

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

VOL. XLII.

pressed the high-water mark of the religious Readers of the JOURNAL are especially requested to sena in items of news. Don't say "I can't write for the development of a race. It identified itself development of a race. It intentines assess ultimately with the conquering power. The glory and civilization of the Roman world had begun to decline. If Paganism had re-tained its simplicity, its genius, the Roman world would never have yielded to the philospress." 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; ophy and Spiritualism of Jerusalem. The Jew would never have expressed his individ-uality upon the learning and power of the movements of lecturers and mediums, interesting incldents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible. Western world. It was in consequence of

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-HUMAN PROGRESS.

CHICAGO, JUNE 4, 1887.

Bacon made a mistake when he said: "Knowl-edge is power." The philosopher meant money. And this devotion to money does not recognize the sovereignty and grandeur in man. Modern Spiritualism now demands that you talk with and deal with and recognizemen. All men are naturally immortal. nize men. All men are naturally immortal. If there be anything I like in the metaphysics of Jesus it is that he glorified poverty. That was a grand ideal, but impractical in the world where the exalted virtues come not into the practical philosophy of life. Refor-mation is but the killing of shams, of false religions, the education of man in his rela-tion to nature in the study of biotory the tion to nature, in the study of history, the changes which pass over society in different ages, making the transition of one sham to another; but man is journeying on to the real truth. Thought is necessary to the life of humanity

of humanity. What a delusion was the notion of ages that a thinking man could be dragooned into the same channel; that 39 Articles could bind the soul of the world; that religion must be carried from country to country, and that the "faith once delivered to the saints" must be the faith of the civilized world.

The men in your pulpits every Sunday talk and talk, but do nothing for the real develop-ment of the world; good men in their way, but cramped, bound, thinking that the blood of Jesus is going to be a power and blessing in the amelioration of human souls! Why, it is as mad a thing as trying to take the Holy Shrine from the Saracens; as mad as the Act of Uniformity of 1662; as mad as trying to abole the spirit of liberty choke the spirit of liberty. When the human intellect takes upon it-

when this interact inteneet takes upon it-self certain conditions, the omnipotence of progress asser's itself, and despotism dies. When Martin Luther rebelled against the chaining dogmas of the Church of Rome it was the reawakening of Roman and Grecian inspiration; it was a power of the mind-realm, to right the world with its energy; it was felt in Germany in Encland and Sectlaw, and in the now. The future world may be charming to the eye of contemplation; it may be beautiful to catch a thought from the sunny land of spirit, but this is the world was felt in Germany, in England and Scotwhere duties are demanded of you, and the man who by honest toil can make a loving land. The power that made a Luther made wife and children happy, who can scatter deeds of kindness, who can advance the true a development in religious thought you will

priests will go with aristocrats, aristocra-cies will go with kings; they belong to one another, and if you get God into the Consti-tution of the United States, America will depreciate in value. This is a grand constitution and government, and the evolutions of genius eternally expanding are the beacons of human progress.

You are forgetting the glorious forefathers from whom you sprung, the men of the revolution. You were young men when they passed away. Other herces and interests have arisen, and you are listening with admiration to the priests when they say: "Let us make our constitution a Christian consti tution, so that religious virtue may be fostation, so that lengthus virtue may be los-tered by the State, and morals compelled by law." When that time comes, farewell to liberty in America; farewell to the constitu-tion and the Jeffersonian thought; farewell to the solidarity of federal energy, and the concolering and the desire a sacred rights of man! Those who desire a philosophy of progress, and want to make America the home of liberty, must use rea-son, must take hold of the basis of inspiration, and renew the life for the expression of the highest virtue and culture, by the study of man in relation to his external circumstances as a first necessity. Under the name of liberty the greatest crimes are committed. A party may have had the sincerest devotion to liberty in years past, and to-day it may be full of corruption. Free men are needed for a free country, and "a free man is the man who dares to think," apart from employer, partisan caucus and priest. The air is full of spiritual politicians, statesmen and philosophers. You now stand on a new platform in human dovolopment

on a new platform in human development There is dawning another period in human civilization; you are touching the border land of it. Men have been contending about political affairs, dividing the energies of the people, and now a new party has arisen, with a new problem, as new as Protestantism was in the time of Luther, and this new thought as to how a workingman shall be housed, and how he shall be fed, is vastly more important than who shall be postmaster of New York? No. 15

take a cold, and if you neglect it. it may emancipate you from the body. God has nothing to do with it. It is due to antecedents.

Ladies and gontlemon, I am pleased to have spoken to you the sentiments I warmly entertain. I do not want you to entertain them unless your minds are ready to accept them. I claim the right to say them, becau se I have the sovereign right of the individ nal, as you have the right to contradict me if you think it proper. On the intellect-ual plane we have the right to fight, but in a al plane we have the right to light, out in our fighting, let us get nearer to Nature and her methods, and by that means we shall beautify and perfect the soul. Let us bear with the infirmities of the race, and try to help those who are low in the scale of being; let us try to elevate them; that is the purpose of evolution, and when civilization, when nations shall develop knowledge, and knowledge power, and when you shall be gathered to your fathers in the land of immortality, we shall meet again, and in the depths of Nature supply a grander life for humanity.

As I gaze over the sublime hilltops of time, I think I see dawning, as it were, the bright beams of freedom, of liberty, of joy, for those who are oppressed to-day, for those nations that are now downcast and downtrodden; and I see the kings of injustice retiring from the world. I see the chains of monopoly falling away like the dews on the mountain. I see a brighter halo surrounding the poor; learned industry in the senate; justice in enactment, and knowledge and high devotion in the soul, and as I gaze on this sublime possibility of human nature, I say, we will meet again, and we shall go on, and on, and on, into the inextinguishable realms of immortal souls.

Westbrook Versus Whitworth.

to the Editor of the Religio-Philosophical Journan Mr. W. Whitworth has more than a column of gusk in the JOURNAL of the 14th ult. which he misnames a "reply to Westbrook.

Hall, New York City.

(Reported for the RELIGIO PHILOSOPHICAL JOURNAL, by

J. F. Snipes.) Mental power, national growth, all that is magnificent and desirable in life, is matured in the solitude of natural energy. Nature everywhere teaches that in quiet. unobtruded work, is real progress made. The trees of the forest bloom in silence, extend their branches, and enlarge their structure. They grow unmolested for ages, and you know how strong they are when the mighty tornado comes with its majestic sweep to carry them away; and it is so with nations. When in tribulation, anger and despair, they come to fight their battles in defence of their development, and the extension of their demands, then comes the recognition of the mighty progress that has been made in the world of civilized energy.

In contrasting one age with another, you can, after a long lapse, take a measurement and appraise the growth of the human mind. The longer the expanse of time, the better the adaptability for measuring the advanc-ing power, and extending the mental and spiritual ground. It is customary to look with exalted admiration and with pious devotion to the first age of the Christian name. The ideal of spiritual virtue is the charm of your civilization to-day. Ecclesiasticism is the potency which is the inspiration of the majority of the people of Europe and Amer-ica. The ideal of Christianity is a charm. For that ideal men will labor, spend their en-ergies, and toil by day and night. It becomes a real power over the hearts, lives and institutions of men. A religion need not be true to be powerful. A religion needs only to be believed in to be a power, and the reign-ing power of the world to-day is that earnest one, whether true or false, which men believe to be the true power, and he who reasons solely upon the success of an enterprise may reason falsely. It is not always that the truth comes uppermost, and that justice ever is done. Justice sometimes goes down, and right is sometimes overthrown in the conflicts of civilization. That which reason affirms in one age, reason may affirm again in the gyrations of evolution.

The possibilities and contingencies of human progress revive with the beating ages that roll forward the intellectual emancipating power of man, and it is the work of to-day to stand face to face with the problems left as a legacy from the days that are gone. It remains the duty of thinking men gone. It remains the question: "Is the Spirit-ualism of Christianity the fittest and best Spiritualism for the present needs of man?" I want to emphasize what I say, and alarm you if I can, when I tell you that the Spiritualism or Christianity of two thousand years ago, with all its sublime ethics, its glorious character, its powers of associations, is a primary religion, and not sufficient for the progressive demands of mankind. I mean that the Christian ideal is not the highest ideal. The ideal of personality must ever be circumscribed. The virtues, the talents, the exaltation of one character. can never be interpreter of the demands, necessities and as-pirations of the world. The world demands progress; the ideal is ever changing; organ-ization is differentiated; the circumstances of the civilization become more complex daily, with enigmas harder to solve. Nature is the highest ideal, the totality of phenomena, the charm of the intellect forever.

Christianity came into the world as all religions have come, and in its early days ex- I The people-reverence those great mansions.

Address by J. Clegg Wright, At Spencer | interests of the State, who is adding to the civilizing power of the world by his individual effort, that man is doing more good for humanity than all the men who occupy the pulpits of your land. The ages have been sick of theology for a long time; ah, yes, and you are hugging this theology to your souls now. You do not want to part with it, but you are slowly slipping the anchor, and you are going to sail out into the ocean of free thought, without the cords of antiquity to bind you. We are not going to have any gods we do not choose. We will revolt against the President of the United States, when he is not chosen by the suffrages of the citizens of the United States. Understand me, I do not mean the mighty Power that make the harmony of nature, the eternal energy in matter and in mind. I have the greatest reverence for beauty; beauty stirs my soul; justice is beauty; reason can recognize justice, and beauty is the expression of reason, and it is in the works of nature that I feel the power of the sublimest of all mysteries. Of that god that thundered on Sinai I know nothing, and want to know less. Of this power which makes a man, which is rolling on civilization, which is known by different names, I want to know a great deal more; humanity wants to know it It is the development of this power, the full evolvement of its genius and life that humanity needs to-day, and it is slowly coming. Barbarism and dogmatism in their repulsive forms have ruled us, but religion has now become a thinking religion. I like this, for it

the passing away of the spirit of a high idealism, the rising of the Teutonic race, the con-flict of energy with religious simplicity and

devotion, the rise of personal power, and the subjugation of the spirit of liberty, that led

to the triumph of Christianity. It was the weakness of the Roman world,

the personal ambition of the high and stern

joy. An aristocracy had arisen, and made

its avaricious and exorbitant instincts felt

by the people. With the development of this

social disease arose the spirit of partisan rule; monopoly swallowed legions, and the

just distribution of the rewards of labor pre-ceded the downfall of the spiritual thought,

which in its turn yielded passive obedience to the rising Christianity. Aspirations for another life entered into the requirement of

man's nature, and he looked for another,

where compensation should come to him as

Man needs to live in harmony with natural

a reward for the sufferings of this life.

gives a chance for the thinking man. I like the religion that allows a man individual liberty, according to the quality of his organization and tuition. You may chain a man's limbs, laugh at him, and stop him from speaking, but he can sail away from you. You may have him by your side, you may think you know him, but he is a thinker; and his thinking is independent of your thinking. Leave one man alive on this planet, and kill the rest, and you do not take away his thinking; he is sovereign, and the sovereignty of man is too sacred to be invaded. Your constitution is born of the peo-ple that live under it. You never have measured the fulness of the Declaration of Independence: "All men are created equal, and endowed with the inalienable right to life, liberty, and the pursuit of happiness." If you had any reverence for the sovereignty of man in this great metropolls, would you have allowed your king-men, your rulers, to rob you and misrule you as they have done? Nol you are like cowards; you take no deep, profound interest in the public affairs of your State and time; you are dead, you are dry as dust, you need burying, because you have not appreciated the majesty of the institutions you are called on to support and develop. It is reverence for human rights and sovereign power that you lack. Poverty does not make a man any less a sovereign, and wealth does not make him any greater. Does not wealth often make a miser? Is the millionaire at his ease? Is he not dumb to the highest claims of civilization? Is he not blocking the way of human progress in his selfishness? Yet wealth commands the devotion of men, with its false glitter and sham.

Shams can be believed in. Religious sham can control the heart and life. The naked child in the gutter is endowed with the rights of a man. How hard to recognize it. He who is clothed in rags is generally des-pised. Go along your streets: there is a Bowery, a Castle Garden and a Fifth Avenue.

have a corresponding development in political thought.

The most important thing about any man of any time and anywhere is his religion. Tell me what a man's religion is, and I will tell you what he is worth to the world; he is worth his religion and no more. By his religion I mean his moral conscience, his devotion to his ideal. In the medieval ages came the spirit of religious change, the came the spirit of religious change, the spirit of inspiration, the cultured impact, the gigantic energy of a pent-up civilization, and it struck Italy—the land of culture, jur-isprudence, poetry, eloquence, painting and oratory —and that land, after ages of slumber, awoke again, and the lyre of the poet was strung anew, the spirit of art was born again, and beauty lingered in the cloister and on the altar, and religion became the parent of art, of poetry, of culture, and a new devotion. It was a change, and from that day to this man has been growing in power and dignity, marching on the sover-eignty of his nature, and to the assertion of the inalienable rights of his reason, still advancing on the intellectual, moral and spiritual plane. I want Christianity to die. What do I mean? Just what I say. The ideal of passive obedience is not the ideal for a free state; the ideal that the imperfections of this world are to be regulated in another is not the ideal for a successful republic The ideal is duty now, justice now, happiness now, according to the possibilities of the organization and circumstances. That's it. We want a salvation for the world now, and not salvation for the man who has fought with poverty, with sickness, and with death, of going trumpeted into another world there to be a priest and king. We want salvation for humanity now; and want a re-ligion that will do this, that will define man's relations to external circumstances.

"Civilization begins in the stomach." The first necessity of life is food. Man needs food. Do you tell a man to pray when he is hungry? Give him something to eat. When he is badly housed, do you tell him he has a mansion in the skies? Such monstrons teaching has cursed the world long enough. If you have wandered over the earth's geography, and have been charmed with the beautiful scenes of the old countries, where the meandering streams run along the beautiful valleys, where the cultured and uncult ured woods extend to the summit of the hills, there you find the ecclesiastic,—in England, France, Italy and Spain,-and he has appro-France, italy and Spain,—and he has appro-priated the best land and sites for the abbey and the monastery. Wherever you see the ruins of a beautiful monastery or abbey you find a silvery river winding its way, and waving trees kissed by the breeze, and the sheen of the moon falling pleasantly, and patures with all her abarms grading the see nature with all her charms gracing the sacred spot. Ecclesiastics have filled all countries, saying, "Listen to the word of God; be obedient to your master; honor the king; your lot is hard, but you have a mansion in the skies." Good heaven! and all this time they themselves have all their beautiful mansions down here, evolved and consecrated by the plety of the faithful.

Yes, these spiritual potentates have sat like a nightmare upon the progress of the world, and when man has struggled for emancipation, where slaves have cried out to the throne of justice for liberty, they have spurned this right and listened not, but with monopoly, with aristocracy, they have crushed the world; but humanity has fought its battles in spite of them, and it will al-ways be so. Those who have vested rights in established faiths aide with monopolists; window, and a cold draft comes in, you will

An industrial legislation will yet succeed the political legislation, and the wary and dishonest politicians shall yet recede before the triumphal march of a higher industrial civilization.

And have Spiritualism and Spiritualists nothing to say? Are you going to be dumb while the great revolution comes on before your eyes? The revolution of '93, which overthrew the aristocracy of France, did not begin with the death of monarchy, but with the expression of the thoughts of Rousseau and of Voltaire. Men may act wildly or in peace, but thought is ever king. You may hang the anarchists of Chicago, but behind them is a thought. I am neither anarchist nor socialist, but behind is the antagonistic thought of outraged man that will assert itself the world over. You may smother it for a time, but the cause is there. Crime is defined by law, and laws are the expression of the opinion of the law maker for the time being, but behind the law is humanity, and the development of the life forces and the rights of life and organization is your work, and the work of the Spirit-world. It is the work of man in relation to religion, just as much as in relation to politics. Man is more important than his religion. Heed the man well; give him a good house to live in, do him justice, and the gods will take care of themselves. These thoughts are not expressed in the pulpits, and this is my apology for being a little savage. I do not want to hurt you, but if I had enough ether, I would give you all a little, until I could extract your theological teeth without pain. It is better you should be hurt now than to go into the Spirit-world with a lie in your soul with the idea that you are to be whitewashed, and to have all your sins forgiven.

Only think of it, every one of you putting your sins upon the back of Jesus! You will have to carry your own burdens. It is right you should. The man who runs away with another man's wife will have to be thrashed in the Spirit-world, and he ought to be; and the wife who runs away with another woman's husband will be lashed when she come over he:e. Yes, the soul that sinneth shall be punished. It is not like men and women who commit crimes in New York and run to Canada; nor like a man committing a crime in France, and unpunished in the United States, but I will tell you how it is: What is to-day, comes out of yesterday. Every event is the result of its antecedent, and by the law of necessity it is what it is. You never asked to be born; you never asked for large cerebral organs. Your organization expresses the antecedents in your life-line. Some childen are born with small brain, due to no fault of their own, but to pre-natal physical condi tions, and the physical conditions of this life become the pre-natal conditions of the spiritual life. A man's growth in this life is the antecedent of his organic condition in the next life, and the (next life with its condi-tions produces the antecedents or parents of his development thereafter. All is controlled by law; there is no variation from the eternal stability, but ever onward and onward is this divine order in society, and nature, ev-erywhere. Man stands related to nature by law; he cannot get away from his antece-dents; he is to day what yesterday makes him. The church ministers used to attend the sick, just as the doctors now do, and they prayed: "Oh, Father, if it please thee, remove thine afflicting hand from thy servant now before thee." They don't say that now; that is, an educated minister does not; the antediluvi-ans do. You know very well if you sit by a

It is no reply. Mr. Whitworth affirmed in his article, "The New Savior," that "He (Jesus) it was who first announced the universal brotherhood of man." I replied, "this affir-mation is not true," and challenge him to produce a single passage from the alleged utterances of Jesus in which the universal brotherhood of man is distinctly announced. He has not done it. He cannot do it! I said in my criticism, for every one such passagé I think I can quote two or more in which just the opposite doctrine is accredited to him. I now do so.

"Go not into the way of the Gentiles and into any City of the Samaritans enter ye not; but go.rather to the lost sheep of the house of Israel" (Matt. 10: 5-6).

"I am not sent but unto the lost sheep of the house of Israel" (Matt. 15: 24).

"This day is salvation come to this house, for as much as he also is the son of Abraham"

(Luke 19: 9). "Salvation is of the Jews" (John 4: 22). Many other similar quotations might be produced. It is evident from his words found in the following places, that his teachings were narrow, as many things were purposely kept from outsiders. See Mark 4:10-12; Matt. 13: 10-17; Matt. 11:25; Luke 8: 10. No-tice especially what he said to the woman of Canaan:

"It is not meet to take the children's bread and give it to the dogs" (Luke 15: 28).

In contrast I give a few quotations from heathen writers teaching universal brotherhood before the time of Jesus:

"The Cynic cares for all as a father, a brother, a minister of Zens, the common parent. One is not to call himself a citizen of Athens or Corinth, but of the universe; a son of God" (Epictetus).

"Men were created for mutual halp. Cherish the common bond of the human race" "One who k nows himself will feel that he is a citizen of the whole world holding all united by nature his own relatives"....."By nature we are inclined to the love of men, which is the basis of law" (Cicero).

"Humanity counts that good for one's self which will be a good for another".....All have one origin; none is nobler than another save by precedence in right and good ways' (Seneca).

Jesus is credited with having first an-nounced the Golden Rule, "Do unto others." etc., and yet the same rule was announced in substance, and by some of them in form by the persons named at about the dates mentioned, as follows: By Hillel a generation before Jesus; by Isocrates 338 years B. C; Aristotle 380 B. C; Sextus 400 B. C; Con-fucius nearly 500 B. C; Pittacus 600 B. C.,

Thales 640 years B. C. Mr. Whitworth, in his last article says: "Jesus was first to give living force to this true conception (universal brotherhood) when he uttered his sublime prayer: 'Our Father who art in Heaven.''

Here is another serious mistake. What is called The Lord's Prayer, is found substantially, and in better and more comprehensive form in ancient Hebrew Litanies, translations of which I now have before me. The fact is that the expression. "Our Father who art in Heaven," is common to all nations and religions. The Hindoos, the Greeks, the Romans, the Jews, and many other peoples, all had expressions which mean "Our Father in the Sky." The esoteric spirit of all relig-ions, if not strictly identical, is extremely similar. Truthfully speaking, there is nothing new in Christianity, and Mr. Whitworth is mistaken in claiming that Jesus was first

(Continued on Bighth Page.)

GELIGIO PHILOSOPHICAL JOURNAL

For the Religio Philosophical Journal. MATERIALIZATION IN THE FUTURE.

2

An Account of Remarkable Etherealization.

BY G. D. HOME.

It is not a very pleasing circumstance to notice how great a number of Spiritualists can be satisfied by what is ordinarily called a "materialization." Years ago when tabletipping and rapping were the ordinary means of communication, everybody rushed to the table to spend an evening, when there was nothing more interesting to be found by which to "kill" time. The character of the communications received was never once enquired into; judgment and common sense were laid aside, for a communication coming from a spirit must be good-they thoughtand no matter how absurd or evil these messages sometimes were, they were blindly ac-cepted. Disastrons were the results, very frequently, of this voluntary blindness, and were not Spiritualism a divine truth, it would long ago have been crushed by these fanatical table-tippers of the preceding generation, fraud itself springing up apace to help in the destroying work.

When communications grew more frequent, and phenomena of a more elevated order were obtained, this same fanaticism followed, step by step, the progress spiritual communion was making, and with fanaticism, fraud always came hand in hand. Look at all the churches of Christianity. In the beginning men who had become enlightened by the truths that Christ had imparted taught these truths with calmness and moderation. They gave those who were as yet nnenlightened such food for thought as they could digest, and practically demonstrated by what we now call "miracles," the truth that God is Love, and that the two great laws that ought to govern mankind are, we should love our God with all our heart, all our soul, and all our mind, and our neighbor as ourself. But when fanaticism crept in, when men no longer used their judgment in their inquiries after truth, look how darkened became this truth; vice in all forms and moral blindness seized those who should have been the teachers of the people; the people became as bad and worse than the leaders, and Christianity fell to what it is now, a scarcerow for frightening people into the golden portals gnarded by St. Peter-a mass of superstitions, vices and bigotry. The preacher says: "Fear God, for he is a god of hatred, that takes pleasure in torturing the children of His creation; love the church first, and the neighbor can do as he likes." Compare this picture with primitive Chris-tianity, and see what fanaticism has done. It is fearful to contemplate that in our ranks should be so many thousands of fanatics, who seek not moral instruction, nor the bonefit of their own couls, but who treat Spiritualism as a toy to idly pass away an hour or so. If we so treat our religion, what can those not enlightened say or think about it? Can they do otherwise than treat with contempt a belief that its very adepts apparently despise? I ask the question, why is it that so many calling themselves Spiritualists can only be content with such materialized spirits," as will come out of a "Punch and Judy" box, make the floor creak with their weight, and solemnly eat a peck of apples before an open-monthed set of gobemouches.

Such persons are too gross minded to understand the philosophy of our religion;

be and are obtained without any of these conditions; that only such phenomena thus obtained should be published as facts in the history of Spiritualism; that mediums should endeavor to develop this phase of medium-ship, and do away with promiscuous public dark sittings with a cabinet. This can be done, and it ought to be done. If all Spiritualists would unite and accept no sitting, except under the following rules, fraud would be fully stamped out:

1. That no person should sit at a materialization scance without having formulated a written demand three days beforehand. This will do away with all loiterers and idlers, and prevent the circle from being "mixed." 2. That the number of persons at one sit-ting he limited to tan an timely.

ting be limited to ten or twelve. 3. That total darkness be abolished; sufficient light should come into the room to enable the sitters to distinguish one another.

