perish.

The same necessity that exists on the part of the secular press in the exposure of rascality, exists also, but in another direction, in the spiritualistic press. The RELIGIO-PHILOSOPHICAL JOURNAL has ever deemed it a sacred duty to point out evil practices among tricksters and fraudulent mediums. All rational and honest Spiritualists when they carefully consider the part the JOURNAL has acted, in the exposure of imposture, must admit that it alone stands preeminent, for it has done for the Cause of Spiritualism what the secular press has done for the cause of honesty in the administration of State, City and County affairs.

Without systematic organized effort on the part of the better element in society the world would soon become a seething mass of corruption. The Citizen's Association of this city, carefully and critically watching and guarding the interests of the people, has undoubtedly prevented the perpetration of much fraud. The members of this association have assailed evils wherever found. If the intelligent, sensible Spiritualists would follow their example and combine their influence, and strenuously endeavor to not only suppress the charlatanism and trickery in the ranks of Spiritualism, but make a special effort to establish the phenomena on a scientific basis, the cause would then at once gain strength and attract to it many of the lights in science, art and literature throughout the world.

GENERAL ITEMS.

Gen. E. F. Bullard, of Saratoga, passed through Chicago last week en route to his Iowa farm.

Mrs. Ahrens will lecture before the Young Peoples' Progressive Society next Sunday at 7:30 P. M.

The Cotton World, published at New Orleans every Saturday, is devoted to the cotton interest in all branches of production, handling and manufacture.

Rev. Charles Ellis, of East Saginaw, was one of the delegates to the Unitarian Conference last week, and was one of several ministers of this body who looked in upon the JOURNAL people.

Mrs. Louie M. Lowe, of Portland, Oregon, formerly well and favorably known as a public medium, was in town last week on the way to England, where she goes for the benefit of her health.

J. Clegg Wright has closed a successful engagement of some months at Newton, Kansas, and begins another at Cincinnati in June. Mr. Wright has done an excellent work and gives promise of increased usefulness for the future.

On Friday evening of last week, Mrs. S. B. Perry of Prairie Avenue, gave an informal reception in honor of Mr. and Mrs. J. J. Morse, who were her guests. A most enjoyable evening was passed, and Mr. Morse created an excellent impression with all present.

The last day's session of the Western Unitarian Conference was held May 19th, at All Soul's Church, this city. A resolution was adopted declaring fellowship to be conditional on no doctrinal creed, and another was adopted for a conference with the American Unitarian Association.

Monday, May 16th, Mr. J. J. Morse officiated at the funeral of Mrs. M. L. Tausch of Cleveland, O. The Cleveland Leader says: "The impressive services were conducted by Mr. J. J. Morse, the trance medium, and were listened to with rapt attention, many for the first time hearing of the philosophy and consolation afforded by Spiritualism at the time of death. The poem, 'There is no Death,' was read by Mrs. Heywood, and the Lyceum choir sang three very appropriate selections. Mrs. Tausch is the eldest daughter of Mr. Thomas Lees, and was a scholar in the Children's Progressive Lyceum for many years."

The Western Unitarian Conference which convened in this city last week considered questions of vital importance to Unitarianism. Leading members of the denomination came on from New England to feel the pulse of the West. The radical wing seems to have carried the heaviest guns, for victory perched upon its banners.

Mrs. Mary V. Priest, will begin another course of instruction in mental healing on Wednesday, June 1st, 10:30 A. M., at her residence 237 Washington Boulevard. The first lecture will be open to all interested. Mrs. Priest's lectures are highly commended by those who have attended former courses, and the JOURNAL believes that much good will come to those who may study the subject under her guidance.

The Young People's Progressive Society will give an entertainment on Friday evening of this week in Avenue Hall, 159 Twenty Second St. An attractive musical and literary programme has been arranged for the first part of the evening, after which dancing is to follow. The committee extends a cordial invitation to all interested in the effort now making to interest young people in the philosophy and ethics of Spiritualism. The entertainment is given in aid of the society. Admission twenty-five cents.

J. M. Allen writes: "I have at last finished my work in New Orleans (of three months), and expect to return northward soon. I spoke at Summit, Miss., (by invitation of Judge Jewell, ex-commissioner to China, etc., and a subscriber to the JOURNAL), May 15th and 17th. I go next to Pass Christian, Miss., (a watering place), Bay St. Louis and other points on the Gulf, where I hope to take refreshing plunges. Those desiring my services should address me soon at Pass Christian, Mississippi."

The First District Association of Spiritualists of Michigan, composed of the counties of St. Clair, Macomb, Oakland and Lapeer, will hold a camp meeting at Orion, commencing June 4th and ending June 12th, 1887. The work of each day to be arranged and carried out by the executive committee, as the presence of speakers will warrant. All are cordially invited to attend and enjoy alike the beautiful scenery and "the feast of reason and flow of soul." J. P. Whiting, president; Mrs. F. E. Odell, secretary.

An effort is making, with every prospect of success, to have women represented upon the Board of Education of this city, by two of their sex. With a liberal Unitarian for mayor, women on the school board, the worst rum holes shut up, gamblers with cards driven out of town, an elevated road for local transit, the finest musical auditorium in the world under way, and other material and moral improvements either accomplished or under contract Chicago is bidding for the blue ribbon. She now needs to reform her produce gamblers, harmonize the labor differences and perfect a drainage system adequate for a city that will have 3,000,000 inhabitants within the next fifty years; this done and she will be the banner city of America.

Once upon a time a shrewd business man remarked: "I got up a descriptive pamphlet so attractive that people after reading it are crazy enough to mortgage their property to raise money to deal with me." This remark arose vividly before the JOURNAL when the mail brought a little book entitled, "Summer Days at Onset," written by Susan H. Wixon. That Onset is a delightful place naturally, and made still more inviting to liberal minded people by the Spiritualist campers who gather every summer is already well known to all interested. This charming little book will, it is feared, tempt many to mortgage their assets in order to make a summer pilgrimage to that haven of rest, recreation and spiritual enjoyment.

The other day a crank who had been to hear Ingersoll and had got filled to overflowing with the coarse ribaldry which that orator retails at a dollar a filling, went over into the neighboring province of New Jersey and attempted to unload. But he met with discouragements; the people of that country wouldn't have any second hand Ingersollism spewed around; and they made haste to bring the offender into court on the charge of blasphemy. He brought over the Colonel, of whom he had bought the stuff, to defend him; but it did no good for the jury found him guilty and the Judge assessed him \$25 and costs. This made the wholesale vender mad and also seemed to irritate his customer. The latter individual should learn from this experience that unless a man has genius for the business he had better not undertake it.

Men will honestly differ as to the propriety of defining blasphemy and enacting penalties for the punishment of blasphemers; a majority would undoubtedly vote such work puerile and ill-advised. But of the bad taste, low wit and coarse buffoonery indulged in by Ingersoll and his imitators in their attacks upon religion, there can be only one opinion among people of good taste and refinement. Any attempt of these ranting buffoons to pass as martyrs will only make them more ridiculous.

South Carolina is likely to be the scene of another secession movement. At an Episcopal convention in Charleston, May 13th, most of the lay delegates withdrew from the meeting because a majority of the clergy present favored the admission of regularly ordained colored priests to seats in the convention. The Diocese of South Carolina is the only one in the United States in which there is any controversy on this question, and should the matter come up before the general convention, it is more than probable that South Carolina will be sat down on severely, in which case the unconquerable spirit of that proud Commonwealth will once more assert itself.

and those lay delegates, backed by a goodly number of the clergy, will undoubtedly proceed to establish a Southern Episcopacy of their own, free from the taint of "nigger" equality and based on the everlasting rock of Caucasian supremacy.

The JOURNAL especially commends to its readers the wise words of Mr. Powell, to be found on the first page, and desires to emphasize, if possible, the lesson he gives to liberals of all shades of belief.

Mr. James Abbott will lecture before the Chicago Secular Union, 116 5th Ave., on "The Strong Points of Spiritualism," Sunday evening, May 29th. This lecture is intended as an antidote to his lecture on the "Weak Points of Spiritualism," delivered at the same place, March 27th.

Correspondents whose letters require an answer from the editor are requested to have patience at delay. His desk now contains over one hundred letters of this nature, though a stenographer and type writer are in constant use. There is a limit to the physical endurance and time of all men, and even the editor of the JOURNAL is not exempt from this limitation. Give him the co-operation requisite for the task in hand and he will undertake to see it accomplished.

An impetuous, lazy tramp who calls himself "Prof. J. E. Mikeswell" is doing the cities and larger towns of the West, pretending to be a slate-writing medium. He claims to have in his employ a "clairvoyant astrologer and planet-reading spirit," who is an expert life-reader and discoverer of lost and stolen property. This claim does not prevent the youthful sponge from telling a pitiful tale of the loss of his own pocket-book, which he does to account for his want of funds. The greatest kindness that can be conferred on him is to assist him to the county workhouse with the aid of a police court.

Lyman C. Draper, Corresponding Secretary of the State Historical Society of Wisconsin, writes: "The effort of the medical men at our late session of the legislature, to get through a bill to monopolize the practice of medicine, signally failed, meeting its death in committee of the whole, where no vote is taken. I wish our friends in Wisconsin, who love freedom in medical as well as other matters of conscience would, when such efforts are made to throttle their rights, send in petitions against such measures. Whenever an average legislator learns that a measure is unpopular, he will oppose it; but if the masses are mum, the lawmaker very naturally concludes they rather want the change, as they say nothing to the contrary. About next December or January would be a good time to speak out plainly on this subject to your readers in the Northwest."

The lower house of the Illinois legislature, evidently nearer the people and less under the domination of the doctors than is the senate, declines to sanction the attempts of the medical ring to squelch the healing business. The medical colleges of the State will not have further help in driving students within their walls this year and must struggle along somehow. These alleged colleges are constantly turning out uneducated and incompetent graduates to kill off the idiots who know no better than to employ them. Thus in time the weak and foolish will all be gone, the doctors will starve or emigrate and the college halls will be turned into livery stables and soup houses. The JOURNAL has profound respect for a well-educated, skillful, physician who conscientiously follows his profession and depends upon his own merits for success, but it has no use for the horde of graceless pretenders who pony through doctor factories and then aspire to ride the public, protected by the dignity of special legislation.

