

# RELIGIO PHILOSOPHICAL JOURNAL

ARTS, SCIENCES, LITERATURE

NOTED TO L PHILOS

ROMANCE AND GENERAL REFORM

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

VOL. XLII.

CHICAGO, JUNE 4, 1887.

No. 15

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

## CONTENTS.

FIRST PAGE.—Human Progress. Westbrook Versus Whitworth.

SECOND PAGE.—Materialization in the Future. Approaching Danger Revealed by a Dream. A Midnight Entertainment. Spiritualism.

THIRD PAGE.—Woman and the Household. A Quiet Stream. Partial List of June Magazines Received. Book Reviews. New Books Received. Miscellaneous Advertisements.

FOURTH PAGE.—Obtrusive Ecclesiasticism. The Magnet Cure. A Little Girl's Devotion. Was Christ a Christian? Report of the Seibert Committee. Memorial Services in Various Churches Last Sunday. Ross in Court. General Items.

FIFTH PAGE.—The Oakland (Cal.) Camp Meeting. General News. Our Heroes' Day. Thoughts on Mediumship. Miscellaneous Advertisements.

SIXTH PAGE.—Winebibbers. Evidence of Spirit Power. A Man in White. Spirit Materialization. The Mrs. Patterson Trial. The Form of the JOURNAL.—A Dream. A Dog whose Spirit should be immortal. Did Pharaoh Perish in the Red Sea? Rev. E. B. Fairchild. Phases of Spirit Power. A Human Battery. The New Idea of God. The English Parrot. Seeing a Man in a Coffin. Notes and extracts on Miscellaneous Subjects.

SEVENTH PAGE.—Are There Ghosts. A Singular Presentation. Is Prof. Carpenter a Fraud? Miscellaneous Advertisements.

EIGHTH PAGE.—Man the Animal. An Exclusive People. A Lawyer pays his Respects to a Pedagogue's Book. Miscellaneous Advertisements.

## HUMAN PROGRESS.

Address by J. Clegg Wright, At Spencer Hall, New York City.

(Reported for the RELIGIO PHILOSOPHICAL JOURNAL, by J. F. Salspes.)

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 advancing 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 America. The ideal of Christianity is a charm. For that ideal men will labor, spend their energies, 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 reigning 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 of this day to ask the question: "Is the Spiritualism 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 aspirations of the world. The world demands progress; the ideal is ever changing; organization 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-

pressed the high-water mark of the religious development of a race. It identified itself ultimately with the conquering power. The glory and civilization of the Roman world had begun to decline. If Paganism had retained its simplicity, its genius, the Roman world would never have yielded to the philosophy and Spiritualism of Jerusalem. The Jew would never have expressed his individuality upon the learning and power of the Western world. It was in consequence of the passing away of the spirit of a high idealism, the rising of the Teutonic race, the conflict 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 agents and institutions of political state, culminating in those evils which remain with some of the old nations to-day. Rome had the problem which you have in New York to-day. Rome saw its ancient simplicity departing, wealth accumulating out of the honest labor and industry of the people. Those who had toiled and reaped did not enjoy. 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 preceded 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 a reward for the sufferings of this life.

Man needs to live in harmony with natural law, 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 where duties are demanded of you, and the man who by honest toil can make a loving wife and children happy, who can scatter deeds of kindness, who can advance the true 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 sublimity 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 involvement 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 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 people 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 metropolis, would you have allowed your king-men, your rulers, to rob you and misrule you as they have done? No! 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 shams 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 despised. Go along your streets: there is a Bowery, a Castle Garden and a Fifth Avenue. The people reverence those great mansions;

Bacon made a mistake when he said: "Knowledge is power." The philosopher meant money. And this devotion to money does not recognize the sovereignty and grandeur of man. Modern Spiritualism now demands that you talk with and deal with and recognize 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. Reformation is but the killing of shams, of false religions, the education of man in his relation 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.

What a delusion was the notion of ages that a thinking man could be dragged 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 development 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 1534; as mad as trying to choke the spirit of liberty.

When the human intellect takes upon itself certain conditions, the omnipotence of progress asserts 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 England and Scotland. The power that made a Luther made Wickliffe and a Knox. Whenever you have a development in religious thought you will 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 spirit of inspiration, the cultured impact, the gigantic energy of a pent-up civilization, and it struck Italy—the land of culture, jurisprudence, 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 from a new devotion. It was a change, and from that day to this man has been growing in power and dignity, marching on the sovereignty 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 religion 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 monstrous 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 uncultured woods extend to the summit of the hills, there you find the ecclesiastic,—in England, France, Italy and Spain,—and he has appropriated 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 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 piety 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 always be so. Those who have vested rights in established faiths side with monopolists;

priests will go with aristocrats, aristocracies will go with kings; they belong to one another, and if you get God into the Constitution 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 heroes and interests have arisen, and you are listening with admiration to the priests when they say: "Let us make our constitution a Christiana constitution, so that religious virtue may be fostered by the State, and morals compelled by law." When that time comes, farewell to liberty in America; farewell to the constitution and the Jeffersonian thought; farewell to the solidarity of federal energy, and the sacred rights of man! Those who desire a philosophy of progress, and want to make America the home of liberty, must use reason, 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 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? 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 white-washed, 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 comes over here. 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 children are born with small brain, due to no fault of their own, but to pre-natal physical conditions, 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 conditions 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, everywhere. Man stands related to nature by law; he cannot get away from his antecedents; 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 this afflicting hand from thy servant now before thee." They don't say that now; that is an educated minister does not; the antediluvians do. You know very well if you sit by a window, and a cold draft comes in, you will

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

Ladies and gentlemen, 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, because I have the sovereign right of the individual, as you have the right to contradict me if you think it proper. On the intellectual plane we have the right to fight, but 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 billtops 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 dew 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 Journal:

Mr. W. Whitworth has more than a column of *gush* in the JOURNAL of the 14th ult., which he misnames a "reply to Westbrook." 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 affirmation 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 passage 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: 10-13; Matt. 13: 10-17; Matt. 11: 25; Luke 8: 10. Notice 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 Zeus, the common parent. One is not to call himself a citizen of Athens or Corinth, but of the universe; a son of God" (Epicetetus).

"Men were created for mutual help. Cherish the common bond of the human race"..... "One who knows 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 announced 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 Socrates 335 years B. C.; Aristotle 380 B. C.; Sextus 400 B. C.; Confucius 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 Hindus, 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 religions, 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 March Page.)



MATERIALIZATION IN THE FUTURE.

An Account of Remarkable Etherization.

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 table-tapping 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.

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.

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.

Such persons are too gross minded to understand the philosophy of our religion; they could not comprehend it, were they to see a transparent spiritual form before them; their gross material senses clamor for gross, material manifestations, and they would more gladly see 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 etherization 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 to endeavor to make cool-headed investigators swallow this trash also.

That materialization does and can exist I 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 etherization 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 manifestation 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 Spiritualist as well as 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 sitters to be a long distance from the medium. Singing, if those harmonious sounds uttered at séances can be so called, is absolutely indispensable. No examination can be made of the "spirits" (except by well known habits), or of the box, it breaks "conditions" (especially this last).

I reply emphatically that phenomena can

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 mediumship, 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 séance 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 sitting 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 elevated 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 it there.

Nothing can describe the calm motion of the etherized 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 etherized 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 conditions absolutely, a lady 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 manifesting 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 lilies 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 "materializing" easily, and they should follow the example 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 medium'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 etherization without cabinet or total darkness.

Brussels, Belgium, May, 1887.

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

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 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 watering-place on the western coast of France. We will call the hotel the Lion d'Or, although that was not its name, the Lady Dash's daughter, Blanche, as it is more convenient 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 listened 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 looked 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 tessellated 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 mother.

Lady Dash was quietly taking off her veil when her daughter burst into the room. She closed the door behind her, and then said excitedly: "We must leave this place at once. I 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 determined.

"But, mother dear"—and Blanche knelt down by her and seized her hand.

"Why, child, you are as cold as a stone! What is it?" rubbing her fingers gently and looking down with growing alarm into her agitated face.

"You know my horrid dream last night," her lips quivering—"how I thought I was being murdered. Just now, in the hall, I saw him."