4. That if it is necessary that the medium be isolated from the circle, the cabinet be so constructed or the medium so placed in it, as to admit of no room for doubt.

5. That quiet and harmony prevail during the time of sitting; as there is no noise to drown proceedings from the robing-box, let the sitters remain with their thoughts ele-vated in thankfulness to their Heavenly Father for knowing what they do know and for seeing what they do see. If the medium can do without a cabinet,

let him do so; that this can be done I will give the following instances: A plain hotel bed-room; a common deal table; no cabinet, curtain, etc.; light streaming in through the door communicating with adjoining room, where a kerosene lamp on the table opposite the door enables me to distinguish every feature of the medium and of the gentleman, Mr. Hochstein (8 Rue Brederode, Brussels), who sits with me. Every object is distinctly visible. I look under the table and can distinguish the time by my watch when I hold there.

Here, then, are three conditions already complied with; good light, no hiding place, and the medium sitting with us at the table. his hands on the table joined with ours, his feet drawn underneath his chair. After a few minutes waiting, employed in conversa-tion about spirit photography, I noticed a kind of white vapor forming at the edge of the table opposite me, where no one is sit-ting; this vapor gradually rises and floats over the table, taking the form of a veiled head and bust, the rest of the body being invisible. It disappears after about 45 seconds, gradually melting as it sinks, something like a flake of snow that melts as it falls into a warmer atmosphere.

In about another minute, another spirit, robed in this luminous cloud arises from the same spot, and continuing its ascension, calm and beautiful, stands in full height on the table, the head nearly reaching the low ceiling. The face is visible, and I recognize it immediately; it is that of my father. On my exclamation of joy the spirit sinks down into or through the table, and approaches me within a foot, bending forward as he does so, so that his face nearly touches mine. I see distinctly the features, the pleased smile on the lips. He then rises once more to his full height and floats above the table completely, and extends his right hand to the medium' shoulder, touching the latter as he descends slowly once more to the ground and gradually vanishes. I should think that he remained thus etherealized in our sight for about two minutes.

Nothing can describe the calm motion of the etherealized spirit as it gradually emerges from the floor; a feeling of involuntary awe comes over you as you see this luminous, though not transparent vapor, float upward with that calm motion of a lovely cloud rising on the horizon; one feels in the presence of a spirit, and not of an apple-eating "materialization." The motion of the etherealized spirit as it moves freely round the two unoccupied sides of the table, is like that of a bird as it glides through the air with a motionless wing, and as the spirit disappears, sinking downwards with a graceful swaying movement, it becomes gradually fainter until it is lost to sight. Seven different forms, including that of a child, thus showed themselves, one being that of a spirit whose first appearance to me I will now recount: The preceding evening, in the same condi-tions absolutely, a lady had had a sitting. My father had at this sitting also appeared, but my excitement, and as I learned afterward, his own joy, prevented him from manfesting himself as completely as he did the following sitting. Seven or eight different forms had thus shown themselves, when one appeared, that of a lady, whose features were too dim to be recognized, holding something in her arms that we took at first to be a child, but when the spirit stood up at full length on the floor, we could plainly see that she was holding an armful of white lilies. The spirit bowed her head toward me, and the lilies became actually brilliant. I recognized her from those flowers. Mrs. Anna Cora Mowatt. (latterly Ritchie), whose name as a leading star on the stage was once well known, had tutored me when young for many years. Aunt Lily had been everything to me, and when she passed away, I knew I had one more friend watching over me in the spirit-land. I had never had any communication from her, and here at last after many years, she appeared to me holding this armful of lilles as a token. The next sitting she came, and was enabled to let me see her features, so that no lilies were necessary. Now this kind of manifestation is far more convincing to any skeptic than anything coming out of a cabinet and requesting in a squeaky voice to be given some "tandy." Mediums can develop this way of "material-izing" easily, and they should follow the ex-ample of Dr. Henry Slade, and taboo curtains and darkness once for all. I must add that during the sitting, Dr. Slade's hands were in mine, and also those of Mr. Hochstein's, all being interlocked, one with another; that the spirits did not all rise at the same spot, one coming up beside me: that in any case they were distant five to six feet from the medium when they first appeared, sometimes advancing so as to come into the middle of the table, as others receded to the opposite wall; that the medium's legs were almost underneath Mr. Hochstein's chair where I could feel them by putting out my own. The light was strong enough to enable me to distinguish the melium's features, and even the scared look on them, he being extremely nervous whenever the spirit approached him. He always receded from them with genuine nervousness in every tone of his voice. I give these details for skeptics The materialization of the future is etherealization without cabinet or total darkness.

Approaching Danger Revealed by a Dream.

To the Editor of the Religio-Philosophical Journal: The Whitehall Review relates a remarkable dream, which must have had its origin in the influence which some guardian angel can exert. The author says: "This story being true, in order not to wound the susceptibilities of any one now living, I suppress proper names, as well as a few of the least important details. As to the improbabilities, that is a matter of no concern, because, it is simply true. As to its impossibility, I leave that to be discussed by the incredulous, who are so wise when they know nothing about a matter." He then goes on to say:

About ten years ago Lady Dash was staying at a large hotel in a fashionable wateringplace on the western coast of France. will call the hotel the Lion d'Or, although that was not its name, the Lady Dash's daughter Blanche, as it is more con-venient to have a real Christian name than to subsist on continual Initials. The Dashes had just arrived with courier and maid and an immense pile of luggage, intending to stay until Easter, when they were due at Rome. After a rather early dinner, they spent the evening in the gardens, and lis-tened to an excellent band while chatting with some friends who had just turned up. Lady Dash at last said it was delightful, but it was time to go to bed. She led the way in her handsome black draperies, a lace veil thrown over her white hair. Blanche followed slowly, loath to leave the moonlight on the sea, the pregnant shadows in the garden, the scent of the flowers and cigarettes, all the brightness and the beauty outside under the stars, and shut herself within four walls with a candle instead of a glowworm. Her mother glanced over her shoulder to see if she were following, and then disappeared inside the wide open doors which led into a brilliantly-lighted hall. Although the hotel was already crowded, there were a few fresh arrivals standing by the bureau. Blanche locked round with idle curiosity at the same time as a man turned away from the sort of pigeon hole with the number of his room in his hand, and came quickly across the tesselated pavement. He was rather under the average height, with broad shoulders, short neck, and long arms. The light of the chandelier fell full on a pair of restless eyes, a pale ordinary face, a short, dark beard, such as nine Frenchmen out of ten affect, and a scar on the left cheek. Blanche stood quite still, every scrap of color leaving her face, and then ran up-stairs as fast as she could, panting and terror-stricken, to find her nother.

Lady Dash was quietly taking off her veil when her daughter burst into the room. She closed the door behind her, and then said exciledly: "We must leave this place at once. wouldn't sleep here another night if you promised me thousands of pounds.

"My dear child, what are you thinking of? We've only just come."

"Never mind; we must go at once. Where's Mary?

"Eating her supper, I suppose. You must be mad to talk of starting off at this time of night. Nothing could induce me," taking a seat on a small sofa, and looking very detormined.

"But, mother dear"-and Blanche knelt down by her and selzed her hand.

"Why, child, you are as cold as a stonel what is it?" rubbing her fingers gently and looking down with growing alarm into her agitated face. know my horrid dream last night."

ing been told of the wretched night her mistress had passed, urged her to go to bed now in the broad daylight and get a good rest but lady Dash stoutly refused, confessing to herself, though not to the maid, that rest would be impossible. After a hurried breakfast she sent for M. Paul, the proprietor, who was dismayed to hear that the apartment which had been engaged for a fortnight was to be thrown on his hands at an hour's notice. He demanded the reason so pathetically that Lady Dash was at last induced to tell him the real facts of the case. Then his face cleared and he begged madame to dismiss all uneasiness from her mind. As to the mon-sieur with the scar, he had left the Lion d'Or before dawn, but the police were already on his track. The bon Dieu had mercifully preserved the English ladies by means of a dream, but others had received no such warning, and had suffered in different ways. M. le Baron had lost his silver cigar case, Mme. la Comtesse her necklace of pearls, M le Prince a portemounaie containing bank notes to the amount of £6,000, Mme. S gold watch, Mile. C---a handsome bracelet, etc.

"But all these ladies and gentlemen-did they sleep with their doors unlocked?" in-quired Lady Dash, feeling that they had brought their misfortunes on themselves by their own imprudence.

"Not at all, madame, but the vaurien had an easy contrivance by which he could turn a key in a lock, and so open the door."

"Then why didn't he open ours?"

"It must have been the light that protected vou, madame. He saw it, and guessed that von were sitting up."

Lady Dash shivered at the danger they had run, but allowed herself to be persuaded to stay. Common sense told Blanche that the Lion d'Or was the last place to which "that man with the scar" would return, unless brought there involuntarily in the hands of police. So she allowed herself to go to sleep at night without listening for his footsteps It was a relief to her mind when the thief was caught and finally sentenced to a considerable term of travaux forces. This hap pened ten years ago. The term of imprisonment is probably over, consequently Blanche lives with the sword of Damocles hanging over her head; for until the man with the scar is known to be dead she knows there is a possibility that the dream may yet be fulfilled .- A bsit omen.

A MIDNIGHT ENTERTAINMENT.

Extraordinary Manifestation of Spirit Power.

to the Editor of the Religio-Philosophical Journal:

Mrs. Maud E. Lord spent several days with us when last in the city. Not being in her usual health her presence was made known to but few. Past experience had taught us to expect much through her superior mediumship mid home quietude. Clarance, her principal control, known nearly as well from hore to shore as herself, and to us almost as distinct an individuality, joined with us in our mirth, sympathizing with us in sadness, advising us, and giving his opinion in such a natural way that we felt him to be one of our number. He was invited to give us a midnight entertainment as he had done some ears ago.

Mrs. Lord's room was across the hall, two doors away from ours. There was no one else on the same floor. The doors leading into the hall from both rooms were left open;

that man was still in the hotel. Mary, hav- | to do anything possible to be done by a unity of forces of the two worlds.

A letter just received, says: "Mrs. L. is improving. Most wonderful has been the

spirit-power employed in her restoration," a knowledge of which will give pleasure to her many, many friends throughout the land. Chicago, Ill. MARY A. GARDNER.

For the Religio-Philosophical Journal. SPIRITUALISM.

BY F. WILSON.

The word Spiritualism, as in common use, means no more than any other name applied to the religious theories and philosophies in the world, and many Spiritualists themselves have failed to recognize any higher meaning in it. The term Presbyterianism is derived from the method adopted in church government by the denomination of that name; Methodism, from the same by another sect; Baptist, from a right or ceremony adopted by the Baptist persuasion; Unitarianism, from a particular tenet of faith, and so on through the whole list of Christian denominations, neither of them, in itself considered. possessing any more than an ordinary meaning. The name Universalism is claimed by Universalists themselves to possess special merit, but it requires a labored exegesis to reveal such a fact. Even the name Christianity, it being derived from the word Christ, depends for its meaning upon a lexicographic explanation of the latter word, which but very few Christians have ever heard.

But nearly every child is familiar with the word spirit, from which the name Spiritual-ism is derived. Even the most illiterate of parents have had sufficient idea of this term, and sense of its importance, to have instilled into the minds of their offspring the fact that they were created by the Great Spirit, God, and are spirits themselves; and the different phraseology in the various languages, and as used by different teachers in ethics and moral philosophy the world over, agree, in substance, with the meaning of this En-glish word spirit.

As the term spirit, therefore, in its pri-mary sense means God, for God is spirit, Spiritualism, being a derivative of that word, means no less than Godism, or that which represents the highest quality or immortal nature of man.

Do Spiritualists themselves sufficiently recognize this important fact, and realize as they should, the solemn obligation they have placed themselves under in assuming to be represented by the term Spiritualism? Do their lives correspond with such a remarkable profession?

1. They have assumed a name infinitely superior to that of any other religion on the face of the globe.

2. They have professed a belief in the Godlike nature of man, and therefore, they have obligated themselves to be God-like in character. and to excel all others in virtue.

People are too apt to accept Spiritualism as simply phenomena, and rest satisfied in that, whereas phenomena are but the key that unlocks its door. It is more than a fact; it is a spiritual science, as high as heaven and as broad as the universe. It begins to manifest itself in the little tiny rap in some remote dwelling, and step by step through the endless variety of manifestations, Spiritualism is ushered into birth; but it is not the method by which it was revealed, any more than the oak is the acorn, or the processes by which it became a tree.

he regretted th

see a transparent spiritual form before them; their gross material senses clamor for gross, material manifestations, and they would more gladly ace a "spirit" who would inform them she was Mary, Queen of Scots, and show them the material of which her stockings were made (an instance recounted me) than to see a real etherealization of a loved one whose features they can recognize.

This kind of Spiritualists must have "spirits" whose boots squeak; they are not only so fanatical that their reason has assumed the wool-gathering stage, and unfortunately for the cause to which they claim to belong, they are fanatical enough tr endeavor to make cool-headed investigators swallow this trash also.

That materialization does and can exist] have not the slightest intention of denying for one second; but for the sake of common sense, for the sake of true Spiritualists, for the sake of the cause, let us only accept such materializations as genuine as those which are produced under conditions that not only believers, but skeptics will admit them as genuine.

If there are Spiritualists who will blindly follow the sayings and doings of unprincipled tricksters, to the detriment of their reason, let them do so; if they are not intelligent enough to understand a materialization or an etherealization under strict test conditions, let them, say I. continue to pat their "sweet medium" on the back, and believe in the "dear spirit" that so obligingly partakes with them of "hot tea and buttered muffins" (another instance that once got into print). Let them hold dark sittings with mysterious cabinets, but for Heaven's sake, and for the sake of every one who has no claim on Bedlamite hospitality, do not let them rush to the press, and bring out in glaring capitals, that "Pocahontas" danced the can-can with "Sitting Bull," or something similar thereto.

Think you that an intelligent man; nay, a man with the most ordinary common sense, be he a Spiritualist or a skeptic, could for one instant believe such an exhibition to be a "spiritual manifestation." a manifesta-tion in truth fit only to be witnessed by a Fiji Islander, and not by a civilized American?

To the investigator for scientific truth, we must offer such phenomena that can bear critical analysis, material and mental, and not trick-boxes. To the investigator whom so-called death has deprived of friends, we must offer such phenomena as will soothe his heart, tell his reason that what he sees is a spirit, and not mock his wounded affections by telling him his friend will appear and eat candy before his astonished eyes. Such phenomena as are obtained in a quiet room, without curtain or trick-box,-the thoughts of the sitters being directed to friends whom they hope to see, will attract inquiry from the skeptic and from the bereaved, and will prove to both that the Spirit-world is as real as this one, and that Spiritualism is a grand and noble fact, a beautiful religion.

But Spiritualists of the "personification" or "unconscious medium" type, will make the following objections: Materialization requires total darkness; it requires a box to isolate the medium; it requires the sisters to be a long distance from the medium. Singing, if those harmonious sounds uttered at scances can be so called, is absolutely indispensable. No examination can be made of the "spirite" (except by well known habitues), or of the box, it breaks "conditions" (especially this last).

I reply emphatically that phonomena can

AN CASH AND A CASH

Brussels, Belgium, May, 1887.

The Seabrook (N. H.) Selectmen have de-cided that a hen is not an animal. Wonder if they reckon her as a vegetable because of her crop.-Lowell Courier.

A SEAL CARENAL

her lips quivering-"how I thought I was being murdered. Just now, in the hall, I saw him."

"You saw whom? I dop't understand." "The man who murdered me," shaking from head to foot. "I should know him any where. He has a scar on his left cheek."

"But, my dear, this is childish nonsense. Who pays attention to dreams? I dreamed most vividly one night that I was shipwrecked. Am I never to go into a boat again?" "But that's different. O mother, do you

want to see my throat cut?"

"Don't ask such horrible questions. You must be reasonable. We can't leave at this time of night it would create an esclandre. You shall have Mary sleep on the sofa."

"Mary, who goes into hysterics at a spider!" "Then I will stay with you myself, magnanimously. Anything to satisfy you.

Blanche assented to this with a deep-drawn sigh. She could not help seeing the difficulties in the way of an immediate departure. but, as far as she herself was concerned, she would rather have slept in a cow-house than under the roof of the Lion d'Or. Lady Dash could not be expected to consent to the cowhouse, so she reluctantly gave way.

The two ladies, having ascertained that they had a sufficient stock of light and literature, and having securely locked the door, established themselves in Blanche's bedroom and prepared for a wakeful night. Lady Dash's nerves were on the alert, although she pooh-poohed the whole affair, and she started uncomfortably when an old gentleman sneezed on the stairs or a waiter dropped a pair of boots. By and by the hotel became quiet, the doors ceased to bang, and the last scrap of conversation was silenced. Lady Dash, after reading, or pretending to read, for some time began to grow drowsy.

About a yard from the bed was the door, of which Blanche had a distinct view as she sat at a little ornamental table placed at the end of the bed. Lady Dash, when her eyes were open, could also see the door across the corner of the bed, but she did not think it necessary to watch it as her daughter did. There was a looking-glass draped with coarse lace into which Blanche felt compelled to look every now and then, as it stood on her right hand. As the night wore on she had an un easy feeling that there was somebody standing behind her, and at the next glance she would see him reflected in the mirror. The terror grew on her till she was afraid to look over her shoulder. Her mother was fast asleep, and she felt as if she were no protection to her. She longed to wake her, but knew it would be cruel. Suddenly there was a sound. Every hair on her head stood erect, and cold water ran down her spine. Her heart beat so loudly she could scarcely hear anything else. Lady Dash had awakened and was staring hard at the door. Again there was a sound-an unmistakable, cautious footstepl They did not look at each other, but kept their eyes fixed in the same direction. Breathlessly they watched, and saw the han-dle of the door turn! Their hearts seemed ready to burst in the pause that followed. Again it was tried, but the lock resisted. Then there was a silence. Every sense seemed merged in listening. They waited with white faces and clammy hands, their nerves strung to the utmost point of tension; but murderer-if murderer he were-was balked.

and did not come again. Lady Dash was never more delighted to see the sun than on the bright morning that succeeded that endless night. She fait ut-terly worn out, but she quite agreed with Blauche that a move to Pan was advisable if

however, that would make no difference with Clarance as he always opens or closes them at will, and this night of which I write, he awakened us by closing a door to exclude the light shining in from the street. My hus-band said, "Clarance is that you?" In quick response came in independent voice, "Yes, Gardner, it is I." Then coming to our bed-side he said, "join hands," and resting a hand upon my head he talked kindly as a brother, even as a tender loving mother to her sad dened children. My husband had been disabled for many months, and was very de spondent. Clarance, reading the thoughts that had not been expressed, addressed himself to them, saying: "Gardner you are en-tirely wrong; you would gain nothing by the change. The heaven you desire you would not find. Your love, care and thoughts would still be with the wife that has journeyed with you so many years; and your inability to do for her, and the knowledge that years of usefulness, of needed preparation for the change, which might have been yours, would bring greater sorrow than yet experienced. Put forth every effort to overcome this morbidness, takes firm hold upon hope and life, and my brother and I will help you. God bless you, Gardner; you shall yet see much of hap piness. Work hand and hand together as you now do with the partner of your joys and sorrows, and the clouds will lift and health and hope be restored."

Much more of the same import was given with a tenderness that cannot be recorded. None but those that have had a similar experience can understand the feelings while being addressed in the still hour of night by a disembodied spirit in an audible voice. The echo still lingers in the chambers of my soul, and that much good has resulted from the divine interview. Clarance knows without my record. During the time he was manifesting, "Snowdrop's" busy fingers were arranging the bed clothes about my neck, and said: "I want to cover you up." Three hands were upon me at the same time, and the medium two doors away asleep. We thought the entertainment grand beyond our former experience. Clarance, however, thought it not complete and sang for us. He began singing in the front parlor, three rooms away from Mrs. Lord's; then came back to our bed-side and sang loud enough to wake the people sleeping below stairs, improvising words and music, upon which he afterward laughingly commented. I can memorize but two lines, enough, however, to show the kindly sentiment:

'If we only could to-morrow Place your feet beyond all sorrow."

The singing awoke Mrs. Lord, and she called to us, desiring to know what Clarance was doing, and to inquire the hour.

Mr. G. stepped to the floor to light the gas but quickly called for help; hands were upon him from head to feet, and he said he could not move the room was so full, and he wished that I would light the gas quickly; but the room was peopled too densely for me to move with rapidity. Instantaneously the bed clothing was turned sheet-side up, and put as smoothly down as four hands could have placed it. In fact so great was the tumnit, that simultaneously the cry went forth, "Maud! Maud!! Do come and light the gas."

Thus ended our exceedingly interesting and rather exciting spirit entertainment We found the hour to be 2 A. M.

Clarance has promised something even grander when Mrs. Lord shall have regained her health. Having seen so much of Clar-ance's power, we do not question his ability

sing the name of Spiritualism only stand at the door of the Temple, aghast at the marvelous sayings and doings of the angels in the entry way to draw them in hither, and they only clogging the passage that others cannot come. The timid ones, who dare not be seen in the open door on account of the prejudices of the outside world, and creep to the windows of the Temple, and then retire unseen to the beds they are accustomed to occupy, are, many of them, far more highly blessed by the heavenly scene they have witnessed, than those who stand in the way of others and simply shout Spiritualism. Nodoubt there are thousands of the former class in the churches and elsewhere, who, not claiming the name of Spiritualism or daring to, having sometime heard the voice of a dear departed friend, or seen their handwriting on the wall, have appropriated the beautiful lesson to their use while performing the duties of life, far more than some Spiritualists who find time only to witness the phenomena.

The love of the marvelous is all right in its place, for the angels could not have attracted us to them unless we possessed that love; but after our spirit friends gone before have manifested themselves to us; have opened the window of heaven that we may get a glimpse of the joys awaiting us on that immortal shore, and tried to inspire us with love one to another as they still love us, and to deeds prompted and directed by the highest instincts of our being, it is time that we either step back to let others pass in, or go in ourselves. Out of this simple love of the marvelous, and the desire for gold, have originated all the frauds extant in the name of Spiritualism, and 'not one, no, not one, of the sympathizers with fraudulent mediums l care not for his reputation or standing in the spiritual ranks, is worthy even of a place on the gallows, for then he would only be made to darken the door of the Spirit-world. The name Spiritualism is too sacred to be

trifled with, and it is high time for the Spiritualists who are worthy the name, to arise en masse in the face of the Rosses and their like, and purge their ranks. If we would appropriate all the sympathies now extended toward questionable mediums to those who are known to be genuine and true, and not fellowship those who are knocking at the door for admission until they have shown their credentials of honor, it would soon be well with Spiritualism. Christ and his angels would no longer be crucified afresh, and our banner, adorned with glittering jewels, and "a name that is above every name," once handed down to us from heaven, would be snatched from the dust where it has been allowed to draggle so long, and elevated to the standard prepared for it by the angels. Bay Ridge, Fla.

James Lick died in San Francisco ten years ago, leaving in the hands of trustees an estate of about \$3,000,000, to be divided among various charitable and scientific socisties. The estate is yet unsettled, but the trustees have drawn over \$100,000 in salaries and have paid outnearly \$200,000 in lawyers' fees

The Beecher memorial fund is gradually and satisfactorily growing to the amount needed to erect the monument. The sum now in the hands of the committee is nearly \$22,000.

Princess Dolgorouki, widow of Czar Alexander II., is now one of the chief leaders of Parisian society. Her receptions are noted for the high literary and artistic rank of the guests.

