

RELIGIO PHILOSOPHICAL JOURNAL

ARTS, SCIENCES, LITERATURE VOTED TO ROMANCE AND GENERAL REFORM

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

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

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LIFE AND DEATH.

WHAT ARE THEY?

A Lecture by Rev. E. P. Powell.

If you will open any Biology or other work that involves a scientific definition of life, you will invariably find that not anything can be said to live which does not have the power to die. In fact, it lives only as it dies. Death is a faculty or attribute of life. Not anything has an honorable self-existence that lacks the power to decay. A definition of life is:

1. The power to take up matter and assimilate it and thus grow, or sustain growth.

2. The power of steadily wasting matter after it is used.

Partial or steady death is an absolute qualification to living. So the loss of substance is made up by assimilation, and assimilation is as constantly balanced by destruction. Life, then, is the wise balance between growth and decay. If you could not decay, you would cease to live as promptly as if you could not assimilate. All dead things, like crystals, differ from you in this: they grow, but they cannot die; they, therefore, cannot live. A grain of salt may become a lump of salt, and then a grain again; it has not lived or died in the changes. You eat, and what you eat you transform into blood, then into tissue; at the same time you burn up in your body a large amount of material to secure heat and perform motion. This is dying. Every step you take is at the expense of a fraction of life. Every song you sing is by the waste of a part of your existence. You write, speak, feel and pray at the cost of life. To live is to die. To live grandly is to die rapidly. To be a power is to be a quick decay. To live well is to die harmoniously. To live grandly is to perish grandly. The orator who thrills you does it with his life. The more perfect the life the more rapid the death. Conversely, life can only be complete that works accurately and dies rapidly. So a man may be alive, and yet not alive as his neighbor is—alive to some things only, and dead to others. You probably have not yet come to life in relation to more than a fraction of the universe about you. Not being able to assimilate a thought, you cannot use that thought, and are not yet alive to it. You cannot eat a certain food because you cannot get rid of it. You cannot destroy it, and, therefore, cannot make it contribute to life.

Organizations may be supposed vastly more alive than any existing human being—but more alive only as they are able more grandly to carry on the process of dying. It was his ability to die that made Emerson superior to his cloddish neighbor. The brute man dies as a brute dies, and he, therefore, lives only as a brute lives. A big truth, a scrap of the poetry of nature clogs him. Taken into his eye or ear, they cannot be made to die into a clear joy or a more harmonious course of action. He cannot, therefore, broaden his life with them. The intellectual man dies in brain action; but he therefore has brain life and power. The last thing a man should seek to escape from is death. He has no other attribute equal to it. That which one should dread is to stop dying. You may fairly say that the true object of ambition is to reach, not a deathless state, but one in which living is broader because dying is more harmonious.

Carry the thought into morals: Jesus applied it in a paradox. He that dies to himself lives in others. He that would save his soul must give his soul; or, he that would

save his life shall lose it; but he that would give his life shall save it. Here the equilibrium between dying and living is carried over into morals. You are alive in the higher sense of joy in generous work just in proportion as you give yourself to others. Howard lived; Miss Nightingale lived; Wilberforce lived; John Brown lived, in a sense they could not have lived in selfishness. Can you compare the life of Garrison as it was with the life of Garrison if he had never lifted his hand for the slave? Can you conceive what Jesus would have been had he lived driving nails like his father and holding the creed of his mother? A narrow believer and a builder of houses; one of a million more like him. But his life he lifted out of this, and by giving himself to truth and to the poor, he lived greatly, so richly, so deeply, that some have called it a God's life.

The emotional man lives in praying and singing, which is only a way of wasting his energy. What he calls the joy of religion is his way of dying. When highly charged with vitality he prays with terrible energy, and while fancying he is pulling down God to his will, he is simply dying. He loses a part of his strength. It is no wonder if at times, in the ecstasy of his effort, he loses the equilibrium of existence and dies altogether. Nor is it surprising, when understood, that the final throes of life in a person deeply religious, who has made it his prime business to die daily in prayer and praise, it is no wonder that his final throes shall lose his agony in a shout of glory, and his death scene be very much like one of his prayer-meetings. All this you can make out of a death-bed victory, the glorious death of a saint, when the heavens open and he cries victory, is that his dying is all concentrated in one direction, on one idea, and that idea is intensely alive; it blazes up into a glow of brief magnificence. On the other hand, the drunkard concentrates all his dying in the last hour on the one gross indulgence of the flesh, and his last flash of life is accordingly; the nerves burn, the stomach is on fire, the brain blazes, the senses live for one last scene; he sees demons, horrors, and the balance between living and dying is at once and forever destroyed in an act of indescribable agony. It is possible for one to die on a cross with a shout of joy; it is not possible for the life that is sensual to end its dying in any scene of victory.

A great joy is only a very rhythmical and happy process of dying; and a very great joy sometimes closes up dying and living at once—it is too rapid death.

Nearly all disease, instead of being a difficulty with living, is a difficulty in the way of dying. The food that disturbs digestion, poisons the blood, clogs thought and enfeebles both body and brain, is food that the stomach cannot get rid of, cannot use and send to waste. It is simply so much extraneous matter filling up the passages of the body and clogging the vital machinery. A severe cold is simply the closing of the passages through which the dying material is ejected. Dyspepsia is the failure of the stomach to prepare for assimilation the material gathered in it.

Now note that life must be looked on as the sustenance not only of an individual existence, but very subtly involved in this individual is the past. It is a life that repeats and sustains the life of old individuals. The father physically is repeated in his son, and all the past is a flow of life which has flowed through thousands of organisms, and never has ceased to be life. All the generations of humanity are linked without a break from first to last of so much as one minute. Each body grows out of another body, as a bud grows out of a tree. The functions of Adam are the functions that still operate you. So you see life is something bigger than the existence of individuals; it is a vast unbroken unity, of which we appear as representatives. In this continued life, which itself flows from previous and eternal life, there is present not merely a repetition of one life form, but in the tide is a propulsion of a sort that we call evolution. Life appears steadily in higher forms: the life of to-day is a larger, more complex affair than it was a million years ago.