Mrs. Emma Hopkins and Mrs. Plunkett have just returned to Chicago, from a visit to the Pacific Coast. The New Age of San Francisco, alludes to them as follows while they were sojourning in that city: "Regular attendance and close attention are marked characteristics of the sessions of a very large class in Christian Science now being held in Friendship Hall, Old Fellow's Building. Mrs. Plunkett, president of the Emma Hopkins College of Christian Science in Chicago, shows her deep interest in the students by a few admirable words of advice, encouragement, and practical suggestion before each lecture is entered upon. Mrs. Hopkins continues to hold the rapt attention of her audience by the logical presentation of the subject matter; while light from her own spiritual perception illumines much that is difficult of understanding. On Wednesday afternoon a reception was held at the Palace by these ladies, assisted by Mrs. McCoy. It was wholly informal, and was a delightful and charming reunion between the members of the class and their accomplished leaders in the paths of royal truth."

The mysterious action of healing magnetism is illustrated at the Union prayer meeting in this city, at No. 15 Washington street. Here are some of the testimonies: A woman said: "I had spinal disease two years, but God has entirely cured me, in answer to your prayers." A deformed man on crutches said: "I thank the Lord for what he has done for my soul and body. I am going about in the little village working for the Master, and He greatly helps my labors. When He sees that I can serve him better by walking about as other people do, He will tell me to throw these crutches away. I am entirely happy." A woman in Michigan writes: "My husband no longer drinks, but is now a Christian, and your prayers are answered. Our home is a happy one now." A letter said: "Thank God, your prayers are answered, and my child, who had paralysis and did not walk in two years, is

now running about, entirely cured." A woman with sciatia wrote: "I am now well. The Lord has healed me in answer to your prayers." Another woman wrote: "I requested you to ask God to cure my son of the habit of using tobacco. The horrid weed now makes him sick." A woman said: "My husband has not drunk in months. Your prayers are answered, and our Christian home is now one of happiness."

Mr. J. J. Morse at Avenue Hall.

Last Sunday morning, Mr. J. J. Morse, the eloquent trance lecturer of London, England, appeared before the Young Peoples' Progressive Society, at Avenue Hall, No. 159 22nd street. He commenced the services by reading in an effective manner a poem, entitled "When my Ship Comes In," which was followed by an invocation, after which, in his introductory remarks he alluded to the Young Peoples' Progressive Society, under whose auspices he had been engaged, feeling that its object was a high and noble one, and believing that it would succeed in doing much good in disseminating the principles of true Spiritualism.

In answering questions, Mr. Morse's control impressed upon those present the fact that he was not omniscient, hence could only present views derived from his own plane of observation and knowledge. In response to the question, "What does the philosophy of modern Spiritualism teach?" he said that there does not exist in all respects a definite embodiment of what it really teaches, there being such a conflict of opinion; but it is agreed that Spiritualism suggests the existence of a Deity, the everlastingness of life, the immortality of each human being, and the inter-communication of those who live on the mundane and supermundane spheres of existence.

In explaining the transference of thought, he alluded to the magnetic brain waves of different persons, which imping upon each other, and in so doing thoughts are conveyed to each other. Thoughts, too, can be transmitted from the spirit side of life to earth. In response to the query, How may common sense and spiritual aspiration be harmonized? he said that aspiration should always be for the highest and purest; each one obtaining from the spirit side of life that which the aspirations yearned for. He scolded those who charged evil influences with being the cause of their numerous shortcomings, yet when they did do a good deed, they did not bring the same rule into operation, and give the credit to good spirits.

Some one wanted to know whether Jesus was a reincarnation of Deity. The control asserted most emphatically that while he was simply a human being, his noble, self-sacrificing life should excite the admiration of mortals. He was not miraculously conceived, and in no sense different from ordinary mortals only in so far as he exceeded them in his aspirations and ability to do good. He had a high respect for Jesus; his religion was one of kindness, inculcating the highest morality and virtue, and he was worthy as a man of our reverence and praise. Pure religion consists in aiding the fatherless, in extending a helping hand to those in distress, and in assisting all classes of unfortunate in word and deed.

The control then explained how the blind, who have the gift of clairvoyance, can describe natural objects like one who possesses ordinary sight. As to why spirits, considered very wise while mortals but who when they return to this side and communicate through the instrumentality of a medium, give expression to very silly communication, unworthy of them while on earth, the control said that the message was always measured by the intellectual capacity of the medium, and that the communicating spirit's thoughts were often perverted by the channel through which they passed. It is true, too, he claimed, that many messages purporting to emanate from advanced spirits have their origin exclusively in the mind of the medium, who is simply psychologized by an idea that some eminent personage is controlling, when in fact every word, sentiment or idea is of mundane origin. The people have yet much to learn with reference to influences that are supposed by some to be of a spiritual nature, but which are confined exclusively to some self-excited brain.

In answer to the question, "Can spirits give some proofs of their identity?" the control stated that they are constantly doing that by giving names, dates, places and circumstances connected with their lives on earth. The answers to the questions, of which this is a brief synopsis, were clear, concise and eminently satisfactory to those present, who felt that it was good to be there.

In the evening Mr. Morse was greeted with a highly appreciative audience, and for an hour he illustrated how Spiritualism had elevated the masses, infiltrated the various religious organizations, and given to man an adequate idea of his future destiny. He demonstrated that man's life in the future would be just what he had made it by his acts on earth—either good or bad. He dealt with Spiritualism as a permanent factor of existence, within the domain of nature, hence governed by natural laws, and showed how it might be applied to the betterment of mankind generally. His lecture was interesting throughout.

The heaven that catches the fancy of the skiff is one that has gates of pearl and streets paved with gold. The pious and joyless persons are caught with the idea of a place "where congregations never break up and Sabbaths never end." But the best heaven human beings can think of is one of infinite rest—a great, clean, sweet, quiet, cool world that will hold tired souls in its arms forever.—New Orleans Picayune.

Prof. Wilder's Views on Religion, Soul and Body, and Marriage.

To the Editor of the Religio-Philosophical Journal:

Your JOURNAL to-day has more than its usual number of spicy notes. I shall wait with due patience to behold the stalwart Westbrook arise in his might to rebut our worthy friend Whitworth, for I am conscious that he has the best of the argument, though he should fail of an audience to appreciate. The truth is, all religions are alike at their core, and one no better than another; the chief matter is their objective form and manifestation. Buddhism contains all the lore and ethics of Christianity; the "Lord's prayer" was intoned in Hebrew synagogues before the days of Judas Makkabaios, and the Sermon on the Mount comes from Hillel and the Rabbis of Pharisaic Judaism. In those days there were Nazarenes, but no Nazareth. The Bible tells us of Samson, Samuel, and the apostle Paul, the latter of whom, it is recorded, was caught in the Temple with some other of the same sort, and was afterward accused as a ringleader of the whole heresy.

Another writer takes Mr. Chaney to task about impressions being produced in the mind, and so manifest as apparitions. This is one of our modern scientific discoveries. We do not see an object because it is before our eyes, but rather because it has made an impression on the common sensorium inside the skull, which objectifies it as a vision. Hence a thought or impression made by a mental or spiritual agency may induce the same thing. Machetti's vision of Banquo, and Hamlet's hearing of the voice of the ghost are of this nature; so, too, are the visions peculiar to delirium tremens. They are not unreal on that account, and no one would consider them so, except for being immersed in materialistic habits of thinking. I do not deny what is called materializing, however, for I can understand that a spiritual being can either produce an objective investiture or take from the ether or some person's akasa-substance the material for a visible or tangible form. But if I was imposed upon in such a thing, I would feel myself outraged beyond all power of ever regaining confidence in the seer.

Can the spirit leave the body? So asks another, or rather affirms it. A gentleman whom I know, and whose papers have appeared in the JOURNAL, was once seen in a room, when his body in another place apparently in a dense sleep. A person once told me of my own form appearing in a place at night, where I never was, at a time when I was fast asleep and not thinking of night-walking or other diabolical. I wish I had learned of it at the time. Madame Hanke, the seeress of Prevorst, used to see the simulacra of individuals, and judge their mental and spiritual character by the color,—black, brown or gray. I would like to have known my spiritual hue, and how much my ways needed mending.

Plutarch denotes the separation of the soul and body short of death. He says it is the demon, *noos*, or intellectual principle that does all this. Now the mind or *noos* is not really in the body, but about it. To it there is no space nor time. It can mingle with other minds as one gas will mingle with other gases, requiring no addition of containing space; and thus can gather knowledge by means of those others. It is certain that if some psychical or vital principle did not remain with the body when its higher principle was elsewhere, it would speedily disintegrate and become unfit for its functions.

I believe that there are persons in the world who know how to utilize this faculty so as to apply it to telepathy. The Arabs call it *kahar*, which means magic, something mighty, the great faculty.

In your book column is mentioned Dr. Westbrook's pamphlet, "The Clergy on Divorce." The writer is a most excellent lawyer, and has the remarkable non-lawyer-like habit of saying much in few lines or pages. He has distinctly set forth the folly and wrong of the proposed national legislation on the subject. Sacramental marriage as expressed by ecclesiastical limitations always goes hand in hand with prostitution. Marriage is honorable; true marriage is sacramental *per se*; but discordant alliances are not holy or sacramental, and no priest or church can make them so. If those whom God hath joined, man may not separate, by correlate reasoning those whom he did not join should be put aside. The attempted legislation, the Doctor shows conclusively, may centralize government still further, and give more power and emolument to the clergy, but it would inevitably increase concubinage. It is risky to speak candidly on the subject; there are malicious things kept in store to be hurled at all who do, and I am glad that Dr. Westbrook dares speak the honest truth.

It is an old saw that a man can tell all that he knows in few words. I think Dr. W. can; not, however, because he knows so little, but because he beats the world in condensing. Very probably he could spread so as to fill a newspaper and nobody suspect it. A.W.

Conclusion of Mr. J. Clegg Wright's Lectures in Newton, Kansas.