"You saw whom? I don't understand."

"The man who murdered me," shaking from head to foot. "I should know him anywhere. 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 cow-house, 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 unconsciously 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 uneasy 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 footstep. They did not look at each other, but kept their eyes fixed in the same direction. Breathlessly they watched, and saw the handle 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 felt utterly worn out, but she quite agreed with Blanche that a move to Pau was advisable if

that man was still in the hotel. Mary, having 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 monsieur 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, M. le Comte his necklace of pearls, M. le Prince a portmanteau containing bank notes to the amount of £6,000, M. le S—a gold watch, M. le C—a handsome bracelet, etc.

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

"Not at all, madame, but the *carrien* 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 you, madame. He saw it, and guessed that you 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 forcés*. This happened 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.—*Asit 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 me but few. Past experience had taught us to expect much through her superior mediumship mid home quietude. Clarence, her principal control, known nearly as well from shore 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 years 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; however, that would make no difference with Clarence 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 husband said, "Clarence is that you?" In quick response came in independent voice, "Yes, Gardner, it is I." Then coming to our bedside 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 saddened children. My husband had been disabled for many months, and was very dependent. Clarence, reading the thoughts that had not been expressed, addressed himself to them, saying: "Gardner you are entirely 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 morbidity, take a firm hold upon hope and life, and my brother and I will help you. God bless you, Gardner; you shall yet see much of happiness. Work hard 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. Clarence 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. Clarence, 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 Clarence was doing, and to inquire the hour.

Mr. G. stopped 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 tumult, that simultaneously the cry went forth, "Maud! Maud!! Do come and light the gas."

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

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

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.

To the Editor of 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 rite 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 Spiritualism 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 English word spirit.

As the term spirit, therefore, in its primary 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 God-like 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.

It is to be regretted that so many professing the name of Spiritualism only stand at the door of the Temple, agast 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. No doubt 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 I 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 drizzle 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 societies. The estate is yet unsettled, but the trustees have drawn over \$100,000 in salaries and have paid out nearly \$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.



Woman and the Household.

BY HESTER M. POOLE. [106 West 23rd Street, New York.]

A QUIET STREAM.

A quiet stream flowed through a level meadow—all day long its voice was heard in murmurous melody...

But where its course was half arrested by the rugged stone it swelled and bubbled till with new-born power it leaped the barrier...

Its beauty then the artist praised, the poet sang, until came many to admire the pretty scene...

So we in life, unconscious of our strength may pass along, our silent efforts vain—our labor lost—

Then we possess through labor, power—from pain and weariness we learn the lesson that will make us strong...

WHAT PEOPLE SAY.

Something of the nature of the American costume—the gymnasium dress, the beach suit, the Bloomer, call it what you will—

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 highest civilization?

"The deformed waist and foot of the average fashionable American, never seemed so hideous and wicked, nor the emulous 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 deductions than we had dreamed at first."

"It is quite true that we shall never have a right sociological structure until we recognize the spiritual as of more value than the material."

"To a young man of good moral character, pure heart, and sound head, the society of a virtuous, refined, cultured and high-minded maiden is very valuable. It is not to be measured by gold, fine raiment, nor physical beauty."

"The case of Mrs. Druse emphasizes anew the words of Wendell Phillips: 'While woman is admitted to the gallows, the jail and the tax-list, we have no right to debar her from the ballot-box.'"

"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."

"Talk not to me of woman's sphere, Nor point with Scripture texts a sneer; Nor wring the manliest sailor's beard, By doubt, it is the wave here that Paul Would own the heroines who have lent Grace to truth's stern arbitrament, Foregone the praise to woman sweet, And cast their crowns at Duty's feet."

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 proper training.

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.

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 proper training.

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.

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 proper training.

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.

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 proper training.

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.

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 proper training.

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.

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 proper training.

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.

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 proper training.

out for the work. The girl was found and brought to Mr. Wheeler, to whom she confessed that her ruin was due to a distant relative of her mother. In some establishments the serious mistake is made of curtaining or 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 juxtaposition of the sexes are lost in this way. But all this will wear away and vanish, just as the large medium 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 pertaining to the splendid thirty-thousand-dollar 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 country hardly yet appreciate all that such a gift implies for the future of the sex, in the promise 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, preconceived 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 study of science in every department."

Smith College, founded by Miss Sophia Smith of Hatfield, Mass., (one of the few women awake to the needs of their own sex in 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 building 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 outfit 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 photographing room for the preparation of photomicrographs."

"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 Science Monthly Appleton Morgan resumes 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 announcement 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 Tomorrow, 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 Schiller's Song of the Ball.

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 Meteor; 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 cozy and restful, and Mrs. Bolton writes of the success of a woman florist.

BABYLAND. (Boston.) The little ones will find 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 RELIGIO-PHILOSOPHICAL JOURNAL.]

YEARS OF EXPERIENCE: An Autobiographical Narrative. By Georgiana Bruce Kirby. New York: G. P. Putnam's Sons, Price, Cloth, \$1.25. 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 born 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 personal 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 163 she says: 'It was from Mr. L. that we first heard of the superior 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 offspring, while the intellect was said to come from the father, and if not from him, then from the grandfather or great uncle, or some other male ancestor. The mother, whose every thought and emotion had descended 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

made no difference. The children were the father's and represented him just as they took his name. Evil-disposed children were so of their own deliberate choice; weak-minded ones were the result of mysterious Providence. The parents, especially the mother, could in no wise modify the facts. And the other theory, that children had equal capabilities, 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 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 present, 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 'ruling love' sprang forward with pride to account for this.

"It was, however, a pity that so much valuable information was communicated in so hard and dogmatic a spirit. Still, the seed sown by these reformers will not slowly die, and from it may be traced the general intelligence on the subject of the inherited tendencies which prevails at the present time among thoughtful Americans.

"But beside these very creditable truths, which 'approved themselves to the interior consciousness' of all feminine hearers, the gentleman entertained 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 believed it to be our duty to discontinue the use of cloven 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 before Thanksgiving, debating with himself the question 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 inhospitable as 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 flesh of a dead animal,' and by inviting attention to the fungi baked in the fermented bread, and to the alcohol in the wine which could never be assimilated with the blood and tissues. The feast of reason and the flow of soul would be thus effectually interrupted, and the day of rejoicing be turned into a day of disappointment and gloom. Under these considerations judgment was rendered in the negative.

"The crusade against all other food except grains and fruits did not succeed."

Mrs. Kirby spent some time with Mrs. Eliza Farnham in the care of the Woman's Department at the State Prison at Sing Sing, N. Y. A great reformer was being waged there and these visits have 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 trampled by bad conditions.

ESSENTIALS OF MENTAL HEALING. The Theory and Practice. By L. M. Marston, M. D., Chicago: Sargent Pub. Co. Dr. Marston is one of the old practitioners of Mental 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, thoughtful people, with no special leaning toward what they account a doubtful science, are asking for a comprehensive, explicit statement in plain language, of the theory and practice of this way of treating disease; teachers and students also are in need of a suitable and convenient text-book. It is to such seekers after light and help that this work is addressed. But after much and varied experience in the teaching and practice of mental healing, 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 explains the principles of Christian Science, 'prayer-cures,' and other methods of metaphysical and psychical treatment of disease, which have a 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; Health; 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 Jesus, as related by Thomas Didymus, is nearly ready for publication by Lee & Shepard, Boston. This book was first published by this firm in 1851, and at once commanded wide attention.

This house will also publish soon, The Obolisk and his Vices, a little but a description of impressions 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 Kelley Wischnewetzky.

TWILIGHT CLUB TRACTS on Questions of the Day. Edited by Chas. F. Wingate. Price 20 cents.

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 Britain in 1863. Lovell's Household Library. New York: F. F. Lovell & Co. Price, paper cover, 50 cents.

PUBLISHER'S NOTICE.

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

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.

Readers having friends whom they would like to see have a copy of the JOURNAL, will be accommodated if they will forward a list of such names to this office.

The date of expiration of the time paid for, is printed with every subscriber's address. Let each subscriber examine and see how his account stands.

Specimen copies of the JOURNAL will be sent free to any address.