So also involved in life is all the future. Very subtly there is to-day in us a tendency not merely to assimilate, to waste, to reproduce, to act, but there is an unconscious tendency to higher physical, mental and moral forms and contents of life; nor is this wholly unconscious. We contain in us the potency of Paradise, and a will to make it. There is no conceivable, no expressible height of existence, no glory of life that it will take millions of years to reach, but the potency of that life is in us to-day. The nineteenth century after Jesus was germinally in the nineteenth century before the huge Saurians dragged their slimy folds through the hot seas of antiquity. So the nineteenth century after Darwin is germinally in you and me. Here life appears in a light that must be considered by us before we cry out for perpetuity of our individual selfhood.

We can now easily take one more step in considering this subject. We have seen that life is one flow, one tide, one fact reaching through vast ages of time with a unity of act and unity of purpose. We have seen how utterly unlike the living is the lifeless—the thing that assimilates and dies to that which is made up by mechanical force and ended in the same way. But on this globe life had a beginning. How did it originate? Is it a phenomenon of the lifeless? Did it spring from that which does not live? We have not the least evidence of that sort. It is more

rational to suppose life to have sprung from life. Science avers it could have originated in no other way. Then we are faced by this magnificent suggestion; is all life as it is and has been and will be on this globe, or anywhere else, only the expression, or, as we may say, the heart-throb of life that is eternal? Is there really no such thing as death? Is the universe alive? Is what we call death only change, only forms of progress? And is that life, or that eternal change, that embraces us, and embraces all life, is it the only God?

How, then, shall we define life? It is the one single and only fact of the universe—it flows out in infinite ways. It is the life in us. In God we live.

What, then, is that process or event in our career that we have been accustomed to call death? It is but a process of the eternal life, the God in whom we live and have our being. Does it bring our conscious existence to an end? Are we plunged back into the unconscious life of the universe and lost to ourselves? of course not lost to the universe. It becomes, then, a living question how to carry on our daily dying wisely; in what way to waste ourselves for the most real profit for ourselves and others; for we shall live grandly only as we die grandly.

Everett, in his address at the funeral of Longfellow, said: "His age was as beautiful as his manhood and youth. 'Morituri Salutamus,' that marvellous poem, is, perhaps, the grandest hymn to age that was ever written. It is no distant dream, as it was when those sounding Spanish lines fell from his pen. He feels its shadows. He feels that the end is drawing near. But there he stands strong and calm, with sublime faith, as at the first. He gathers from the coming of age, from approaching night, not a signal for rest, but a new summons to activity. He cries:

'Is it too late? No, nothing is too late, Till the tired heart shall cease to palpitate.'

And so he takes up his glad work again, and I think more of his sweetest and dearest songs date from his latest period. His was a calm, loving age, full of activity, confidence and peace.

The child cries as soon as it is born. Man never gets beyond the instinct. In hours of anxiety or in his higher moods he yearns with longing toward what he calls his Father. Now, laying aside all the influence of superstition and the craven influence of terror, there is still something here to account for. I cannot see that it is less than an instinctive feeling of life for life. Where it came from is perhaps not so easily answered. The primitive man evidently had it in strength. It is done the less the strongest propensity of the highest culture. Cetaaway and Emerson are equally subject to the innate passion according to the make up of the man, yet it is never lacking. The tide of life that has evolved man is never quite lost to its source. Father and child are one; they instinctively love. The Universal Fatherhood is felt in the sonship everywhere and there is a mutual seeking and loving. This explains the universality of prayer. Under the gross beggary of prayer there lies a deep instinct for God.

Nor must we overlook that so far as instinct of this sort is concerned, early man was nearer the causative life than we are. What we determine by higher processes of reason he felt.

Not one religion worthy the recognition has existed that has not worked out the problem of life on the side of hope as ending in a state of painlessness and peace. Now we know that such a state is not in any way like the active condition of this life, because in nothing is struggling more fertile than pain. All doing involves undoing; all moving involves disturbance; all activity involves change, so that no good thing in this life can be or is ever permanent. The babe grows up, but by growing grows out of your arms, and out of your house, and you grow apart. The final demand of life is that you shall die. You die to give others life. It is altogether a process of feeding on each other.

On the other hand a state of painlessness can only be possible in a state of inactivity, or in a state of unconsciousness where you have either become absolutely dead, or your living is absorbed into the unconscious universe. Hence the hope of orthodox religion is not eternal personal activity which necessarily involves continual death and change.

Happiness, then, must be sought either in one of two things: the activities of living, which are also the activities of dying; that is one must find his joy in change, not in permanence; in dying, not in stability; or he must seek it in escape from change, which is no more nor less than escape from all living.

Is there not in nature a subtle principle that whoever in any way seeks selfish ends makes a total blunder—that self can never be happy except in its relations and all relations to all others? No being can alienate himself in his seekings in the slightest degree from any other and so attain happiness. For a single soul's happiness to be an accomplished fact while one other soul is miserable, would be impossible. So Asoka, the Buddhist, saw and said, "I will not accept Paradise while one remains in misery." Any attempt to be selfishly happy is at once punished by the misery always involved in selfishness. Life must go on together—what ever salvation there may be on the misereries of existence cannot be attained by trying to escape from the crowd and be saved individually. It is a law in every direction. Vanderbilt cannot shut himself in to enjoy

wealth. Calvin cannot be shut up in Heaven while Servetus is out, for the self-seeking of Calvin gnaws at his heart strings if he be honest; and if he be dishonest he is a liar even when he says he is happy. There is no breaking up the family, the life family. Out of unconsciousness we came into existence; we must work out the problem of existence together. Tim the Thinker and Croesus; Jack Cade and Bacon; Satan and God.

But if in this phase of life we cannot attain the goal of peace, and if in another the goal of painless rest can only be the cessation of living altogether, what hope have we?

This, to cease struggling for individual salvation from the troubles of the life processes; to become content that the God will shall be our work, to make the Universal Cosmic Purpose our purpose; conform our desire to the desire involved in Nature. What then? You have ceased your petty strugglings for selfish ends, which have inherently the misery of so many others and never escape misery for yourself.