To the Editor of the Religio-Philosophical Journal:

The Lecture Association of Newton has finished its work; the last word has been said. I will not attempt anything like a review of the work accomplished here, for that has been done already in the occasional reports that have been sent to you.

On Tuesday evening last a reception was tendered me, and I was presented with Appleton's Student Library, consisting of 34 vols., in appreciative recognition of the labors of myself and controls. The spacious parlors of Mr. Munger, the president of the association, were well filled by a large company of ladies and gentlemen. In making the presentation Mr. Munger said:

"The engagement with Mr. Wright has come to a close. He has done his work, and we cannot express our appreciation of it better than by this suitable present. We need not tell you of the ability of his controls. The eloquence, the wisdom, the philosophy and science that we have heard can never be forgotten. In this library Mr. Wright will have something to look to, which will remind him of the very many friends he has made in Newton. The books are upon different subjects; in all departments of human knowledge facts can be gleaned from them. We hope that Mr. Wright may have long life and happiness, and that he will be with us again next season."

I made as suitable acknowledgment of the presentation as I could under the circumstances. It is very pleasant to have the appreciation of friends. They help to heal the sores that the kicks of enemies make upon the soul. The way of a reformer is hard. Our actions and motives are easily misunderstood. He is a happy man who can go on his way feeling that duty alone can bring its own reward. I must say to the friends at Newton that I have spent an active time

with them. The turmoil of religious controversy has been long and severe. The conflict with ignorant faith and malice led to much annoyance, but in the future the work of the reformer in your midst will be easier. After thanking them for the present, the company without urging, went to work upon the good things provided.

Spiritualism has won a secure foothold in this rising city of the West. If the friends persist it will grow into a good and strong cause. Let them be united, and they need have no fear. The liberal element has been generous and broad. It has stood the hard knocks of the controls without flinching from the path of cooperative work. They all will be ready to fall into line again for next year's work.

My engagements for the future are as follows: June and July I shall be in Cincinnati; in August I go East to some of the camp meetings; in September, October and November, Cincinnati, and then back again to Kansas and the West. To the friends in California who have written to me inviting me to the Pacific slope, I would say that if my health permits, I will visit them as soon as I can make it convenient to leave my private undertaking in New Jersey.

J. CLEGG WRIGHT.

"A SUMMER JAUNT."

"Famous Resorts of the Northwest."

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

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

One of the richest works of our own time is the new pamphlet presented to Worcester cathedral by the Rev. Dr. Dwyer. It is about ten feet high, and is encased by a semi-circular staircase which has handsome railings of wrought brass. It is made of various marbles and alabaster, raised on columns of the same materials, and upheld by angels at the angles. Each panel is fitted with sculpture representing the Sermon on the Mount, St. John the Baptist preaching in the wilderness, St. Peter on the day of pentecost and St. Paul preaching at Athens. Between the panels are the figures of St. Stephen, the first martyr, St. Gregory the Great, St. Jerome, St. Ambrose and St. Augustine, in white alabaster.

Hood's Sarsaparilla is made only by C. I. Hood & Co., Apothecaries, Lowell, Mass. It is prepared with the greatest skill and care under the direction of the man who originated it. Hence Hood's Sarsaparilla may be depended upon as strictly pure, honest and reliable.

For Scrofula, Impoverished Blood and General Debility.

Scott's Emulsion of Pure Cod Liver Oil with Hyphosphites, has no equal in the whole realm of Medicine. Read the following: "I gave one bottle of Scott's Emulsion to my own child, for Scrofula, and the effect was marvellous."—O. P. GRAY, M. D., White Hall, Ind.

Special attention is called to the advertisement, in another column, of the Tonawatha Springs Hotel, located at Madison, Wisconsin.

This charming resort is under the management of Mr. Geo. M. Smith, an Eastern man, who has made Hotel Roseland, in Jacksonville, Fla., so famous for its elegance and comfort. Parties seeking a summer resort will do well to try this.

"Better die soon, Than live on lingeringly in pain."

Better do neither, but get and take medicine that will relieve pain which is on an evidence of disease, and thus you may live on in health and happiness. If you have a cold or cough, weak or sore lungs, consumption, chronic nasal catarrh, bronchitis, impure blood or liver disease, take Dr. Pierce's "Golden Medical Discovery," a certain cure for these diseases. By druggists.

Catarrh, Catarrhal Deafness and Hay Fever.

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

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 Maroon's Hall, 6215 Westworth Avenue, every Sunday, at 11 P. M.

Spiritual Meetings in New York.

The Ladies Aid Society meets every Wednesday afternoon at three o'clock at 128 West 43rd Street, New York. The People's 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 23rd Street, N. Y. Dr. Stryker, services Sunday at 11 A. M., Officers: Geo. C. Carvill, President; Oliver Russell, Vice President; George H. Perkins, Secretary; F. 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 Building, at 10 A. M. and 7:45 P. M. W. E. MILLIS, President. E. J. HULLING, Secretary.

St. Louis, Mo.

Organized August 22nd, 1886. The First Association of Spiritualists meets every Sunday in Brady's Hall, southwest corner of Franklin and Ninth Streets, at the hour of 2:30 P. M. Friends invited to attend and correspondence solicited. By E. A. Y. FRETZ, 620 S. Broadway. Sent postpaid by enclosing 10 cents to the author.

MRS. L. FET ANDERSON, Medium

49 South Ann near Madison St., Chicago, Ill.

BARLOW'S INDIGO BLUE.

Its merits as a WASH BLUE have been fully tested and endorsed by thousands of housekeepers. Your grocer or dealer will sell it. Ask him for it. D. S. WILBERGHEE, Prop., 333 N. Second St. Phil. Pa.

WAS JESUS DIVINE?

This pamphlet of 32 large pages, critically reviews the history of Jesus parallel with antecedent ages of antiquity, showing the genuine origin of Christianity. Price 10 cents. Sent postpaid by enclosing 10 cents to the author.

M. B. CRAVEN, Southampton, Bucks Co., Pa. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

PSYCHICAL AND PHYSIO-PSYCHOLOGICAL STUDIES.

THE WATSEKA WONDER!

A NARRATIVE OF STARTLING PHENOMENA OCCURRING IN THE CASE OF

MARY LURANCY VENNUM.

BY

Dr. E. W. Stevens.

This well attested account of spirit presence created a widespread sensation when first published in the Religio-Philosophical Journal. Over fifty thousand copies were circulated, including the Journal's publication and the pamphlet edition, but the demand still continues.

NO WONDER

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

A Young Girl was Saved from the Mad House,

by the direct assistance of Spirits, through the intelligent interference of Spiritualists, and after months of almost continuous control and medical treatment by Dr. Stevens, was restored to perfect health, to the profound astonishment of all. So far transcending a mere respect, all other records cases of a similar character, this with common acumen came to be known as

THE WATSEKA WONDER.

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

MISSIONARY DOCUMENT

for general distribution, it is unequalled; and for this purpose should be distributed industriously, generously, persistently, far and near.

The present issue is a superior edition from new stereotyped plates, on a fine quality of 16-cd paper and printed by "half" paper covers of the newest patterns.

MARY REYNOLDS,

A CASE OF

Double Consciousness.

This case is frequently referred to by medical authorities, and Sir E. Sarsaparilla makes reference to it in that invaluable, standard work, *The Science of Spiritualism*, his latest and best effort. The case of Mary Reynolds does not credit itself to the name of Double Consciousness, but is nevertheless a valuable addition to the two volumes.

SXTY PAGE PAMPHLET.

Dr. Stevens spent his life in healing the sick, comforting the afflicted, and teaching the Spiritual Philosophy. He was a noble man and the world is better for his life in it. He passed to spirit-life in 1885, leaving a devoted wife and family in a cramped financial condition. Mrs. Stevens was a faithful, unassuming, self-reliant, and happy in her knowledge of her husband's good work and of the certainty that she will again join him. She is entitled to the cordial sympathy of all who love good deeds and are interested in Spiritualism. Without consultation with her the publisher feels that the present book should be considered a

MEMORIAL EDITION.

and that she should receive from substantial tokens of the regard in which her husband is held, and of the great will of the public toward one who made it possible for her husband to follow the guidance of the Spirit world. The publisher therefore proposes and hereby thus inscribes to

Pay Over to Mrs. O. A. Stevens, One-Third of the Net Receipts

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

The price of the Pamphlet, by mail is

Table with 2 columns: Quantity and Price. 100 Copies for \$12.00, 50 " " " 6.50, 25 " " " 3.20, 10 " " " 1.40

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NOTICE!

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

THE ANNUAL MEETING OF THE HAR-

monial Society of Stragls will be held in the Free Church at the Village of Stragls, 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, Clackamas County, Oregon, beginning Thursday June 23rd, 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 reduction of fare on the railroads to those who attend. Testimonies, both public and private, are specially invited to attend and use this occasion to convince the skeptical mind that the gate between the two worlds is not shut. WM. PHILLIPS, President. THOMAS BUCKMAN, Secretary.

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Any distance. Terms: Each Letter \$1.00. All letters of advice \$1.00. Enclose stamp for return letters. MILTON A. REYNOLDS, 2411 N. College Ave., Philadelphia, Pa.

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MADISON, WIS.

Accommodations for 350 guests. Splendid Boating, Fishing and Hunting. Good Beds, Good Table. Hot Springs. Rates \$2.50 per day; \$12.00 to \$15.00 per week. GEO. M. SMITH, Manager. Hotel Roseland, Jacksonville, Fla.

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WITCH HAZEL

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ANODYNE, TONIC, STYPTIC AND ASTRINGENT

Can be used safely, Internally and Externally. Its Medicinal properties being superior to the higher priced preparations—whose success is due to the fortune that is being spent in the newspapers in advertising.

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Is a Sovereign Remedy for Burns, Cuts, Frosted Limbs, Sprains, Wounds, Sore Neck, Tooth-ache, Inflammation of the Nose, Eruptions, Hemorrhoids, Burns, Scalds, Chaffs, Swellings, Stings of Insects, Sore Throat, Ulcers, Complaints and Female Troubles.

Small Size, holds 6 1/2 ounces, Price 25 Cents; Full size holds 1 1/2 ounces, Price 50 Cents; Full size holds 32 ounces, Price \$1.00. Your Druggist will supply

CHAS. F. RISLEY'S

EXTRACT WITCH HAZEL.