The pain and misery suffered by those who are afflicted with dyspepsia are indescribable. The relief which is given by Hood's Sarsaparilla has caused thousands to be thankful for this great medicine. It dispels the causes of dyspepsia, and tones up the digestive organs.

A dumb wife may be said to be an unspeakable blessing.

A Specter Taps on the Window.

A young woman living in Denver, Colorado, and employed as a domestic in a very respectable family, recently passed through a strange experience. She was waked and won by a private soldier in the regular army, and after the night had been celebrated she returned to her former position and her husband was sent to Fort Union, N. M. Tidings from him came only at long intervals, but when his time of service had almost expired, in the few letters that passed they planned a happy reunion in some Western town. One day as she was sitting alone in her room she awoke that she heard several taps at her window and did not at first regard the sound, but upon its repetition she turned to the window where her husband's face appeared to her. He did not speak, but faded away. She ran frightened and screaming down-stairs in the presence of the family, and related her experience. They found it useless to try to dissuade her from her belief, and she was so impressed with the thought of the apparition foreboding evil, that she decided to telegraph and ascertain the whereabouts of her husband. While waiting at the office a telegram was found for her which had been mislaid or delayed in delivering, and which notified her that her husband had died, having been dead three days when she beheld the strange specter.—(Globe-Democrat.)

Hood's Sarsaparilla

Combines, in a manner peculiar to itself, the best blood-purifying and strengthening remedies of the vegetable kingdom. You will find this wonderful remedy effective where other medicines have failed. Try it now. It will purify your blood, regulate the digestion, and give new life and vigor to the entire body. Hood's Sarsaparilla did me great good. I was tired out from overwork, and it toned me up." Mrs. G. E. SHERWOOD, 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.

Purifies the Blood

Hood's Sarsaparilla is characterized by three peculiarities: 1st, the combination of remedial agents; 2d, the proportion; 3d, the process of securing the active medicinal qualities. The result is a medicine of unusual strength, effecting cures hitherto unknown. Send for book containing additional evidence. Hood's Sarsaparilla tones up my system, purifies my blood, sharpens my appetite, and seems to make me over." J. P. THORNTON, Register of Deeds, Lowell, Mass. Hood's Sarsaparilla beats all others, and is worth its weight in gold. L. B. BARRINGTON, 137 Bank Street, New York City.

Hood's Sarsaparilla

Sold by all druggists. \$1; six for \$5. Made only by C. I. HOOD & CO., Lowell, Mass. 100 Doses One Dollar.

How to Cure Skin & Scalp Diseases with the CUTICURA REMEDIES. Includes illustration of a woman's face.

ITCHING, DISFIGURING, ITCHING, SCALD AND itching diseases of the skin, scalp, and head with loss of hair, from infancy to old age, are cured by the CUTICURA REMEDIES. CUTICURA LIFELINER, the New Blood Purifier, cleanses the blood and preparation of disease-sustaining elements, and thus removes the cause of itching, eruptions, skin blemishes, chapped and itchy skin. CUTICURA REMEDIES are the great skin beautifiers.

A TREATISE ON THE HORSE

AND ITS DISEASES. By DR. J. B. KENDALL. Includes illustration of a horse.

This book contains an Index of Diseases which give the symptoms, cause and the best treatment of each. A Table giving all the principal drugs used for a horse, with the ordinary diseases, affections and accidents when a poison is a Table with an Engraving of the Horse's Teeth at different stages with rules for telling the age of a horse; a valuable collection of receipts and much other information. FOR THE BENEFIT OF NON-PROFESSIONAL HORSE-OWNERS. The book is illustrated showing the different stages of each disease, which is of GREAT VALUE in post every day in the hands of the horse owner. One of the many receipts in this book is worth the price asked for it. Price Ten Cents, postpaid. Dan, Ambrose, 45 Randolph St., Chicago, Ill.

LADY AGENTS WANTED. We want active, energetic ladies everywhere to sell our grand good, household necessity, by Mrs. P. B. Surr, M. D. of the Woman's Medical College, Philadelphia. This book is just what the title indicates—An intelligent and popular treatise on the subject of Motherhood and Tonics of a kindred nature, including the Care of Infants and Diseases of Women and Children. Fifteen long chapters. Over six hundred pages. Twenty-eight illustrations and tones of a kindred nature, including the most complete manual ever published on the subject. The press, the pulpit and physicians generally, copies sold. Postpaid \$2.00. Big terms to active agents. One lady made \$100 first week; another \$250 in two weeks; another \$500 in seven days; another, with no experience, made \$100 in five days. Good agents average \$25 per week. Experience not necessary. Write quick for descriptive circulars and terms to agents. Address L. F. MILLER & CO., Publishers, 13 La Salle St., Chicago, Ill.

Good Coffee! Good Coffee! Will fit any coffee pot, and requires no egg to settle the coffee. THE LITTLE GIANT COFFEE DISTILLER. Will make clear, rich coffee in from 5 to 10 minutes. A practical success. OUR LITTLE GIANT COFFEE DISTILLER makes practical the correct principle in making coffee. To boil coffee in the ordinary manner extracts in a bitter form the coffee-tannic acid, rendering it strong and unpleasant to the taste. The process of Distillation brings out the aromatic flavor of the Coffee, which is the essence and nutriment of coffee. Directions sent with each Distiller. In ordering send height of coffee pot. Price by mail 40 cents. Address PRAIRIE CITY NOVELTY CO., 45 Randolph St., Chicago.

THE BEST. POLYGRAPH DRAWING INSTRUMENT. A new and ingenious invention by the aid of which a child of a few years can produce drawings, at the same time its accuracy and convenience render it of practical benefit to Designers, Decorators, Draftsmen, Architects, Engineers, and Artists. JUST THE THING FOR LADIES IN MAKING STAMPING P. PATENT. Full directions with each. By mail, post-paid, Price—Dress, 50c; Nickel, 60c. PRAIRIE CITY NOVELTY CO., 45 Randolph St., Chicago, Ill.

NEVER SQUEEZE A LEMON: By so doing you force out the pungent oil of the rind, and the bitter juice of the seeds. By using our CENTRIFUGAL LEMON DRILL you get only the juice of the lemon but you get all of it, and you get it much quicker than you can with the expensive and cumbersome Lemon Squeezer. The drill is light and handy, and costs only 10 cents; by mail 12 cents. A Bonus for Agents during summer months. Thousands can be sold in Florida and Fair. Just the thing for travelers. Send for sample and terms. PRAIRIE CITY NOVELTY CO., 45 Randolph Street - Chicago, Ill.

THE AMERICAN MAGAZINE. BEAUTIFULLY ILLUSTRATED. This Magazine portrays American thought and life from ocean to ocean, is filled with pure high-class literature, and can be safely welcomed in any family circle. PRICE 25c. OR \$3 A YEAR BY MAIL. Sample Copy of current number mailed upon receipt of 25 cts.; back numbers, 15 cts. Premium List with either. Address: R. T. BUSH & SON, Publishers, 130 & 132 Pearl St., N. Y.

GET UP CURS. KABO PAT. OCT. 1922. 1886. TRADE MARK. UNBREAKABLE. CORSET SOMETHING NEW. Warranted to neither break down or roll up in wear. None genuine without KABO stamped inside of corset. Try it! It will cost you nothing if not represented. CHICAGO CORSET CO. CHICAGO. NEW YORK. THE IMPROVED IDEAL HAIR CURLER.

A Perfect Device for Curling and Frizzing the Hair. The only Hair Curler made which avoids bringing the heated iron in direct contact with the hair. Always straight and clean. No soiling or burning the hair or hands. Highest recommendations from ladies who have used it. Enamelled handles. Handsomely nickel-plated shell and springs. Satisfaction guaranteed or money refunded. By mail, postpaid, 50 cents. PRAIRIE CITY NOVELTY CO., 45 Randolph St., Chicago, Ill.



## Religio-Philosophical Journal

PUBLISHED WEEKLY AT 92 LA SALLE ST., CHICAGO

By JOHN O. BUNDY.

## TERMS OF SUBSCRIPTION IN ADVANCE.

One Copy, 1 year, \$2.50.  
6 months, \$1.25.

SINGLE COPIES, 5 CENTS. SEVERAL COPY FIVE.