Now, ordinary religion is a struggle to escape, to get away from the troubles of existence. Reason requires us to give up the desire to reason, on the contrary, to become reconciled to life and whatever life is, that is death, and the processes of life, which are pain and change.

Is there, then, no end, no escape from the dying but in escape from the living? None whatever, for living and dying are one.

Seances With Mediums Who Have been Exposed.

To the Editor of the Religio-Philosophical Journal:

I see by your paper just received to-day that Dr. Wolfe gives an account of some seances he attended at the house of the Rev. Mr. Morrison, of San Francisco, where Mrs. Grindle Reynolds was the medium. I do not propose, as the Doctor says, "defending her"; I only wish to say that she "appeared" to me, as she did to him, to be a genuine materializing medium. Some few years since, while visiting the Pacific coast with the Knights Templars, Mrs. C. L. V. Richmond and her husband, and Mrs. Conner (with whom I was stopping), and I, attended two of her seances in the forenoon, no others being present. The room was on the lower floor. The cabinet consisted of a curtain hung up in one corner of the room, with nothing behind it but the plastered wall. I do not intend to give an account of these seances in detail, but will say that they were perfectly satisfactory to all present. There were a number of persons who came out from behind the curtain from the toddling little child just beginning to walk, and the prattling little girl about three years old, to the fullgrown man,—all looking and talking as natural as mortals. We handled them and kissed them, they seeming to be flesh and bones like mortals have. I know there could be no confederates. The room was light, the door was locked, and we sat just out side the curtain, which only separated us from the medium. There was one phase that I had never seen before or since. There was a young lady who claimed to be the daughter of Mr. Miller of Brooklyn, N. Y., who came out, and conversed with us, after which she was elongated until her head nearly reached the ceiling of the room, thus filling the space from the floor to the top of the room. I will quote again from Dr. Wolfe and say that "The materializations were genuine else I have never seen any."

While upon the subject of "exposed mediums," will you permit me to say a few words in regard to seances I have had with some of them? First among these are the Holmeses. I never met them but once, which was in Philadelphia while I was attending the Centennial in 1876. Such was my prejudice against them in consequence of the "Katy King affair," that I had resolved never to attend one of their seances. My spirit wife said to me, "I want you to go and see the Holmeses to night. You may see some one whom you will recognize."

I went alone, perfectly incog. Some time before the seance was commenced, I examined the iron cage in which Mr. Holmes was locked securely. There were some twelve or fifteen forms came out and were recognized by their friends, with whom they held conversations. There were only two that I recognized, one of whom being Bishop Booth, an Episcopal Bishop, whom I knew very well. When he was the commander of this department during the war, his headquarters were in the Methodist Book Depository under my charge. We met frequently while we were in such close proximity. He had laid aside his confederate uniform, and taken again his Episcopal surplice, looking about as natural as I ever saw him. John King I had seen and talked freely with in London, in 1873. I don't think I ever saw any one with features more marked than his. I had seen his picture, and recognized him as soon as I saw him. He carried his light, by which the picture was taken, floating above us, and talking first to me and then to others. When he came out that night he looked just as he did in London. I think I was the only one with whom he conversed that night. In the conclusion of our conversation I said, "Mr. King, can't you show yourself as you did with Mr. Williams, the medium, in London?" He said: "The atmosphere of England is much more favorable for materialization than America. It is very warm to-night and the young man Holmes has been up several nights, and we are not doing as well as usual." When he took my hand to bid me good-bye, it seemed to be almost broken. I

never had such a farewell given me. Mr. Holmes came out of his locked iron cage. The company insisted on Mr. Holmes going in the other room of the cabinet. She objected, but after much persuasion she took a seat inside in view of the company, and a good light. Soon a girl looking about twelve or thirteen years old stood by her side, which was said to be Katie King. I do not know who it was, but I do know that it was not Mrs. Holmes, who is a very large woman, and this form, if mortal, I don't think would weigh more than 80 or 90 pounds. I went up to her and had some conversation with her, after which giving me her soft little hand she said, "God bless you" and thus ended what I considered a genuine materialization.

Mrs. Bliss is another one of the exposed mediums. I was present the second time she ever went into a cabinet. It had two doors entering into two rooms. The one into which Mrs. Bliss entered was locked. Some twelve or fifteen forms of men, women and children came out of the other room, walking round among the company, most of whom, I think, were recognized. I met with her frequently while I was lecturing in Philadelphia in May, 1878, and at the camp meetings afterwards at Neshaminy Falls.

I was with Mr. Hazard after the exposé which attracted so much attention, while he was testing Mrs. Bliss thoroughly under strict test conditions—no one present but myself. We were fully convinced of the genuineness of her mediumship.

Last, but not least, William Eddy; with this notorious medium I witnessed the greatest fraud at Lake Pleasant Camp Meeting, where he evidently tried to palm himself off as a materialized spirit. There was a large crowd, our old friend, F. W. Evans, the head among the Shakers, acting as chairman. It was the grossest imposition I ever witnessed, and at the same meeting in the day time I attended one of his seances which I know was genuine materialization. E. V. Wilson, looking as natural as in earth life, talked with me for some time, and gave a test to a lady who he said had a son standing by her who had a broken nose, which she told me was true.

Mrs. Wells, among the last of exposed mediums, attended our camp meeting last year, and I learned that her seances were very satisfactory. I attended only one of them. Mrs. Katy B. Robinson, whom I had known for a number of years in Philadelphia, came out and talked to me for some time, making a voluntary promise to help us in the South. Mrs. Wells gave seances at Cincinnati at our recent reunion there. All that I heard of her seances was very satisfactory. I hear that she expects to be at our Lookout camp meeting in July. Mrs. Thayer was at the meeting in Cincinnati. On the platform, in the presence of nearly a thousand people, after the double states had been shown to the audience, they were held by Bro. A. C. Ladd, of Atlanta, and myself. Mrs. Robinson gave a communication, confirming her promise made to me at Mrs. Wells's seance at Lookout.