See that the name is blown in the bottle.

Voices from the People.

AND INFORMATION ON VARIOUS SUBJECTS

St. Anthony's Sermons.

Saint Anthony preached to the Priory throng, Saint Anthony's sermons were terribly long, Saint Anthony so weary, so learnedly deep, That all of the brothers were soon fast asleep.

He stood on the brink and his sermon began, But rich are not fonder of sermons than man. So he got up his cassock; he doth be "I must go And see if they'll listen to me down below."

So down to the river they started in quest, And peered through the water with curious zest, Till they spied in the bed of the river below The Saint and the fish sitting round upon a log.

And 'tis said ever since that historical night, Not a fish in that stream can be tempted to bite. The reason's plain, and the waters are deep— Saint Anthony's sermons have sent them to sleep.

Farmer Lee and Henry George.

That the purpose of the JOURNAL is the noblest, viz.—to apprehend and present truth, I am fully persuaded; hence it is with great pleasure that I note in its pages a scrutiny of such letters as that from the pen of Farmer Lee, in the issue of April 30th, for the manifest injustice therein done the colored race, would seem to point to intentional misrepresentation, as the only proper explanation of the Farmer's treatment of "Progress and Poverty," and its author; not that I think that all the justice aimed at would be secured by an application of the principles advocated by Mr. George, for I am pretty well convinced that the Tree of Evil, whose huge branches still shadow human life, is not to be cut down in a moment, but that the light of true Spiritualism has revealed to man that his greatest good is the development of the broadest humanity, will such movements as those headed by Henry George accomplish more than a lopping off of some of these branches.

Once more erect thy manhood stands, Nor quail beneath the public gaze; O' look to eye when Truth commands, Though thousands chudder in amaze.

Thus the world's best have ever stood, Unmoved amid tempests of abuse; With dauntless eye, the wrongs they viewed, See naught in evil, save misdo.

Deaf to the world's discordant din, Fruit of unbridled selfishness, These hold the still small voice within, Dearest than life its sweetest sin.

Stand firm, stand true, though none appear Willing to part with that he hath; Alone must stand the pioneer, And rough he found he untrodden path.

Age, but the peace, the quiet content, When whispers that small voice, "Well-done!"

All sorrows vanish, save lament, That few enjoy such victories won. Yours Respectfully, JAMES SELLEB, Indianapolis, Ind., May 10, 1887.

Transfiguration.

In submitting the following, I desire to say that I am in no way connected with the committee of investigation and have no interest to serve except to testify to the truth under my own observation; also I have no fault to find with the JOURNAL for its criticisms, but on the contrary commend its spirit of impartiality and its courage to state the truth. As I notice an interesting account given in the last issue of the JOURNAL by Henry J. Newton, chairman of the committee now investigating the phenomena through the mediumship of Mrs. E. A. Wells, detailing the facts observed at the several sittings, I desire to bring to the notice of your readers an important coincidence occurring under my own observation at a public séance held at her rooms about a year ago, which was so strikingly significant of the power that the spirit possesses to transform the medium that I sent the item to the Banner of Light and the same was published months before the late alleged exposé took place.

I recognize the truth of these test cases as unquestioned, and the analogy of the transfiguration as recorded in the report, is precisely similar to that which I have made reference to, and which was briefly as follows: A voice from the cabinet commencing stated that they would instruct us in the phenomena of transfiguration, and accordingly I was permitted to approach the next form that emerged from the cabinet, and which came in a profusion of white drapery, and placing my hands gently on her shoulders, stepped into the cabinet, with the form which, dropping into the vacant chair, was instantly changed to the original form and features of the medium, Mrs. Wells, clad in her black dress. There was no possibility of deception; there was no trace left of any other garments, and the experiment was witnessed by all present.

This occurrence startled the medium and she then came out of the trance state. Having witnessed many of her séances in dark circles and those for materializing, and received and observed many fine tests and manifestations of the most convincing character, and having judged carefully through the evidence of my senses, I may confidently say that I can have no doubt whatever of her genuineness and honesty.

When such facts are better understood and recognized, we may not be so doubtful, if the spirit power acts, at times, in what would seem an equivocal manner. We simply want well attested facts, no matter how they oppose our preconceived ideas of natural laws or forces. CHAS. P. COOKS, New York, May 14, 1887.

The Smallest Sect.

The smallest religious sect in the country is that of the Sandemanians, who worship in a rude little church at Danbury, Conn. Here meet every Sunday a faithful band of ten people, who comprise the descendants of the followers of Sandeman, who settled in Danbury in 1784. In England there are only a few congregations of this sect. One of their chapels was located in St. Paul's rectory, London, and it was here that the great scientific philosopher, Michael Faraday, worshipped. One of the peculiarities of the Sandemanian form of worship is that they have a weekly love-feast, in which the whole congregation dine together. It was the original intention to have this take place in the churches, where a dining-room was provided, but in Danbury they find it more convenient to have this dinner served at the house of one of the members. Here they also pray and sing, and the kiss of brotherhood passes between the members of both sexes. From this custom they have been vulgarly called "Kissers." Their rules prohibit games of chance, prayers at funerals, college training, as well as most nineteenth century innovations, which in food they are forbidden the use of flesh meat.

Mrs. C. E. Cary writes: I have taken the JOURNAL over twenty years, and always find it interesting.

Dedication of a New House to Spirit Communion.

The following is an extract from the advanced sheets of a work now in press entitled "Spirit Workers in the Home Circle," by Morell Theobald, F. C. A., England.

In the year 1871, I built a new house at Hendon; and upon the land adjoining our friends, the Everitts, also built one; and now, living close together, our sittings for spirit communion were frequent, and the phenomena in various phases occurred constantly at all hours of the day.

One evening, sitting together in our new house, in January, 1872, the usual and various raps came upon the table, indicating that they wished to give us a message through the alphabet. So we split out the following message: "Have a dedication of the house; sit as soon as convenient."

Meantime the bells were frequently rung from all parts of the house, sometimes one, two, or three different bells at the same time. The "dedication" did not come off until Good Friday in March. It was a purely family gathering, as at seven o'clock my wife and I, four children with their governess, and Mr. and Mrs. Everitt sat around our dinner-table, in which I had purposely left a space of a few inches drawn out in the centre, and covered with the table-cloth.

As soon as intelligent raps were established we were directed to read from Ephesians the 6th chapter, to the 13th verse (on the duties of children, parents, servants, and the "whole armour of God"). This was followed by a short prayer and singing. After which we noticed the table-cloth being lifted up and down over the space left between the leaves of the table. On putting our hands there each in turn received a friendly grasp of the hand through the cloth, and this manifestation of spirit presence was continued throughout the evening, over which the circle had broken up. Lights having been extinguished we received the usual delicious wafts of scented air and cool breezes, and spirit lights darting about the room. A paper tube was then taken up, and for about ten minutes tapped all about the ceiling and walls, and the gaselier over the table; each one was also touched in turn gently upon the head, and all this was so quietly and lovingly done, as to make the children feel "at home" and dispel fear—it being unusual for them to sit at dark séances.

Softly then at first came the spirit voice of John Watt, who addressed the children one by one on his duties and kindness to one another, and on the duty of prayer to God for help at all times, "which was sure to come if asked for."

He then told us to sit later on without the children, and throw down the tube to E, who had asked for it, and was gone. Mrs. Everitt, the medium on this occasion, had been joining cheerfully, with us all, in the conversation, and was not entranced, as she usually is, during the direct spirit voice.

After supper (during which meal our table was moved and rapped upon continuously) we five adults sat alone. Scents and raps came in great power: raps of our little spirit children, who each has his peculiar raps; raps all over the table, some heavy thudding ones, but among them a new one to us, of a metallic character, sounding as if a paper knife were tapping on a hollow metal tube. We asked John Watt, who now came and spoke softly, saying he was conserving the power for some one else, who it was giving that peculiar rap—to which he replied, "He'll tell you himself," and immediately another voice spoke very precisely and with evident difficulty. It was the first time I had ever heard the rap, and often written through my hand before. As a proof of his identity he referred to an incident known only to myself in the room—one distinctly private between him and me.

Then came a distinctly different bustling little voice. "My dear brother and sister, I'm here: 'Sonia' has been speaking of the pleasure of having these three voices one after another, and she has almost started by a piercing child-voice, one evidently delighted to speak for the first time.

"Mamma—dear mamma and papa! I'm here, too! Louisa."

That was the voice of our first still-born daughter, who had since developed into such a beautiful and powerful spirit, and who now frequently manifests herself by direct writing, and by many physical phenomena.

Our parental hearts were welling over with joy, but they were not filled to the full. Three more little voices one after another delightedly told us "I'm here."

We had then quite a long chat with little Percy about the secret they had kept so well, viz., their learning to talk!

Addressing Percy, I said, "I suppose John Watt has been teaching you and helping you to speak?"

To which John Watt himself replied, "Of course I did or they could not have done it," probably they had accomplished all they could then do.

We immediately had a conversation with John Watt, for some length of time, who at the conclusion of the séance, pronounced a benediction, threw down the tube in front of me and was gone. On picking up we found Mrs. E. had been moved a distance from the table—as was frequently the case, when she was deeply entranced. Before leaving the room for the drawing-room on the opposite side of the hall, we minutely inspected our marked papers, but found no writing had been done; so we rolled them up and put them back into the tube where we then kept them.

I was not strong at the time, and on going into the drawing-room I reclined on the sofa. E. was in an easy-chair close by me. M. E. and the other two were on the rug playing with our crowing baby. Impatient little raps came on the table near me, almost immediately, demanding the alphabet, and telling us thus that we should find some direct writing in the tube which we had left on the table in the other room.

And there, sure enough, on one of the papers we had left blank a few lines before we withdrew. "Unity, peace, love, and harmony dwell here. We—a loving band—around you. May the peace of God the All-father be with you for evermore."

By raps we were told afterwards that this was actually written after we had left the room, no one being present. This was to us then a new phase of direct writing by spirit power; but since it has been of daily occurrence.