REMITTANCES should be made by United States Postal Money Order, Express Company Money Order, Registered Letter or Draft on either New York or Chicago.

NO USE IN ANY CASE BEING MADE ON LOCAL DANCES.

All letters and communications should be addressed, and all remittances made payable to JOHN O. BUNDY, Chicago, Ill.

Advertising Rates, 25 cents per Aerate Line.

Reading Notice, 40 cents per line.

Lord & Thomas, Advertising Agents, 45 Randolph Street, Chicago. All communications relative to advertising should be addressed to them.

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

## SPECIAL NOTICES.

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

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

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

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

CHICAGO, ILL., Saturday, June 4, 1887.

## Obtrusive Ecclesiasticism.

Things may be conspicuous and constantly prominent without being obtrusive, because they are in their natural place and connection like the nose on the face; but the nose poking itself into other people's faces is an obtrusion (except in specially preferred 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 rounds"; she was an essential and very important part of the social 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 laud.

The Methodist minister in the heroic days 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 quite intimate with the people, yet scarcely an obtrusion because one with them in all the elements of the civil and social life. He is a man of family. His only power over the people is that of a natural moral influence. The laymen not 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 relatively stronger. Bating the itinerancy, a similar train of remark applies to the most hierarchical and ritualistic Protestant Church in this country—the Episcopal. Its clergy 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 ecclesiastical institution. Such an element, wherever it comes into the body politic or into the common social and civic life, is an obtrusion, because it does not belong there. Its life is not there except as a parasite. It is there always a foreign body; and its sole object always is to absorb and abstract material for its own nourishment and aggrandizement 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, aims, hopes and fears are nothing to them, except as a leverage by which to raise themselves as a foreign force.

The papal priesthood is thus dangerously

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 despising 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 privacy 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 compatible 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 ecclesiastical 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 to the national life, and equally offensive 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 the range of priestly surveillance; their ecclesiastical 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 movement of a vast and organized conspiracy 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-curers humanity continues to suffer, the new treatment will be cheerfully 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-cure. 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, a hysterical patient is thrown into the hysterical state and placed near a magnet; another person is 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 a 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 that Dr. Charcot does not claim there is an actual transfer of the disease; and that the magnet is used simply to impress the patients.

Verily the experience of the writer of 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 recognized as identical. The unregenerate

and irreverent *Bio Grande Republic* 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 Britannic, and alludes to "an omen of disaster." It was a few minutes past five o'clock, and the steerage passengers of the Britannic 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: "Mamma! look at the Mother Cary chickens. I guess we are going to have an accident. They always come to fall 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. 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, face downward. 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.

## Was Christ a Christian?

The *Cherokee* (La.) *Times* is inclined to submit arguments on abstract 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 collection. "Blessed are the poor," said he. To-day the poor are neglected, and the preachers generally "bless" the rich. Christ gave the world a model prayer. It is very short, and asks only for temporal blessings. He made a model sermon. It concerns matters of this life and good rules for humanity. "Love one another," was the new commandment given. "Who 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 the poor.' Christ says, 'I came eating and drinking,' and they said, behold a glutton and wine-bibber; evidently he drank wine, and that, our priests, 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 outside which is deeply interested. When the report is in hand the *JOURNAL* 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 thirty-five, 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 notables. 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 downwards.

## 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. There is an increasing glory. There is no trace of exultation over a fallen foe. If all who owe a debt 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, pastor of the church, preached an eloquent sermon, being from Hebrews xi, 4: "Being dead, yet speaketh." The preacher said it was fitting for the veterans 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 hallo-box also should be watched and kept as a free expression of the public, and he who would misuse it must be held 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 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 associations 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 audience. 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 passed.

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.

## 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 séances, whereupon the judge discharged the woman because being a *feme-convict* the antiquated law presumed her to be under the influence 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 séance 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 paper 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 developed 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 Hammon, 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 pianos 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), Chautauque 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 Saturday 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 lecture at 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. Howe writes: "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.







Voices from the People.

INFORMATION ON VARIOUS SUBJECTS

Winnebago.

BY T. D. CURTIS.

From the hunting grounds of earth-life, To the fields of spirit-life...

By no selfish motive driven, But repeating what is given, Many somber clouds are given...

Sheepish with devious feeling, All their incoherence revealing, By the art of their concealing...

But the humble, earnest seeker Finds a friendly, pleasant speaker, And the timid eaves and meeker...

Standing at the misty portal, Just within the realm immortal, Winnebago will support all...

May his robes of snowy whiteness, Wrap and wof of fleecy lightness, Bathed in rainbow-hues of brightness...

Like a sunbeam in its fleetness, As the flowers exhale their sweetness, May the glory of completeness...

Hand around him like a well, And his race, through his endeavor, When the ties of earth they sever...

Like a sunbeam in its fleetness, As the flowers exhale their sweetness, May the glory of completeness...

Hand around him like a well, And his race, through his endeavor, When the ties of earth they sever...

Like a sunbeam in its fleetness, As the flowers exhale their sweetness, May the glory of completeness...

Hand around him like a well, And his race, through his endeavor, When the ties of earth they sever...

Like a sunbeam in its fleetness, As the flowers exhale their sweetness, May the glory of completeness...

Hand around him like a well, And his race, through his endeavor, When the ties of earth they sever...

Like a sunbeam in its fleetness, As the flowers exhale their sweetness, May the glory of completeness...

Hand around him like a well, And his race, through his endeavor, When the ties of earth they sever...

Like a sunbeam in its fleetness, As the flowers exhale their sweetness, May the glory of completeness...

Hand around him like a well, And his race, through his endeavor, When the ties of earth they sever...

Like a sunbeam in its fleetness, As the flowers exhale their sweetness, May the glory of completeness...

Hand around him like a well, And his race, through his endeavor, When the ties of earth they sever...

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."

In my younger days, besides being practically interested in amateur conjuring, I was also practically interested in mesmerism...

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...

But if it be possible to so psychologize a room full of people, or even one person by mortals or spirits, so that departed loved ones can, under strictly test conditions, appear in all the recognized form and manner of long ago...

Prof. S. B. Brittan relates an instance of attending a séance with a man, who, like my friend Chaney, believed honestly in the materialization hypothesis...

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...

There are other cases pending here and we would most earnestly say to the parties, "Select counsel who stand at the bar as lawyers."

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...

While yet in the shadow and darkness of materialism I had a very extraordinary dream. Although I was not in the habit of attaching any importance to dreams I must admit that it had a great deal to do in directing me towards the investigation of Spiritualism...

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...

While yet in the shadow and darkness of materialism I had a very extraordinary dream. Although I was not in the habit of attaching any importance to dreams I must admit that it had a great deal to do in directing me towards the investigation of Spiritualism...

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...

While yet in the shadow and darkness of materialism I had a very extraordinary dream. Although I was not in the habit of attaching any importance to dreams I must admit that it had a great deal to do in directing me towards the investigation of Spiritualism...

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...

While yet in the shadow and darkness of materialism I had a very extraordinary dream. Although I was not in the habit of attaching any importance to dreams I must admit that it had a great deal to do in directing me towards the investigation of Spiritualism...

A Dog Whose Spirit Should be Immortal.

The dog story copied yesterday from the New York Sun, which printed it contemptuously on its editorial page, with names and localities given, and witnesses to verify the statements, is a narrative of the extraordinary conduct and reasoning power of a dog named "Brooklyn," N. Y., at a time of dangerous emergency...

The extraordinary performance of this faithful and courageous animal will inevitably suggest speculations which lead a long way from the attributes of the animal world as we generally understand it. It is absurd to say that Rover 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 natural sphere of the dog. It required the exercise of reason, reflection, memory, and prompt and decisive action...

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 hereafter. No man ever lived who has performed his work so faithfully, done his duty so patiently and uncomplainingly, and suffered so cheerfully and bravely, as this dog, Rover, the dog of 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 cogitate was ever more arduous or onerous than the bird of Paradise in the cage...

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...

There are other cases pending here and we would most earnestly say to the parties, "Select counsel who stand at the bar as lawyers."

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...