JUNE 4, 1887.

RELIGIO-PHILOSOPHICAL JOURNAL.

Woman and the Rousehold.

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

A QUIET STREAM.

A quiet stream A quiet stream Flowed through a level meadow—all day long Its voice was heard in murmurous melody, That half a whisper seemed, and half a song— Yet no one paused to hear its harmony, Or marked the brightness of its sunny gleam.

But where its course Was half arrested by the rugged stone It swelled and bubbled till with now-born power It leaped the barrier, all its weakness gone-Its spray accending in a silvery shower. Its onward way pursued with added force.

Its beauty then The artist praised, the poet saug, until Came many to admire the pretty scene, Malf marveling at the strength of such a rill--A silver ribbon parting banks of green, Swift as an arrow, deeper than their ken.

So we in life,

Our silent efforts vain-our labor lost-Content to rest unnoticed by the throng, Vhose paths in life our daily course have crossed Till trouble comes to rouse us into strife.

Then we possess Through labor, power—from pain and weariness We learn the lesson that will make us strong, Endow us with capacity to bless-The world will lieten to the stirring song, Born with a soul replote with carnestness. Frances Les Robinson.

WHAT PEOPLE SAY.

Something of the nature of the American costume-the gymnasium dress, the beach suit, the Bloomer, call it what you willmust take the place of our present style of dress, before the higher life-moral, intellectual, political, social or domestic—can ever begin for women.—*Elizabeth Stuart Phelps*.

Now the State and individual have arrived at such a point of material development that it is time to ask: Are we arriving at the highit is time to ask: Are we arriving at the high-est civilization? I would in no means decry the advantages of material aggrandizement, but to be a success our lives must be enrich-ed with elements higher than those which come from a purely material spirit. This is the message I would have carried to the girls: Secret emerge the strencheds of science of Search among the strongholds of science, of philosophy, of literature, of art, and you will find there the elements of a life stronger, better, more beautiful, more worthy of high-er destinies, and which shall make you more sure of ultimate happiness.—Mrs. Kingsley of Michigan.

"The deformed waist and foot of the average fashionable American, never seemed so hideous and wicked, nor the cumbrons dress of the period so unendurable as now, when, from studying one "poison habit," our minds, by the inevitable laws of thought, reach out to wider researches and more varied deduc-tions than we had dreamed at first."-Frances E. Willard.

"It is quite true that we shall never have a right sociological structure until we recognize the sniritual as of more value than the material. - In the social as well as the per-sonal structure." - Anna L. Dawes.

"To a young man of good moral character pure heart, and sound head, the society of a virtuous, refined, cultured and highminded maiden is very valuable. It is not to be mea-sured by gold, fine raiment, nor physical beauty. Only the scales of the spirit can weigh it. As the waters of a pure fountain

partitioning the women apart from the men. This surrounds the women with privacy and mystery, and is not good for them or the men. The main benefits ascribed to this juxtaposi-tion of the sexes are lost in this way. But all this will wear away and vanish, just as the large modicum of business men who would not have a woman in their offices five years ago, appears to have gone from the ken of advancing femininity, root, stock and branch." SMITH COLLEGE, NORTHAMPTON, MASS.

Mrs. Sara Underwood wrote in this way of Smith College, some time since, in the Index:

"I was examining the catalogue and circulars of Smith College, Northampton, Mass., and in connection therewith the papers perand in connection therewith the papers per-taining to the splendid thirty-thousand-dol-lar gift of Mr. A. T. Lilly of Florence, the "Lilly Hall of Science." dedicated last June, and it struck me that the women of this coun-try hardly yet appreciate all that such a gift implies for the future of the sex, in the prom-least course of grander outlook larger approise it gives of grander outlook, larger opportunity, and increased liberty of action in the pursuit of knowledge. "The current thought and belief, held by

women as well as men until within the last half century, has been that women were by nature unfitted to take part in scientific pursuits. Some conservatives of both sexes still hold to that belief, but Darwin's discoveries in evolution, upsetting, as they do, precon-ceived notions of the immutability of capacities, with the progressive spirit of the age in other directions, have materially changed these, ideas, and woman is beginning to arouse herself to take a more active part than she has ever yet done in all those things which have concern with the welfare of the race as a unit. And this means for her the

Well as unkind; on the other hand he would be sure to spoil the dinner and destroy the appetite of the other guests by assailing the turkey, as 'the fiesh of a dead animal,' and by inviting attention to the direction of education) was established according to her express directions as 'an institution for the higher education of young women, with the design to furnish them means and facilities for education equal to those which are afforded in our colleges for young men;' and thanks to Mr. Lilly's generosity, it is now supplied with a build. ing fully equipped for scientific study, with laboratories large and small, rooms for chemical preparations, for lectures, for private work, library and other necessary adjuncts. Special features of the outift of the new building consist in the library of reference books, and charts, and the chief scientific periodicals, a spectrum analysis room, arrangements for the use of solar lantern and microscopes, a botanical laboratory with herbarium and collections for the study of vegetable histology and physiology, and the pho-tographing room for the preparation of photo-micrographs.

"Some as yet unknown donors have generously supplied funds for an observatory for the study of astronomy, which will be dedicated soon. And thus Smith College may hope ere long to offer to women an opportunity for as thorough scientific training as the older misogynistic colleges afford to men.

Partial List of June Magazines Received.

THE POPULAR SCIENCE MONTHLY. (New York.) In the June number of The Popular | to such seekers after light and help that this work Science Monthly Appleton Morgan resumes is addressed. But after much and varied experi-the discussion of the question. Are Railroads ence in the teaching and practice of mental healing, the discussion of the question. Are Railroads Public Enemies? Professor William James. in Some Human Instincts, argues to show that instead of having fewer, "man has more instincts than any other mammal;" Theology, under its Changed Conditions, advises the most liberal criticism in matters of Biblical history: Astronomy with an Opera-Glass can be highly commended; The subject of the biographical sketch is the late Jules Jamin: The Higher Education of Women is discussed in the Editor's Table, and the announce-ment is made that the Hon. David A. Wells will begin a series of articles on causes of the depression of trade and industry, in the July number. THE ECLECTIC. (New York.) The June number of The Eclectic has an attractive table of Contents. Professor Huxley has a paper entitled Science and Pseudo Science: Carl Rosa discusses English opera; Robert Louis Stevenson, in his article, The Day after To-mor-row, attempts to show what would be the result, should Henry Georgeism or Socialism be victorious; and the author of John Halifax talks about the marriage relation and divorce. Fluctuation in Trade and Wages, The Decline of the Drama, and The Making of Britain, are articles of notice. Baron Tennyson contributes a jubilee poem, and Sir Theodore Martin gives a new version of Schil-ler's Song of the Bell. WIDE AWAKE. (Boston.) The first number of volume twenty-five opens with a tempting frontispiece, The first day at the Beach, and is followed by a stirring story. The Chase of the Moteor; Down in Sandwich Town is full of reminiscences of Daniel Webster. A great feature of the number is the opening of the new serial by Charles Egbert Craddock. Miss Guiney writes of little Water-People, and Grace Denio Litchfield of her experience at Mentone in the late earthquake. Susan Power tells the girls how to make a summer cottage cosey and restful, and Mrs. Bolton writes of the success of a woman florist.

out for the work. The girl was found and brought to Mr. Wheeler, to whom she con-fessed that her ruin was due to a distant rel-ative of her mother. In some establishments the serious mistake is made of curtaining or partificining the women apart from the men. And the other theory, that children had equal cap-abilities, and that the soul was a sheet of white paper on which parents and teachers, might write, he pronounced most false. The truth lay on the other side, parents were responsible if they only knew it for their inefficient, sickly, unlovable children. The mother, through her longer and closer relation to the unborn (nature endows the gestating woman with abnormal sensitiveness), held the balance of

with abnormal sensitiveness), held the balance of power in her own hands, and was, in a sense, more accountable than the man. "This was the most important news yet; for if by the study of, and obedience to, law, the next generation could be an improvement on the pres-ent, this nation might have its 'rise and progress' without any 'decline.' Never, in my most miserable moments, had I wished I were a man, and now the natural sentiment which was my 'milne lova'

natural sontiments which was my 'ruling lovo' sprang forward with pride to account for this. "It was, however, a pity that so much valuable in-formation was communicated in so hard and dog-matic a spirit. Still, the seed sown by these reform-ers crept slowly into our literature, and from it may be traced the graphered in telligrage on the methods of be traced the general intelligence on the subject of the inherited tendencies which prevails at the pres-ent time among thoughtful Americans. "But beside these very creditable truths, which 'approved themselves to the interior consciousness' of all temining begrave, the gentlement enterior

of all feminine hearers, the gentleman entertain-ed other views, which were felt to be extreme, and were advocated in a more aggressive spirit. Mr. L. not only opposed the eating of meat, but the drinking a glass of milk, or a cup of the weakest tea. He be-lieved it to be our duty to discontinue the use of cotton goods, as the demand for it encouraged slavery ton goods, as the demand for it encouraged slavery at the South; and of wool, because we had no right to deprive the sheep of its natural clothing. This reduced our philosopher to linen, a most ineffectual defence against a New England winter. "Even that model of courtesy and tolerance, Mr. Emerson, found himself traversing the streets of Concord in a state of embarrassment three days be-fore. Theoreting debaing with birself the anex

fore Thansgiving, debating with himself the ques-tion of inviting his friend Lane to the festive board. To invite him to America and then exclude him from his Thanksgiving table, would seem most inhospita-ble as well as unkind; on the other hand he would be sure to spoil the dinner and destroy the appetite

Mrs. Kirby spent some time with Mrs. Eliza Farn-ham in the care of the Woman's Department at the State Prison at Sing Sing, N. Y. A great reforma-tion was begun then and there which has grown through all these years and many of these miserable victims can date their birth into better conditions and a purer life to the teaching of these noble women. Two chapters are devoted to prison experiences.

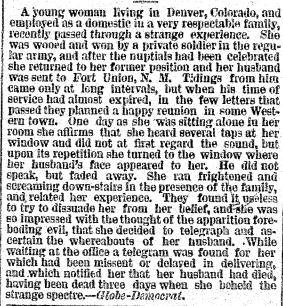
Altogether it is a very interesting book and all will be glad that Mrs. Kirby was enabled to give these valuable experiences to the world before her translation to the higher life.

The book will doubtless be an inspiration to many others to work for those less favored children of earth who are trammeled by bad conditions.

ESSENTIALS OF MENTAL HEALING The Theory and Practice. By L. M. Marston, M. D., Chicago: Sanitary Pub. Co.

Dr. Marston is one of the old practitioners of Men-tal Healing and has published much in its favor. He says in the preface: "The interest in the phenomena of mental healing is rapidly increasing in all parts of the country, and thousands of intelligent, thought-ful people, with no special leaning toward what they account a doubtful science, are asking for a comprehensive, explicit statement in plain lan-guage, of the theory and practice of this way of tracting disease, trachers and ctulents also are in treating disease; teachers and students also are in need of a suitable and convenient text-book. It is

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I was tired out from overwork, and it toned me up." 'MRS. G. E. SIMMONS, Cohoes, N. Y. "I suffered three years from blood poison. I took Hood's Sarsaparilla and think I am cured." MRS. M. J. DAVIS, Brockport, N. Y.

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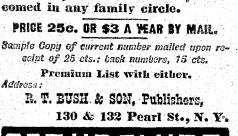
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ripple and sparkle and laugh in the golden sunshine, making those who behold to rejoice, so the words and deeds which emanate from a pure life, carry gladness of soul to the children of men-our fellow travellers along life's wondrous way."-A Father's Letter to his Daughter.

"The case of Mrs. Druse emphasizes anew the words of Wendell Phillips: 'While wo-man is admitted to the gallows, the jail and the tax-list, we have no right to debar her from the ballot-box."—Anon. "The highest officer in Hawaii (the largest

of the Sandwich Islands), the representative of the king is always a woman. She is appointed by the king and holds her position at his pleasure. The present one is a handsome native woman of thirty-five or forty years. Her husband is an educated man who has been in the legislature several times. He speaks English, which she does not. She wore the native dress, 'a holokoo,' or Mother Hubbard. I should not have picked her out from the other Kanaka women. When she came in, all bowed to her, and treated her with the deference due to her position."-Extract from Sandwich Island Letter.

Talk not to me of woman's sphere; Nor point with Scripture texts a sneer; Nor wrong the manifest saint of all By doubt, if he were here, that Paul Would own the heroines who have lent Grace to truth's storn arbitrament, Foregone the praise to woman sweet, And cast their crowns at Duty's feet. J. G. Whittier.

BUSINESS WOMEN.

It is often said that business unfits a woman for private life,-coarsens and cheapens her womanhood. We are satisfied this is not the case if she is the right kind of a girl to begin with, or if she is not placed in mixed influences too young and before she has proner training.

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One of the largest fancy and dry-goods stores of New York has clerks, cashiers and superintendents of women only. From two to three thousand are congregated under one roof, and the only men are the members of the firm, the porters, packers and men who deliver goods by wagons. Yet this is what the head of the firm says about his help,—to whom, however, he pays no such salaries as he would pay to boys and men. And that, really, is why he employs them. Clerks receive from five dollars to eight dollars per week, superintendents as high as twenty-five dollars. "He says that the women who work for him marry in the same proportion as the women of the same classes who remain at home. But his girls marry better. That is his experience and their belief. He says that the training and discipline the women get in a great store better fit them for the management of a home than home training; it makes them self-reliant, practical, broad-minded, steady, sober. It rids them of the adult infantility of the petted daughter at home, of the frivolity and helpleseness and of that abnormal sentimentality that leaves so many girls a prey to the vicious. He says he feels very certain that the moral tone of women is raised and strengthened by business experience. In eight years, among the many thousands of his female employes, he has not known of a single case of the ruin of a work girl by a man in the employ of the concern. One young woman went astray and her parente suspected that some associate in the store must have been her betrayer. Mr. Wheeler investigated the case. The girl had disappeared. All the man in the store were detailed to search the city, which was mapped

BABYLAND. (Boston.) The little ones will and much to amuse them this month.

BOOK REVIEWS.

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

YEARS OF EXPERIENCE: An Autobiographical Narrative, By Georgiana Bruce Kirby. New York: G. P. Putnam's Sons. Price, Cloth, \$.125.

Mrs. Kirby who lately passed to spirit life from Santa Cruz, Cal., has left a lasting monument in this interesting narrative of her early experiences. She was bern in England early in this century and came to this country as a governess with an English family when quite a young woman. The first years were spent in Canada. Early in life she quarreled with the dogmas of the church and thought herself out of it; being naturally progressive she fell in with the best thinkers of the time and was one of the Brook Farm Community.

Mrs. Kirby devotes several interesting chapters to the life at Brook Farm. There are many parts of per-sonal letters quoted that were written by Margaret Fuller to Mrs. Kirby. Many ideas that seem old to us we find are comparatively new. On page 153 she

"It was from Mr. L., that we first heard of the superior power of the mother over the character and supertor power of the mother over the character and mind of the unborn child. Woman had so far been credited with the disposition, the temper, of her off-spring, while the intellect was said to come from the father, and if not from him, then from the grand-father or great uncle, or some other male ancestor. The mother whose every thought and emotion had diroulated through the child in unbroken sequence during the whole period of its ante-natal existence, was supposed to have no effect on its mind. She might be an immature, indolent, selfish girl. It It the author is convinced that much has been claimed as part and parcel of the subject which does not strictly belong to it, while the essentials need to be presented more clearly and logically.

"This volume, as far as the author understands them, embodies the truths common to all forms of mind healing, and excludes, whatever is dogmatical or tends to discriminate in favor of any particular school or way of practice. It recognizes and ex-plains the principles of 'Christian Science,' 'prayer-and-faith cure,' and other methods of metaphysical and psychical treatment of disease, which have a common basis in truth.

common basis in truth. "All agree to say that the healing power is of God, that the real man is the spiritual and not the physical being, and that right thinking produces right action." These subjects are considered in the following chapters: God; Man; Matter; Disease; Healing; Treatment; Universal Truth.

A new edition of a work of great value and rare interest, by Rev. James Freeman Clarke, with the title, Life and Times of Jesue, as related by Thomas Didymus, is nearly ready for publication by Lee & Shepard, Boston. This book was first published by this firm in 1881, and at once commanded wide attention.

This house will also publish soon, The Obelisk and its Voices, a little book giving a description of im-pressions made upon the mind of the author, Gen. Henry B. Carrington, U.S. A., during an ascent of the Washington Monument, February 22nd, this year.

New Books Received.

From John W. Lovell Co., New York, the following:

- SOCIAL SOLUTIONS. By M. Godin. Translated from the French by Marie Howland. Price, cloth, gilt, \$1,50.
- THE CONDITION OF THE WORKING CLASS IN ENGLAND. IN 1844. By Frederick Engels. Translated by Florence Kolley Wischuewetzky.

TWILIGHT CLUB TRACTS on Questions of the

Day, Edited by Chas. F. Wingate. Price 20 cente.

GUENN. By Blanche W. Howard. Boston: Ticknor & Co. Price, paper cover, 50 cents.

SPEECHES OF HENRY WARD BEECHER ON the American Rebellion, Delivered in Great Brit-ain in 1863. Lovell's Household Library. New York: F. F. Lovell & Co. Price, paper cover, 50 cents.

THE BUSSIAN REFUGEE. A Tale of the Blue Ridge. By Henry R. Wilson. New York: Thes. R. Knox & Co.

PUBLISHER'S NOTICE.

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

Subscribers in arrears are reminded that the year is drawing to a close, and that the publisher has trusted them in good faith. He now asks them to cancel their indebtedness and remit for a year in advance.

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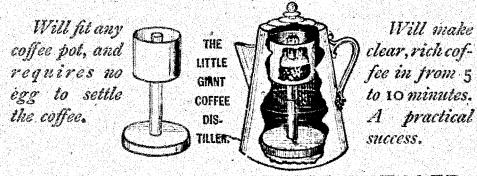
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SPECIAL NOTICES.

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

Exchanges and individuals in quoting from the Ru-LIGIO-PHILOSOPHICAL SOURNAL, 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 refurned, unless sufficient possage 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, June 4, 1837.

Obtrasive Ecclesiasticism.

Things may be conspicuous and constant ly prominent without being obtrusive, because they are in their natural place and connection like the nose on the face; but the nose peking itself into other people's faces is an obtrusion (except in specially proferred cases); so the Church and the Priest have their place, and beyond that they are obtrusive, and should be repelled. It was no obtrusion of the school teacher to enter strange houses for a week at a time in the old days when it was the custom for her to get part of her pay in "boarding round;" cho was an essential and very important to the national life, and equally offensive part of the cocial force and economy. She was of the people, and she was soon lost in the people, usually more frequently than now, as one of the wives and mothers of the land.

The Methodist minister in the heroic days

and hatefully contrasted with all the hierarchies of the world. Not without deadly peril can any free nation forget or overlook this essential quality of that priesthood. To this peril the American people are now exposed. Averse to investigations of this nature, and ignorantly deepleing their foe or assuming that he is converted, they are only rolling cares and burdens from their own shoulders that they may fall with unexpected gravity and force on the heads of their children; for a coming generation must feel what the present ignores.

"The seven sacraments" of the Romish Church are all an obtrusion into the privacies of domestic life. The Protestant Churches have been content with two of the seven. Naturally they have made too much of these two for the most part. They have also wished with the Romish priest to have marriage considered their exclusive function. These are relics of popery and of all the darker past. They are not Biblical. But it is especially unnatural for a celibate to be the exclusive agent in baptizing children, in marrying the sexes to each other, in being the special confidants in regard to family secrets, and love secrets, as well as all other secrets, as the father confessors. This is a sinister obtrusion. People should, of course, be free to thus put themselves in the power of the priest so long as they know no better. It is only ignorance, in one line at least, that can do it. But for that reason it is dangerous to the nation; and every means comnatible with freedom should be used to enlighten the people and curb the powers of crafty hierarchy.

The confessional is an excellent field for the pious celibate. How fully he is withdrawn from the eye of the world. How natural it is when the world is thus withdrawn for persons to draw toward each other; to become frank, confidential, familiar; for the weaker especially to become virtually lost in the other, or to surrender to the other. How easily the priest becomes possessed with every element of an unacknowledged power of blackmail, and all the stronger for being so thoroughly disguised. How completely he knows all the sore spots in every family, and all the individual weaknesses which he can turn to ecclesiatical advantage. How easily secret sins can be concocted, fostered, matured, and then absolved; and conscience and crime preserve amiable relations of quite permanent stability. Surely the common sense of the American people, with their appreciation of individual and domestic independence, must declare that all this is foreign and injurious.

It is true we are not obliged to submit to it personally, if we are not Catholics, but we cannot escape it so long as there are Catholics employed in our families, or otherwise brought into frequent and close connection with us. We are all thus brought within

and irreverent Rio Grande Republican published at Las Cruces, New Mexico, refers to the colony with which Newbrough is to revolutionize the world-in his mind-as follows: "The lunatic asylum, known as the Shalem colony, is getting worse and worse. There are about twelve members, part of whom have adopted a costume to correspond with that worn in early ages. They wear sandals and a long gown, allow their hair to grow and hang down about their shoulders, and go bareheaded."

A Little Girl's Prediction.

The New York Herald gives a detailed account of the terrible collision of the Celtic and Brittanic, and alludes to "an omen of disaster:" It was a few minutes past five o'clock, and the steerage passengers of the Brittanic were huddled on the port side of the vessel because it was sheltered from the wind. Suddenly a flight of birds slipped out of the mist and afforded subject for remark. The clear, happy voice of a little girl was heard to say: 'Mammal look at the Mother Cary chickens. I guess we are going to have an accident. They always come to tell about bad luck.' Some of the men laughed, and Mrs. Mary Robinson, the mother of the little girl, told her not to say such things. Jennie Robinson was the little girl. She was thirteen years old, and knew a great deal more than her mother about school books; she was sure that these birds were an ill omen.

Another interval of quiet passed. Then the huge hulk of the Celtic showed its hazy outline so near that the passengers rushed to the taffrail to salute a similar throng gathered on the deck of the Celtic. None thought of danger. No one remembered about the birds. When the first crash came, high above the chorus of agonizing cries, the voice of little Jennie was heard. The vessels rebounded and crashed again together. Mrs. Robinson heard the scream of her child and almost fainted. Nerving herself to look at the spectacle of blood, she saw her daughter lying upon the deck, facedownward. Her head was crushed so that her brains were exposed. Her hands were placed as if she had uplifted them to avert the deathblow. That cry of terror had been rung from her lips in fulfillment of her prophecy. At a little distance lay her brother, his face also covered with blood, but he was alive, though stupefied with pain. His left arm had been broken below the elbow, and across his forehead was a wide gash. Mrs. Robinson tried to lift her daughter's body, and fainted at the ghastly undertaking. She was carried below with her son, and neither saw again the form of little Jennie. She went to the stewardess and asked to see the corpse. Mrs. Bruce told her that it had been sewed up in canvas and thrown overboard during the night. Mrs. Robinson went almost mad with despair.

Memorial Services in Various Churches Last Sunday.