I entered our new house "dedication." We had felt the touch of "vanished hands" and heard voices for the first time of our little group of loved ones, who were destined yet to give us more remarkable testimony to a future life and to the reality of spirit communion.

But not yet. The facility with which we had, for a long time now, obtained hints of their presence and work among us began to decline, owing to the peaceful and harmonious conditions of unbroken family life being sundered. Naturally so, for our three boys, including the medium to whom we had been indebted for this outpour of spirit life, now went to boarding school. The circle was thus broken, and the spirit intercourse, when we were alone, was only kept up by means of automatic writing through our own hands.

At our special request the mediumship did not follow our boys into school life, beyond their own intuitive knowledge of being helped by the higher intelligences, of which they were often very sensible, and which remained with them continually, and also by occasional clairvoyances.

The Annual Picnic at Cassadaga.

The Cassadaga annual picnic and Sunday assembly will be held this season on the eleventh and twelfth of June. Quite extensive preparations are being made to have this the most enjoyable of any previous one. Mrs. R. S. Lillie has been engaged to lecture. The North-Western San. of Mesiville will furnish the music. The hotel is being rearranged and remodeled, and the grounds are all green in the spring sunshine. The chain of lakes traversed by the southern breeze and freed from its wintry bondage of snow and ice, makes this seem like a spot in enchanted fairy land, and woe with irresistible power the weary toiler shut in by brick and mortar to commune with nature and the angels. All are invited and a promised glorious time. For any information address Mrs. M. J. KANSKILL, Secy., Cassadaga, N. Y.

L. H. Warren writes: I take quite a number of papers and I prize the JOURNAL more than all the others combined. May you live long to continue its noble work.

Hop-growers of Central New York are apprehensive of a third disastrous season.

Mind Readings—Strange Presentiments.

To the Editor of the Religio-Philosophical Journal:

Mind reading is almost as old as history, if history is true on the question, and modern experiments seem to corroborate it. I have history repeats itself. I have seen the conversion of Jesus with Nathaniel (John 1:47), also with the woman of Samaria (John 4:38); also Nathan's charge to David (2 Samuel, 12:7); also a few of the mind readings recorded in the Bible. History repeats itself.

I once read a biography of a Quaker woman, a minister, whose name I have forgotten. She and her husband were on a visit, I think in Scotland, and put up for the night at an isolated tavern. After retiring to their room for the night, the woman had a fearful presentiment of trouble and danger if they stopped the night there.

After waiting a while they took their departure so quietly that they were not discovered. They traveled the road to a river, over which was a bridge. They came to the river, following the river bank to where the woman said they must ford the river. After crossing they stopped to rest. The woman said, "I don't feel easy to stop here," and they traveled farther and stopped. "Here," she said, "I feel easy." Directly they saw two men with a lantern and a dog following their track; they heard the men say to the dog, "See, the dog is on the track, follow their track to the fording place. They heard one of the men say, "They could not have crossed here unless the devil helped them." They saw, then, that had they remained where they first stopped after crossing the river, they would have been seen by the men. Here the pursuit ended.

A case of mind reading was related in the biography of David Sands, an English Quaker minister. While traveling in the Eastern States, where the neighbors were few and far between, the pioneers had cut away the forest, cleaned up a few acres, built a log cabin or a barn, or both, and thus established a beginning for a home.

In such a place were David Sands and his companions, traveling for the good of others, they came to one of those solitary houses, called a "bar." "Here," said Sands, "we must have a meeting to-day." His companion remonstrated, showing him the impossibility of notifying more than a few; but Sands persisted, and they had their meeting. They notified those they could, and when the few came together, they seated themselves in silence for a time, as was their custom, after which Sands took up a book and started at a low voice with a faint gasp, and then he commenced a discourse on the awful wickedness and consequences of suicide. After closing the meeting they started on their way.

Directly they saw a man following as though he would speak to them. When he came near, he told them he was the intended suicide. He had started from home with that intention, with the rope in his pocket, and was on his way to the woods, but when he heard the bar he saw the little gathering, and went in and seated himself with the rest, and soon fell asleep, but was awakened by some one striking a board. Then followed the discourse which entirely weaned him of his intended wicked act. He felt he could not have them leave without confessing his intended crime, and tendering his acknowledgment for the great good done him by meeting with them.

A woman in somewhat deep trouble was visiting at my house. Just before dinner a man came, an entire stranger to the woman; they were introduced before sitting down to the table, and almost before commencing the dinner the man moved back a little, and commenced a very appropriate discourse to the woman, exhorting her to do nothing rashly, but bear the afflictions of life patiently, and not to give up the ghost, as he had said. A few minutes after dinner he came back, and when he heard the bar he saw the little gathering, and went in and seated himself with the rest, and soon fell asleep, but was awakened by some one striking a board. Then followed the discourse which entirely weaned him of his intended wicked act. He felt he could not have them leave without confessing his intended crime, and tendering his acknowledgment for the great good done him by meeting with them.

When a young man I belonged among the Quakers, and with them I believed their ministers were influenced in their sermons by the Divine Mind. I had an experience of great mental depression lasting a long time. While in that despondent condition I attended a meeting of the society quite a distance from home, where I met a minister whom I had never seen until he began his sermon, which was so potent and applicable to my own condition that it startled me.

I fell into a train of reasoning that it was improbable that the great First Cause should dabble in matters of minor importance. In a moment I put it all from me as among the impossibilities, or at least improbabilities. That moment the minister stopped preaching. After waiting a while I stretched myself up, for I could not otherwise see him; there he stood, all at once, and motionless for what seemed to me a long time, then he partly turned and moved his overcoat that was on the seat directly behind where he stood, and commenced to sit down, but before he reached the seat he straightened up, uttering the words, "Thomas would not believe until he thrust his hands into his side, and his fingers into the palms of his hands. Blessed art thou Thomas, for thou hast seen and believed; but more blessed art they who have not seen and have believed."

Was not the above mind reading, and what is its philosophy? Such circumstances are common, and should be explained.

Oka, Montana. T. B. HUSSEY.

For the Religio-Philosophical Journal.

Charity Toward False and Perverted Mediumship.

What should be the action of the wisely charitable toward the false and perverted mediumship, now so prevalent in this country, and which has become a natural common sense and using simple unprofessional remedies, or with the educated Eclectic or Homeopathic physician? Is it from their known failure, in diseases of this type, to rise to the necessities of the occasion that they claim precedence and legislative power to control, and would usurp the right to dictate to the people whom they should and should not employ to aid them in the discharge of those tender duties in the care of their own sick?

But what is their education, and how are their colleges built? Is it always the most competent, men of the most conscientious and enlarged minds, those fitted by nature for the work, who are the teachers and constitute the "Faculty"? Ambitious men with wealth at their command may combine and incorporate, and build a college; and with a diploma which their wealth has secured them for qualification, can take a seat in the Faculty of that college and be dubbed "Professor." The innocent youth goes there a blank sheet for this professor to write on, and goes to the world with his diploma which bears the autograph of this profound professor, testifying to his competency to practice the healing art. But does this prove anything but that the young man has spent his money in acquiring that diploma? Does it insure that he has one enlarged idea with regard to the proper treatment of the sick? That he has the natural qualifications for a physician? That, in reality, he has learned anything but the traditional rehash of what this college-building professor has gleaned from the "Traditions of the elders and doctrines of men?" and yet that diploma qualifies him to take his place in the ranks of the conspirators against the rights of the people, to aid in preventing them from choosing their own physician.

The Milwaukee Sentinel of March 16, 1887, contained an editorial and a communicated article on this subject which clearly showed that the efforts to get a medical bill through the Wisconsin legislature did not emanate from the people; no petition to that effect coming from them; but that it was an attempt of an organized class to secure legislation in support of diploma-grading physicians in opposition to the rights of the people.

It now becomes the citizen to speak out openly against the injustice of this class legislation, and to this end, let them take the matter in hand and send in their petitions to prevent the enactment of this form of legislation. Overwhelm the legislature with your indignant protests and say emphatically "Hands off from all interference with our respective rights in caring for our own sick!"

If laws must be enacted on this subject, let them be such as to confer, if need be, the right to any one to employ whom they please and bidding all alike, the diploma-grader and the non-diploma-grader, to strict account for any damage from malpractice, and you will protect the true physician and sift out the unworthy practitioners. To this end, let the pet-

Souls of Animals.

To the Editor of the Religio-Philosophical Journal:

Certain writers claim that animals have souls. Of course they have; does not animal (pure Latin) come from anima? And is not anima, soul? "Oh, yes, but you know what I mean. Have dogs and other animals souls?"

Oh! I see; cows, calves, horses, snakes, toads and lizards. Professor Denton makes a good showing that all things have souls, then why should not the brute creation be entitled to their privileges? If taxation without representation is unconstitutional, and since dogs are taxed, ought they not to have souls?

Now you see, dear reader, that I am not going to allow that lady to exclaim, "How long, O Lord, how long?" at me. Besides I have a kind of hankering after popularity—to be unpopular with a lady is not my fort. True, there are a few things which militate against the theory, but my "magnanimous" soul turns from all of them in disgust?

Of all things, that little relic of the dark ages called Spiritualism (if admitted) could be, probably, a conclusive argument against piggy's spirit. Just think of a heathen whom there are no pigs, no alligators, no spiders (let the voice rise wildly on these climatic words).

I have a friend whom the lady would hate because of his narrow-mindedness. I asked him how he would account for the dogs which the clairvoyants saw, of which we read in the JOURNAL. He knew that I carried a pocket-book as an heirloom, and said, "Give me that pocket-book." I took the 15 cent one out, and pressed it to him. He soon commenced tapping on it, and I turned my brow. "I see a very benevolent looking old lady. It was all attention. She is below medium height, has blue eyes, smiling countenance and light brown hair. She seems handing you this book. Now I see you on horseback?"

"Stop there," I exclaimed; "that old lady is my mother. You have seen her spirit, but that horse, is he in spirit life? Is the pocket-book a spirit?" "Be still!" he said. "There is a large grove of trees; an aged elm lies across the road."