I have long since come to the conclusion that whenever money is received, and any one requires it, every seance for materialization should be under strict test conditions, and that every one must be judged upon its merits, and if fraud is established beyond a reasonable doubt, the perpetrator should be punished to the extent of the law for obtaining money under false pretenses.

I believe also that the company should be tested as well as the mediums; that there are many persons attending seances who should never be permitted to be at them, because of the bad influence they bring with them from the evil spirits that come with them. I am yours for truth wherever found.

Memphis, Tenn. SAM'L WATSON.

For the Religio-Philosophical Journal.

UNITARIANISM.

BY AGNES CHUTE.

First Part.

Large bodies are not the only things that move slowly. There are small bodies that take as much time to "get there" as the most bulky forms. The sloth will be behind the elephant when it comes to a race. The Catholic church, the largest Christian body in the world, is moving faster than the smallest Christian body. Father McGlynn is giving promise of development in his church that if it is overtaken with no untimely frost of indifference, will make this independent priest the real follower of William Ellery Channing, and the first true successor that prophet of the ages has had since the days of Theodore Parker.

What do I mean? I mean the Unitarian body, that has been pining itself upon its blood and intellect, has failed to do the work that Channing left it, and the old conservative Catholic church, being in the tide of progress, has swung in ahead of Unitarianism, and is now, in the heart of McGlynn, showing itself more in earnest as the friend of man than is this little modern body that was born of the humanitarianism of Channing's great soul. Of all the Christian sects the Unitarian has done the least to prove itself an active power of God, or even power of man in the world. In its infancy it had brave men who fought the most remarkable theological war of modern years, and won it clearly in behalf of both God and man. But their successors drove stakes and drew lines, built churches and aimed to make themselves "respectable" (Continued on Eighth Page.)

For the Religio-Philosophical Journal. EVOLUTION.

The True Spiritual Philosophy.

BY ALFRED A. GREEN.

In attending meetings of Spiritualists, I have observed and concluded that the most ignorant, prejudiced and unphilosophical are those who deride and condemn the sacred scriptures. In their conceited ignorance they assume Christians and all outside of the so-called spiritual meetings are poor, ignorant, deluded people.

If these blinded bigots had a little love and charity in their souls they would discern Spiritualism everywhere, but especially would they understand that in our day, as in the days gone by, the greatest advance in science has been made by those who have had a profound veneration and respect for the sacred scriptures; and I predict that the success of your JOURNAL over all other similar papers, is owing to the fact that it has not yet descended into the low, scurrilous abuse of the bible so characteristic of other papers whose editors set up modern Spiritualism as a religion, per se, in opposition to all others.

In our day and generation, next to Spiritualism the great question of the age is evolution. Those who believe in evolution may be divided into two great schools: first, those who follow Darwin, Spencer, and who believe that all the higher forms have proceeded from the atom, monad or protoplasm, and those who hold the Spiritualistic doctrine which may be stated in this way: that every form is a succession from a prior form and substance, and contains within it all prior substance and form.

The spiritual philosophy teaches that spirit is prior to matter, and that this great truth is universal, so that if we want to ascertain the true theory of the different solar systems, including suns, planets, satellites and everything therein, we must study them not alone from nature or the material side, but with our souls or spirits in rapport and harmony with those who live in the great world beyond; study these grand themes from the spirit side also.

The great seer, Emanuel Swedenborg, teaches that there is a Divine Spiritual Sun, and from that proceeds all the suns and solar systems in the universe. Taking it for granted that such is the case, what follows? Our solar form proceeds from this central form, and is the exact expression of the Infinite Divine Form, and all that we have in our natural earth must likewise have first proceeded from spiritual substances; thus our threefold atmosphere—aura, ether, air—must have proceeded also from similar corresponding spiritual atmospheres.

It is difficult for the ordinary mind, and utterly impossible for many to comprehend this without some knowledge of degrees discrete and continuous; for the present, let my readers understand that a discrete degree in the spiritual as in the material, is like a dividing wall, or as the fine divisions in an onion; while the continuous degree is like light shading off to darkness, or of heat radiating to cold. Neither will it be possible to understand this matter without bearing in mind that there is no substance or thing created either in the spiritual or natural worlds without their corresponding forms.

Nevertheless the law that I am trying to enunciate will forever hold good, namely: that one degree of forms proceeds from the next higher degree; thus any and all forms in this natural world contains within them the prior forms, and are held together by spiritual substances in the same way that our threefold atmosphere of aura, ether and air are held together, although divided by discrete degrees.

So far I have treated of created things from above downwards; but in the creation upwards, we shall assume matter as a basis, and even here we shall find that the law laid down holds good in the producing of a series of forms; from upwards downwards they run to infinite variety, while in the ascending scale they tend to one form, the human, and thence to the Divine-Human, the Infinite and Eternal Grand Man. The wise ancients had a clear perception of creation, hence they established a doctrine that has come down to us in the declaration "That man is a microcosm of the universe; the kingdom of heaven is within you."

The science of our day tends gradually toward confirming on a lower plane the maxim of the ancients. The study of man through the microscope from conception to birth, particularly the brain through its earlier formations, shows successive changes from the lowest animal forms upwards to the highest animal, the human, but the human child at birth, so far as its mind is revealed, it virtually has none—it is a blank, or a receptacle ready to receive instruction; it only knows at birth how to suck, and this it acquires in the womb. How different is the animal; at its birth it has all its instincts and faculties fully developed; true it can be in a measure improved, but its education ceases with its death; it is not immortal; on the other hand the education and the perfecting of the human being can be carried on forever, for it is immortal.

That man is an epitome of the universe has been upheld by the wisest of men in all ages. Stallo said: "Man is the complex of all organisms." Novallis says: "Man is the systematic index to nature." "Had I met the world in my soul from the beginning I must ever have remained blind with my seeing eyes, and all experience and observation would have been dead and unproductive. I believed that man was the pean of creation."—Goethe.