While yet in the shadow and darkness of materialism I had a very extraordinary dream. Although I was not in the habit of attaching any importance to dreams I must admit that it had a great deal to do in directing me towards the investigation of Spiritualism...

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...

While yet in the shadow and darkness of materialism I had a very extraordinary dream. Although I was not in the habit of attaching any importance to dreams I must admit that it had a great deal to do in directing me towards the investigation of Spiritualism...

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...

While yet in the shadow and darkness of materialism I had a very extraordinary dream. Although I was not in the habit of attaching any importance to dreams I must admit that it had a great deal to do in directing me towards the investigation of Spiritualism...

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...

While yet in the shadow and darkness of materialism I had a very extraordinary dream. Although I was not in the habit of attaching any importance to dreams I must admit that it had a great deal to do in directing me towards the investigation of Spiritualism...

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...

While yet in the shadow and darkness of materialism I had a very extraordinary dream. Although I was not in the habit of attaching any importance to dreams I must admit that it had a great deal to do in directing me towards the investigation of Spiritualism...

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...

While yet in the shadow and darkness of materialism I had a very extraordinary dream. Although I was not in the habit of attaching any importance to dreams I must admit that it had a great deal to do in directing me towards the investigation of Spiritualism...

Tests of Spirit Presence.

Large audiences gather every Sunday evening in the Brooklyn Museum to listen to John Slater. Here are some of the "tests" he gave one Sunday lately. Mr. Slater—An influence comes over me from a man who is in the room with me...

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 now.

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 now.

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 now.

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 now.

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 now.

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 now.

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 now.

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 now.

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 now.

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 now.

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 now.

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 now.

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 now.

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 now.

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 now.

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 now.

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 now.

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 now.

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 now.

Seeing a Man in a Coffin.

To the Editor of the Religio-Philosophical Journal: I 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 Spiritualistic 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 establishment where 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 upon this sad scene, I felt impelled toward him. You cannot portray my feelings at the time, for it seemed to be my sad duty to advise him to go home immediately to his family. I knew he would soon be laid out in a coffin. Sufficient 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 farewell, when he expired. This was my first experience, but by no means the most interesting.

Leadville, Colorado. R. W. Monrow.

At the present rate of decrease the national debt will disappear in twelve years.

A cross old bachelor suggests that births should be announced 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 common in Germany. Berlin alone has 5,597 stations.

A goodly pot of ducaats is represented by the gold and head embroidery seen on women's gowns.

The first letter the new postmaster at Kempton, Ill., 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 dens in that city to discontinue their business.

"Charlie Brown," once famous in circus circles as the champion juvenile tumbler 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 boycott 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 habes corpus.

The United States revenue returns show 4,638 canons in Iowa, 1,823 in Kansas, 441 in Vermont, and 1,232 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 mentioned. It will be a great gain when the common sense of the race is applied to this subject.

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

The origin of geometry is ascribed to the Egyptians, who, having their landmarks annually washed away by inundation, in efforts to devise a plan for readily restoring them discovered the principles of geometry.

These are the costs of various college gymnasiums: Harvard, \$110,000; Yale, \$125,000; Princeton, \$38,000; Amherst, \$65,000; Columbia, \$155,000; Williams, \$50,000; Cornell, \$40,000; Lohist, \$49,000, and Dartmouth, \$25,000.

A HUMAN BATTERY.

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

Renhold Passler, one of the men struck by lightning during the electric storm of May 15th, has developed into a human battery. When he recovered his senses his legs were numb and one of his arms partly paralyzed. The day following, however, this numbness passed away, and only a little pain remained. Passler seemed in a fair way to recover, but the doctor promised he would die 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 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, and returned to his bed several spasms, 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 spasms is on.

"I have shocks sometimes," says Passler, "running from my feet to my head, and sometimes 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 in 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 Passler has become a reservoir for electricity? St. Louis, Mo. INQUIRER.

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 the basis of their knowledge of God 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 presents, and they cautiously draw from the processes of human 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 essentially 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 origin of the world, or the possibilities of other spheres of life than those known to us by experience. They will trace the divine as working through Nature and man; or, if they endeavor to think of a transcendental God, they will take care not to represent him as a thing existing outside of his world, 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 the analogies which the Supreme Power rather after the fashion of force or law than according to the knowledge of persons, provides that the moral nature of man be held fast and its supremacy acknowledged. From "Theology under its Changed Conditions," by REV. CANON FREEMAN, 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 despise or ignore our facts. The pulpit proverbially lives in the past—it would be rude to say in a fool's paradise. The power it once had has been slipping away for a long time past. Men are less and less under its power. They think more and more for themselves. They are more and more discontented with ideas, formularies, and creeds 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 re-stated 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 what they call superstition, 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 sciences to-day is differentiated into the natural and the spiritual. From that of previous ages by the wish to believe. To reach these men, the ministrations 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 alive to the fact."

Rev. E. B. Fairchild.

I was glad to see Rev. E. B. Fairchild's name favorably mentioned in your paper of May 7th, by Mr. Hildge, of New Haven, 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 dead, I don't know of a man that will do better than he. He knows just what to say and how to 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; his opinion he will give only when he has to. He is quiet, unassuming, 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.

The Form of the Journal—A Dream.

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...

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's father. On arriving at the door of his mother's house he saw that traps were tied to the knob, and that the shutters were closed and the blinds drawn. He related the dream to 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 Elmville, Ga., 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 nourishment her physician was in a quandary. Suddenly a partridge came fluttering down the chimney and fell limp and lifeless on the open hearth in her bedroom. The bird was dressed and cooked, the lady enjoyed it immensely and the physician was greatly edified by the occurrence.

The Mrs. Patterson Trial.

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 State.

A Woman in White.

There is located in the upper portion of Bowling Green, Ky., says the Cincinnati Enquirer, a large two-story frame house which is said to be haunted.

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

There is located in the upper portion of Bowling Green, Ky., says the Cincinnati Enquirer, a large two-story frame house which is said to be haunted.

W. V. Noe 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. The present form is too cumbersome for binding, and the light is a valuable matter in the hands of the post; even if the cost is greater I should prefer the change. "Imperious Autocracy of Rome," in your last 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 glad to have in a convenient form for preservation.

The first iron boat thought to have been built in 1770, on the River Foss, in Yorkshire. It was fifteen feet long, and made of sheet iron.



ARE THERE GHOSTS?

A Couple of Mysterious Cases of Manifestations in Indiana.

To the Editor of the Religio-Philosophical Journal. There is considerable talk here over a most mysterious manifestation that occurred a short time since, and which has never been explained.

Washington, Ind., furnishes a similar incident. Alexandra Daugherty is an old and respectable citizen of this place. A few mornings ago Mr. Daugherty says he was reading in his bedroom in his residence on Florida street.

A Singular Presentment.

In our issue of Sunday we stated that Capt. William L. Johnson, formerly Captain of the Sumter Light Guards during the late war had been killed in battle. This was a mistake on the part of our informant, and we hasten to correct the error.

A peculiar coincidence connected with the killing of Capt. Wynn was told us 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 he had not been told that he 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.

Is Prof. Carpenter a Fraud?

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 regularity—the subjects of his supposed mesmeric influences shew common sense with 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 Professor's experiments.

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 force or through some special phase of mediumship or by will power? What are thoughts? Are they things? What propels thoughts?

Something New.

and most important. Hallett & Co., Portland, Maine, can furnish you work 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 \$300 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.

Saved from the Wreck.

If the delicate organization of woman gets out of order, prompt application of remedial agents is required 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 special organs, there is no remedy so mild, and yet so effective, as Dr. Williams' Pink Pills for Pale People, prepared at the World's Dispensary, at Buffalo, N. Y., and administered for many years to thousands of patients with the happiest results.

The parlor is probably the most frequented of all court rooms.

Durable, reliable and elegant Parlor Suits, at lowest prices at Holtz's 224 to 228 Wash St.

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

Eczema Rheumatism

Is ranked by most physicians among incurable diseases. Such may be the case under ordinary treatment; but this serious complaint yields to Ayer's Sarsaparilla, when all other remedies fail.

Terrible. I paid doctors' bills without number, and bought medicine in unlimited quantity, but all failed me until I began to take Ayer's Sarsaparilla. I had at first used two full bottles of this medicine before I noticed a change.