Last Sunday several of the leading ministers in Chicago devoted their sermons to the Memorial-Day dedicated to the patriots who gave up their lives in defense of the Union. Prof. Swing at the Central Church said:

"To-morrow is set apart as the day on which we are to honor those who died to save our country. It was April 13, 1861, when the War of Secession opened, a little after 12 o'clock in the morning, when the rebels opened fire on Fort Sumter. There had been black clouds on the horizon for some time but no one knew how violent the storm would be nor when it would come. An old Virginian begged to fire the first gun against his country. His request was granted him because he was seventy five years old. That man had sensibility enough to commit suicide when he saw Grant invading Richmond Sunday, April 14. The memory of this day is sacred to 300,000 dead soldiers. The prairies of the West for twenty-five years to come cannot grow flowers enough to decorate the graves of those soldiers. Theirs is an increasing glory. There is no trace of exultation over a fallen foe. If all who owe a debi of gratitude to the dead soldiers would be here to-morrow there would be a striking group. Liberty would be there distributing flowers, Columbia bearing a scroll upon which would be inscribed that slavery was abolished, the slave with his shackles stricken off, the Union spared from disruption, the Church thankful that it had been led out from the cloisters, education, and art, and the genius of every home pleased to strew flowers on the graves of the dead."

Geo. H. Thomas Post., No. 5, G. A. R., attended memorial service at the Church of the Redeemer, corner of Robey street and Warren Avenue. The pretty edifice was filled with evidences of patriotism, and with an immense congregation. The pulpit was draped with the Stars and Stripes, and on either side of the preacher hung the banners of the post. The Rev. Charles Conklin, pas tor of the church, preached an elequent sermon, being from Hebrews xi., 4: "Being dead, yet speaketh." The preacher said it was fitting for the voterans of the late war to come to the house of God prior to going to the graves of their comrades, Memorial-Day, for the reason that the church was the school of patriotism. It was proper that the veterans should come to the church for consolation for the loss of their many brave comrades slain in battle. There were politicians who must be watched, and if there should be societies that should in the future attempt to march through the streets with the American flag upside down, they should not only be watched, but something more. The ballot-box also should be watched and kept as a free expression of the public, and he who would misuse it must be need an ingrate to those men who shed their blood that freedom should not perish. Accompanied by the music of fife and drum Godfrey Weitzel Post No. 425, G. A. R. marched from its hall on Lake street to the Fulton Street Methodist Church, where a memorial sermon was preached by the Rev. W. H. Crawford. The church was crowded with the old soldiers and their friends. The clergyman said he could imagine of no more enduring monument to the soldier dead than the sacrament which commemorates by bread and wine the sufferings of Jesus Christ. Our country had a rich heritage of monumental days, but among them all none had more sacred memories or more tender asso ciations than Decoration-Day. In Decoration-Day had been executed "a monument more lasting than brass, and more sublime than the regal elevation of the pyramids." At the First Congregational Church the Rev. Dr. Goodwin preached a memorial sermon to a large sudience. The people would strew flowers upon the graves of some of those who fell fighting in their country's cause, but they would not strew flowers on all-not on the graves of the thousands who perished in swamp and thicket, in Andersonville, and other prisons. He sometimes thought that we did not fully appreciate the struggles and trials of those men who gave us our glorious flag with its great prestige-a prestige that could never have been attained, perhaps, except by such a struggle as that through which our heroes nassed.

Ross in Court.

The technicalities of the law are among the puzzling things that confound sensible people and put at loggerheads the learned, and as often supply loopholes for the escape of the guilty as safeguards for the innocent. Charles and Hannah Ross were cited into court for swindling at their materialization scances, whereupon the judge discharged the woman because being a feme-covert the antiquated law presumed her to be under the inflence and power of her husband, and hence not legally responsible. Charles was held for the action of the grand jury by which he was indicted. The trial took place in Boston last week, and if the reader were to try a thousand times he would never guess how the culprit escaped punishment.

The wigs, beards, drapery and paraphernalia used by the Rosses were exhibited in court and identified. The guilt of the accused was established to the satisfaction of everybody, including the jury; but nevertheless the jury was obliged to bring in the verdict: "We find the defendant not guilty by reason of variance." It appears that the indictment on which Ross stood trial and which was based on the complaint of Mrs. Crombie, a Spiritualist, in describing the fee paid Ross for admission to the scance read, "a promissory note of the value of one dollar." In her evidence Mrs. Crombie did not seem sure as to whether she paid her fee in paner or silver money. The court ruled that if the jury found that the complainant paid a silver dollar and not a dollar bill, a verdict of not guilty must be rendered. The testimony as to the perpetration of fraud was strong enough, but because the witness was not quite certain whether she had been swindled out of a dollar bill as the indictment averred, the "variance" made a spot weak enough for Ross to break out of jail.

One good thing however has been develoned by this attempt at justice; it is practically settled that there is a statute in Massachusetts under which such people as the Rosses can be tried. It is not likely that this precious couple have had their last experience with the courts.

GENERAL ITEMS.

Mr. A. J. King of Hammonton, N. J., spent an hour at the JOURNAL office last week, on his way to Colorado.

Giles B. Stebbins is this week in attendance at the Longwood yearly meeting, near Kennett Square, Penn; after which he will return home and go to the Orion. Mich .. meeting. He is enjoying his trip, and has done much good work.

Mr. Alanson Reed, founder of the old and popular "Reed's Temple of Music," from whence has gone out thousands of the finest planos now in use in the West, is once more in town after a winter in Arkansas. Though considerably past seventy years, Mr. Reed has taken a new lease of life and seems good for another score. We have received from Mr. Joseph G. Fisher. 3 Porter Block, Grand Rapids, Mich., one of his inspirational drawings in charcoal on paper. The subject is a fertile valley, enlivened by shrubbery and foliage on the right, with towering boulders on the left. The way in which these drawings are executed is said to be marvelous, by those witnessing the modus operandi. The annual picnic and Sunday assembly of the Cassadaga Lake Free Association will be held at Cassadaga (camp grounds). Chautauqua county, New York, June 11th and 12th, 1887. Speaker: Mrs. R. S. Lillie of Boston. Mass. Northwestern band of Meadville, Pa., will furnish music on S aturday and Sunday. and this celebrated orchestra will furnish music for the dancing on Saturday evening. The Society of Union Spiritualists, Cincinnati, O., meet at the Hall 115 West Sixth st. Officers: President, Edward O. Hare; Vice-President, J. B. Grooms; Rec. Secretary, C. C. Stowell: Treasurer, Isaac S. McCracken; Cor. Secretary, L. Barney; Trustees, M. G. Youmans, Mrs. Genevieve McCracken, Jacob H. Wright, Mrs. Mary Graham, E. W. Ward. Services every Sunday morning and evening. Mme. Clara Neymann of New York, will lecture Friday, June 3d, at 8 P.M., at the First Methodist Episcopal Church, corner Clark and Washington streets, under the auspices of the Cook county Woman Suffrage Association: Subject, "Wrong Practice of right Principles." Her lecture will, no doubt, be of value to all interested in the rights of woman. Mme. Neymann is well known as the German suffrage leader; she has spent many years in investigating and solving this matter. While in the West, she will also lectureat other cities, and we hope her large audiences. Lyman C. Howe closed his engagement at Kansas City on last Sunday after five months of successful work and great encouragement that a foundation for a permanent organization has been laid. It is now under contemplation to have Mr. Howe return to that, city in the fall for a season of eight months. He speaks at the Sturgis annual meeting this week, at Rockford Michigan on the 11th and 12th, Grand Haven 18th and 19th, and Benton Harbor, the 26th. The first four Sundays of July are open to engagements. On July 31st and Aug 3rd he addresses the people at Cassadaga, and the campers at Lake Pleasant will listen to him August 21st and 24th. Under date of the 28th ult., Mr. Howewrites." Our meetings continue with uniform evidence of interest and growth, and a steady accession of good elements indicative of permanence and progress. So far as I know good feeling prevails,

of his Church used often to lead a similar life in his extended circuit, and not unfrequently he would marry and then "locate." Later he married and then "alighted," and later still he "settled" for a year or two. He has always been guite intimate with the people, yet scarcely an obtrusion because one with them in all the elements of the civiland social life. He is a man of family. His only power over the people is that of a natural moral influence. The laymen not movement of a vast and organized conspiracy only at their own option contribute to his support, but they virtually hold all ecclesiastical discipline in their hand, and they hold all the Church property; and they have thence a large power over the bishops in determining the appointments. Hence, notwithstanding the abstract limitlessness of the authority of the bishops to turn "the great iron wheel" of the itinerancy which way they will, they have really no power whatever against the lay element of the Church, whenever that has a mind and will in any given direction.

The Methodist hierarchy, therefore, can never be dangerous to the civic freedom and interests, of the people, because the people ultimately hold all the power in their own hands; and from the beginning of their history the lay element has been growing relativoly stronger. Bating the itinerancy, a similar train of remark applies to the most hierarchal and ritualistic Protestant Church | patient is thrown into the hysterical state in this country-the Episcopal. Its clergy | and placed near a magnet; another person is are not properly a priesthood. They do not enjoy any special prerogative in the forgiveness of sins, in the offering of Christ as a sacrifice, as in the host, or the opening and shutting of the gates of heaven and hell at will according as souls have or have not met their demands.

Fundamentally different in all these points are the claims and conditions of the Romish hierarchy and their relations to the country and its people. As celibates they are designedly and permanently alienated from the people-cut off from them on purpose to be a distinct and isolated body by themselves, with a special, peculiar and exclusive interest, object and ambition as members of an ecclesiatic institution. Such an element, wherever it comes into the body politic or into the common social and civic life, is an obtrasion, because it does not belong there. Its life is not there except as a parasite. It | that Dr. Charcot does not claim there is an is there always a foreign body; and its sole object always is to absorb and abstract material for its own nourishment and aggrand- | tients. izement as an ecclesiasticism. This is the only end of the State and all its life and interests, in the estimation of such a priesthood. All things exist only for them. Citizenship, pure and simple, has for them no meaning. Its proper life, its joys and sorrows, sims, hopes and fears are nothing to them, except as a leverage by which to raise themselves as a foreign force.

the range of priestly surveillance; their ecclesiastic lens can be turned on any of us whenever occasion may seem to call for it, and at their will they can thus search us all through from garret to cellar. If this were an individual movement, we should intensely resent it, and seek to abate it as a nuisance. It is none the less a nuisance and infinitely more dangerous, because it is the in the name of religion.

The Magnet Cure.

The Sentinel of Milwaukee, Wis., suggests that it is about time for the appearance of a new method of curing all diseases, and then goes on to say that the magnet will be the coming cure-all. As it appears that even after all the efforts of physicians, magnetic healers and mind-curists humanity continues to suffer, the new treatment will be cheerfally welcomed. It is alleged by the Paris correspondent of the New York Herald that Dr. Charcot has unburdened his mind to him in an interview and given a statement as to the magnet-care. This new cure consists in the transfer of disease from one person to another, both being in a hypnotized or trance state and a magnet acting as a medium of transfer. In brief, an hystorical then thrown into the same state. In a few minutes, the operator directing the transfer, the hysterical indications develop in the second person. This is repeated frequently and each time the hysterical disorder of the patient grows weaker, until at last it disappears. The Sentinel concludes that persons

who have experimented with hysterical patients and others with great sensibility under the hypnotic state will not find it difficult to believe that any symptoms shown by one hypnotized person in a condition of induced hysteria, will be simulated by another hypnotized person at the suggestion of the operator: nor will he doubt that an hysterical person can be relieved by being convinced that her (for only women have been experimented upon) trouble is being transferred to another. This would involve only the principle at the basis of faith cures. But it is safe to assume actual transfer of the disease; and that the magnet is used simply to impress the na

Verily the experience of the writer d Oahspe and his "faithists" bespeaketh not that stupendous success which was anticipated. Dr. Newbrough as a successful dentist, living in a fine house in New York and, doing well for himself and the world, and the same Newbrough directing a little squad of visionaries in New Mexico, would not be The papal priesthood is thus dangerously | recognized as identical. The unregenerate | wards.

Was Christ a Christian?

The Cherokee (Ia). Times is inclined to submit arguments on abstruse theological questions for the consideration of its readers. It has lately been wondering whether Christ was really a Christian, and finally comes to the conclusion that he was not, saying:

He condemned long prayers and loud professions, "to be heard of men." He never took up a col-lection. "Blessed are the poor." said he. To-day the poor are neglected, and the preachers general-ly "bless" the rich. Christ gave the world a model prayer. It is very short, and asks only for tempo-rel blestings. prayer. It is very short, and asks only for tempo-ral bleesings. He made a model sermon. It con-cerns matters of this life and good rules for humani-ty. "Love one another," was the new command-ment given. When asked, "What shall I do to be saved?" Christ did not say, "Join the church," "Get religion," but the plain admonition, "Keep the commandments," with the injunction, "sell your goods and give to the poor"---not to the church or missionary society or this or that--simply give to missionary society, or this, or that—simply give to the poor." Christ says, "I came eating and drink-ing, and they said, behold a glutton and wine-bib-ber," evidently he drank wine, and that, our pricets, and Prohibitionists tell us, is wicked.

The Times does well in the presentation of its argument, and now it might be proper for it to enlighten its readers on the question-"Is the Devil dead?" "If not dead, where is he confined in hell?" If it succeeds well on this subject, as it undoubtedly will, then it might tackle the query suggested by an inquiring mind, "Does God like praise?"

Report of the Seybert Committee.

In a few days will be published the result of the investigations of the committee appointed by the University of Pennsylvania for the investigation of the phenomena of Spiritualism. This body of Investigators was raised in accordance with the wish of the late Mr. Seybert, who left \$60,000 to the University. The report will cover about one hundred and sixty pages, and be sold for one dollar. Although the JOURNAL has no knowledge of the contents, it ventures the opinion that the report will satisfy nobody, not even those who make it. It is more than probable the committee will declare it met with no proof to warrant it in sustaining the claims of Spiritualists. The experience of the committee and its conclusions—if it has any will excite the curiosity of Spiritualists, and the large body ontside which is deeply interested. When the report is in hand the JOUR-NAL will have something more to say of it.

The Secular Review says: "A horrible case of trance has occurred at Odessa, and has caused considerable sensation. Major Majuroff, an artillery officer, and aide-de-camp to the Governor-General of Odessa, aged thirtyfive, died, as was supposed, somewhat suddenly, and was interred forty hours afterwards. His funeral was marked by much military pomp, and by the presence of all the civic and military notable. A few days ago, while the family vault in the necropolis was being renovated for the Russian *Fete des Morts*, the coffin lid was noticed to have been partly forced open. It was immediately removed, and the body was found face down-

Appropriate memorial services were held in the Congregational Church on Harvard street, members of the G. A. R., and Veteran Club being present.

Members of the G. A. R., and Sons of Veterans, were present at the First Methodist Church to listen to a splendid memorial sermon by the Rev. H. W. Bolton. The speaker is an old soldier himself, and mournfully referred to the inroads being made in the ranks by death. Soon there would be none left who wore the blue and fought the battles of the Union. But their glory would never be forgotten. So long as the name of George Washington lived in history the people would celebrate the Fourth of July. and so long as the name of Abraham Lincoln lived in history the people would celebrate May 30. The speaker thought it was cruel to forget those that had done so much for us. but he had the courage to say that the Government was denying the soldier his just dues in withholding his money. To treat the American soldier with indifference was barbarism. He referred to the restless foreign element of our population that was constantly threatening the peace of our society and called on his old comrades to stand hand in hand and heart to heart if necessary to crush out this new danger.

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RELIGIO-PHILOSOPHICAL JOURNAL.

have tried to bless during the past five ogy, which has secured grounds at Bemus months, and whose cordial kindness to me inspires my gratitude and spiritual devotion towards them. I could not ask for better | ized a year ago, by Rev. J. G. Townsend, D. treatment than I have received from all, irrespective of any private differences among themselves. The Christian Scientists, led by Dr. J. S. Thacher, have taken in some of our flock, but I think none of them have lost faith and; interest in the great truths of Spiritualism; and why should they? Christian Seience, with a little pruning, is one branch of the great spiritual tree-not an addition to Spirtualism nor an advance beyond it, but simply a part (not the whole) of it. They are doing good, and I bid them Godspeed, while I cannot follow all of the flickering lights | A. A. Miner, D. D., of Boston; Rev. E. L. Roxthey assume to hold for the feet of the wan- | ford, D. D., of Detroit; Dr. O. Cone, Pres. of derer. Already I hear of a rival branch here. which looks much like the "way of the world" and the common weakness of human nature; but the pivotal idea of spirituality, and cultivating the good in all, is commendable. Dr. E. B. Weeks is advertised to commence a class the first of June, under Dr. Thacher's management."

In the case of the Goverment vs. James A. Bliss, charged with illegally using the U.S. mails, the U.S. District Attorney declined to prosecute further because the evidence appearing did not warrant conviction.

Dr. J.K. Bailey spoke at Colfax, Ind., May 1st and 3d; at Hillisburg, Ind., 6th; at Indianapolis, 8th; at St. Louis, Mo., 12th; Springfield, Mo., 15th, 17th, 18th and 19th and (on re-engagement) the 21st and 22d. The friends of the cause, of Kansas and Colorado, who desire to arrange with him for lectures, will please address him, immediately Wichita, Kan., (General Delivery), or his home address, Box 123, Scranton, Pa.

The Esoteric Publishing Company, Boston. have issued the first number of their monthly, The Esoteric. It will be devoted to such subjects of thought as will be best adapted to promote the highest mental and interior unfoldment of its readers. The columns of the magazine will be open to all experimental and occult knowledge of a useful and scientific character. Each number will contain one of the series of lectures being delivered by Hiram E. Butler, Contributing editor, before the Society for Esoteric Culture. Price, \$1.50 a year, single copies 15 cents. For sale at this office.

Dr. Oscar Lenz, the African traveler, criticlees the work of missionaries sent to that country by the London and Scottish societies. He admits that their purpose is good, but insists that they waste large sums for small results, and the chief result of their teaching is to turn the converted negroes into religions loafers, who will not work, and who regard any occupation beneath that of presidfirst teach a man to work, and, according to the maxim "laborare est orare," they thus turn out Christians whose example is powerful to win others to Christianity. The Daily Bee of San Diego, Cal., says: "The beautiful villa being built for Mr. Jesse Shepard on Sherman heights, is nearing completion and will be ready for occupancy in a few weeks. Several boxes filled with | He is welcome. objects of art have already arrived from Paris, souvenirs from his many admirers in France, and tokens of esteem and appreciation are constantly arriving from eminent people in all parts of the world to grace the walls of this unique residence. Mr. Shepard's home will be a centre of artistic and literary culture quite unlike anything of the kind on this continent." A camp meeting, opening with a meeting of pioneers of the Northern and Central portions of Indiana, will be held at the rustic place of James Waugh, Montpeller, Ind.. on the Fort Wayne, Cincinnati and Louisville railroad, commencing June 15th, 1887, continuing ten days. Good test, inspirational and materializing mediums, are expected to be in attendance. This is said to be a beautiful location, where Spiritualists can enjoy a season of recreation and rest, and can have the benefit of a continued strawberry festival during the whole time. For further information, inquire of James Waugh Montpelier, Ind., or Dr. S. Mix, Hartford City, Indiana. A Study of Primitive Christianity.- A re cent editorial review of Dr. Janes's book in Light, (London, England, M. A., "Oxon" editor), says of it: "The work contains a remarkably clear and cogent argument; the author's style is picturesque and lucid: the evidence displayed of wide reading is not less remarkable than the traces of a perfectly candid and critical mind that meet us in every page. We do not remember to have met with a more exhaustive treatment of a very wide subject within so brief a compass. The arrangement of the work throughout, admirably clear in spirit, is reproduced in the form in which the publisher has brought out the volume. It is a model of what such a book should be, both in matter and form. This book is for sale at the JOURNAL office. Price, \$1.50.

and I feel a warm interest in the people I | spring is the Lakeside School of New Theol-Point, and is preparing for a grand assembly during August. This institution was organ-D., who has associated with himself many eminent men in liberal churches, Universalists. Unitarians, Independents, and others. The aim of the movement, as stated by its leading men, is to unite the various elements of progressive religious thought, in the interests of a broad and rational theology. Among the men who have identified themselves with the movement, and are to address the Assembly this summer, are Thos. Hill, D. D., LL. D., ex-President of Harvard; Rev. A. P. Peabody, D. D., of Cambridge; Rev. Buchtel College; Dr. H. W. Thomas, of Chicago; Rev. J. T. Sunderland of Chicago; Rev. E P. Adams, of Dunkirk, besides lecturers on sundry topics other than theological."

> "You just ought to have seen my wife when she came home the other afternoon from a visit to a west side medium," said a city official. "She was more than enthusiastic over what a medium had told her." This was the greeting which a JOURNAL representative received as a well known man in the county treasurer's office grasped his hand on the street one day last week. "What do you mean?" enquired the philosophical newspaper man, with that calm matter-of-fact air bred of familiarity with wonders. "Why she learned more of her own affairs from that medium than she could have told herself." replied the handler of public money, "and in addition to this was told that my father was ill and would not recover, and that I would be promoted, all of which has proved true." "Who was the medium?" asked the JOURNAL man. "I forget her name, but it was very wonderful; I'll find out and let you know." When the excited individual inquired of his wife and duly reported at the JOURNAL office it transpired that Mrs. S. F. DeWolf, of 529 West Madison St., was the medium. Mrs. DeWolf has been long and favorably known to Spiritualists and investigators as an excellent trance medium. On the sixth page will be found a tribute in rhyme which an admirer pays one of her spirit helpers.

The Oakland (Cal.) Camp Meeting. to the Editor of the Religio-Philosophical Journal:

The third annual camp meeting of the California Spiritualists' Camp Meeting Association opens in Oakland, Cal., June 5th, to continue thirty days. J. J. Morse, of Eng-land, is to be the principal speaker. The following platform test mediums have been engaged: Mrs. J. J. Whitney, Mrs. Ada Foye, Fred Evans, Dr. D. J. Stansbury, Mrs. M. J. Hendee and Mrs. L. G. Ecleston. The season promises to be very successful.

Mrs. J. J. Whitney continues to draw very large audiences to witness her wonderful ing at a prayer-meeting as undignified. On tests of spirit identity. She will soon close the other hand, he declares that the Jesuits her meetings here in order to attend the camp meeting services. She expects to go East during the summer. She is a good woman and an excellent test medium, and deserves a hearty welcome wherever she W. T. Jones, president of the South Western Michigan Spiritnalist Association, has been spending the past few months in California, and he is so well pleased with what he has seen that he thinks seriously of settling permanently somewhere in our State. The cause in this city has suffered a serious loss by the removal of Mr. and Mrs. J. M. Mathews to their ranch near Fresno. Cal. For many years they have been two of the most devoted and effective workers here. It is to be hoped they will return soon to the city where they are most needed.

Our Heroes' Day.

BY MARY V. PRIEST.

Our country's heart has sorely blod. Its heroes lie in mossy beds, Nor crown, nor sceptre need, Our trophics rare, our flowers fair, All wither in the May-day air, Save Memory, that human gem, Bora in the hearts of grateful men, And women, too. Nor can the sires Within whose hearts burn smould'ring fires Of hate, and greed, and sinful gain, Their soul's tranquility attain Except thro' war, the battle's din. The death of selfishness and sin.

Thoughts on Mediumship.

I have been pendering over the case which quoted from the Path a fortnight ago. I refer to the case in which a spirit controlled two mediums, one in Boston and the other in New York, giving proofs of his identity which satisfied his friend, and yet apparently knowing nothing at Boston of what he had said in New York and vice versa. We are informed that the departed friend had been 'dead some time," and was known to neither of the mediums. In commenting on the case I wrote of it as one of some importance. It would be instructive if the editor of the Path would do us the service of ascertaining from his correspondent some further particulars. The spirit was known to neither medium. Were the mediums personally acquainted? The spirit knew nothing while controlling one medium of what took place when he controlled the other. Did he remember the consecutive controls of each medium? or was he ignorant of what had taken place through the Boston medium on previous occasions in the same, way as he was of what had taken place through the New York medium? Suppose, for instance. that the spirit had controlled the Boston medium, on January 1st, 7th, 12th, and the New York medium on January 10th, would he at Boston remember the events of January 1st, 7th, and 12th, and fail to remember those of January 10th? It would be instructive if this information could be got, and also if any correspondents of Light would record similar cases with their explanation of them.