"But," said I, "that elm, those trees, are they in spirit-life?" My friend here talked some nonsense about psychosentiments, saying that they saw environments when a person was the central figure. He admitted that animals have souls, but went on to speak of some existing in spirit-life. It puzzled me for some days, this thought did, and my confusion became worse when Mrs. Jones from a ring, described my wife (living) and chairs, the favorite house cat, etc., etc. The chairs, cat, and all were still living. The next Sunday I attended a séance where my mother influenced a lady. Here was my chance, I asked her, "Mother did you exhibit yourself when B. had my pocket-book?"

"Then," said I excitedly, "You did see the horse Jim, and he was with you in spirit-life?" "No, dear; the horse was a deflection from the central memory of the scene; neither was the pocket-book which he saw in the Spirit-world."

"But, mother, when one of the brute creation dies, does not its spirit go into spirit-life?" "Possibly so," said I; but I have never seen an animal of earth-life, that is spirit-life. Do not recall the charlatanism of mountebanks on psychometry, but study psychosentiment from the spirit side, and you will learn that the essential spirit carries in its train all its incidents. When the psychosentiment holds a pebble in the hand, all the phenomena which transpired during that pebble's existence can pass in panoramic form before the mind; yet they are no more objective substantialities in spirit-life, than the fields and forests of earth are."

Since then I have asked of hundreds of so-called spirits, "Do the animals (inferior) of earth-life pass into spirit-life?" The answer has been invariably about as follows: "I have never met and cared about the spirit of an animal which I had known in earth-life. We can realize their existence through a certain unexplainable sentence, but this is purely subjective."

A few spirits, but say that animals pass to a sphere of their own, but say, "I have learned nothing of it here." According to this doctrine, then, animals of lower grade have spirits which flicker and go out with earth-life, to reappear again (possibly) in some new form. But I do not endorse this; I rest wholly on my magnanimity. B. R. ANDERSON, Concordia, Kansas.

Medical Legislation.

To the Editor of the Religio-Philosophical Journal:

Combinations and conspiracies have become the order of the day in procuring control of the rights of the people through class legislation or otherwise. The greed of a few unscrupulous plotters on the one hand, and the indifference and supineness of the masses on the other contribute to this end. The struggle of the organized Allopathic school of medicine to get control, through the State legislature, of the inherent rights of the people so far as to prevent their employing a physician of whatever mode of practice they choose, is clearly one of the most outrageous conspiracies against the rights of the whole people conceivable.

On what ground do they base their unjust claim? Do they claim that their superior education entitles them to take charge of the domestic relations of the people in time of sickness? What is their education? Is it not in a rut or grove, from which they must not vary? Is it not a system of ready-made prescriptions, they call it the "Pharmacopoeia," which the patient must be made to fit and, which if he does not fit, he is ten times more likely to die from the effects of the drug than from the disease?

Do they claim this grant of legislative power because they are more successful in the treatment of disease than those they claim the right to suppress? What is their record in scarlet fever compared with that of the old New England farmer—Samuel Thomson—and his family of hundreds of others possessing good natural common sense and using simple unprofessional remedies, or with the educated Eclectic or Homeopathic physician? Is it from their known failure, in diseases of this type, to rise to the necessities of the occasion that they claim precedence and legislative power to control, and would usurp the right to dictate to the people whom they should and should not employ to aid them in the discharge of those tender duties in the care of their own sick?

But what is their education, and how are their colleges built? Is it always the most competent, men of the most conscientious and enlarged minds, those fitted by nature for the work, who are the teachers and constitute the "Faculty"? Ambitious men with wealth at their command may combine and incorporate, and build a college; and with a diploma which their wealth has secured them for qualification, can take a seat in the Faculty of that college and be dubbed "Professor." The innocent youth goes there a blank sheet for this professor to write on, and goes to the world with his diploma which bears the autograph of this profound professor, testifying to his competency to practice the healing art. But does this prove anything but that the young man has spent his money in acquiring that diploma? Does it insure that he has one enlarged idea with regard to the proper treatment of the sick? That he has the natural qualifications for a physician? That, in reality, he has learned anything but the traditional rehash of what this college-building professor has gleaned from the "Traditions of the elders and doctrines of men?" and yet that diploma qualifies him to take his place in the ranks of the conspirators against the rights of the people, to aid in preventing them from choosing their own physician.

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tions be circulated and sent to the members of your legislature and demonstrate that "You know your rights, and knowing, dare maintain." D. P. KAYNER, M. D.

Tests of Spirit Presence—The Cause in Philadelphia.

To the Editor of the Religio-Philosophical Journal:

I wish to relate an incident that shows how seed sown in the years gone by will grow and bear fruit. Some fifteen years ago, I commenced to investigate Spiritualism, and as usual with new converts I became very enthusiastic, holding séances at my home—talking, arguing and explaining as best I could to all coming in contact with me. Among others there was a family numbering ten or twelve, two of whom were very mediums, and thus owing to the influence of the church, they, with the rest of the family, ceased to investigate. Within the past year a son of one who was mediumistic passed to spirit-life, and manifested to his mother, controlling her to write, the first message being a request to meet him at my house where she would obtain proof, that it was him. A young lady, neighbor to these same places, passed to spirit-life, and through the same channel by solicitation of this spirit son, she, too, manifested, giving indisputable proof to her parents, who were overjoyed with such grand evidence of her continued existence. Thus the good work goes on.

As Spiritualists we are taunted with the accusation that we build no churches. No! We, however, work to have a family altar in every home, thus making a home a church and a holier. Spiritualists build no hospitals. No! We strive to teach humanity how to live physiologically, mentally and morally so that hospitals will not be needed. Who urged the teaching of hygiene, the practice of calisthenics, etc., in our public schools? Who are they who seek to elevate humanity to such a height that almshouses, prisons and jails will not be needed? Spiritualists. Let us, then, heed not slanderer's tongue, but faithfully and honestly do the best we can for humanity.

Our cause in Philadelphia is growing brighter. Circles are well attended; halls filled to overflowing to hear our gifted lecturers. At the hall of the First Association Edgar W. Emerson occupies the platform; Jennie B. Hagan follows him. Among our visitors last Sunday was John L. Slater, of Brooklyn, who next month, June, we commence our camp meeting at Parkersburg. The first Sunday Mrs. L. E. Lillie speaks for us; the second Sunday, Mrs. Lake. The association has recently bought 30 acres more adjoining the camp ground, containing splendid groves and pure waters. Mr. Joy, quite a romantic spot, overlooks the ground.

Philadelphia, Pa. R. A. THOMPSON.

A Multiplicity of Saviors.

To the Editor of the Religio-Philosophical Journal:

Saviors are arising in various parts of the country, whose mission it is to set everything right on this mundane sphere of existence. France is the last section heard from. A "savior" has appeared there in the person of Marie Costerg.

She was born of humble villagers of Savoy, is said to have been subject in her childhood to reverberations, and other conditions of a mystic character. She professed the strictest piety, and on one occasion, while climbing up a mountain, held a tete-a-tete with an apparition, vaguely described by her as a white form, which revealed to her the high destinies which the future had in store for her. Inspired by this revelation, Marie Costerg resolved on making a move, and she went, not to Orleans, but to worldly and frivolous Paris. Her mission led her to take a small room in a quiet house, which she furnished nun-like with two chairs and a pallet. A few weeks after the gay metropolis inspired the saintly maiden with more ambitious ideas, for while writing to various personages, including several ministers, in the hope of obtaining interviews, she ordered furniture to the value of \$400. With these outward and visible signs of comfort and respect to her applications which she had to show, she soon succeeded in making a name for herself among ladies; but her furniture still remained unpaid, she was arrested, and to the magistrate who questioned her she answered that she had been charged by a person well acquainted with the Comte de Paris and Prince Victoria to come to an understanding with Jules Grévy for a repeal of the expulsion decrees. She added also, that there was an idea of a coup d'etat, and that she had been working hard to save France through the return of the emperor, and that her projects for the salvation of her country have fallen through, for this new Joan of Arc is under lock and key.

Notes and Extracts on Miscellaneous Subjects.

A mitrailleuse is being tried in the Austrian army which will fire 1,000 bullets in ninety seconds.

There is a rich man in the Black Hills, says the Bismarck Times, who dates the beginning of his fortune from the day when he sold his wife for \$4,000.

The latest estimates place Belgium at the head of the beer-drinking countries of Europe. The consumption per capita is six-tenths in excess of that of Germany.

A Kingston lady lost a bobolink recently from whooping cough. The bird was infected with the disease from the lady's children, four of them having it at one time.

A lady in Lewiston, Me., who recently was badly frightened by a street loafer, now carries a package of red pepper in her pocket, and is rather anxious that some ruffian should insult her.

A negro woman, who was the daughter of a king, saw Washington at Albany, N. Y., in 1793, was heir to a large estate, weighed 405 pounds, and had begun to turn white in patches, died in Buffalo the other day at the age of 104.

An inventor in Auburn, Me., who says that he has worked 750 days of ten hours each in the last two years, and very few of them on Sundays, attributes his endurance largely to the fact that he eats but one meal in twenty-four hours, and that very simple.

Queen Victoria's jubilee is also that of telegraphy, the first patent for an electric telegraph having been issued June 20, 1837—a week before the queen's accession—to Cook and Wheatstone. British electricians propose to celebrate with an exhibition illustrating the development of telegraphy and telephony.

In Bulgaria a journal is published in almost every town and village where there is a printing office, only all the papers contain the same matter and differ only in their titles. Before the proclamation of the principality there were forty-eight Bulgarian gazettes; since the liberation the number has risen to eighty-five.

A little grammar found in an old garret in Portsmouth, N. H., has a illustration representing the difference between the active, passive and water verbs. It is a picture of a father whipping his boy. The father is active, the boy is passive, and the mother, sitting by herself on a stool looking on, but doing nothing, is neuter.

A very remarkable operation has just been

Superstitions About Birds.

In France the handsome white owl, with its plumage, is accepted everywhere as a forerunner of death.

One for sorrow, Two for mirth, Three for a wedding, Four for a birth.

Among the negroes of the Southern States the mourning dove means to save a man's soul.

If a chaffinch perches on your window-sill, beware of treachery. It was the wren which aided Prometheus in stealing the sacred fire of knowledge from heaven.

Saved by a Dream.