Ayer's Sarsaparilla has cured me of Inflammatory Rheumatism, with which I suffered for years.—W. H. Moore, Durham, Iowa.

Edwin H. Tombs, Ogemaw Springs, Mich., writes: "For a long time I was afflicted with Salt-Rheumatism, and could find nothing to relieve me. A friend recommended

Ayer's Sarsaparilla.

sarsaparilla. I commenced using it, and after taking four bottles, was cured."

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

THE GREENWOOD PATENT Convertible Wire Basket. Includes an illustration of the basket and descriptive text.

Golden Medical Discovery. Thoroughly cleanse the blood, which is the fountain of health, by using Dr. Pierce's Golden Medical Discovery, and good digestion, a fair skin, buoyant spirits, and healthy

DR. PIERCE'S PELLETS - Anti-Bilious and Cathartic. See a vial, by druggists.

JAMES PYLE'S MAKES Shorter Hours For Women. PEARLINE Compound known. Used As Directed

THE MAN WHO IS UNACQUAINTED WITH THE GEOGRAPHY OF THIS COUNTRY WILL SEE BY EXAMINING THIS MAP THAT THE GREAT ROCK ISLAND ROUTE

CHICAGO, ROCK ISLAND & PACIFIC RAILWAY. By reason of its central position, close relation to principal lines East of Chicago, and continuous lines to

The Great Rock Island Route. Guarantees Speed, Comfort and Safety to those who travel over it.

The Famous Albert Lea Route. Is the direct, favorite line between Chicago and Minneapolis, St. Paul, Over this route solid Fast Express

THE GREAT ROCK ISLAND ROUTE. Guarantees Speed, Comfort and Safety to those who travel over it.

The Famous Albert Lea Route. Is the direct, favorite line between Chicago and Minneapolis, St. Paul, Over this route solid Fast Express

THE GREAT ROCK ISLAND ROUTE. Guarantees Speed, Comfort and Safety to those who travel over it.

The Famous Albert Lea Route. Is the direct, favorite line between Chicago and Minneapolis, St. Paul, Over this route solid Fast Express

THE GREAT ROCK ISLAND ROUTE. Guarantees Speed, Comfort and Safety to those who travel over it.

The Famous Albert Lea Route. Is the direct, favorite line between Chicago and Minneapolis, St. Paul, Over this route solid Fast Express

THE GREAT ROCK ISLAND ROUTE. Guarantees Speed, Comfort and Safety to those who travel over it.

The Famous Albert Lea Route. Is the direct, favorite line between Chicago and Minneapolis, St. Paul, Over this route solid Fast Express

THE GREAT ROCK ISLAND ROUTE. Guarantees Speed, Comfort and Safety to those who travel over it.

The Famous Albert Lea Route. Is the direct, favorite line between Chicago and Minneapolis, St. Paul, Over this route solid Fast Express

THE GREAT ROCK ISLAND ROUTE. Guarantees Speed, Comfort and Safety to those who travel over it.

The Famous Albert Lea Route. Is the direct, favorite line between Chicago and Minneapolis, St. Paul, Over this route solid Fast Express

THE GREAT ROCK ISLAND ROUTE. Guarantees Speed, Comfort and Safety to those who travel over it.

The Famous Albert Lea Route. Is the direct, favorite line between Chicago and Minneapolis, St. Paul, Over this route solid Fast Express

THE GREAT ROCK ISLAND ROUTE. Guarantees Speed, Comfort and Safety to those who travel over it.

The Famous Albert Lea Route. Is the direct, favorite line between Chicago and Minneapolis, St. Paul, Over this route solid Fast Express

THE GREAT ROCK ISLAND ROUTE. Guarantees Speed, Comfort and Safety to those who travel over it.

The Famous Albert Lea Route. Is the direct, favorite line between Chicago and Minneapolis, St. Paul, Over this route solid Fast Express

Eczema Rheumatism

Is the source of wide-spread misery. Few diseases cause so much suffering, and pretended remedies are usually no more effective than the time-honored "cheatnut in the pocket."

Terrible. I paid doctors' bills without number, and bought medicine in unlimited quantity, but all failed me until I began to take Ayer's Sarsaparilla. I had at first used two full bottles of this medicine before I noticed a change.

Ayer's Sarsaparilla has cured me of Inflammatory Rheumatism, with which I suffered for years.—W. H. Moore, Durham, Iowa.

Edwin H. Tombs, Ogemaw Springs, Mich., writes: "For a long time I was afflicted with Salt-Rheumatism, and could find nothing to relieve me. A friend recommended

Ayer's Sarsaparilla.

sarsaparilla. I commenced using it, and after taking four bottles, was cured."

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

THE GREENWOOD PATENT Convertible Wire Basket. Includes an illustration of the basket and descriptive text.

Golden Medical Discovery. Thoroughly cleanse the blood, which is the fountain of health, by using Dr. Pierce's Golden Medical Discovery, and good digestion, a fair skin, buoyant spirits, and healthy

DR. PIERCE'S PELLETS - Anti-Bilious and Cathartic. See a vial, by druggists.

JAMES PYLE'S MAKES Shorter Hours For Women. PEARLINE Compound known. Used As Directed

THE MAN WHO IS UNACQUAINTED WITH THE GEOGRAPHY OF THIS COUNTRY WILL SEE BY EXAMINING THIS MAP THAT THE GREAT ROCK ISLAND ROUTE

CHICAGO, ROCK ISLAND & PACIFIC RAILWAY. By reason of its central position, close relation to principal lines East of Chicago, and continuous lines to

The Great Rock Island Route. Guarantees Speed, Comfort and Safety to those who travel over it.

The Famous Albert Lea Route. Is the direct, favorite line between Chicago and Minneapolis, St. Paul, Over this route solid Fast Express

THE GREAT ROCK ISLAND ROUTE. Guarantees Speed, Comfort and Safety to those who travel over it.

The Famous Albert Lea Route. Is the direct, favorite line between Chicago and Minneapolis, St. Paul, Over this route solid Fast Express

THE GREAT ROCK ISLAND ROUTE. Guarantees Speed, Comfort and Safety to those who travel over it.

The Famous Albert Lea Route. Is the direct, favorite line between Chicago and Minneapolis, St. Paul, Over this route solid Fast Express

THE GREAT ROCK ISLAND ROUTE. Guarantees Speed, Comfort and Safety to those who travel over it.

The Famous Albert Lea Route. Is the direct, favorite line between Chicago and Minneapolis, St. Paul, Over this route solid Fast Express

THE GREAT ROCK ISLAND ROUTE. Guarantees Speed, Comfort and Safety to those who travel over it.

The Famous Albert Lea Route. Is the direct, favorite line between Chicago and Minneapolis, St. Paul, Over this route solid Fast Express

THE GREAT ROCK ISLAND ROUTE. Guarantees Speed, Comfort and Safety to those who travel over it.

The Famous Albert Lea Route. Is the direct, favorite line between Chicago and Minneapolis, St. Paul, Over this route solid Fast Express

THE GREAT ROCK ISLAND ROUTE. Guarantees Speed, Comfort and Safety to those who travel over it.

The Famous Albert Lea Route. Is the direct, favorite line between Chicago and Minneapolis, St. Paul, Over this route solid Fast Express

THE GREAT ROCK ISLAND ROUTE. Guarantees Speed, Comfort and Safety to those who travel over it.

The Famous Albert Lea Route. Is the direct, favorite line between Chicago and Minneapolis, St. Paul, Over this route solid Fast Express

THE GREAT ROCK ISLAND ROUTE. Guarantees Speed, Comfort and Safety to those who travel over it.

The Famous Albert Lea Route. Is the direct, favorite line between Chicago and Minneapolis, St. Paul, Over this route solid Fast Express

THE GREAT ROCK ISLAND ROUTE. Guarantees Speed, Comfort and Safety to those who travel over it.

The Famous Albert Lea Route. Is the direct, favorite line between Chicago and Minneapolis, St. Paul, Over this route solid Fast Express

Religio-Philosophical Journal

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

BOSTON: Corchillo Bradford, Berkeley Hall, Corner of Light Office, 9 Beesworth St.