At first sight it seems curious that a spirit should be so mindful of his earth-life, after being dead some time (how long?), as to 'manifest all the personal traits" by which he was characterized in that life, to reproduce his personality in fact, and yet should be oblivious of events in which he was a prominent actor only a day or two ago. And yet, when one comes to think the problem out, it is not so perplexing. For what is the spirit that is communicating with his friend, assuming him to be what he pretends to be? He is a being possessed of an individuality which is the result of a long series of acts spread over a series of years. Each of those acts has had its effect in forming and molding the character which makes the man what he is. He is what he is now because of these various acts and the habits which they have contributed to form. Small wonder, then, that he should remember them. They are part of himself: they are himself; and, under favorable conditions, would be reproduced as the phonograph recalls some otherwise long-forgotten speech. That minute facts would often not be so produced on a given occasion means little.

One would require to know the conditions of the failure. Perhaps something was wantfrenit a cess possible. Perhaps the spirit had assimilated its knowledge, and had not retained recollection of the means: had been nurtured by the food without remembering the details of the menu. The point to be had in mind is that" the personal traits of character by which he was known in life" were reproduced. That which had made the man what he is came out. Now that, I maintain, is natural, given proper conditions. For the character is eternal though progressively developed, and the man is the resultant of his acts. I do not pause here to reflect what an impressive fact that is, how wholly true, inevitable, and important. But, now, why did he not remember much more resent events such as these Boston and New York controls? Because they were not integral parts of his earth-experience. Possibly because, like an entranced medium, he was in an abnormal condition when he returned to earth. A medium will tell us that the trance state is a section cut out of his normal life. In some well-developed cases of mediumship something very like a double state of existence is found. The medium will transact the mundane business of life, being all the time awake to another life, "in the world, but not of the world," in a slightly modified sense. So it may be, so I have often thought that it is. in respect of those spirits who return to our world. It seems frequently that they are not able to do more than satisfy us of their presence, and to cause recognition in our minds. If they assume a temporary form, it takes the shape of the familiar personality, and usually that particular presentation of it which was the last known in earth-life. From such it is not usual to derive any information at all. The efforts of the spirit have been devoted to showing a recognizable form and that is all. Or a spirit manifests in another way. A message is given, spoken or written, or impressed on the mind. There you will have information, some clue or test by which the friend shall know his friend: but nothing more. The effort at recognition so touching in its singleness of purpose, apparently exhausts the possibilities. Now it is not at all inconceivable that these beings, so returning from a state in which they are now conditioned to one which they have left should be in an abnormal state. It is hardly conceivable that they should be otherwise. For they have shed the body which correlated them naturally with earth, and when they come back to us they must devise a temporary shelter (so to speak) for the spirit, a transitory link (to use another metaphor) with the material world. So, we see, this passing experience of the scance room would be no integral part of the spirit's experience, nothing the memory of which, so far as our world is concerned. would go to form part of himself. Abnor-mally-conditioned in Boston, he would naturally know nothing of it in another abnormal condition in New York. And this throws some light on a problem that often perplexes Spiritualists. Why should spirits, when they come back to earth, tell us so little of the life they are leading now, of the surround-ings and conditions in which they find themselves, of what/they are and what they do? Putting aside the first obvious reply that there are "things which it bath not entered into the heart of man to conceive." and that it is impossible to translate into the halting language of earth the glories of a higher state, may is not be that the revenant is conditioned abnormally by his return to earth, and is not in that state conscious of that from which he has come? These problems of con-

sciousness are very germane to the issue here. We have some rare opportunities (such as in the case of Felida X., frequently men-tioned by me) of studying double conscious-ness. I am of opinion that such cases are very illuminative, and that the knowledge coined from them there is the provider of the provider of the second gained from them throws light on the possible condition of a spirit in its normal and abnormal state; the former being its true life, the latter a temporary condition assumed for a specific purpose.-M. A. (Oxon.) in Light.

One of the most fruitful causes of complaint among he wearers of corsets is the tendency to break about the waist line, rendering them anything but comfortable articles of apparel. Whalebone was largely and successfully used for years, until its enhanced price necessitated its abandonment except in the finest and highest-priced corsets made to order. An article known as Horn to corect-makers, and as whalebone to corset-wearers, was next used as a substitute, but never a satisfactory one to either the maker or wearer, as both soon realized its brittle character and tendency to break with often not more than three days' wear. Various cords are used in connection with and without auxiliary steel stiffeners. Without them the corset rolls up in wear. With them the steels break and must be removed long before the corect is worn out or the corset thrown away. These troubles of the past have been entirely removed by the discovery of "Kabo," an ar-ticle that is at once soft, pliable, comfortable to the wearer, yet stiff enough to hold its shape and never roll up. Never breaks in wear, and is sufficiently cheap to place it within the means of all who wear corsets. The fact that it has been adopted in the celebrated Ball's Corset should be sufficient guaran tee of its merits, but in order that others may not suffer from a trial of the articles its manufacturers lace on every box containing a corset boned with labo, a guarantee that it will neither break down cor roll up in one year's wear, and that if it does they authorize the merchant from whom it was bought to refund the price paid for the corset, thereby giving every one a chance to try its merits at no cost to them if not pleased.

Hood's Sarsaparilla is peculiar to itself and supeclor to all other preparations in strength, economy, and medicinal merit

CHICAGO.

The Young Feeples' Fregressive Society, meets every Sun-day at Avenue Hall, 159 22nd Street, at 10:80 A. M. and 2:80 P. M.

The Spiritualists Central Union will meet every Sunday at 2:80 P. M. in Weber Music Mail, corner of Wabash Ave-nuo and Jackson Street. Mins. S. F. BEWOLF, President,

The South Side Lycoum of Chicago meets every Sunday fterneon at 1:30 sharp, dt Aveaue Hall, 159 22nd etrest.

Spiritual Meetings in New York.

The Ladies Aid Scelety meats every Wednesday afternoon at three o'clock. at 128 West 49rd Street, New York. The People's Spiritual Meeting of New York (17, has re-moved to Spencer Hall, 114 W. 14th St. Services every Sua-day at 2:30 and 7:45 P. M. FRANK W. JONES, Conductor.

Metropolitan Church for Humanity, 251 West 23rd Street Mrs. 7 B Stryker, services Sunday at 11 A.M. Officers: Geo B. Garrell, President; Oliver Russell, Vice-President; Dr Georgo H. Porine, Secretary; F. S. Maynard, Treasurer. Grand Opera House, 23rd Street and 8th Avenue.--Ser-rices every Sunday at 11 a.m. and 784 p.m. Conference avery Sunday at 314 p.m. Admission free to each meeting.

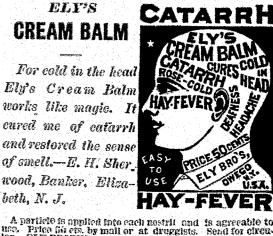
Spiritual Meeting in Brooklyn, N. Y. Conservatory Hah corner Fulton Street and Bedford Ave Services every Sunday at 11 a. m. and 70% p. m.

Saratoga Springs, N. Y.

The First Society of Spirituelists of Saratega Springs, N. Y. acets every Sunday morning and evening in Court of Ap eals Room, Town Hall. W. B. MILLS, President, E. J. HULING, Scerctury

St. Louis, Mo.

Ot. LOUDE, and. Organized August 22nd, 1880. The First Accordation of Spiritualists meets every Sunday in Brandt's Hall, conti-west corner of Franklin and Ninth Streets, at the hour of 2:30 P. M. Friende invited to attend and correspondence Folicited. H. W FAY, Pres't, 620 S. Breadway, ISAAC S. LEE Cor. Sec., 1422 N. 12thSt.



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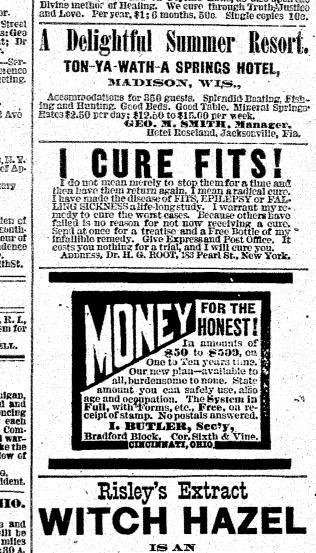


A narrative of startling phenoimena occurring in the case of **MARY LURANCY VENNUM**, by Dr. E. W. Stevens. This well attested account of split presence or reated a widespread sensation when first published in the RELIGIO-PHILOSOPHICAL JOURNAL. To those familiar with the marvel-lous story, it is no wonder the interest continues, for in it on indubitable testin ony may be learned how a young girl was saved from the Mad House, by the direct assistance of Splitis, through the intelligent interference of Spliticalists, and after months of simest continuous spliti control and medical treatment by Dr. Stevens, was restored to perfect health, to the profound astonishment of all. The publisher, with the constrous permission of Harper Erothers, incorpor-ated with the case of Lurancy Vennum one from Harper's Magazino for May, 1860, entitled MARY REYNOLDS, a case of Bouble Consciousnes. The price of the Pamphile, by mail, is 15 CENTS PER SINGLE COPY; 100 Copies for \$12.00; 50 Copies for \$6.50; 25 Copies for \$3.30; 10 Copies for \$14.6. Sent by mail or express, transportation prepaid. Address. RELIGIO-PHILOSOPHICAL JCURNAL HOUSE, DRAWER 134 CHICAGO

NOTICES

The Fastern 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 Slenburn, Maine.

MIND-CURE AND SCIENCE OF LIFE. Frof. A. J. Swarts, Editor and Publisher, 161 La Salle St., Chicago, A Scientific, Progressive, Monthly Magazine, of Special Interest to the Reformer and the Afflicted. Upon its editorial staff are the most distinguished authors on the Mind, on Discase, and on Paychie Laws, as also upon the Divine methor of Healing. We cure through Truth-Justico and Love. Per year, \$1:6 months, 50c. Single copies 10c.



Grapho writes: "Chautauqua Lake is waking from its winter sleep. Once more its shores are clothed in verdure, and its waters, swept by fresh breezes, roll sparkling in the sunlight. Every year Chantauqua Lake becomes more famous as a resort. Every year new cottages are built, and the shores are well dotted with these summer homes, perched on the hillsides or nestling among trees near the water's edge. Steamers are running regularly now, and their passenger and freight traffic is already considerable. The principal topic of interest on the Lake this | maitreat her beyond studied neglect.

Martin Carlos Antonio de Carlos de Carlos

San Francisco, Cal. J. B. CUMMINGS.

General News.

At Minneapolis, George A. Pillsbury, the "flour king," was chosen president of the American Baptist, Publication - society,--A Calcutta cable reports that a cyclone has completely devastated the district of Orissa, India. A steamer with 750 versons on board was caught by the cyclone, and is believed to have been lost.—A ministry has been formed for France without General Boulanger.-The Cretan question is becoming serious. Greece has sent a circular on the subject to her representatives abroad.-The commissioner of the general land office favors the institution of proceedings to vacate the Rancho el Llano de Buena Vista grant in California, embracing about nine thousand acres, on the ground of fraud.-South Carolina comes to the front with a phosphate monopoly. A Columbia dispatch says a syndicate has been formed, in which several northern millionaires are interested, for the purpose of obtaining control of all the phosphate beds in the State .--- The spiritmonopoly bill in Switzerland has become a law.-The police commissioners of Toronto have decided not to investigate the conduct of the local police in connection with the O'Brien riot.-The Grand Lodge of Good Templars, in session at Saratoga, declared itself unequivocally in favor of absolute prohibition of the liquor traffic.—By the explosion of a boiler in a Natchez. Mississippi cotton factory, five persons were instantly killed and a large number wounded, several of whom will die.

The Logan fund aggregates \$63,034.-New lynamite outrages are reported among the Belgian strikers.-At Presburg an anti-Jewish riot was quelled by the military .- Hot winds have damaged the wheat crop in some sections of California.-The International Sunday School Convention will meet in this city June 1 to 3.-The Chicago Zouaves won the first prize in the national drill at Washington yesterday.-Two earthquake shocks were felt in Southern Arizona and Northern Mexico yesterday.-For the first ten months of the fiscal year the internal revenue collections were \$95,253,066.—An Austrian post-al clerk has absconded with registered letters containing \$75,000 in bank notes.- Over sixty bodies of miners who lost their lives in the colliery explosion in Scotland last Saturday have been recovered.—The Presbyterian Assembly adjourned its session at Omaha yesterday to meet in Philadelphia the third Thursday in May of next year.—Prince Wil-liam, eldest son of the Crown Prince of Prussia, shuns the society of his wife, who has an absolute dread of her husband. He does not

Lassed to Svirit-Life.

Gilbert Crowell passed to spirit life at Pawincker, R. L. May 11, 1887. He had been a believer in Spiritualism for over thirty years, and died firm in that faith. HENRY C. CROWELT.

CAMP-MEETING AT ORION!

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, 1857. The work of each day to be arranged and carried out by the Executive Com-mittee, as the presence of speakers and mediums will war-rant. All are cordially invited to stiend and enjoy alike the the beautiful scenery and "the feast of reason and flow of rout."

MRS. F. E. ODELL, Secretary. J. P. WHITING. President CAMP-MEETING AT AKRON, OHIO.

The Annual Meeting of the friends of Spiritualism and Freedom, of Sommif and adjoining counties, Ohio, will be held in Dr. A. Underhill's grove, two and one half miles north of Akron, the last Sunday in June (26th), at 10:30 A M. O. P. Kellogg and other speakers expected. The friends thinking of selecting a location for a Camp meeting in North-ern Ohio, are invited to meet here and consider the subject and, perhaps, visit locations and accertain their induce-ments and advantages for access and abundant good water Akron, Ohio. A. UNDERHILL.



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IN THE

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RELIGIO-PHILOSOPHICAL JOURNAL.

morial.

JUNE 4, 1887

Seeing a Man in a Coffin.

To the Editor of the Religio-Philosophical Journal:

I am an interested investigator after truth, and I J am an interested investigator after truth, and I appreciate your valuable JOURNAL and the course the same has always pursued in getting at facts and exposing fraud and deception within the Spiritual-istic ranks, which, to say the least, is manly, brave, honest and praiseworthy on your part. Some twenty years ago I met a man whom I had never seen before, who was employed at the estab-lishment wherein I had just started to work at Washington, D. C. At the first sight of him, I saw him laid out in a coffin—the coffin appearing to be but a few feet from him. As I gazed moon this sad

but a few feet from him. As I gazed upon this sad but a lew leet from him. As I gazed upon this sad scene, I felt impelled toward him. You cannot por-tray my feelings at the time, for it seemed to be my sad duty to advise him to go home immediately to his family, as I knew he would soon be laid out in a collin. Suffice it to say that after much trouble, I induced him to go home to his family; he had just time to embrace them and bid them farwell, when ho expired. This was my first every a her her po expired. This was my first experience, but by no means the most interesting. Leadville, Colorado.

R. W. Monnow.

M. L. Smith writes: We cannot get along without your paper. Its high moral tone and thorough efforts to eliminate frauds meet our hearty approval. Your copy of May 7th was worth a year's subscription.

R. C. Patterson writes: I am laboring under the weight of seventy years, and am very-infirm. I can't live long, but I want my little family to have the benefit of the JOURNAL. I regard the JOURNAL as the best paper I ever read.

Notes and Extracts on Miscellancous Subjects:

At the present rate of decrease the national dobt will disappear in twelvo years.

A cross old bachelor suggests that births should be unnounced under the head of new music.

In the last twelve years the United States has received 4,600,000 emigrants from the old world.

The use of the telephone is becoming very com-mon in Germany. Berlin alone bas 5,507 stations. A goodly pot of ducats is represented by the gold and bead ombroidery seen on wom en's gowns.

The first letter the new postmaster at Kempton. III., had received in six years was the one containing his commission.

The chief of police at Albany, N. Y., has notified all keepers of gambling dons in that city to discon-tinue their business.

"Carrie Brown," once famous in circus circles as the champion juvenile bareback rider of the world, is now a prominent officer in the Salvation army.

The unmarried ladies of Newton, N. J., have formed an anti-vice association, and resolved to boy-cott all young men who drink liquor or use tobacco. An old lady living on 7th street, San Francisco, was recently arrested for insanity because she earnestly averred that she was pursued by a habeas cor-DUS.

The United States revenue returns show 4,038 sa-loons in Iowa, 1,852 in Kansas, 446 in Vermont, and 1,262 in Maine—all States in which prohibition prohibits in theory.

At her drawing-room Queen Victoria personally receives only eighty ladies, and when that number have been presented she retires and leaves the Princess of Wales to receive the rest.

It is a singular fact, but nevertheless true, that when two young men meet they address each other, "How are you, old man?" and that when two old fellows meet they say, "My boy."

Spite of papal denunciation, crematories are steadily increasing in Italy. Fifty-two have been mon-tioned. It will be a great gain when the common sense of the race is applied to this subject.

A regular opldemic of coin-matching has broken out in Wall street, New York. About one-half of the members of the stock exchange indulge in the pastime. A complaint has been filed against them.

and the doctor promised him health within a day or two after the accident. Two days after, the body of Horn, Passler's companion, was taken to Alton for burial, Passler was still weak, but he insisted on geometry. These are the costs of various college gymnasiums: Harvard, \$110,000; Yale, \$125,000; Princeton, \$38, 000; Amberst, \$65,000; Columbia, \$156 000; Williams, \$50,000; Cornell, \$40,000; Lehigh, \$40,000, and Dartmouth, §25,000. The following colleges on the 1st of last December reported over a thousand students: Harvard, 1.690; Columbia, 1,489; University of Michigan, 1,475; Oberlin 1.302, Yale, 1.134; Northwestern, 1,100; University of Pennsylvania, 1,059. There are three classes of people in the world; The first learn from their own experience-there are the wise; the second learn from the experience of others-these are the happy; the third learn neither from their own experience nor the experience of others-these are the fools. The wife of a Nyack (N. Y.) man one night recently had her liege lord up and around the house to find a liniment for a cold which had settled in her neck. The neck was duly bathed, and the wife was greatly relieved. Next morning it was found hair-restorer had been used by mistake. There was much excitement in Knoxville, Ill., recently, over the trial of Dr. Sheldon, mayor-elect of that city, on a charge of impersonating an officer. He was found guilty and fined. The trial lasted all day. The case arose from the discharge of a marshal by the new mayor before he had qualified. Intelligence from the Holy Land informs us that in Jerusalem, in the streets once trod by King David, may be heard the shrill whistle of the steam engine. The city has, in the last twenty-five years, doubled in number of buildings and in other respects keeps pace with the great cities of the modern world.

A. Ashing

Toices from the Leople. INFORMATION ON VARIOUS SUBJECTS

Winnebago.*

DY T. D. CURTIS.

From the hunting grounds of carth-life, To the fields of spirit-birth life, On a mission that is worth life, Winnebago labors well. Giving messages of gladness Breaking through the mists of madness Hazging o'er them like a spall.

By no cellish motive driven, But repeating what is given, Many combre clouds are riven, By the fitly-spoken word, And the couls in spirit-prison Have from error's bondage rison Like a transcendental vision, When the freeing truth was heard.

Skeptics with derivive feeling, All their inwardness revealing By the art of their concealing, Soon their vain conceptions change; While their dreams of dark collusion Bring upon themselves confusion, And they leave with the conclusion, 6 There is compthing your of There is something very strange!"

But the humble, cornest ceeker Finds a friendly, pleasant speaker, And the timid couls and mesker Ones of earth a welcome friend: And they need not be bellovers, But they must not be deceivers, Nor of falcehood's web the weavers, But the true in heart and mind.

Standing at the misty portal, Just within the realm immortal, Winnohago will support all Who aspire the fruth to know; It is there he tills his mission, Helping on the great transition Through which, in sincere contrition, Every nascent world must go.

May his robes of enowy whiteness, Warp and woof of fleety lightness, Bathed in rainbow-hues of brightness, Show to all who may behold,

By their elements of beauty, And their eleguence so mute, he Nover sworved from honest duty, Nor from honor's pathway strolled.

Like a subscam in its fleetness, As the flowers exhale their sweetness, May the glory of completeness Mang around him like a voil.

And his race, through his oudcavor, When the ties of earth they cover, Lead the train of progress over On the never-anding trail.

"_Mrs. Sarah F. DeWolf's control.

Evidence of Spirit Power.

An Englishman who was recently in Kansas City for a few days on a business trip dreamed one night that he was walking rapidly up the main street of the village of Sunbury-on-Thames, the home of his mother, in England. On arriving at the door of his mother's house he saw that crape was tied to the knob, and that the sbutters were do a friend at breakfast in the morning, and then dismissed it from his mind. In the afternoon, he received a cablegram from his brother announcing that his mother had died suddenly the night before A lady of Ellaville, (i.a., who had just recovered from a serious illness, expressed a desire one day to have a quail or a partridge served for her dinner. The market was scoured, but none could be found, and as the patient refused to take any other nourish-ment her physician was in a quandary. Suddenly a te nutering down the fell limp and lifeless on the open hearth in her bed-room. The bird was dressed and cooked, the lady enjoyed it immonsely and the physician was greatly edified by the occurrence. A Ghost has been performing strange antics in the old brick school-house on Green street, in Middietown, conn., and the citizens are being much wrought up over the matter. The phantom is sup-posed to be that of old Richard Hyland, the eccen-tric janitor of the building, who died recently, and whose spirit now flits through the empty rooms of the school-house at night and lights them up with unearthly light. People who live near the schoolhouse have seen the old fellow poke his grim visage through the windows at night and then, retiring to the tops of the desks, dance an uncanny war dance there in the glare of a ghostly light. The children refused to go to the school any longer, and the affair is to be investigated.

For the Religio-Philosophical Journal. Spirit Materialization.

Brother Chaney need have no fears of my "getting angry, and calling hard names merely because I differ with him in opinion." I think no one can af-ford to get angry for such a cause; neither is it wise, in my opinion for any one to be much disturbed because some one "insinuates that they are suscepti-ble of being psychologized." I an glad that Brother he of being psychologized." I an glad that Brother Chaney is now willing to admit that, perhaps, not all of the so-called materializations are to be account-ed for on the ground of "hippodroming." That was the issue I made with his former article. He now cays, "The phenomena related by me, may have all been witnessed in a psychological way." Well, I am not much of a philosopher or scientist, and, per-haps, we were all psychologized at Mr. Franc's sc-care. To me the difficulties in the way of this ance. To me the difficulties in the way of this theory are much greater than the theory that there are natural laws by which spirits can make them-solves visible to physical eyesight. I never for a mo-ment believed that in what I regard as a materialization, there was any flesh or bone present—simply a thin vapory cloud of spiritualized matter envelop-ing the spirit form so as to make it visible to physical eyesight.

cal eyesight. In my younger days, besides being practically in-terested in amateur conjuring, I was also practi-cally interested in mesmerism; and from the facts I have gathered from personal experience, observa-tion and study, regarding this subject I see great difficulties in the way of accounting for some of the phenomena of so-called materialization by the theory of psychology, as I understand Brother Chaney to use the term. In the seauces I refer to, as soon as any one thought, he saw a form, all present, nasas any one thought he saw a form, all present, paseive and impassive, thought they saw the same form, at the same instant. No matter who com-posed the audience there was no exception to this Now, if all were instantaneously psycholorule. gized, of what worth is any so-called fact in science? Will Brother Chaney please tell us by what law we shall decide what is real and what unreal. Is not the whole of science based upon just such evidence as I produce in favor of these so-called materializations being real and not imaginative? Is not the vast array of published testimony relating to the appearance of hands, as real and unimaginative as a hundred other accepted facts of science? And if even a finger can be made to appear where none before apparently existed, of course all parts of the

outward body may also be made to appear. I have great respect for science, and the opinions of scientists in general; but there have been so many things pronounced by scientists as impossibilities, that afterwards have been proved to be possible, that I don't think I am called upon to accept their that statements when they declare that spirit materia-lization is a scientific impossibility. Besides not all our savans pronounce it an impossibility as Broth-er Chaney doubtless well knows.