To the Editor of the Religio-Philosophical Journal. I beg space in your valuable and trustworthy Journal to present further experiences that occurred two years ago while engaged at mining in the Summit Mine, situated on Sugar Loaf Mountain, near Leadville, Colorado.

The next day, Friday, I told my partner of my dream, and urged him to secure the ground, or there would be a cave; he promised to do so but failed in keeping his word.

My partner would not be advised, and went as usual to work, and in about one hour I felt suddenly impelled, as if were, toward the mine, feeling it to be my duty by all means to get my partner out of it quickly.

For the Religio-Philosophical Journal. A Successful Man.

"He died worth twenty millions of dollars!" A few days ago those words were flashed over all the electric wires of the world.

Some years since in the city of New York, another rich man died. He was worth a hundred millions. Roberts burst upon his grave and stole his bones thinking that the man who got his gold would pay them back.

A Profitable Investment can be made in a postal card, if it is used to send your address on to Hallett & Co., Portland, Maine.

A Shanghai dispatch says the tea trade is unprecedentedly bad. Five Government officials have been banished from Turkey for treason.

You Carry

A whole medicine chest in your pocket, with one box of Ayer's Pills. As they operate directly on the stomach and bowels, they indirectly affect every other organ of the body.

A Physician

who lost his medicine chest, but, having at hand a bottle of Ayer's Pills, found himself fully equipped.—J. Arrison, M. D. of San José, Cal., writes: "Some three years ago, by the merest accident, I was forced, so to speak, to prescribe Ayer's Cathartic Pills for several sick men among a party of engineers in the Sierra Nevada mountains.

John W. Brown, M. D., of Oceana, W. Va., writes: "I prescribe Ayer's Pills in my practice, and find them excellent. I urge their general use in families."

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PREPARED BY Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists.

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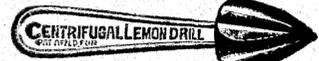
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For the Religio-Philosophical Journal. MAN THE ANIMAL.

BY CHARLES DAWBARN.

Part First.

Robert Hall, the celebrated English Baptist preacher of the last generation, represented probably the highest pulpit talent of the age in which he lived.

I have just been reading with great interest his celebrated sermon on "Infidelity," and was startled to discover the change in the world of thought, that has come to pass in the life-time of one generation.

I am not going to waste my time by criticisms upon the pulpit efforts of a man who has long since entered a world of higher knowledge; but I propose to call attention to one or two arguments he used as irrefutable, just to emphasize the standpoint of today.

The reverend champion opens his attack with the famous Paley argument of design in creation. We may well believe that his celestial repose must have been disturbed by the recent discovery of evolution.

The limit of our present knowledge marks also our ignorance of all beyond; but theology has always assumed that in particular directions the boundary is impassable. There is nothing so absurd in this 19th century as to found an argument on the assumption that man can get no further knowledge in a certain direction without divine revelation.

Next week some inventive genius appears who teaches the school-child how to perform the miracle which awhile ago stood as holy mystery and foundation for a religion. The barrier is thrown down. The place formerly counted as "holy of holies," becomes a playground for the tired worker on his one day's rest.

Many an honest, half-grown man cries out with horror at the desecration when his fence is moved back; and a "holy of holies," two or three sizes smaller, is soon provided for the limited soul who feels desolated without something to worship. The poor man has lost his "God of design," but he holds on for dear life to his God of Creation.

We have heard a great deal about the black art as practiced by witches who sought to raise the devil. There has been a yet more diabolical art discovered and practiced in this irreverent era. It is the art of collecting facts and presenting them as shot from a gatling gun to those of our dear spiritual brethren who cling to prayer as a sweet sacrament.

Let us try the efficacy of this gatling gun, by turning the crank and pouring a few facts on to this argument which is based upon a God who hears and answers prayer. For instance, is there a class of mortals more devoutly and regularly prayed for than kings and queens? But these horrid figures as quoted by Professor Galton actually show that kings and queens do not average as long a life as many another class of mortals, and this leaving out of account those sent to heaven by their ungodly subjects.

But the class of Spiritualists of whom I am speaking declare that prayer and worship are nevertheless a necessity; that without them there is "no difference between a circle and a circus;" and horrified at these statistics they tell us in sepulchral tones that without prayer we cannot feel the requisite awe that should give us a holy tremor when we would enter the "gates ajar." So it is prayer before sermon with a doxology naturally following to show the world they are Christian Spiritualists.

But if prayer does not help crowned heads, preachers and missionaries, tell us, oh! praying brothers, by what law of logic you expect it to help Christian Spiritualists? To every thoughtful mind these figures and facts place prayer to a creative Deity side by side with the exploded theory of "design."

I do not need to be told there are special and somewhat rare conditions under which spirits can see our earth condition, hear our prayers, and sometimes bring aid to the suffering. Every Spiritualist knows that to be true; but our world of sin and suffering tells us how seldom that must be; or else proves the limited power of spirit friends either to hear or help.

Notwithstanding all this our halls will still resound with fifteen-minute prayers from spirits controlling willing mediums, who declare that it is done and talked to bring the mortal mind into harmonic solemnity with the Spirit-world; yet I demand in the name of common sense, whether there is any more reason you should approach your spirit brother with a long prayer and great solemnity, than that a caterpillar should crawl all over when he wants to ask a lift from a butterfly?

But all this is only a preface to a far deeper thought I want to make the subject of two articles in the widely-read RELIGIO-PHILOSOPHICAL JOURNAL. There Spiritualists of

whom I have been talking are almost invariably "test hunters," who rush from medium to medium and circle to circle. Their conception of conditions is that by devotionally singing "The Sweet By-and-by" they can attract not only their own grandmothers but perchance one of the apostles; or even get a new "Sermon on the Mount" from the holiest of headquarters.

A scientist of Great Britain—so says Francis Galton, F. R. S.—took measure every month of the head of a young child. He drew the exact shape on a large sheet of paper so that the next measurement always showed the slightest change in the growing lines. He presently discovered that every infantile sickness stopped the growth of that child's head in certain directions, and held it permanently to changed lines.

As the skull is practically the limiter of brain development, this proves how serious is everything that arrests natural growth. I can conceive that tests and phenomena often produce a similar effect on the spirit cranium of many a jealous Spiritualist. They seem to stop growth into independent thought, and the owner soon shows a limited manhood. He cannot rise above the level of prayer and doxology, although he has no more proof of their reaching the party addressed than has the fetish worshiper of Africa.

But the point I want to make as the keynote of these articles, is that such prayer and praise addressed to a creative Deity assumes that man holds a different relation to the universe, to that held by all other life. It implies that the worshiper counts all else as pointing up to man, but man as pointing up to God. This, of course, is the foundation thought of every religion, and just like the result of prayer, becomes a simple question of fact. So I want to take up the subject of man's place in the scale of creation, and try to determine the position of man amongst other animals. Such inquiries are not belittling to man, but sincere attempts to gain the truth regardless of consequences.

Of course man is dreadfully impatient at being called an animal and only accepts it as a Pickwickian slander, hardly needing reply. Even modern Spiritualism concerns itself almost entirely with humanity, so I think it quite time to broaden out the subject and ask if man has any special place in the scale of creation that entitles him to a glorious spirit future, and leaves other life to return into a universal nonentity.

We know that life makes its appearance to earthly sense in a microscopic speck which always brings with it matter, force and intelligence. The scientist finds that monad travelling by one of the myriad paths of evolution up to a form he recognizes and classifies as vegetable or animal without any dividing line between them. But this applies as much to ant as to man, for in each form we discover a combination of matter, force and intelligence, varying in proportion, but ever present.

The question before us is, can man exhibit any power not possessed by microscopic life? We know that no two forms offer us the same combinations. Here is a huge mass of matter with force and intelligence almost invisible. Yonder we discover a force almost supreme in destructive power, were it not that a few ounces of grey convoluted matter called brain, is the home of an intelligence which gradually assumes the mastery.

Theology assumes that there is something in man that does not belong to the rest of creation. Something so important that the world was made for it; a God died for it; and heaven and hell were invented for it. I have been wondering just what this something is. Man claims to have five senses, but other animals not only have them, too, but in each sense you can find other life that stands as man's superior. A sixth sense, that of direction or way-finding possessed by dogs, cats, horses and many other animals, does not seem to belong to man of to-day.

Man claims to have a power of language that marks him as distinct from all other animals. But the investigations into anti-life by eminent naturalists, made by request of Darwin, have proved that ants have in certain countries evolved a language and a civilization as perfect as our own; whilst some human races such as the Andaman Islanders have not yet evolved any language at all.

So poor humanity is, step by step, driven into a corner, till it makes its last claim of special superiority as consisting in a possibility of progress unknown to other animals. But even here man cannot maintain his claim, for while races, like that to which the Australian savages belongs are dying out for lack of such power. The missionaries have discovered that savage is unteachable, and have given him up. There are yet lower races such as the Veddas and the Mincopies, to whom we are obliged to accord the brotherhood of man, but for whom even the boldest would not dare to claim any power of progression.

This reduces the proud claim of inherent superiority to certain races of man, leaving all others out in the cold animal world of lower life. So even this last claim becomes a farce, and man must perforce take his place as but a fragment of the universal whole. This is a hasty summary of the position of man mortal, but it carries us out into the field of modern Spiritualism.

(To be Continued.)

LETTER FROM PARIS, FRANCE.

A Test Suggested for Materialization Mediums.

It is with sorrow that I write the words, "A Test for Materialization Mediums." Nothing in my eyes is more degrading to a medium than to have a test applied to him; in other words, that we Spiritualists as well as non-believers in our religion, should have to put a medium under such constraint that it is impossible for him to act the part that his spirit friends are supposed to do, so that we ourselves may be convinced that the phenomena presented to us are genuine, and not a more or less clever trick on the part of an unscrupulous individual or his confederates.

I have been long thinking of a plan by which we could place the medium in good test conditions. I had the following difficulties to contend with:

- 1. The necessity of the medium remaining alone in the cabinet.
2. That the sitters be sufficiently far from the cabinet so as not to hinder, under any pretence whatever, the formation of a materialized spirit-body.
3. To put the medium in a position rendering it impossible for him to rely on confederates.
4. To put the medium under such constraint that, without brute force, his egress from the cabinet is prevented, also rendering it impossible for him to show his own hands or filmy masks at the aperture of the cabinet.