BROOKLYN, N. Y.: Samuel D. Greene, 132 Jefferson Avenue, Brooklyn, N. Y.

CHICAGO: Western News Company, Randolph St. Between Dearborn & La Salle, Chicago, Ill.

CINCINNATI, OHIO: The Cincinnati News Company, 101 Race St.

DENVER, COLO.: S. B. Wright, 855 Larimer St. E. Morning, 430 Larimer St.

FREDONIA, ILL.: H. C. Munger, Cashier, Harper Exchange Bank, Harper, Kans.

HAVREDELL, MASS.: W. W. Currier, 31 Washington Square.

LEADVILLE, COLO.: H. A. Hamilton & Co., 4th and Harrison Ave.

LOS ANGELES, CAL.: John R. Mel Ter.

MILWAUKEE, WIS.: Mrs. L. M. Spencer, 470 East Water St.

NEW YORK CITY: The American News Company, 99 Chambers St.

PROVIDENCE, R. I.: Providence Spiritual Association, Blockstone Hall.

PHILADELPHIA: The Central News Co., cor. 5th and Library Streets, Dr. J. H. Rhodes, 722 Spring Garden St.

ST. LOUIS, MO.: Philip Reeder, 322 Olive St. E. J. Bell, 302 Olive St.

SAN FRANCISCO, CAL.: John B. Cummings, 502 Hyde St. J. R. Cooper, 740 Market St.

TACOMA NATIONAL BANK: Tacoma National Bank, East and West, Correspondence Solicited.

WASHINGTON, D. C.: W. L. Wilson & Co., 207 4th St.

FOREIGN AGENCIES. LONDON, ENGLAND: The British News Co., 14 Crown St., Charing-Cross, S. W.

MANCHESTER, ENGL.: E. A. Waller, 100a Terrace, 61 George St., Chesham Hill.

MELBOURNE, AUSTRALIA: W. B. Terry, 94 Russell St.

NEWCASTLE-ON-TYNE, ENGLAND: H. A. Kersey, 1 Newgate St.

WELLINGTON, NEW ZEALAND: S. & W. Mackay, 20 Lambton Quay.

FREEGIFT! A copy of my Medical Book will be sent to any person afflicted with Consumption, Bronchitis, Asthma, Hoarse Throat, or Nasal Catarrh.

NEWSPAPERS AND MAGAZINES. For Sale at the Office of this Paper.

Banner of Light, Boston, weekly... 08

Buchanan's Journal of Man, Boston, monthly... 10

Medium and Daybreak, London, Eng., weekly... 08

Olive Branch, Utica, N. Y., monthly... 10

The Theosophist, Adyar, (Madras), India, monthly... 05

Light for Thinkers, Chattanooga, Tenn., weekly... 05

The Mind Cure, Monthly, Chicago... 10

LIVER, BLOOD AND LUNG DISEASES.

LIVER DISEASE AND HEART TROUBLE. Mrs. MARY A. McCLURE, Columbus, Kansas, writes: "I addressed you in November, 1884, in regard to my health being afflicted with liver disease, and heart trouble, etc."

LIVER DISEASE. Mrs. I. V. WEBBER, of Fort Leavenworth, Mo., writes: "I wish to say a few words in praise of your 'Golden Medical Discovery' and 'Pleasant Purgative Pellets'."

CHRONIC DIARRHEA CURED. D. LAZARUS, Esq., 275 and 277 Decatur Street, New Orleans, La., writes: "I used three bottles of the 'Golden Medical Discovery' and it has cured me of chronic diarrhea."

GENERAL DEBILITY. Mrs. PAMELIA BRIDGEMAN, of 101 Lock Street, Lockport, N. Y., writes: "I was troubled with chills, nervous and general debility, with frequent sore throat, and my mouth was badly caked."

INVIGORATES THE SYSTEM. JAMES L. COLE, Esq., of Yacatan, Houston Co., Minn., writes: "I was troubled with indigestion, and would eat heartily and grow plump at it some time."

CHILLS AND FEVER. Rev. H. E. MORTON, Montmorency, 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."

INDIGESTION, BOILS, BLOTCHES. Rev. F. ASBURY HOWELL, Pastor of the M. E. Church of Silverton, N. J., writes: "I was afflicted with indigestion, boils and blotches upon my face, and a general feeling of weakness."

HIP-JOINT DISEASE. Mrs. J. M. STRONG, of Ansonville, Ind., writes: "My little boy had been troubled with hip-joint disease for two years. When he commenced the use of your 'Golden Medical Discovery' and 'Pellets' he was confined to his bed, and could not be moved without suffering great pain."

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

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

GIVEN UP TO DIE. Mrs. EDWARD NEWTON, of Harpscross, Ont., writes: "You will ever be praised by me for the remarkable cure in my case. I was so reduced that my friends had all given me up, and I had also been given up by two doctors."

WASTED TO A SKELETON. Consumption and Heart Disease. "I also wish to thank you for the remarkable cure you have effected in my case. For three years I had suffered from that terrible disease, consumption, and heart disease."

BLEEDING FROM LUNGS. JOSEPH F. McFARLAND, Esq., Athens, Ga., writes: "My wife had frequent bleeding from the lungs before she commenced using your 'Golden Medical Discovery' and 'Pellets'."

Golden Medical Discovery is Sold by Druggists. Price \$1.00 per Bottle, or Six Bottles for \$5.00.

WORLD'S DISPENSARY MEDICAL ASSOCIATION, Proprietors, No. 663 Main St., BUFFALO, N. Y.

ITCHING FIVE LONG YEARS.

HOPE BITTERS CO. I wish to say to you that I have been suffering for the last five years with a severe itching ailment. I have heard of Hop Bitters and have tried it. I have used four bottles, and it has done more for me than all the doctors and medicines that they could use on or with me.

GOOD WORMS—EVEN GOOD AUTHORITY. We confess that we are perfectly cured of the run of your Hop Bitters. We never had anything like it, and never heard of the like.

MISERABLENESS. The most wonderful and marvelous success, in cases where persons are dull or pliant away from a condition of miserableness, is obtained by the use of Hop Bitters. They begin to come from the first dose, and keep up until perfect health and strength is restored.

WICKED FOR CLERGYMEN. "I believe it to be all wrong and even wicked for clergymen to either publicly or to be led into giving testimonials to such doctors or the stuffs called medicines, but when a really meritorious article is made up of common valuable remedies known to all, and that all physicians use and trust in daily, we should freely commend it."

NEVER FORGET THIS. If you are sick Hop Bitters will surely aid Nature in making you well when all else fails. If you are either or dyspeptic, 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 Hop Bitters is a sovereign remedy in all such complaints.

FREEGIFT! A copy of my Medical Book will be sent to any person afflicted with Consumption, Bronchitis, Asthma, Hoarse Throat, or Nasal Catarrh.

NEWSPAPERS AND MAGAZINES. For Sale at the Office of this Paper.

Banner of Light, Boston, weekly... 08

Buchanan's Journal of Man, Boston, monthly... 10

Medium and Daybreak, London, Eng., weekly... 08

Olive Branch, Utica, N. Y., monthly... 10

The Theosophist, Adyar, (Madras), India, monthly... 05

Light for Thinkers, Chattanooga, Tenn., weekly... 05

The Mind Cure, Monthly, Chicago... 10

FREEGIFT! A copy of my Medical Book will be sent to any person afflicted with Consumption, Bronchitis, Asthma, Hoarse Throat, or Nasal Catarrh.

NEWSPAPERS AND MAGAZINES. For Sale at the Office of this Paper.

Banner of Light, Boston, weekly... 08

Buchanan's Journal of Man, Boston, monthly... 10

Medium and Daybreak, London, Eng., weekly... 08

Olive Branch, Utica, N. Y., monthly... 10

The Theosophist, Adyar, (Madras), India, monthly... 05

Light for Thinkers, Chattanooga, Tenn., weekly... 05

The Mind Cure, Monthly, Chicago... 10



(Continued from First Page)

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 throw 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 us, whether Jesus announced the doctrine of universal brotherhood at all, and especially whether he was the first to announce it, and now the additional question whether he was the first to pray and to teach others to say, "Our Father who art in Heaven." 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.