But if it he possible to so psychologize a room full of people, or even one person by mortals or spirits, so that departed loved ones can, under strict-ly test conditions, appear in all the recognized form and manner of long ago, and tell us of things none but we are brown by the description of the but but we two ever knew about, and assure us by a hun-dred characteristics of olden times that they are really alive and near us,- I say if these things be,

it is a pleasant thing,—a happy illusion. But will Brother Chaney please tell us what object he conceives "a band of spirit scientists" could have in playing with us puny "infants" in that man-

Prof. S. B. Brittan relates an instance of attend-ing a scance with a man, who, like my friend Chan-ey, believed honestly in the hallucination hypotheis. It was at a scance, where a heavy plano, with heavy men aggregating in weight over six hun-dred pounds, seated upon it, would rise and fall, keeping time to the music. Looking on with an expression of great astonishment, the skeptic rub-bed his eyes and said to Mr. Brittan, "It really appears to move, but I don't believe it does. I must be hallucinated like the rest of the company." Prof. Brittan suggested that the skeptic prove the cor-rectness, or the contrary, of his theory, by attempt-ing to put his footunder a foot of the piano leg when it again appeared to rise. The result was another convert to Spiritualism, "and the depth of his con-viction was only equalled by the unusual weight of the evidence on his understanding." I trust that less weighty evidence will yet convince Brother Chapter that the biunedroming or ballweington the hinnor

The dog story copied yesterday from the New York Sun, which printed it conspicuously on its editorial page, with names and localities given, and wit-nesses to verify the statements, is a narrative of the extraordinary conduct and reasoning power of a dog in Brooklyn, N. Y., at a time of daugerous emer-gency. The dog Rover, as the story runs, was an ininte of a large fur-dressing establishment of that city, which was destroyed by fire Wednesday night last. Two of the employes, Jacobs and Mendel, were sleeping on the upper floor at the time. The moment the dog discovered the fire he rushed upstairs to their room and tried to awaken them by barking. Not succeeding in this he pulled the cover-ings off from Jacobs' bed and finally succeeded in arousing him. He started for the lower floor in a dazed condition, the dog following him, but the street door was locked, and the man could not find his key. The dog was equal to the emergency, however, and by his prolonged howling attracted the at-tention of the crowd, who broke open the door and rescued the man. The faithful dog's work was not accomplished yet. He remembered Mendel, and, dashing upstairs through the smoke, found him nearly suffocated and unable to help himself. Rover lost no time, but seizing him by the shoulder dragged him down stairs and out into the street in time to save his life. Both rescues were witnessed

The extraordinary performance of this faithful and courageous animal will inevitably suggest speculations which lead a long way from the attri-butes of the animal world as we generally understand it. It is absurd to say that Bover was guided by instinct as instinct is usually considered. If the situation had been a natural one. if it had involved a matter of food, shelter, or comfort, or anything pertaining to the natural dog life, it might have been called instinct. 'It was a situation outside the nat-ural sphere of the dog. It required the exercise of reason, reflection, memory, and prompt and decisive reason, reflection, memory, and prompt and decisive action. Instinct would have impelled the dog to rush out of the building and save himself. He reasoned as a man would have reasoned, and he acted upon his decision better thau most mon would have done. Now, what is to be the future of this dog who has displayed as much mind, heart, and soul as most persons possess, and a good deal more than some? If a man by virtue of his possession of reasoning faculties (for without them he is lower than any animal) is going to live forever, why not a dog who has displayed the same intelligence and powers of reason and reflection? If this dog with his reason is doomed to perish, why not man with his reason also? How is the question of divine, not to speak of human justice to he satisfied any other to speak of human justice to be satisfied any other way? Occasionally there are thinkers, like Joseph Cook, who will admit the possibility of an animal heaven, but most Christians will stand aghast at such an idea.

Of course the subject is purely one of speculation, but it is on the side of reason, of consistency, and of justice that the higher animals should have their reward bereafter. No man ever lived who has per-formed his work so faithfully, done his duty so pa-tiently and uncomplainingly, and suffered so con-tinuously at the hands of stupid, cruel, brutal drivers, far lower down in the scale of animal creation, than the horse. He works on to the end and drops in his harness, or is shot to relieve him from further suffering. Is there to be no reward for this faithful, pitiful toller? If not, how is the idea of eternal justice ful toiler? If not, how is the idea of eternal justice to be satisfied? Of course it is hard to draw the line. There are not only horses and dogs, but elephants and even hogs, who surpass many men in intelligence. There are rate and beavers as proficient in civil engineering as any graduate of a polytechnic scho d. Even ants and bees in their community work display more sense than the anti-poverty fanatics of the McGlynn-George school. There is many a crow, jackdaw, and parrot who could give the shrewdest man lessons, and no coquetto was ever more artful or ensnaring than the bird of Paradise in the soring-time. The world at present seems to be coming round to the idea that eventually all men are to be saved, although in comparison with animals there are some men, and women also, who are not as much entitled to salvation as the animals. If the Hottentots and Digger Indians are all going to Paradise what kind of justice is it that would exclude dogs and horses? d this earth and made it a hell for their fellows can pass St. Peter unchallenged and enjoy an eternity of felicity, why should not the four-legged ones, their superi-ors in every sense, be shut out? Why should they be doomed to perish utterly and so much human refuse be awarded indefinite happiness? And what would Paradise be if old Charon never ferried the ghost of horse or dog across the Styx—if never a bird sang on the trees of life, or a butterfly fluttered among the asphodels?—*Ohicago Tribune*.

Tests of Spirit Presence.

Large audiences gather every Sunday evening in the Brooklyn Museum to listen to John Siater. Here are some of the "tests" he gave one Sunday lately. Mr. Stater - An industry and some sunday lately. Mr. Slater-An influence comes over me from a mr. Stater—An infidence comes over me from a man who is in the spirit land. He was a thinker and a writer. He wants me to say to a man in this audience, "Tell him that he will accomplish the work from which I withheld him and which he de-sired to do. But I must receive more strength as a spirit than I have at present before I will be able to give him any material help." I am talking to you, sir (snapping his fingers and pointing), to you! you! The middle aged gentleman recognized the fest

The middle aged gentleman recognized the test and said so. Mr. Slater-I feel a very strange influence now, as

if I wanted to laugh and cry at the same time. I am talking to you, (pointing to a lady dressed in mourn-

ing.) Was I ever in your house? The lady in black—No, sir. Mr. Slater—Well, I can see you there sitting in circles for spiritual development, and I say to you go on and you will prove the continuity of life. Just now you are in doubt and you don't know whether there is anything in this Spiritualism or not. Is that

right? The lady—Yes, sir. Mr. Slater—The last time you were here I gave you a test which you did not recognize. It was unsatisfactory and you said so when you were getting on the cars to go to New York. I am speaking to you. sir

An old gentleman said: "That's correct."

Mr. Slater—Well, you are building a boat in Greenpoint, so the spirit tells me. You have been a busy, active man and have now determined to take

"All correct," said the old gentleman, Mr. Slater—The next impression I receive is that of a lady who wants to get married. [Laughter.] Maybe they all do that. [Laughter.] I say to this lady I have got on to you. [Laughter.] I mean I know all about you, and I will say to you that it is all very well to get married if you know whom you are marrying. I am talking to you (indicating a gray haired lady, dressed in black, who sat in a front seat.) When you came here to-night it was your in-tention to put a photograph of a gentleman in your breast, but you forgot it. It is the spirit of that per-son who is now talking through me. The initial of the man whom you are talking of marrying is J.;

the man whom you are talking of marrying is J.; and his name is Joseph. The message to you, lady, is to keep single. The man you think of marrying is not worth that (snapping his fingers.) The lady to whom this was addressed smiled in an embarrassed way and told Mr. Slater that he was correct in regard to the fact that she was on the yerge of matrimony. She knew nothing about the photograph theorem. Mr. Slater-The next impression I get is that of a

man who has always been working for others and getting little return. I have no wish to hurt your feelings. I want you to feel happy. I an talk-ing to you (pointing to a gentleman who looked like a Catholic priest and wore the clerical vest and collar.) They may say what they please about 'you but a day will come when they will see that they have wounded your and your translow will they have have wronged you and your troubles will then be over. I say to you, take heart and persevere. When you go to get this thing which will make all things right for you, you will have to go to Washington." The clerical gentleman indicated that he under-stood what the medium was talking about. He seemed greatly interested and encouraged.—Brooklyn Eagle.

A HUMAN BATTERY.

Peculiarity Developed by a St. Louis Man Who Was Struck by Lightning.

To the Miltor of the Religio-Philocophical Journal:

Renhold Passler, one of the men struck by light-ning during the electric storm of May 15th, has dr-veloped into a human battery. When he recovered his senses his legs were numb and one of his arms party paralyzed. The day following, however, this numbers passed away, and only a little pain re-mained. Passler seemed in a fair way to recover,

A Dog Whose Spirit Should be Im-

Mrs. Gordon's little boy, of Cairo, Ill., acted strange ly one morning a week ago and was put to bed. Suddenly be called to his mother and said:

"Papa has come back." "That is foolish talk "Papa has come back." "That is foolish talk, Charley," said his mother; "your papa is dead and cannot come back." "But he's sitting on your chair there and laughing at you," said the boy. Thinking that the child was becoming delirious Mrs. Gordon sent for a doctor, but while the mes-senger was absent the little fellow said; "Papa "Papa tells me that John won't find the doctor at home. and that you must now kiss me good-by." A mo ment later the child became unconscious and soon died, while the messenger on his return reported that the physician was out of town.-New York World.

A Woman in White.

The Trying Experience of a Citizen of Bowling Green, Kentucky, and His Family.

There is located in the upper portion of Bowling Green, Ky, cays the *Cincinnati Enquirer*, a large two-story frame house which is said to be haunted. For a number of years the building was not used as a residence owing to the stories told by the neighbors of the peculiar noises to be heard at night in the same, but a few days since two business men rented the house and moved their families into it. One of these gentlemen gave the *Enquirer* corre-spondent his experience since his habitation of the place, and expresses a desire to vacate as soon as another residence can be found.

He says each night, promptly at twelve o'clock, a noise is heard in an adjoining room to the one which he and his wife occupy. It resembles groans emanating from some person in great pain. Then the door that is between the two rooms is heard to creak, as if some one were opening it, but can never be seen to move. As soon as the creaking noise stops something which has the appearance of a woman, and is clad in white, passes noiselessly through the room and out of a door which opens on to a veranda in front of the house.

One night the gentleman who gives the experi ence followed the ghostly object to the veranda and saw it make a leap to the pavement below, a dis-tance of about fifteen feet. There it stood for fully a minute, apparently gazing intently at something at its feet, and then disappeared.

What makes the story so strange is the fact that a number of years ago a man and wife resided in the place. One night the husband came home intoxicated, and, becoming enraged at his wife, forced her from the veranda above mentioned, and she fell upon the rocks that compose the pavement below Her cries brought to her assistance the family of a neighbor. They carried her into the house, but in about an hour she died. The husband escaped and has never been heard of, although a large reward was offered by the citizens of this place for his captare.

W. V. Noc writes: As a constituent,I presume I am entitled to a vote on the matter of a change in the form of the JOURNAL; and I vote that it be changed. Its present form is too cumbersome for binding and there is too much valuable matter in it to be lost; even if the cost is greater I should prefor the change. "Imperious Autocracy of Bome," In your late issue, is an excellent, and well timed article; also the "Fourth of July" article, by Miss F. E. Willard. In fact the paper is full of good things which I would be giad to have in a convenant form for preserv

and a state of the

ories will not explain all the phenomena of so-called materialization. D. EDSON SMITH, Santa Ana, Cal.

The Mrs. Patterson Trial.

to the Editor of the Religio-Philosophical Journan

Very many comments have been made through the newspapers on the course pursued by Judge Arnold in the trial of the case of Mrs. Patterson, recently convicted in the criminal court of this city for practicing medicine without having her name registered in proper form in the clerk's office. Of course the crime was not malum in so but merely malum prohibitum. Many of these remarks in relation to the Judge are wholly unwarranted. Judge Arnold is an upright, honorable man,-a good Judge, and about as free from prejudice as any man on the bench in Pennsylvania. The whole trouble arose from an improper selection of counel on the part of Mrs. Patterson. In this she was exceedingly unfortunate. If Mrs. Patterson had selected almost any of our criminal lawyers possessing good common sense, judgment and prudence she could have been acquitted in 15 minutes. A truthful statement made by counsel that she was guilty of taking the small amount of \$1.00 for a prescription without knowing that she was doing any harm, and appealing to the liberality or mercy of the court and jury, accompanied with a promise that she would sin no more, ninety-nine chances out of one hundred are that she would have been set free. But a defense in a braggadocio style, with an offer to put the Bible in evidence to prove that Spiritualism is true, with many other things equally as indiscreet, -together with speeches an hour long, full of froth and nonsense, was enough to convict any one of any crime. The truth is, the course pursued by her attorneys in selecting a jury, convicted Mrs. Patterson before a word of testimony was taken.

Just think of placing Spiritualism on trial-not a narty for a small offence-in the present condition of the public mind; not one jury in ten thousand would have done anything else than the jury who tried Mrs. Patterson.

There are other cases pending here and we would most earnestly say to the parties, "Select counsel who stand at the par as *lawgers*,"---men of judgment, prudence and intellect, and neither the judge nor jurors would exact the "full amount of the bond." Philadelphia, Pa. COMMON SENSE.

The Form of the Journal-A Dream.

To the Editor of the Religio-Philosophicai Journal:

Every week the JOURNAL becomes to me more and more dear. The better we become acquainted, the more loth I feel to part our social relations. Never since I became a reader of it, has a year passed but there was at least one article worth to ine a whole year's subscription. I have wished a good many times that the JOURNAL was in a more convenient form for preservation, so when I read the suggestion for a change, it met my hearty ap-proval. But whatever the form may be, long may it live, No. 5, of March 26th, contained a very inter-esting discourse by J. J. Morse, to me especially interesting, as I have had for a number of years a firm belief that man would eventually attain a high state of moral perfection, but just how it was to be brought about was more than my feeble intellect could determine.

While yet in the shadow and darkness of materialism I had a very extraordinary dream. Although I was not in the babit of attaching any import-ance to dreams I must admit that it had a great deal to do in directing me towards the investigation of Spiritualism. In my dream I made a prayer (rather singular for me as I had no faith in prayer), and I finished by saying, "May the time come when sectarianism will be done away, and all men will talk one language, believe in one religion, and be interested in one common brotherhood." Some one responded "Amen," and added: "But do you think that time will ever be?" I answered "Yes, just as surely as daylight follows darkness." When I awoke and thought it over it looked like a very doubtful prophecy to me, but since I began to re-ceive the light I have been hopeful, so this discourse which although to some may seem visionary, B. F. HOYT. o me is sublime.

Greenwich, Kan.

The first iron boat is thought to have been built in 1777, on the River Foss, in Yorkshire. It was fit-teen feet long, and made of sheet iron.

Did Pharaoh Perish in the Red Sea?

To the Editor of the Commercial-Gazette: I see that Judge Yaple, in an interesting contribution to current literature upon the finding of the mummified remains of Rameses II., the Pharaoh of the oppression, attempts to reconcile the discovery to the common helief that this Pharaoh was drowned in the Red Sea while pursuing the children of Israel in their flight from Egypt, by asserting that the Pha-raoh of the oppression was not the Pharaoh of the Exodue, this latter Pharaoh being Menepha IL, a son of the great Rameses, and that his remains were not found with the others unearthed by Maspero. There appears to be no question, aside from Judge Vaple's assertions, that Rameses II. lived to nearly if not quite 100 years of age, and that he was the ruler of Egypt at the time of the Exodus, but is there any authority to be found for the general belief that he was drowned in the Red Sea, or that he died any-thing other than a natural death? Does the Bible anywhere say that Pharaob, was so drowned? In the fourteenth chapter of Exodus, which tells the story of the flight of the children of Israel and the pursuit of the Egyptians, it is narrated that Pharaoh and his hosts, when they overtook them, encamped by the sea. Then the Israe'ites passed through the sea on dry land, "and the Egyptians pursued and went in after them to the midst of the sea, even all Pharach's horses, his chariots, and his horsemen." Further on we are told that "Moses stretched forth his hands over the sea, . . . and the waters re-turned and covered the chariots and the horses and all the host of Pharaoh that came into the sea after hem: there remained not so much as one of them. In the succeeding chapter: "Then sang Moses and the children of Israel this song unto the Lord, and spake, saying, I will sing unto the Lord, for He hath tri-umphed gloriously; the horse and his rider hath he thrown into the sea. . . . Pharaoh's charlots and his host bath He cast into the sea; his chosen captains also are drowned in the Red Sea." In no place can I find anything to warrant the story of the present day that Pharaoh himself perished in that memorable pursuit. Is there any authentic information to be had in reference there to? E. H. W.

Rev. E. B. Fairchild.

to the Editor of the Religio-Philosophical Journal:

I was glad to see Rev. E. B. Fairchild's name fa-vorably mentioned in your paper of May 7th, by Mr. Illidge, of New H: ven, Ct. I would like to add a few lines thereto. Mr. Fairchild came to Stoneham a very popular clergyman, and held that position until he lost his only boy by death; that led him to investigate Spiritualism, and when he learned that he still lived and could communicate with him, he acknowledged the fact to his people. He is too much of a gentleman to sacrifice principle for church or money, so he was dropped. He has ability enough to get his living outside of the church. I never heard him complain. I think he always thought this change for the best.

Now, while it is customary to have remarks made over our dear dead, I don't know of a man that will do better than he. He knows just what to say and how t, say it.

and how t, say it. Mr. Fairchild and his good wife were members of our Ladies' Aid Society. We feel that their places cannot be filled. Mr. F. is a quiet unassuming man; in my opinion he will go through this life in his quiet way, and very few will know his real worth. Now let me add this: "Your paper is everything to me; it helps me in all directions; it is a clean paper.

I'm not ashamed to have church people look it over when they come to my home."

AUGUSTA KEMPTON. Stoneham, Mase.

W. W. Swick writes: While all true Spiritual ists should be a unit in detecting and exposing fraud of any kind, at the same time for the general good and the blessings to come to the world through its gracious influences, harmony and fraternal feeling should be cultivated in our ranks so far as possible; thus our success will be doubly assured.

going to Alton, and he went.

While in Alton he was seized with a severe spasm His neck was twisted back, his body writhed in agony, and it was with difficulty that he was held on a bed. He was brought back to his home. Since he returned he has had several spasme, which have weakened him considerably. During, them he has developed a peculiarity which seems to grow every day. His body seems to be charged with electric current. He suffers with frequent shocks, as from a battery, and he imparts the current to those who come in contact with him. The current seems to be

stronger when the spasm is on. "I have shocks sometimes," says Passler, "running from my feet to my head. Sometimes they run from my head to my feet. In my right wrist I feel a pain all the time, as though I was being shocked by a battery. If I touch a steel fork or a needle to my wrist I feel a burning pain. If I touch a piece of steel to the red spot on my knee I feel a burning sensation. I seem to shock people more when I have the spasms. The Rev. William Koneck held my hands when I had a spasm and he said he felt it for hours afterward."

Can some reader of the JOURNAL give the reason why Passier has become a reservoir for electricity? St. Louis, Mo. INQUIBER.

The New Idea of God.

Instead of asserting a priori, or taking ready-made from the Scriptures abstract statements, such as those alluded to above, theologians must accept as their task the attempt to give a true account of the totality of things which is also a unity impelled by a single power or energy. They show the traces of order, mind, and purpose which the world presente, and will cautiously draw from the processes of hu-man life as that which is highest in the moral scale their inferences as to the nature of the Supreme Power. They will not merely be careful not to contravene the laws of Nature, but will consider essen-tial a knowledge of them as manifestations of the Supreme Will, to which men must reverently submit themselves. They will not spend time in questions which admit of no solution, such as the eternity of matter or the orgin of the world, or the possibilities of other spheres of life than those known to us by experience. They will trace the divine as work-ing through Nature and man; or, if they endeavor to think of a transcendental God, they will take care not to represent him as a demiurge standing outside his work and putting in his hand here and there, a conception which has turned so many physicists into atheists. But they will feel able to speak of God as just and loving, since the Supreme Power ex hypothesi includes mankind, the leading portion of the world, with all its noblest ideals. They need not quarrel with those who think the Supreme Power rather after the analogy of force or law than according to the strict idea of personality, provided that the moral nature of man be held fast and its supremacy acknowledged. -- From "Theology under its Changed Conditions," by REV. CANON FREMAN-TLE, in Popular Science Monthly for June.

The English Pulpit.

Light says: "There are not wanting signs that the ministers of religion are awakening to the fact that they are neglecting a valuable adjunct to the faith which they preach when they deeples or ignore our facts. The pulpit proverbially lives in the past-it would be rude to say in a foot's paradise. The power it once had has been slipping away for a long time past. Men are less and less under its powe. They think more and more for themselves. They are more and more discontented with ideas, formularies, and cresed which they do not believe, which represent to them no living truth, and which express a form of thought which is not of their age. They need these old truths restated in forms of modern thought, and supported by evidence which comes home to their minds. There are some who, no doubt, want nothing of the kind. They have broken loose from nothing of the kind. They have broken loose from what they call supervision, and they shudder at a possible return to it. These sneer at Spiritualism, and would crush it out if they only could. But the mass of thinking men are not of this type. The eclence of to-day is differentiated in lis nesclence, or its agnosticism, from that of previous ages by the wish to believe. To reach these men, the master-minds of the age, the pulpit needs the aid of some experimental evidence of perpetuated existence, such as Spiritualism furnishes. And it is beginning to be slive to the first to be alive to the mot.

The demand for Mrs. Cleveland's photograph is as active as it was at the time that lady first entered the White House as its mistress. The photographer who persuaded her to give him sittings for twenty-five negatives last summer has sold over fifty thousand and is still printing them at the rate of 200 a day. He thinks that when the full year of sales is up 100,000 of his pictures will be sold.

There is more in a heap of coal than most persons are aware of. Besides gas, a ton of gas coal will yield 1,500 pounds of coke, twenty gallons of ammoia water, and 140 pounds of coal tar. Destructive distillation of the coal tar gives 69.6 pounds of pitch, 17 pounds of creosote, 14 pounds of heavy oils, 9.5 pounds of naphtha yellow, 6.8 pounds of naphthaine, 4.75 pounds of naphthol, 2.25 pounds of alzarine, 2.4 pounds of solvent naphtha, 1.5 pounds of phenol, 1.2 pounds of aurine, 1.1 pounds of aniline, 0.77 pound of toludine, 0.46 pound of anthracine, and 0.9 pound of toluene.