The great seer Swedenborg, and the greatest man of any age, has told us that "All the the arcana of the world of nature are deposited in one man." Our own Emerson has a glimpse of this great truth when he wrote: "The world proceeds from the same spirit as the body of man." "That the world is mind precipitated." What follows from all this, but the recognition of the great truth written upon the temple at Delphos meant the same thing. "Man know thyself;" therefore to know and comprehend man is to know and comprehend the universe. The first things formed in the progressive state of man from conception onwards have their corresponding development of forms in the natural kingdoms.

What is the correct idea concerning priority in the three kingdoms called mineral, vegetable and animal? On this subject philosophers have differed in all ages, but in all cases of this kind I appeal to Spiritualistic teaching. In the spiritual world there is a direct creation and perfection of forms, created out of spiritual substances, or what there appears to be atmospheres and earths; then the lower or inferior forms appear to those below as if they came into existence spontaneously, but the wise among them understand how vegetables, flowers, animals, hills, valleys and scenery of every kind appear so suddenly, and although the writer has been instructed upon this subject, yet he is reluctant to introduce the modus operandi

at this time as it is a subject of such magnificent proportions he prefers leaving it for a future article, but for the sake of getting at the point of priority in creation there, to which our mineral, vegetable and animal kingdoms correspond, I state it as a fundamental truth that all things appear in the world instantaneously and perfect; consequently there is no apparent priority, for as time is not known there, only successive changes of state, no priority is visible to the spiritual eye. On our natural plane we can observe the gradual processes of creation, and to the merely natural philosopher it appears as if life had its commencement with protoplasm, but this is only an apparent truth; the spiritual theory teaches there is only one source of life, the Divine, and that it descends through the spiritual world to the natural, filling everything with life in the natural kingdoms in corresponding ratio, each thing according to its form and quality.

The great seer, Swedenborg, relates that in conversing with an angel, as to the manner and order of creation, the angel said that he was instructed that the origin of creation on the earth was by "Divine Fiat." In another place, "True Christian Religion," N. 73, the angels said: "All those things are created in the heavens in a moment by God, and they subsist as long as the angels are in a state of love and faith as to thought; and that instantaneous creation evidently testifies of similar things in the natural world." Now, how did natural creation begin on our earth? Our people want to know it rationally, to understand it without relying upon the word of the angel. What does science teach to day? And what does geology teach? And is there an irreconcilable difference between the teachings of the Bible and science? The spiritual theory teaches there is no conflict between the Bible and geology, and if this can be established, what will be the result? Will not Spiritualism be greatly, exalted and called the mother of all science? Undoubtedly, for if through her teachings the law laid down by Swedenborg, that all the visible universe is but a type of the great spiritual universe, and that spirit is prior to matter, surely we have the key for unlocking and opening to mortal vision the hitherto unrevealed secrets of not only our own globe, but the arcana of the universe, and we will then begin to realize somewhat the meaning of the words of our Divine Master and Lord, when He exclaimed, "There is nothing hidden that shall not be revealed."

As already outlined there are two distinct methods of studying evolution, namely: from above downwards and from below upwards; it is to this latter method I more particularly invite attention in studying the progress of forms as they are opened to us through the science of geology, and in so doing I have found a great truth confirming the spiritual teaching upon the same subject; it is this: Geology teaches that since the dawn of life upon our globe as represented by the fossils of the Cambrian and Silurian eras and following the forms of the old Red-Sandstone period with its fishes, then through the Coal epoch with its frogs and scorpions, still climbing through the Permian and the Oolite periods, where we behold the mighty reptiles dominating over everything in that age, and thus ascend to the next grand strata of the Chalk and Tertiary period with its great birds and quadrupeds, we finally come to the foundation upon which is based the human being. All the previous foregoing formations, representing the very lowest things in man, existed and were called into existence in successive order so that man might exist, and then came the first rude, coarse, low, brutal human forms; these were the human beings, or we might say the human beasts that preceded the people called Adam or the people of the Golden Age.

These different eras or epochs of creation as thus revealed through geology are the days of creation mentioned in the book of Genesis, and there is perfect harmony between the two records; but as they are both divine records, full of divine wisdom, only those who are divinely instructed are permitted to read them.

In the first creations, following the Cambrian system, called sometimes the Silurian, there is no sudden development of life. All the teachings in the rocks reveal to us that the growth of life is very slow, and is directly opposite to the theory of instantaneous creation. Each age of the earth reveals a corresponding rise in the scale of being, but all is gradual and progressive, yet divided by distinct degrees with a connecting medium between each degree; this will be found a universal truth running throughout all creation from the worm or sea-weed to the most gifted being or beautiful flower and majestic tree.

In the first or Cambrian-age the animals have neither eyes nor ears, and in the next the plants are apparently flowerless and fruitless, and the highest animal of that age, the Trilobite, has faeced eyes that are immovable; no motion, no expression, but they served the purpose required in the dim light of the deep ocean; in the next great age through five miles of deposits, the animals have developed one sense over the previous age; before they were blind and deaf, but now they can see and hear, and so the gradual progressive stages run upwards until we come to man, the man-beast, for he did not become a man until there was breathed into him the breath of lives, and then he became a living soul.

The Pre-Adamite race must have been of very feeble intellectual capacity, with strong animal appetites, instincts, passions; all their surrounding corresponded to their development; heavy, dense, murky atmosphere; heavy rains, no bright sunlight, vegetations coarse, dense, without flowers or fruit; no fine birds nor animals; great reptiles, some with wings; even the fish were all of the coarse kind, immense bivalves; no fine oysters or beautiful shells. In the mineral kingdom no fine earths bearing fine cedars yet existed; in the seas no pearls, in the earth no silver or gold, save in their rudimentary state: all these finer developments came into existence as man progressed; a careful study of geology proves these assertions beyond a doubt. How this creation of organic life began and progressed, has been the arcana or mystery that all philosophers have failed to unravel. John Tyndal, probably the most learned among chemists, in his work treating of "Heat as a Motive Power," uses language to this effect: "I, like all my predecessors from Aristotle down, know something about the organs of life in the Kingdom of Nature; but when we come to treat of life in these organs, science itself tells us to halt and says: 'Thus far thou shalt go and no farther.'"