MEAN 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 knowledge and the folly of faith; but if we laugh at the solemn energy with which the clergyman 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, noon and night, and have run wild after phenomena. The dark circle is aflame with spirit 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 juggle 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 dominating ghosts. So my rule, to which I call attention, is this: To no more accept a "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 upholding 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 spiritual 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 immortality 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 nebula appears every time with the star Mira 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 nebula 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 sensations impossible to us; and, therefore, they see, hear, feel and gain experiences foreign to ours.

The parent monad has evolved races, such, for instance, as the ant, whose progress is pointing further and further from the hum-

an, although its wondrous civilization must be rich in varied personal experience. Ants 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, permitting 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 to-morrow.

We now know that form is not limited to matter in a condition our mortal sense can grasp; for we have been taught by spectrum analysis that form has not the three dimensional 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 nature when applied to universal life? Man acknowledges that his most skillfully 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 unknown 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 that, like ours, is based upon self-effort and self-restraint. His complex civilization; his 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.

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.

New York.

AN EXCLUSIVE PEOPLE.

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 Lhasa and a European traveler may throw some light on the feelings of the Lamas of Lhasa toward Europeans.

Traveler—Can you tell me whether the Lamas of Lhasa 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 objects.

Traveler—Have you heard of a mission

which the government of India intend to send to Lhasa in order to cultivate friendly relations with the Lamas, to develop the trade of the Tibet, and also for the purposes of science and humanity?

Lama—I have heard of the mission, but I do not believe that the Lhasa 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 religion 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 Lhasa, 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 becoming clouded in calm intellect and in the perception of true morality. They also think their religion, language, and customs the best, which, if we were 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 account, do good to others. All we can do is also to do good, but not to criticize the good of others.

Traveler—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; suppression of ill will and effacement 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 good intentions. Unfortunately, just now the Lhasa Lamas have discovered that a 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.

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 Lhasa. 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 Lhasa to avoid suspicion?

Lama—By Ladak, but the traveler should be a Bot (Buddhist of Ladak).

Traveler—Would you take me to Lhasa 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 character 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 'also 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 subtitled nonsense than any other book in the English language. This book professes to relate and records a series of revelations which, Mr. Kiddle says, were given him by the spirits through a medium. The communications 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 mush—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 era—see what he becomes in Mr. Kiddle's hands:

"O people of earth, If you knew the sad heart You came your dear Father, Your eyes would be lifted To things far higher. Believe me I am The spirit of Shakespeare Who writes through a child, Whose years will be longer And better than many Who know these things But not how to speak."

The poet who asked to know it.

The editor of the book asked of the spirit

the question, "Why do you not care to know it?"

Shakespeare answered: "Because my poetical character is gone. It 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 Shakespeare ever wrote any such ineffectual 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 enlighten 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 phlegmatic, the heroic statesman, William, 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 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 Paradise, but only wish to gain more, for our host is unlimited in his hospitality." Mr. Kiddle says: "These are grand messages, 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 eminence 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, That unto a spirit belong. Though small the pleasure for your souls' delight, They will give you a foretaste of the realms of light. Discover 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 un sophisticated 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 everything, 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.

New York. GEORGE A. SHUFELDT.

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.

A PAIR OF BABIES And a Book For Big Babies.

HIGH ART. We offer to the readers of this paper an opportunity to purchase at a ridiculously low price a pair of water-color reproductions of the most charming baby faces imaginable. The original paintings are by Ida Waugh, who undoubtedly is without a peer as a painter of ideal children's faces. These reproductions are so faithful that even artists are unable to tell the reproductions from the originals, except by close inspection. The pictures are life-size, 12x17 inches, and are printed on the finest "rough board," such as artists use for water-color paintings. The subjects of these two pictures, a pair of Babies, one "Blue Eyes," one "Blue Eyes," about a year old, happy smiling, call forth an expression of delight from every beholder. With these we send a CHARMING BOOK FOR CHILDREN, a large folio of 24 pages, covered with attractive pictures and exquisite stories for little ones. The covers of this book alone is worth the price I ask for pictures and book; it is printed in 24 colors, and on the back cover is 18 baby heads, and on the first cover a life-size head. I send the two pictures and the book as described FOR 50 CENTS, postage paid, and agree to return money, and pay return postage, if the purchaser is not entirely satisfied with the purchase. The publishers of this paper know that I am responsible and mean just what I say. DANIEL AMERSON, Publisher. 45 Randolph St., Chicago, Ill.



MOST PERFECT MADE. Used by the United States Government. Endorsed by the Board of the United States and Public Food Analysts as The Strongest, Purest, and most Healthful. Dr. Price's only Baking Powder that does not contain Ammonia, Lime or Alum. Dr. Price's Extracts, Vanilla, Lemon, etc., flavor deliciously. PRICE BAKING POWDER CO.

GOOD NEWS TO LADIES. Greatest Bargains in Tea, Baking Powder and Premiums.

Just published, 12 Articles on Practical Poultry Raising by FANNY FIELD, the greatest of all American writers on Poultry for Market and POULTRY for PROFIT. Tells how she cleared \$400 on 1000 Chick Brahma in one year; about a mechanic's wife who clears \$500 annually on a village lot; refers to her 80 acre poultry farm on which she clears \$1500 ANNUALLY. Tells about incubators, brooders, feeding chickens, and how to feed to get the most eggs. Price 25 cts. Stamps taken. Address DAN L. AMERSON, 45 Randolph St., Chicago, Ill.

A GOOD INDELIBLE INK WON'T.

Is a detective on the track of dishonest washwomen and cottonine thieves. LIVINGSTON'S INDELIBLE INK is best ever made. The simplest, handiest, cheapest and cleanest. It never blots. It flows freely from this Gies Pen, which accomplishes each order, it remains a brilliant jet black. No preparation or blotter. After all kinds of cloth, cotton, linen or silk, coarse or fine. Get Livingston's Indelible Ink and do not think you want a sure thing every time. It never fades and it is never indelible. Sample bottles, enough to mark all the clothing of one family, with one dollar. Price 50 cts. Stamps taken. Address DAN L. AMERSON, 45 Randolph St., Chicago, Ill.

WASH OUT UNANSWERABLE LOGIC.

A Series of Spiritual Discourses Given Through the Mediumship of Thomas Gales Foster.

A remarkably clear, comprehensive and complete presentation of the phenomena and teachings of Modern Spiritualism is given in these lectures, comparing them with those of the past in respect to life here and hereafter. The many thousands who have listened to the eloquent discourses of Thomas Gales Foster, when in the prime of earth-life, will welcome this volume with heart-felt gratitude. The following chapters are especially interesting: What is Spiritualism? Philosophy of Death; What lies beyond the Veil? Human Destiny; Clairvoyance and Clairaudience; What Spiritualists Believe, etc., etc. Cloth; large 12 mo., beveled boards.

Price \$1.50. For sale, Wholesale and Retail by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

THE PSYCHOGRAPH, OR DIAL PLANCHETTE.

This instrument has now been thoroughly tested by numerous investigations, and has proven more satisfactory than the planchette, both in regard to the certainty and correctness of the communications, and as a means of developing mediumship. Many who were not aware of their mediums' gifts, have after a few sittings been able to receive astonishing communications from their departed friends. Capt. D. B. Edwards, Orient, N. Y., writes: "I had communications (by the Psychograph) from many other friends, even from the old settlers whose graves stones are moss-grown in the old yard. They have been highly satisfactory, and proved to me that Spiritualism is indeed true, and the communications have given me the greatest comfort in the severest loss I have had of son, daughter and my 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 Sir: I am much pleased with the Psychograph you sent me and will thoroughly test it 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 supersede 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, (Main), Advance 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 communications. We do not hesitate to recommend it to all who care to test the question as to whether 'spirits' can return and communicate." Gies E. 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 wait for the right medium. At last I found a reliable person under whose touch on a first trial, the disk swung to and fro, and the second time was done still more readily."

PRICE, \$1.00. For sale, Wholesale and Retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

GHOSTLY VISITORS "SPECTRE-STRICKEN."

A Series of Authentic Narratives, with an Introduction by M. A. (Oxon). Cloth, pp 128. Price 75 cents, postage 8 cents. For sale, Wholesale and Retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.