Score one for the colored woman. The Crawfordsville (Ga.) Democrat says: "Tallaferro county again takes the cake. We were shown a few days ago an invention for coupling cars which is wonderago an invention for coupling cars which is wonder-ful, and was invented by a colored woman, Mary Stewart, of this county. She was the first servant born to Hon. Alexander H. Stevens, and has lived all her life in Taliaferro county. Her invention is simple and almost perfect. She said the idea came to her like a dream, and she made the model accord-ing to her vision. She used for material in making the model old orster cups. We believe her idea car-ried out will make her a fortune. She is the only colored woman inventor in the world."

"It is rather singular," says the Tribune, "that while the Congregationalists and Baptists of England, the Methodists of Wales, and the Free-Kirk Presbythe Methodists of wates, and the Free-Airs Freeov-terians of Scotland are enthusiastic supporters of Mr. Gladstone's home-rule proposals for Ireland, the English Roman Catholics, with the possible excep-tion of Cardinal Manning and perhaps Cardinal Newman, strongly oppose them. Indeed, they are hearty supporters of the Tory coercion members. The only English Roman Catholic in the House of Commons, Mr. DeLisie, a backstairs relative of the Duke of Norfolk, is the most offensive coercionist in Duke of NOTOLS, is the most oncensive coercionis: in that body. The London *Tablet*, the organ of the aristocratic Tories, rails against home rule as bitter-ly as the London *Times*; and all the Roman Catho-lic Peers, except Lord Ripon, who is but a "vert," not only antagonize home rule but support coercion and wait the dust damands of the Tight tomestry and resist the just demands of the Irish tenantry. The Duke of Norfolk because a Tory on account of his hostility to Irish chaims, and Lord Petre, the prise-Peer, has never cast a vote in favor of any measure of justice to his Irish coreligionists. It is strange, perpissing, anomalous." strange, perpiexing, anom

JUNE 4, 1857.

RELIGIO-PHILOSOPHICAL JOURNAL.

ARE THERE GROSTS?

A Couple of Mysterious Cases of Mania festations in Indiana.

To the Editor of the Religio-Philosophical Journal:

There is considerable talk here over a most mys-terious manifestation that occurred a short time since, and which has never been explained. Mrs. There is considerable talk here over a most mys-terious manifestation that occurred a short time since, and which has never been explained. Mrs. Robert McLaughlin, an estimable young woman, had been ill for a long time with consumption. During this illness Mr. McLaughlin frequently heard a weird, strange voice calling him. While away from home this strange voice haunted him. It was not an hallucination. As he walked to town after the doctor, or as he strolled along on first one er-rand and then another, the voice would call from the roadside in a most plaintive appeal, "O. Bob." His invaild wife heard it too, and frequently spoke to her husband of the mystery; but her husbard, being a sturdy fellow, lightly laughed it off and treated it only as a passing farcy. One day file mysterious voice was heard, and McLaughlin went out to see but could not find any one. He returned to the bedside of his wife. "I heard that voice again." she cald, "and recognized it. I am sure it was your first wife calling you." The next morning Mrs. Mc-Laughlin died, and sorrowing friends prepared the remains for the tomb. The watchers at night were from among friends of the family. Late in the night, when the hours dragged slowla and solemn-ly, and the friends to the number of ten or twelce, including the minister, the Rev. Mr. Foulk, were circled about conversing in an undertone, they were almost startled into a frenzy by a strange weird, and unnatural voice, which called out "O Bob." The watchers went to the cofin and lookeds at the corpse, but the remains showed no signs of life. A physician was called but could not explain the mysterious affair. All the watchers are respect-able, truthful people, and the minister joins in the declaration that it was a most unaccountable in-cident. The husband is mystified and offers no ex-planation. The deceased was buried two days lat-er, and there the mysterious affair ende. Mexanda Daugherty is an old and respeciable effi-zen of this place. A few mornings ago Mr. Daugh-erty says he was

much depressed, and stoutly declares the truth of the visitation. A day or two atterwards Mr. Daugh-erty received the intelligence of his sister's death. Mr. Daugherty believes firmly in the premonition. It was not a dream. Broomfield, Ind.

A Singular Presentiment.

In our issue of Sunday we stated that Capt. Wil-liam L. Johnson, formerly Captain of the Sumter Light Guards during the late war had been killed in Light Guards during the late war had been killed in battle. This was a mistake on the part of our in-formant, and we haden to correct the error, inas-much as Capt. Johnson is still alive and well, and is now one of Macon's most prominent merchants. The mistake, we learn, was made from the fact that Capt. Wynn, who also commanded the company was killed, and our informant in some manner got the names of the two officers mixed. A peculiar coincidence connected with the killing

killed, and our informant in some manner got the names of the two officers mixed. A peculiar coincidence connected with the killing of Capt. Wynn was told us on yesterday by an old veteran who followed him from the beginning of the war until he was shot down at the battle of Gettysburg. Capt. Wynn had frequently made use of the remark that "the bullet had not been mold-ed that was to lay him low," and so often had he done this that his wife---a most estimable lady, then living in this city---coincided fully with him in his belief. One morning, however, the day after the fight at Gettysburg, she entered the parlor, where upon the wall had hung a handsome oil painting of her husband. As she glanced up she was horror-stricken on seeing that the painting had fallen from the wall, and in doing so the face had been pierced by a chair post, which stood beneath where it hung. Rushing from the house she went at once to a neighbor and related the occurrence, adding that she firmly believed the captain had been killed in the fight of the day previous. Her presentiment the fight of the day previous. Her presentiment was only too true, for on the arrival of the train an hour afterward, news of the battle was brought and among the first names in the list of those killed was that of her gallant husband. The strange feature about the killing, however, was that he had been shot in the face and in the identical spot where the chair post had pierced the canvas an hour before..... Americus (Ga.) Recorder.



Is ranked by most physicians among in-Is the source of wide-spread misery. curable diseases. Such may be the case Few diseases cause so much suffering, under ordinary treatment; but this seri- and pretended remedies are usually no ous complaint yields to Ayer's Sarsa- more effective than the time-honored arilla, when all other remedies fail. "chestnut in the pocket." In the per-"For three years my left hand was sistent use of Ayer's Sarsaperill, howparilla, when all other remedies fail.

covered with Salt-Rheum (Eczema), and ever, the sufferer finds a certain and for over six months of that time I was permanent cure. This medicine being a constantly compelled to wear a glove. I powerful Alterative, Tonic, and Bloodhad Salt-Rheum in its worst form. As purifier, is the safest and most reliable times my hand was one huge blister, full that can be found. of a watery substance, and at other times ""I cannot speak too highly in favor

the skin would peel off, leaving the raw of Ayer's Sarsaparilla, as a blood-flesh exposed. The itching and burn-purifier and alterative medicine. I ing, and the pains, were have been a

Great Sufferer

Terrible. I paid doctors' bills without number, from Rheumatism, and have derived so and bought medicine in unlimited quan-tity, but all failed me until I began to of Ayer's Sarsaparilla, that I am glad (ify, but all latted me until I began to take Ayer's Sarsaparilla, that I am glad take Ayer's Sarsaparilla. I had n't used to make my testimony public in favor of two full bottles of this medicine before I noticed a change. I took it long after all signs of my affliction had disappeared, as I was determined to make a cadical cure. It is now over five years since I was cured, and I have had no return of the trouble." -O. B. Preston, Ames Plow Co., Boston.
(if Y, but all taked in the until I began to take a cadical cure. It is now over five years since I was cured, and I have had no return of the trouble." -O. B. Preston, Ames Plow Co., Boston.
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return of the trouble." - O. B. Preston, Ames Plow Co., Boston. Edwin R. Toombs, Ogemaw Springs, Mich., writes: "For a long time I was afflicted with Salt-Rheum, and could find nothing to relieve me. A friend recommended

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FFCHING FIVE LONG YEARS,

New Bloomfield, Miss., Jan. 2, 1886. HOP BITTENS ('0 :

I wich to say to you that I have been suffering for the last five years with a severe itching all over. I have beard of Hap Dittors and have tried it. I have used up four buttles, and It has done me z oro good than all the declors and a edicines that they could use on or with me. I am old and poor but feel to bless you for such a rollef from your medicine and terment of the dectors. I have had fifteen dectors at me, Ono gave me seven onneos of colution of arsenic; another took four quarts of blood from me. All they could tell was that it was skin sickness. Now, after these four bottles of your medicino. I am well and my skin is well, clean and amonth an over. HENEY KNOOTE

GOOD WORDS-FROM GOOD AUTHORITY.- confees that we are perfectly amazed at the run of your kiep litters. We never had anything like it, and never heard of the like. The writer (Bonton) has been celling drugs here nearly thirty years, and has seen the rise of Hestetter's Vinecar and all other bitters and patent medicines, but nover did any of them. In their best days, begin to have the run that Hop Bitters have, " " We can't get enough of them. Wo are out of them half the time. * • From letter to Hop Intters Co, from BENTON, MYERS & Co., Wholesale Bruggisto, Clevelane, Obio,

Goop For Babies .- "We are pleased to say that our baby was permanently cured of a cerious protracted irregularity of the bowels by the use of Hop Blitters by its mother, which at the same time restored her to perfect health and strength "..... THE PALLENTS.

MISERABLENESS.

The most wonderful and marvelous success, in cases where persons are sich or pining away from a condition of mistr. ablenets that no one knows what alls them (profitable patients. for dectors), is obtained by the use of Hop Bitters. They begin to cure from the first dose, and heep'te up until perfect health and strength is restored.

WICKED FOR CLERGYMEN.

"I believe it to be all wrong and oven wicked for clergymon er other public mon to be led into giving testimonials to quack doctors or vile stuffs called medicines, but when a really noritorious article is made up of common valuable remedios known to all, and that all physicians use and trust in daily, we should freely commond it. I therefore cheerfully and hearthy commond Hop Elittors for the good they have done me and my friends, fraily believing they have no equal for family use. I will not be without them."-REV. E. R. WARREN, Scipio. N. Y.

A GOOD ACCOUNT .- "To sum it up, six long years of bedridden alchness and suffering, costing \$200. per year, total \$1.200, all of which was stopped by three bottles of Hop Bitters taken by my wife, who has done her own housework for a sear since without the loss of a day, and I want everybody to know it for their benefit."- JOHN WEEEE, Butter.

Never Forget This.

If you are sick Hop Eitters will surely ald Nature in making you well when all else fails.

If you are costive or dysprptic, or are suffering from any other of the numerous diseases of the stomach or bowels, it is your own fault if you remain ill, for Mop Bitters is a overeign remedy in all such comulaints.

If you are wasting away with any form of Kidney disease stop tempting Leath this n on ont, and turn for a cure to Hop Eliters.

If you are nervous use Mop Effers.

LIING DISEASES

If you are a frequenter, or a resident of a miasmatic disrict, barriesdo sour system against the scourge of all countrics-matarial, epidemic, billous and intermittent fevereby the ups of Hop Bitters.

If you have rough, plimply or sollow skin, had breath, pains and aches, and feel miserable generally, Hop Bitters will give you fair skin, rich blood, and sweetest breath and holth.

That poor, bedridden, invalid wife, cister, mother, or daughter, can be made the picture of Lealth with Hop Bitora, costing but a trifle. Will you let them suffer?

In short they cure all Discases of the stomach flowels, Blood, Liver, Nerves, Eldness, Bright's Disease. 61 ... is will be paid for a case they will not care or help.

ANT RI



Is Prof. Carpenter a Frand?

The San Diego Sun asks the question, "Is Prof. Carpenter a fraud?" and then says:

"To one who has attended all his performances in this city it looks like it. The performance moves along with too much smoothness and regularitythe subjects of his supposed mesmeric influences are too expert to look perfectly natural. That chyness common with most people called from an audience to be experimented upon is substituted by an eagerness to be the first to respond to his call for volunteers, and choose a few, strangers to the general public, are invariably selected for the Profes eral public, are invariably selected for the Profes-sor's experiments. The routine of his tricks with them is gone through without any awkward blun-ders, something that would be well-nigh impossi-ble if the affair were improvised. No well known citizen of San Diego has yet been called upon the stage-he has made the trial examination of their various bumps, but has, presumably, rejected them for experiment—because he had no control over them. It is alleged on the street that the two swart young men travel with him on a salary, and that the old lady is his mother-in-law. It does not by any means follow that these reports are true, but the Sun would say, it Professor Carpenter desires to save his reputation and get paying houses the balance of the week, he must attempt something original upon original subjects."

Prof. Carpenter thoroughly understands the principles underlying Mesmerism, and never resorts to deception in presenting those whom he can influenco to his audience. His lectures are always instructive, and his experiments highly interesting.

Transmission of Thought.

To the Editor of the Religio-Philosophical Journal:

I would be glad if some of your able writers would give a few ideas regarding the Transmission of Thought. How are thoughts sent to distant ones? Is it done by spirit power or through some special phase of mediumship or by will power? What are thoughts? Are they things? What propels thoughts?

Walla Walla, W. T. A. L. D.

Something New

and most important. Hallett & Co., Portland, Maine, can furnish you work that you can do at great profit and live at home, wherever you are located. Either sex; all ages. Asa P. Rand, Westboro, Mass., writes us that he made \$60 profit in a single day. Every worker can make from \$5 to \$25 and upwards per day. All is new. Capital not required; you are started free. Full particulars free. Send your address at once

It is foolish to bandy words with a chemist; he alwas has a retort handy.

Saved from the Wreck.

If the delicate organization of woman gets out of order, prompt application of remedial agents is reorder, prompt application of remedial agents is re-quired to save it from total wreck. In all such cases, whether to assist nature in the discharge of her functions, or to repair damages caused by diseases of speciel organs, there is no remedy so mild, and yet so effective, as Dr. Pierce's "Favorite Prescrip-tion," prepared at the World's Dispensary, at Buffalo, N. Y., and administered for many years to thousands of main agents the head and thousands of patients with the happlest results.

The parlor is probably the most frequented of all court room

Durable, reliable and elegant Parlor Suits, at lowest prices at Holton's 224 to 228 Wabash Ave.

It is a paradox that of all shoes a felt shoe is the least felt

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 The Rock Island main line and branches include Chicago, Substantia, Sandard and Rock Island, in Illinois: Davenport, Muscatine, Washington, Fainfield, Ottumwa, Oskaloons, West Liberty, Iowa, City, Des Moines, Indianola, Winterset, Atlantic, Knoxville, Audubon, Harlan, Guthrie Centre and Council Buffs, in Iowa: City, in Missouri, Leavenworth and Kansas City, in Missouri, Leavenwoith and Atelson, in Kausas; Albert Lea, Minneapolis and St. Paul, in Minnesota: Watertown, in Dakota, and hundreds of intermediate cities, towns and villages.

hundreds of intermediate cities, towns and villages. The Great Rock Island Route Guarantees Speed, Comfort and Safety to those who travel over it. Its roadbed is thoroughly ballasted. Its track is of heavy steel. Its bridges are solid structure: of stone and fron. Its rolling stock is perfect as human skill can make it. It has all the safety appliances that mechanical genius has invented and experience proved valuable. Its practical operation is conservative and methodical—its discipline strict and exacting. The lux ury of its passed in the world. All Express Trains between Chicago and the Missouri River consist of Comfortable Day Coaches, magnificent Poliman Palace Parlor and Bleeping Cars, elegant Dining Cars providing excellent means, and—between Chicago, St. Joseph, Atchison and Kansas City—restful Reclining Chair Cars.

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Chicago, St. Joseph, Atchison and Kansas City-restful Reclining Chair Cars. **The Farnous Albert Lea Route** Is the direct, favorite line between Chicago and Minne-apolis and St. Faul. Over this route solid Fast Express Trains run dally to the summer resorts, picturesque localities and hunting and fishing grounds of Iowa and Minnesota. The rich wheat fields and grazing lands of interior Dakots are reached via Watertown. A short, desirable route, via Seneca and Kankakee, offers supe-rior indicements to travelers between Cincinnati, in-dianapolis, Lafayetic and Consell Buffs, St. Joseph, Atchison, Leavenworth, Kansas City, Minnespolis, St. Faul and intermediate points. All classes of patrons, respectally families, ladies and children, receive from officials and employes of Hock Island trains protection, respectful courfey and kindly treatments. For Tichesta, Kape, Folder- obtainable at all principal Ticket Offices in the United States and Canada-or any desired information, address, *R. R. CABLE*. *E. St. JOHN*, *E. A. HOLBROOK*, horba Gaulary, *Karsao*, Citoder, States, States, States, Joseph, *A. Chiller States*, *Karsao*, *Canada-or*, *Karsao*, *Canada-or*, *Karsao*, *Canada-or*, *Karsao*, *Canada-or*, *Karsao*, *Canada-or*, *Canada-or*,

LIVER DISEASE AND HEART TROUBLE. MIRA MARY A. MCCLURE. Columbus, Kanas, writes: 'I addressed you in November, 1884, In regard to my health being afflicted with liver disease, and heart invulve, etc. I vas addised to use Dr. Pierce's Geiden Medical Discovery, Favoil to Frescription, five of the 'Discovery,' and four of the 'Piescription,' five of the 'Discovery,' and four of the 'Piescription,' five of the 'Discovery,' and four of the 'Piescription,' five of the 'Discovery,' and four of the 'Piescription,' five of the 'Discovery,' and four of the 'Piescription,' five of the 'Discovery,' and four of the 'Discovery,' and four of the 'Discovery,' and stand it well; and when I brgan using the medicine, and my strength came across the room, mest of the time, and I did not think I could ever feel well spain. I give your remedies all the credit for curing me, and I did not think I could ever feel well spain. I give their uss. I am very grateful for your kindness and thank Gou and thank you that I an as well as I am, after years of suffering." CENERAL "I was troubled with chills, nervous and general debility, with frequent sore throat, and my mouth was badly carkered. My liver was inactive, and 1 sufferent much from dispepsia. I am pleased to say that your "Golden Medical Discovery" and "Pollets" have curred me of all these allments and I cannot say enough in their praise. I must also day a word in reference to your 'Favorite Trescription," as it has proven itself a most excellent medicine. It has been used in my family with excellent results," **Dyspepsia.** JAMES L. COLDT, Esq., of *Yucatan, Houston Co., Minn.*, writes: 'I was troubled with indigestion, and would eat heartily and grow poor at the same time. I ex-perferenced heartburn, sour stomach, and many other disagree-able symptoms common to that disorder I commenced taking your 'Golden Medical Discovery' and 'Pellets' and I am now enthrely free from the dyspepsia, and am. In fact, healthier then I bave been for five sears. I welch one hundrid and sev-enty one and one-half pounds, and have done as much wolk the past summer as I have ever done in the same length of time in my life. I never took a medicine that seemed to the up the muscles and invigorate the whole system equal to your 'Discovery' and 'Pellets.'' LIVER Mrs. 1. V. WEBBER. of *Forkshire*. Cattaraugus Co., N. F., wri. ss: "I wish to say a few words in prave of your 'Golden Medical Ligowery' and 'Pleas-ant Pargative Pellets.' For five years previous to taking them I was a great SUSEASE, my own work. I am happy to say I am now well and strong, thenks to your medicines " DISEASE. Dyspepsia.-THERESA A. Cass, of Springfield, Mo., writes: "I was troubled one year with hiver complaint dyspepsia, and cleepleseness, but your "Golden Medical Discovery" **Chronic Diarrhea Cured.**—D. LAZAREF, ESG., 275 and 277 Decatur Street, New Orleans, La., writes: "I used three bottles of the 'Golden Medical Discovery,' and it has cured me of chronic diarrhea." Chills and Fever.-Rev. H. E. MOSLEV. Montmorenet, S. C., writes: "Last August I thought I would die with chills and fever. I took your 'Discovery' and it stopped them in a very short time." "THE BLOOD **IS THE LIFE."**

Thoroughly cleanse the blocd, which is the fountain of health, by using Dn. PIERCE'S GOLDEN MEDICAL DISCOVERY, and good digestion, a fair skin, buoyant spirits, and bodily health and vigor will be established,

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

HIP-JOINT Mrs. IDA M. STRONG. of Ainsworth, Ind., writes: "My little bey had been troubled with bip-joint disease for two years. When he commenc-ed the use of your 'Golden Medical Discovery' and 'Pellets,' he was con-fined to bis bed, and could not be moved without suffering great pain-But now, thanks to your 'Discovery,' he is able to be up all the time,

Saltzheum or Tetter, Fever-sores, Hip-Joint Lisease, Scrofulous Sores, and Swellings, Enlarged Glands, and Eating Ulerz.
INDICESTION,
BOILS,
BOILS,
BLOTCHES.
IN with and blochee began to also on the surface of the skin, and
I experienced a tired feeling and duilness. I tegan the use of
Discovery. Now she can walk quite a little ways, and do some light work."
IN wile could not walk across the floor when she began to take your 'Golden Medical
Discovery. Now she can walk quite a little ways, and do some light work."
IN STROME, of Ainwuorth, Ind., writes: "My little bry had
I experienced a line of the began to take your 'Golden Medical
Discovery.' Now she can walk quite a little ways, and do some light work."
IN STROME, of Ainwuorth, Ind., writes: "My little bry had
I experienced a strong for the second work with which to express and second words with which to express any gratitude for trebenet the bear of the second words with which to express any gratitude for trebenet the bear of the second words with which to express any gratitude for trebenet. The disease appeared first in her feet extended to the knees, correst works and became the second words with which the second the second the second words with which to express any gratitude for trebenet. The disease appeared first in her feet extended to the knees, correst works and became the second t A TERRIBLE AFFLICTION. Skin Disease. -The "Democrat and News," of Cambridge, Maryland says: "Mrs. ELIZA ANN POOLE, wife of Leonard Poole. of Williamsburg, Dorchester Co., Md., has been cured of a bad rase of Eczema by using Dr. Pierce's Golden Medican Discovery. The disease appeared first in her feet extended to the knees, cov-ering the whole of the lower limbs from feet to knees, then attacked the elbows and became so severe as to prostrate her. After being treated by several physicians for a year of two she commenced the use of the medicine named abova. She scon began to mend and ishow well and hearty Mrs. Poole thinks the medicine has saved her life and prokinged, her days."

Mr. T. A. ATRES, of East New Market, Dorchester County, Md., vouches for the above facts.

CONSUMPTION, WEAK LUNCS, SPITTING OF BLOOD.

(I I IN MEDICAL DISCOVERY CURES CONSumption (which is Scrofola of the Lungs), by its wonderful blood purifying, invigorating and untritive properties For Weak Lungs Spitting of Blood, Shortness of Breath, Nasal Catarah, Eror chills, Severe Coughs, Asthma, and kindred affections, it is a sovereign remedy. While it promptly cures the soverest Coughs it strengthens the system and purifies the blood.

It rapidly builds up the system, and increases the flesh and weight of these reduced below the usual standard of health by "wasting diseases."

Consumption --Mrs. EDWARD NEWTON, of Harrowsmith, Ont., writes: "You will ever be praised by me for the remarkable cure in my case. I was so reduced that my arter ds had all given me up, and I had also been given up by two doctors. I then went to the beet doctor in these parts. He tok me that medicine was only a punishment in my case, and would not undertake to treat me. He said I might try cod liver oil if I liked, as that was the only thing that could possibly hate any curative pow-er over consumption so far advanced. I tried the cod liver oil as a last treatment, but I was to weak I could possibly hate any curative pow-er over consumption so far advanced. I tried the cod liver oil as a last treatment, but I was to weak I could possibly hate any curative pow-er over consumption so far advanced. I tried the cod liver oil as a last treatment, but I was to weak I could possibly hate so agantity of your Golden Mideal Discovery. I took only four bottles, and, to the sur-rough which basassed me night and day. I have been smileted with rheumatism for a num-ber of years, and now feel so much better that i believe, with a continuation of your Golden Medical Discovery I will be restored to perfect health. I would say to therewho an efailing a pier to that terrible discasse coasumption, co not do as i did, take everything else first; but the det of suffering and be restored to be suith at cnee. Any person who is still in doubl, pied but write me, enclosing a stemped, cid-informed envelope for reply, when the fore-going statement will be inly substantiated by me."