That there was a race prior to the Adamites or the predecessors thereof, admits of no doubt. The records of the rocks prove it, and so does the Bible. See Genesis, Chapter IV, verses 16 and 17. When treating of Cain, the son of Adam, it shows that he went to a country called Nod already peopled, and got married there; besides this the great seer, Swedenborg, in his "Spiritual Diary"

tells us about the low, inferior quality of these Pre-Adamite spirits, and speaks of them in "Arcana Caelestia," 296, as a people who lived like wild beasts.

Thus there is a parallel progression and similarity in the story of man's development or creation from lower to higher forms, as revealed through geology and the Bible; but first it must be distinctly understood that spirit is prior to matter, and when this important fact is clear in the mind, remember what the greatest of all seers and philosophers, Swedenborg, has stated, to-wit: That the first chapters of Genesis contains no true history; that history commences with Abram; that the history of creation in the Bible treats of the creation of a spiritual man from the lower to the higher forms under the parable of a creation of the natural world. The reader will exclaim, "Why is it not so stated clearly in the Bible?" I answer, it is so stated, but the language in which it is written is divine, like the record of the rocks, and only those who can read who are instructed. Such was Swedenborg.

How life enters into organic forms and causes their growth, will now be considered. Our philosophers know something of the laws of natural influx, as the influx of natural light and heat from the sun into and upon all organisms that can be reached; but there is also a spiritual influx in which there is life, and it is this which fructifies and vivifies the kingdoms of nature. In the Hebrew language the same word is used for wind, breath or spirit. "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life;" this breath of life in the spiritual world exists in every created thing, and from the spiritual world descends by influx into everything in the natural world in proportion and according to the form of the organ in the natural kingdom, and its capacity to receive. Behold the mistake of all the vain theorists who have sought and thought they had found the origin of life in the atom, monad and protoplasm; these are not the beginnings but rather the endings of life.

We have now perceived how life flows into organisms, and will try and show how evolution takes place. I think there exists a law of evolution universal in its application. When a female plant or animal owing to surrounding favorable circumstances arrives at a state of perfection, it then becomes qualified to receive a higher or superior form of life from the spiritual world; all forms of life exist in the spiritual world, many of them still unknown upon the earth, all of which by the law of love, affinity or gravitation, are conjoined when the marriage is ready and the evolution of a distinct species separated from the mother species by a discrete decree, is the product.

In the producing of these separate organisms, remember "that a thousand years with the Lord are as one day, and one day (a day of creation) as a thousand years." Among the lower forms, the creation of distinct species are numerous, but there is a declension as we ascend until we arrive at the human form. It does not necessarily follow that all the Primal types of mankind, such as the Malay, Negro, Caucasian, Indian and Chinese originated from one pair, for the different ape species, when the superior mother ape had developed to perfection according to climatic and other favorable conditions, could then become the recipient of the lowest order of human life from that class of spirits whose life approximated nearest to the perfected ape-mother. We read in the Bible, "that the sons of God saw the daughters of men, that they were fair, and they took them wives of all which they chose." In taking this view there is no "missing link," no connecting link being necessary.

The highest natural type becomes the subject or medium of the lowest corresponding type in the spiritual world; this is a universal truth, and a careful examination gives us not only the key that unlocks the arcana of Heathen mythology, but following it still further to its logical and legitimate conclusions we reach the scientific solution of the greatest of all mysteries, the birth of our Lord and Savior Jesus Christ, and fully understand the angel speaking to the Virgin Mary saying, "The Holy Ghost shall come upon thee and the power of the Highest shall overshadow thee; therefore the holy thing which shall be born of thee shall be called the Son of God."

BLASPHEMY.

In the daily papers have been printed reports of the trial for blasphemy of Charles B. Reynolds, an ex-preacher of the Seventh-day Adventists, at Morristown, N. J. The ground of complaint was that Reynolds had circulated a pamphlet ridiculing Christian doctrines and containing a cartoon representing himself as "Casting Pearls before Swine." He was defended with ability and eloquence by Col. Ingersoll, but was convicted and fined \$25, with cost. The law on which the indictment was based, is over a hundred years old, and has, as Ingersoll says, "slept like a venomous snake beneath the altar of Liberty," this being the first blasphemy case ever tried in the State. From descriptions of it given in the papers, we infer that the pamphlet is coarse and of a character to reflect no credit upon its author, whose style and methods seem to be much the same that they were when he was a preacher; but on no just grounds can either the conviction, or the law under which the trial occurred, be defended.

Blasphemy is a fictitious offense, an imaginary crime for which the honest and best men have been subject to imprisonment, torture and death. It is still punishable in the most enlightened countries at both common law and statute law. In England and in the United States are laws unrepented under which are men, every now and then, tried convicted and sentenced for expressing disbelief in God, in the Divinity of Christ, and in the superhuman origin and character of the Bible. Of late years there has been a disinclination in the secular courts to pronounce such disbelief blasphemy, and a disposition to make it consist rather in speaking, writing and publishing profane words, vilifying or ridiculing God, Jesus Christ, the Holy Ghost, the scriptures or the Christian religion, in any way to bring it into contempt. According to the latest English judicial opinion, that of the Lord Chief Justice in the case of *Reg. vs. Voote*, no opinion, however anti-Christian or even atheistic, can any longer be regarded from a legal point of view as blasphemous. The blasphemy must consist in the manner in which the opinion is expressed, not in the character of the opinion. While this decision indicates progress, the law, as thus interpreted, is still open to grave objections. There are many whose opposition to popular religious belief, although far less effective than that of John Stuart Mill, George Eliot or Matthew Arnold, is just as sincere, and whose language must necessarily be more offensive to the rigidly orthodox. Why char-

acterize their expressions as blasphemous? So long as theology teaches such absurdities as are in the creeds of the churches, it need not expect to escape being ridiculed more or less as people outgrow it. Its defenders should consider as Conway says: "That there are more muscles to draw the mouth up than to draw it down, and that man's control of his risibles has its limits." Did not the early Christians ridicule the faith of the Pagans and kick over their idols? Were not cartoons and caricatures freely used by the Protestants against the Pope during the Reformation? True, we live in a better age, and coarseness in the advocacy of opinions is not in harmony with the best methods of the day, but let not the law impose upon the discussion of Christianity any restraints which are not imposed upon the discussion of other subjects. Science asks no protection from ridicule; none should be extended to Christianity. The law in regard to blasphemy should be abolished altogether. An expression of belief or unbelief should not be punished because it is offensive to those whose views are assailed. If men treat religious subjects in a manner contrary to good taste and good judgment, this offense can wisely be left to the condemnation of public opinion. Let the State not interfere.—The Open Court.