I propose the following plan which I believe to unite all requirements, and it is so simple that it can be easily applied anywhere

and everywhere. It not only prevents the public from being imposed upon, but prevents also the medium from suffering from violent "grabbing," or other interference. Any medium, I mean a medium, would submit to this test. The man or woman who refuses it, is not a medium for materialization, and the phenomena heretofore obtained through or by him, are either personifications whilst in the trance state, as some gobe-mouches will have it, or acting on his or a confederate's part.

Take four long pieces of twine, sufficiently long when double to reach from the interior of the cabinet to the seat of the nearest sitters, that the medium can allow. Let the cabinet be so constructed as to allow ample room for a person sitting inside of it. A light frame-work, hung with black cloth on the top and sides, makes a good cabinet; the front part should slide on rings, like a curtain, so as to admit of egress or ingress. The back, sides and top should be nailed down taut, as the sailors say. At the distance of six inches from the floor, on each side of this cabinet, have a small eyelet-hole made, through which you can pass your twine when doubled. These holes should be about one foot and a half to two feet from the front part. At about two feet and a half to three feet from the floor, make another similar hole on each side. These should be about three to three and a half feet from the front. Place the cabinet in the middle of the floor, where no doors or mop-boards can allow even a suspicion of a confederate to enter, admitting even that he could undo the nailed-down cloth.

When the medium is seated inside, take one of the pieces of twine and double it; when you have thus obtained the middle of it, pass this portion once round the wrist of the medium; that is to say, his wrist should be in the loop formed by the doubled twine. With your two ends, tie a hard knot, so that the hand cannot by any squeezing get out of the loop; it is not necessary to use any brutal force for this. You have thus the hand confined in a knot, of which you have the two long ends in your hand; pass both these ends through the eye-hole farthest from the floor. The same operation is then done for the other hand and the two feet, the ends from the feet passing out from the cabinet by the two holes nearest the floor.

Let one investigator take his seat at such a distance as is allowed, on one side of the cabinet, and another one on the other side. Each one will have in his hands four ends of twine, two corresponding to the foot on his side, two to the hand. Let the strings be held, one pair in one hand, and one pair in the other. Let these strings be sufficiently easy so as to allow any slight movement on the medium's part, but sufficiently taut so as to preclude any possibility of lifting the hand to the aperture, still more so of allowing the medium to leave his seat or lift himself up.

The medium's hands and feet are thus under control of two persons; there is no possibility of slipping out of a properly made knot in twine, as there would be in rope, and there are no ends for the trickster to undo, as these ends may be even several yards away and are in the hands of two investigators. The medium is alone, far from his sitters, placed in no brutal constraint, and yet the slightest move on his part is telegraphed to the two or four investigators as you choose. There should be always two in any case. An effectual method of preventing the medium from showing his own face at the aperture is by passing the strings from the left hand under his chair and bringing them out of the hole in the right side of the cabinet, and vice-versa; the head is thus under no constraint and can fall back when in the trance.

If a form leaves the cabinet in these conditions, it is verily of the other world. A medium who has once passed through this ordeal, need hardly go through it again, and the refusal to accept this trial, however humiliating it may seem to an honest person, would be to admit beforehand, that phenomena heretofore obtained were not genuine.

As there are tricksters in our ranks, we must put them out; but it is a necessary, though a crying shame, that mediums should have to submit to such trials, because of would-be imitators of one of the most beautiful manifestations of spirit power.

Jottings From England.

BY E. W. WALLIS.

Among the various beneficial effects of mediumship the power of healing the sick must take high rank. This phase is pretty freely exercised in England. The following case may be of interest to your readers. Miss F. was seriously ill. The doctor attending her declared her case hopeless. She was, he said, consumptive, one lung entirely gone, the other going. Abscesses appeared under the arm, which he lanced, but others followed. While in this critical state the patient was visited by a young woman, a medium, who was entranced and made to examine the sufferer. The spirit doctor declared there was hope, that relief could be given at least. The doctor's medicine was forbidden, and passed made by the medium, still under control, and considerable benefit experienced. At this time another abscess was forming, which was entirely removed, dispersed by the magnetic treatment, and in a short time the patient was enabled to arise, and undertake her accustomed duties.

The doctor was amazed, the friends of the girl, however did not inform him of the fact that it was not his medicine which had wrought the change, and he expressed himself to the effect that she was "a living wonder"—her cure was "a perfect miracle." She is now (twelve months) after stronger, brighter and happier than ever before, able to work hard, breathe more deeply and enjoy life. She feels that the injured lung is being renewed and used more fully each week. The medium visited her almost daily for about two months, and then ceased.

Mediums for healing are increasing in number, but while their labors are valuable to sufferers, it appears to me that more attention to the laws of health, increasing temperature and purity in daily life, and the spread of knowledge of man, would lead to that prevention which is better than cure.

An interesting ceremony was performed at Oldham, the centre of the cotton industry, by Mrs. Britten, a few weeks since. The Spiritualists of this thriving town determined to build a hall for themselves for their meetings. Having secured a piece of land they commenced operations and invited Wm. Britten and Mr. W. Glendinning to lay the foundation stones, which was done in a happy fashion. Copies of the spiritual papers, and also a statement of the main principles of Spiritualism, written by Mrs. Britten, were buried beneath the stones. A considerable concourse of people witnessed the ceremony,

which was made the occasion of quite a gathering of friends from neighboring places. Among the speakers present were Mr. Howell, Mr. Johnson, an old and tried servant of the Cause in the district, Mr. J. Lamont of Liverpool and the writer. The building is to be sufficiently large to seat 500, with accommodations for a lyceum beneath.

Blackburn has become about the most active centre of spiritual work in England. The society comprises a body of earnest workers, progressive and rational thinkers. The membership is large and the meetings are enthusiastic. The average attendance is about 400 Sunday afternoons and 600 evenings. The children's lyceum, under the able direction of Mr. J. Pemberton, is thriving. The efforts of the persons to stamp it out have had the contrary effects. Since the debate the tectotals have invited me to speak for them at their meetings on three occasions, which I have done to crowded audiences. Mrs. Wallis lectured upon temperance on her last visit, the chair being taken by Mrs. Lewis, a most active worker in the temperance cause. The local political party recognizes the growing strength of the Spiritualists as progressive and radical thinkers, and have put Mr. B. Wolstenholme, the president of the Spiritualist Society, into office in the liberal executive, and intend running him at the next municipal elections, in the most Tory Ward, and believe he is the man to win the seat for them.

As an instance of growth the following facts are instructive. At Openshaw, a district of Manchester, a few workers commenced public meetings about eighteen months since. They have now over one hundred members. The Sunday meetings are attended by about 400 to 500 persons at night. An active lyceum work is being carried on and harmony prevails among the workers.

I was rejoiced to read the ringing words of Brother Morse, in which he clearly states his position on the all-important subject of the responsibility and morality of mediums and mediumship. The very existence of the Cause is threatened by looseness on this ground. Mediumship is becoming discredited—a by-word and a reproach, and Spiritualism is being branded as an infamy with unfortunately too much warrant, owing to the folly, false freedom, and mawkish sentiment, miscalled charity, which is manifest in some quarters. I am with you, Brother Morse, and others, all the way, in protesting for clean Spiritualism. May your efforts be rewarded with increasing success. It is a moot point (but one which presents itself forcibly to my mind) whether Spiritualism is to become a coherent body with distinct aims, or whether it is to be a leaven working by and through existing bodies. For my part, I feel more than ever decidedly opposed to any attempt to run the philosophy of Spiritualism into Christian grooves. I cannot bring myself to pray "by and through our Lord and Savior Jesus Christ."

Distinctly and emphatically I am not a Christian. I do not revere the Bible, nor worship the Bible God. I cannot help feeling that it is a great pity so many of our best speakers drift into the so-called liberal churches. In these liberal(?) churches it appears to me there is distinct lack of honesty, of outspoken frankness; too great a disposition to run with the hare and hunt with the hounds. Why put the new wine into old bottles? I see no valid reason why Spiritualists should not organize for work, work of a reformatory social, political and philosophic character, above all for the affirmation of natural religion, a practical humanitarian religion. We build upon a new foundation; our basis is fact, not Bible; truth, not faith; our worship work, not prayer; to bless humanity, not to please Jehovah.

The Christian World, a liberal and advanced paper expresses itself as follows: "If the religion of this age has any distinctive characteristic, it is that of a concentrated, adoring gaze toward the Founder of Christianity himself, as the Sun of Righteousness, as the fountain of life, as the light of our salvation. If our younger preachers are not so careful as their forerunners were to balance text against text, and to reason out a connected system of doctrine like that buried in the Westminster Confession, it is because they have found that salvation is a process affecting the heart more than the head, the moral nature more than the intellect. They have learned also that whatever the Apostles say derives its whole value from any reflection it may contain of the glory of Christ. They have learned that no doctrine of any of the creeds has any value except as the symbol or statement of some truth about Christ."

Thus while it discards endless torment it still insists on the acceptance of Christ. But if hell is abolished, and the "wrath of God" a lie, there is no personal devil; man never fell, did not require salvation; being in no danger of damnation, there can be no justification or efficacy in belief in Christ, either personal or mediatorial. It is as well we cleared the ground, and postulate righteousness, justice, integrity, goodness, sympathy, knowledge as the true means of grace, growth and the hope of glory.

Christian Science Sunday Meeting.

Mrs. Emma Hopkins the able advocate of Christian Science, will hereafter lead the Sunday service held at 45 Randolph street, beginning at 9:30 P. M. Also each Sunday at the same place, a Sunday-school will be held beginning at 2:30 P. M. The hearty co-operation of all friends interested in Christian Science is earnestly solicited. All children welcome. Chicago, May 19th, 1887. BY ORDER OF COM.

The Lincoln History in the June Century will review the story of the assault on Senator Sumner, and summarize the history of the Dred Scott decision, and the Judge's opinions in the case, together with the opinions of Lincoln and Douglas. In the July Century the famous "Lincoln and Douglas debates" will be described.

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