Ulcer Cured .- ISAAC E. DOWNF, Frq. of String Valley. Rockland Co., N. F. (P. O. Box 28), writes: "The Golden Medical Discovery' has cured my daughter of a very rad ulcer.

Golden Medical Discovery is Sold by Druggists.

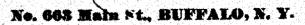
After trying simest everything without success, we procured three bottles of your ' Discov-ery,' which healed it up perfectly." Mr. Downs continues:

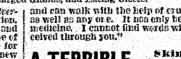
ety, which heated he up perfectly." Bit, howing continues:
 Consumption and Heart Disease..."I also wish to thank you for the remark...
 able cite you have effected in my case. For three years I had suffered fix m that terrible disease, consumption, and heart disease. Before consulting yeu I had wasted away to a skelet n; could not sleep nor rest, and many time subled to due to be out on y misery. I then consult the two had hopes cfouring me, but it would take time. I took five months' treatment in all. The first two months I was almost discouraged; could not picetive any favorable sympt time, but the third month I began to pick up in fresh able sympt time, but the third month I began to pick up in fresh able strength. J cannot now riche how, step by step, the signs and realities of returning health study but swells developed themselves. Today I tip the scales at one hundred and strong."

Discovery. BLEEDING JOEFER F. MCFARLAND, Ecq., Athens. La., writes: "My wife had request bleeding irom the lungs before she commenced using your 'Goden Mcdical Discovery." She is not had any since its use. For some six menths she has been feeling to well that she has discontinu-ed it.

Price \$1.00 per Bottle, or Six Bottles for \$5.00.

WORLD'S DISPENSARY MEDICAL ASSOCIATION, Proprietors,





RELIGIO-PHILOSOPHICAL JOURNAL.

(Continued from First Page)

8

to announce either the Brotherhood of man or the Fatherhood of God. Will he prove what he has affirmed, on this subject, or manfully admit that he was in error? I trow not. This paper is not intended as a "reply" to W. Whitworth's "ancient history." some points of which are very questionable, but to simply hold him (if possible to hold him to anything) to the points at issue between ws, whether Jesus announced the doctrine of universal brotherhood at all, and especially whether he was the first to an-nounce it, and now the additional question whether he was the first to pray and to teach others to say, "Our Father who art in Heav-en." He affirmed. I deny. Will he fairly and frankly meet the real question at issue, instead of saying "Of what avail?" and then plunging into matters which have nothing to do with our controversy? I would not disparage his ideal Jesus unless for the sake of the truth, but I would not claim for him what he was not, and what he did not do and

say. Philadelphia, Pa. R. B. WESTBROOK.

> For the Religio-Philosophical Journal. MAN THE ANIMAL.

BY CHARLES DAWBARN.

Part Second.

I will commence my second article by laying down a rule for my own guidance, and invite my readers to determine its value. The grand discoveries of the past half century have taught man the value of knowl-edge and the folly of faith; but if we laugh at the solemn energy with which the clergy-man uses faith as the "Keely motor" of salvation, we must be careful to avoid the same folly when we approach our subject in the light of modern Spiritualism. "Thus saith a spirit" has no more logical value than "thus saith Moody and Sankey." But unfortunately many Spiritualists have not discovered this. They have been engaged in an eager fox hunt after tests, morning, neon and night, and have run wild after phenom-The dark circle is aflame with spirit ena. power for them, while the obscurity of a cabinet figure is made brilliant sometimes by faith, sometimes by illuminated paint. On the platform the speaker must not know beforehand what he is going to say, and must fingle a rhyme, or at least wind up with clairvoyant, clairaudient and psychometric tests, which to the thinker are never proofs of spirit return. Nevertheless many a believer would as readily die for his faith as any martyr who has proved his sincerity by ascending to heaven in a chariot of fire.

I am one of these believers in communion with spirits who were once mortals, as I am now; but I have long since proved that every form of human weakness exists on that side of life, too, and that the worst possible condition for honest communication is to cultivate a feeling of holy awe, reverence, and helpless submission to domineering ghosts. So my rule, to which I call attention, is this: To no more accept a spirit "say so" without solid proof, than I would a mortal assertion which contradicted my experience. As a matter of fact there is hardly a statement brought to us from the Spirit-world, which is not contradicted from the same source. This is the experience of all alike; yet I rarely meet a Spiritualist who is not up-holding some favorite belief, because its spirit author has given him remarkable tests through a well tried medium. In point of fact the faith of most Spiritualists contains more of the genuine raw material than could nowadays be furnished by an average congregation, under a fashionable preacher. The rule I lay down for myself demands that I approach the material side of spiritnal life from the standpoint of scientific discovery and mortal experience. Like all others I have beliefs whose foundation is intuitional, but I do not propose to offer them by way of argument, or to quote what even an esteemed spirit friend may have taught me as his own highest conception of truth. There is nothing I have yet been able to discover that endows man with a special im-mortality denied to other life. The indestructible atom seems to have an immortality in its own right; but most assuredly, form, which is always a temporary gathering of atoms can endure but little change without entire dissolution. Science seems to have at last brought to us a conception of the natural relationship between the form visible and the form invisible. Every atom in a form, whether of man or beast, is in motion. If it but increase its speed beyond the capacity of our optic nerve. we call it invisible. Spiritualists have been counted simpletons for believing that invisible forms could become visible and have demonstration as a scientific fact; but the recent interesting discovery of Paul and Prosper Henry in Paris, would evoke retraction and apology if scientific self-conceit left any room for that phase of true manhood. Those brothers have been mapping the stars, and were at last compelled to call photography to their aid with the result that a spiral nebulæ appears every time with the star Maja in the Pleiades, although invisible to human eye through the telescope. But the day has gone by when the fact of human existence in a form invisible to mortal eye requires further demonstration; and we must not forget a few simple truths for which we are much indebted to the explorers of the 19th century. Man's contact with nature is by vibrations of matter, but there are vast regions into which man mortal can never penetrate because of the limit of power in his organism. Matter is everywhere around us. If the atom vibrates at something less than 100,000 to the second we hear; but we have no perception of a more rapid movement, until it reaches millions of millions, when our eye senses it as color. That little incident of the spiral nebulæ shows us that coming instruments will bring an added power to our senses; but there will always be a vast region on which man mortal can set no foot, and claim no right of preemption. Just think of what that means. There might be a densely peopled America with a glorious fulness of national and individual life: with cities, towns and villages; with forests, rivers and mighty lakes; and with arts and sciences beyond our highest ideal. All this might be right here, above, below, around, and in our very midst; and if it be so organized as to vibrate inside or outside our limit of sense and theirs, then the two worlds of life would remain forever, each unconscious of its fellow. Meantime we already know as a demonstrated fact that many of our fellow beings outside humanity, are living to day into sen-sations impossible to us; and, therefore, they nee, hear, feel and gain experiences foreign to ours.

an, although its wondrous civilization must which the government of India intend to be rich in varied personal experience. Ants send to Lhassa in order to cultivate friendly kill their fellows who won't work. That one fact alone, means a standard of right and wrong, and back of that a conscience subject to heredity and evolution like ours; but amidst vibrations that forbid our interchanging thought.

The next point I want to make is that immortality is a law of nature. Theologians have assured man that every beast dies into nothingness. That was the assumption of ignorance and human conceit,-which even invented a heaven that, except for a few horses and a young sheep, had no animal life worth reporting by divine revelation

When we compare modern revelations with the ancient, we have contradictions as to the fact, that leave us amazed and confounded. Some spirits tell us that advanced spheres contain no lower animal life. Others say that life below man reaches the spheres nearest to earth, but is soon merged into the great universe. I have been gravely assured through unconscious medium lips, that we can psychologically create for ourselves an exact resemblance of some earth pet, which

dies out when we get tired of it. Anything and everything of which imagination could conceive is possible if there be laws for man as distinct from laws for other life; but the scientific discovery of universal law, or at least its compulsory acceptance as the only working hypothesis, declares every form as subject to change. There are and can be but three ultimates in nature matter, force, intelligence-found in eternal fellowship, but in varying proportion, per-mitting the manifestations of form which scientists spend their lives attempting to classify. In every form alike the eternal atom comes and goes; and to man the animal, each form stands as an evanescent snowflake; an entity to-day, but gone tomorrow.

We now know that form is not limited to matter in a condition our mortal sense can grasp; for we have been taught by speetrum analysis that form has not the three dimensionals' limit of our school days; but whatever be the possibilities to change of form, they apply to everything alike from monad to man.

Man can destroy form but not life; and nature can do no more; but man can only destroy form in matter whose vibrations he can cognize; and so far as we know nature can only destroy one form to leave another. In other words, if form be composed of matter from solid to invisible the action which destroys the solid may leave the invisible intact.

What are the lessons of these facts of nat-ure when applied to universal life? Man ac-knowledges that his most skilfully arranged vacuum is a scientific imperfection, but nevertheless if it were perfect, it would mean there a condition of matter outside the limit of his senses. Take, for instance, our sense of smell: for pleasure or pain it is a mighty power, but just where we leave off the dog almost begins; and it stands to us inconceivable how the bloodhound of Georgia can follow the escaped convict for days through wanderings, sometimes among crowds of other men. That gives to the dog powers of enjoyment, and perhaps of suffering anknown to us, and by so much he lives amidst vibrations impossible to man.

The ant's voice arouses no echo that man's ear can catch. Its whole world of intelligences revolves amidst vibrations impossible to us; but the ant gains experiences of weal and woe that point surely to a destiny weal and woe that point surely to a destiny Lama—That depends on his learning and That unto a spirit being belong. that, like ours, is based upon self-effort and good intentions. Unfortunately, just now Though small the pleasure for your souls' delight, self-restraint. His complex civilization; his the Lhassa Lamas have discovered that a They will give you a foretaste of the realms of light. huge cities with architecture that equals, and sanitary arrangements far superior to, ours; his laws that punish those who would become idlers; his discipline that marshals vast armies under officers of ceaseless vigilance, all exhibit a growth by experience like ours. And whole races of that wonderful animal have become coarse military brutes, and can fight and swagger because they have enslaved other ants; but the punishment of slavery has been as sure to the ant master, as to the negro driver of manhood. The slave-keeping ant, loving to fight, has developed by constant use such monstrous mandibles as will crush an adversary's head with one nip; but has at the same time rendered it impossible for him to feed himself. His slave must feed him or he dies. So although the ant lives a life impossible to man, he is subject to the law that forbids stagnation. He must progress or fall back like everything else. The ant reasons and plans, therefore, he thinks. Thought is action of that little brain. which Darwin called "the most wonderful speck of matter in the universe;" but thought is an exhibition of power as proved by the experiments of the English psychical society; therefore I claim it is an eruption of matter from the brain of that little insect. If thought be an expression of power, by power we imply force; and since force can only be expressed through matter, therefore the refined matter capable of being so used is that which will express the highest individuality whether of ant, man or other animal. If this be true, we have through thought an eruption of matter so refined as to be invisible, but already individualized and. therefore, fitted for a new body, when death comes to compel intelligence to seek a higher manifestation. Man can have no monopoly of this process, and in the world of the invisible, the vibrations of a universe must give a play to the development of races impossible to the limitations of earth.

relations with the Lamas, to develop the trade of the Thibet, and also for the purposes

of science and humanity? Lama-I have heard of the mission, but I do not believe that the Lhassa Lamas will welcome it, although there is a standing order of the emperor of China to admit any English mission that may be sent from India.

Traveler-What is the reason of this reluctance to welcome travelers, whom your re-ligion is particularly anxious to treat in a hospitable manner?

Lama—The reason is that the Lamas do not believe in the professions of European travelers. If they really wished to settle down as students or traders the case might be different; there is a colony of Cashmeree Mohammedans at Lhassa, but, although hostile to our religion, they leave us alone, which the Lamas fear Europeans will never

do. Traveler-What grounds have they for

thinking so? Lama-They say that Europeans have a good religion which they do not generally practice and yet wish to force on others whose religion is as good and is practiced. They are believed to be full of greed, for, living in a rich country, they always acquire other countries, and, while they talk of their benevolent purposes, they destroy animal life every day for their own food, thus be-coming clouded in calm intellect and in the perception of true morality. They also think their religion, language, and customs the best, which, if were we to think so, would be considered by us a deviation from the path. Traveler-How is this?

Lama-Among the nine rules for conduct we are directed never to suppose, much less to say, that our religion is the best, considering that the sincere men of other religions are deeply attached to them, and, on that ac-count, do good to others. All we can do is also to do good, but not to criticise the good of others.

Travelor-What are these rules?

Lama-(a) For the tongue-abstinence from falsehood, abusing others or talking behind their backs (calumny or intrigue), and indulging in idle and exaggerated conversation. (b) For the hand-abstinence from striking, stealing, and (meaning somewhat unintelligible). (c) For the mind-abstinence from desire, jealousy and envy; sup-pression of ill will and effecement of spiritual pride of thinking that one's religion is the best.

Traveler—This is a very noble code, but why not believe that the object of the mission is also very good?

Lama-I do not say that their object is not good, but the Lamas say that if they merely wanted to cultivate friendly relations why not do so by letters, or would not one envoy have been sufficient to propose giving and taking in trade? The Lamas can not see why such a numerous mission is necessary for the purposes which it avows.

Traveler—Will they resist it by force? Lama—We are not allowed to do so by our religion, but, no doubt, the ignorant and rude, seeing the hesitation of the Lamas, will offer resistance, or not allow the mission to be supplied with provisions. Besides the Chinese troops will not act against the spiritual head of a community that enjoys the respect of the emperor of China.

Traveler-Would a single European be really safe?

Lama-That depends on his learning and European had lived for three years in one of the monasteries ostensibly devoted to the study of our religion. When inquiries were made regarding him he fled, and the Lamas are now in search of him. He ought to have staid if his object was a good one.

the question, "Why do you not care to know iti

Shakspeare answered:

"Because my poetical character is gone. If was only meant to serve me to get a simple living, and I need it not now, except as far

as I may use it for you, my kind hearers." If Shakepears ever wrote any such ineffable trash as this, either in physical or spiritual life, he should be confined in an asylum for idiots or imbeciles. Then come words of wisdom from he who was called the wisest of mankind, Francis Bacon, Lord Verulam, and here they are: "My friends, such delight I see, that the

stars almost fail to send their heavenly light upon your paths. See this: I think you will not hesitate or delay one moment to show your souls' Providential feelings toward the world. Fear not, that God is punishing in his designs."

The editor says "that Bacon's wish to en-lighten mankind is without doubt, unbounded, and if God permits it there will be more communications from him."

Heaven forbid that the promise may come true. If this is Bacon, we want no more of him. Here is a gem from the indomitable the phlegmatic, the heroic statesman, Wil-

liam, Prince of Orange; "Alas for my Orange Reformers! Perhaps they are doing God's will by their righteous wanderings from Catholicism; but do not suppose they are followers of the Lamb if by their warmardness they needed their Sevier's their waywardness they neglect their Savior's first command-Obey. Lose not a moment in praying for their release from the egotistical bondage of conceit which obstructs the light that might surround them. They are heathens in their selfish idolatry of God's prophesying enlightenment."

It is to be hoped that William will try his hand once more; this is so good and so clear. But here comes one whose name is dear to us all. Just listen to the inspired words of wisdom from the Father of his country, George Washington:

"I am a man of integrity. Onward, is still my motto to my men, and I hope we may lead onward to the goal of happiness God is a kind and humble interpreter of your doings and lenient to all possibility. The avenger of your wrong-doing is pressing you into the mire of your horrible suffering. I have many high and noble statesmen with me in Paradisc, but only wish to gain more, for our host is unlimited in his hospitality."

Mr. Kiddle says: "These are grand mess-ages, but alas! how few would appreciate them or even receive them." It is evident that the Washington of our

history was a fraud and a cheat, for the same man could never have written the state papers of his administration, or the farewell address, and also the sublime composition printed in this book.

One Christopher Columbus writes his little paper. and signs it "Christopher." He closes it by saying: "Good-bye, dear friends. Call upon Mr. C. C. when you have any longings for heavenly light,"

There once lived upon this planet a man who was known by the name of George Gordon, Lord Byron; he was a poet of great em-inence and renown, and his writings are known to all English speaking people. Fifty years ago Lord Byron died. Now his spirit returns to earth and delivers, as he says, "in the light of heavenly revelation," the following poem:

The feelings of trust, my friends, earnest and true, With which I now pen these few lines to you Are many; with all the emotions strong,



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JUNE 1, 1887.

DRPRICE

SPECIAL

LAVORINE

EXTRACTS

The parent monud has evolved races, such, for instance, as the ant, whose progress is jects. pointing further and further from the hum- Traveler-Have you heard of a mission

I have an idea that the future progress of the ant may not be any more within human perception than it is to-day; for I never even in thought endow man with god-ship. Man will always be ignorant and limited, although that ignorance and limitation would be glorified wisdom and power to a puny mortal.

But other races of what we call "lower life" will assuredly tread the path of progress, too, and may evolve personalities that shall glorify the great "I Am" as much as any development of man could ever attain that end.

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An Interesting Conversation with a Thibetan Lama--Distrust of Europeans.

A conversation that took place this summer between a Thibetan lama who had returned from Lhassa and a European traveler may throw some light on the feelings of the Lamas of Lhasea toward Europeans.

Traveler-Can you tell me whether the Lamas of Lhassa would ever allow a European to visit that city?

Lama-Yes, if his object is to study our religion or to trade, but not if he has other ob-

the strates and a

Traveler-Will the Lamas always be able to keep up this seclusion? Lama-I do not know, but only a few

months ago a party of Europeans is said to have left Pekin with the view of visiting Lhassa. Instead of going by the straight road, they have taken a circuit of three months by the —— route. This will create suspicion.

Traveler-What is the best way to get to Lhassa to avoid suspicion?

Lama-By Ladak, but the traveler should e a Bot (Buddhist of Ladak).

Traveler-Would you take me to Lhassa as your pupil?

Lama-Not under present circumstances for as long as there is any rumor of a mission every Lama who helps the advent of Europeans will be suspected as being a traitor to his cause.-London Times.

A Lawyer Pays His Respects to a Pedagogue's Book.

To the Editor of the Religio-Philosophical Journal

In our anxiety to eliminate from the history of Spiritualism the fraudulent charac ter of some of the materializing and physical manifestations, we have long overlooked the fact only too patent in our literature, that the mental and intellectual frauds far exceed in number and importance those of the purely physical character. A printed book under the name of a writer

with a public character and reputation, lives longer and goes farther than any mere physical manifestation, and if 'alse in its statements, works far more injury.

I have recently had put in my hands a copy of a volume edited and published by Mr. Henry Kiddle, which contains more weak diluted trash, and more foolishness and sublime nonsense than any other book in the English language. This book professedly relates and records a series of revelations which, Mr. Kiddle says, were given him by the spirits through a medium. The communica-tions are almost infinite in number, and purport to be from the most renowned men, known to history and to the world-sages, statesmen, poets, philosophers, lawyers, doctors, judges; Washington, Hamilton, Burr, Shakespeare, Byron, Bryant, Shelley, Newton, Franklin, Judge Edmonds, St. John, St. Paul, St. Peter and a host of lesser lights; and such communications the world never saw before and never will see again; pointless, witless, brainless much-not an idea nor a thought to be found in hundreds of pages. Here is Shakespeare, the sublimest of all human souls, the master poet of the Christian erasee what he becomes in Mr. Kiddle's hands:

"O people of earth, If you knew the sad heart You cause your dear Father, Your eyes would be lifted To things far higher. Beliare ma I sem . Believe me 1 am The spirit of Shakespeare Who writes through a child, Whose years will be longer And better than many Who know these things

WILLIAM SHAKESPEARE, The post who seeks not to know it."

Dissever the ties which bind you here, And you will ever rejoice in your Father's care. Enlist yourselves in the ranks above. Of Faith and Hope for your Savior's love, Who designs all your lives with sovereign care; And be fortified also with fervent prayer.

There can be no doubt of the identity of this writing with that of Byron, as he lived here and as the world knows him, or Mr. Kiddle would not have printed it. Mr. K. tells Lord Byron that with the "permission and blessing of God," he intends to "publish these his latest writings to the world," and the poet assents, provided it be done "in a pure manner and without pomp." Now listen to these wise words, from Abraham Lincoln:

"You are, kind friends, a noble band of true listeners; and I, although a spirit of happy intercourse, am notwithstanding a poor subject of my Master's creation! God bless him. Being constrained to come here and talk to you by the enticement of many beams of light, I descend to comfort your hearts in the way of peace and rest. I was always a quiet man in the former world, and although I am changed, or I should say purified by my flight, yet with all I am the same unsophisticated Abraham Lincoln, the President of the United States of America; and happy I am to repeat this for the people. God bless them forever; used me well and in every-thing, I think I had the support of fine men.

And so on, for two or three hundred pages of similar stuff.

Now, Mr. Editor, in the name of common sense and for the credit of that which claims to be a reasonable philosophy, let us stamp out this trash, and suffer no man to print or publish any more of it in the name of Spiritualism, without putting upon it the seal of our condemnation.

GEORGE A. SHUFELDT. New York.

The Marquis of Stafford, eldest son of the Duke of Sutherland, was among the passengers of the steamer Gaelic, recently quarantined in the harbor of San Francisco with small-pox on board .-- Mr. Blaine has definitely decided to sail for Europe June 8 on the steamer Ems. His Bar Harbor cottage has been leased for the season to Heber R. Bishop.

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Capt. D. B. Edwards, Orient, N. Y., writes: "I had commu-nications, (by the Psychograph) from many other friends, even from the old settlers whose grive stones are moss-griven in the old settlers whose grive stones are moss-griven in the old settlers whose grive stones are moss-griven in the old settlers whose grive stones are moss-griven in the old settlers whose grive stones are moss-griven in the settlers whose grive stones are moss-communications have given my heart the greatest comfort in the severe loss I have had of son, daughter and their mother."

mother." Dr. Eugene Crowell, whose writings have made his name familiar to those interested in psychical matters, wrote to the inventor of the Psychograph as follows: DEAR STR: I am much pleased with the Psychograph you sent me and will thorougbly test if the first opportunity I may have. It is very simple in principle and construction, and I am sure must be far more sensitive to spirit power than the one now in use. I believe it will generally super-sede the latter when its superior merits become known. A. P. Miller, journalist and poet in an editorial notice of the instrument in his paper, the Worthington, (Minn.) Ad-vance 5375:

the instrument in his paper, the Worthington, (Minu.) Ad-tance says: "The Psychograph is an improvement upon the planchette, having a dial and letters with a few words, so that very little 'power' is apparently required to give the communica-tions. We do not hesitate to recommend it to all who care to test the question as to whether 'spirits' can return and com-municate. Hiles B. Stebbins writes: "Soon after this new and curious instrument for getting spirit messages was made known. I obtained one. Having no gift for its use I was obliged to walf for the right medium. At last I found a reliable person under whose touch on a first trial, the disk awang to and fro, and the second time was done still more readily." PRICE, \$1.00.

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But find them rejected.

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