The "Melbourne Age" on Spiritualism.

The subjoined is a leader, extracted from the Melbourne Age, Australia. It will be of interest as showing the state of opinion in the Antipodes respecting Spiritualism:

Dabblers in the supernatural, who are also diligent readers of the newspapers, must have had their attention attracted to two ghost stories, at present going the round of them, of the genuine old-fashioned sort, that used to delight or affright our grandfathers and grandmothers before the modern medium taught us to raise their shades at will in our parlors, and the Psychical Society undertook to tell us how it is done. One is the account of a haunted ship trading to Norway, from which two successive crews have been driven by the spectral pranks of a figure that claims to be the phantom of a former captain known to have been murdered in his cabin a few years since; and the other comes to us nearer home, from Mudgee, in New South Wales, and relates how a farmer and his family residing in the neighborhood have been literally pelted out of house and home by mysterious showers of stones, of various weights, that came in through door and window, and even through the ceiling, in a way that no human agency could account for. At least, all attempts to account for the phenomenon have failed so far. The neighbors formed themselves into a committee of observation, and police came to their aid, without solving the riddle. The vagrant missiles continued to fly about in defiance of the laws of trajectories, and, what gave rise to no little surprise, some of the watchers were struck and received no hurt. That in neither of the cases mentioned will any explanation be arrived at which will satisfy all inquiries almost goes without saying, for although there will be always a large number of people to whom manifestations of this kind present no difficulties of belief, there are still more who meet the phenomena with a peremptory incredulous *oï*, and will not be convinced by any amount of evidence short of that which they find in their Sacred Books. For a while they have nothing to say against the necromantic incantations of the witch who called up Samuel to gratify Saul, and readily acquiesce in the story of Eliphaz, the Temanite, who saw a spectre pass before his face and felt the hair of his flesh stand up, they turn with disdain from any of the modern examples which the industry of Jung Stilling and Mrs. Crowe has collected for them, as an insult to their intelligence, notwithstanding that the testimony in their favor is as strong and as verifiable as that upon which many of the facts of history rest for acceptance. Of course, it is open to be said that the facts of history do not outrage human experience, and that the narrations of the ghost-seer do, or, in other words, that the one group of facts is natural and the other supernatural. But, after supernatural of one epoch is the natural of the other.

How many of the mysteries of the Dark Ages have not lost all that was mysterious about them by the aid of the microscope and the telescope? An astronomer of the Dark Ages would have been laughed at as a visionary, or condemned to the stake as a heretic, who predicted that a time would come when his successors would be able to discern the physical features of the planet Mars, or map out the surface of the moon; yet Mr. Ellery does it every night, without surprising anyone. People who argue against ghosts on the ground that they violate the known laws of nature go on the assumption that there can be no laws of nature which they do not know, or, in other words, that there are no more discoveries to be made in the domain of the invisible and remote. They practically go further and assume that the limits of the senses are the limits of the intellectual life, that we cannot perceive unless we perceive with the eye, and that the eye is constructed to perceive only the material and not the spiritual world.

This is not only an unphilosophical mode of reasoning, for it begs the question in dispute, but it is untrue and capable of disproof. Anyone who has witnessed the movements of the clairvoyant or the somnambulist—an hospital doctor, in other words—can disprove it. The experiments of the clairvoyant have put it beyond doubt that the visual organs are not necessary for seeing with, and that there is a supersensuous sense that is independent of them, and is vastly more sensitive and more acute. Ancient and modern thinkers alike admit as much. Sir William Hamilton has rightly said: "However astonishing, it is now proved, beyond all rational doubt, that in certain abnormal states of the nervous organism perceptions are possible through other than the ordinary channels of the senses." It may be replied that the people who profess to see ghosts are in their normal state, and do not come under this category. But the answer to this is, if we admit the existence of a supersensuous sense, we are not justified in limiting the sphere of its activity or prescribing its modes. If we have a sense that can see without the ordinary organs of sight, it is not more wonderful that it should be able to see with them. Once admit that it is independent of them, and their presence or absence is really a matter of indifference. They may be left out of the question altogether. The supporters of the ghost theory are entitled to argue that the greater includes the lesser, and may supersede it.

After all that has been said, however, the question is, and will be in all probability for a long time to come, one of evidence, at least with the majority of the world. The evidence in favor of any phenomena that are in conflict with our experience, or, what is the same thing, with our knowledge of nature and natural laws, must be very much great-

er in bulk and quality than the evidence which we require for the truth of occurrences that do not run counter to that knowledge. A man who says he has seen a dead body will be believed sooner than a dozen men who profess to have seen the spirit that inhabited it, and the ratio will increase in proportion to the improbability of the event to be attested. Dr. Johnson said he was inclined to believe in ghosts because so many people of every age and country averred they had seen them, but the value of their united testimony depends upon the value of their testimony taken individually. The number of cases of reputed ghost seeing proves nothing if each individual case is weak of itself, while, on the other hand, a single individual case may be so strongly attested as at once to heighten the credibility of all the rest. The quality of the evidence is of more importance than its quantity. A haunted house that has passed the investigation of a dozen qualified observers of repute will weigh more in the argument than a dozen houses which are alleged to be haunted by a *posse* of inexperienced witnesses to whom the laws of evidence are a perfectly new experience, whether they are farmers in Mudgee or fishermen in Norway.

ORIGIN OF SPECIES.

Darwinism Elucidated by an Eminent Scientist.

Dr. Alfred R. Wallace, the distinguished naturalist and thinker, lectured at Pioneer Hall, San Francisco, Cal., May 25th, to a large and cultivated audience upon Darwinism, the theory of evolution and the origin of species. The event drew from among the best literary and scientific circles in that city, Berkeley and other neighboring towns, a gathering of the most intelligent and refined people, representative of the highest culture in the State.

The lecturer was introduced by Professor Joseph Le Conte of the chair of geology and natural history at the university, who said that he felt quite sure that, except as a matter of graceful form, Dr. Wallace needed no introduction, as every student already knows him by his works to be the greatest living champion of the law of evolution. He arrived at the Darwinian conclusions independent of Darwin, and was among the first exponents of the doctrine of descent.

Dr. Wallace read a very lengthy and highly scholarly paper, beginning with the history of scientific thought at the period preceding the publication of the "Origin of Species," twenty-seven years ago.

Since then a new generation, he said, has grown up, and some of them are those who are unfamiliar with the public opinion at that time. Many of Darwin's critics now do not regard this fact. Many of the earlier reviewers were less violent than are those of to-day. In the old doctrine the species of living things were absolutely distinct entities. It was held as an indisputable truth, and, when attacked, repulse followed. Before the great works of Darwin were uttered, he said, he had a number of attempts to formulate and present the principles he molded into laws. We had the philosophical essays of Herbert Spencer, which were published before Darwin's book, full of the same theories as those which laid the foundation of evolution, but the doctrine of the immutability of species still obtained. It did not retire, and has not yet retired, strange to say, before the more reasonable views now at hand. The question before the world then was not the origin of genera, and of families and of other classes, but the origin of species. They wanted to know why we find in the Northern hemisphere different species of violets and roses and oaks and not different varieties of the same species. The first statement of the problem was not at the time of Darwin as yet so well formulated.

Even those who oppose Darwin to-day admit that different species are derived from modifications in earlier forms of similar species. Darwin believed at the outset that each species had been derived from some other closely allied species. The first principles upon which he based his great work depended upon a few postulates: The power of rapid multiplication which pervaded all life. The offspring rarely resemble in every respect their parents. That there follows on reproduction a struggle for existence. Each year there is such rapid increase that if all thrived the world would be overwhelmed with teeming life. Natural selection, the survival of the fittest, followed this as a conclusion. Upon these simple data the theory of evolution is founded. The details of the evolutionists' laws are then deduced, and it is these which serve to explain to us many apparently as yet inexplicable phenomena.

Investigation, since the death of the great evolutionist, has developed the premises of variation which will logically ensue in the development or a law of variation. It has shown that variation is anything but symmetrical, that it extends to every part and every organ, the external and internal parts of the animal, and is not infinitesimal, but very appreciable. It used to be held that variations were exceptional, but they are the rule. It was found to be important that it is really the rule of all nature. Where creatures are abundant there is a large variability among them. Every variation from a mean in nature or in art, may be represented geometrically and successive multiplications of the specimens of variation more largely approximates the graphical representation to a perfect form. Variation, therefore, follows a definite law, and these principles form the materials for answering almost all the objections to the Darwinian theory.

The difficulties of botanists in determining what are varieties and what are species are inconceivable. Bentham and Babbington, the two standard botanists on the flora of England, states, respectively, that there are five and forty-five different brambles in Great Britain.

Darwin afterward applied his theories to man in his relation to the lower animals. He then wrote the celebrated two volumes entitled "The Descent of Man." Man's whole body and organic structure, external and internal, bears an extraordinary relation and similarity to those of the higher apes. The structure of both are greatly subject to variation. In this organization are to be found many rudimentary parts, which, in the other and lower animals, are in a perfect state of use and development. So great and complete are the many points of structural resemblance that to attribute any other than animal origin to man's body is inconsistent. We find that lower forms of life have grown to higher or anthropoidal ape. Professor Owen used to say that the difficulty lay in pointing out the differences. Can we say that all these tracings of form to form and species, from lower to higher is all illusive, when so apparent? Was there then, when we have come to the one halting place, a fresh act of creative power to produce man, after all other living nature was made? Did the Creator form man and endow him with a

mind only and expressly that he might deceive himself? I believe that his derivation in the flesh is conclusively shown. His mental nature is not, however, capable of similar explanation, as there are many faculties in his constitution not brought into play or existent in the next lower animals or even in the lower orders of man. Few are endowed with the highest mathematical, poetical or musical faculties.

Holding as I do, that the body is the temporary abode of the spirit, mind and soul of man, I can readily conceive that its derivation can reasonably be found upon the laws of evolution. The Darwinian theory is the true and purely scientific solution of these questions, and the only exposition of its basic principles. So much for the body and structure of man and his relation to other animals. However, when our earthly existence ceases, and these bodies are doomed to decay, we may, if it be the Creator's will, be permitted to join those in spirit who have gone before.

At the conclusion of the address the lecturer was loudly applauded by his thoroughly appreciative listeners.

Woman and the Household.

BY HESTER M. POOLE. [100 West 25th Street, New York.]

GROWTH.

How would I grow? Not like the vine, Though beautiful and full of grace, Close clinging to its resting place, Where leaf and blossom intertwine.

For tendrils break when winds are high; The best supports in time, will fall, And what can weak, vine strength avail When traised and torn on earth I lie?

But like the tree, oh, tall and fair, With roots deep reaching through the ground, With branches spreading far around, Drawing all good from earth and air.

Drawing all good that I may give Of my abundance friendly aid To all who seek my pleasant shade, Or in my serene branches live;

That when this term of life is past, And I am severed from the ground, My growth may all so firm be found, That much of good will life outlast.

-Laura Garland Carr.

Elizabeth Stuart Phelps is said to be at work on a woman suffrage novel.

At Byfield, Mass., last week, Miss Newell Rogers, aged less than sixteen, gave birth to a healthy male child, which makes six living generations.

Mrs. Ransom, wife of the United States Senator from North Carolina, is one of the most highly educated women in the South. She fitted each of her six sons for college.

An Indian woman, wife of Counr d'Alene, Saltee chief of the tribe, took the premium on butter at the Spokane fair, an achievement of which the chief and tribe are justly proud.

Miss Susan L. Hall has been appointed by Judge Knapp clerk of the court at Great Falls, N. H. She is the first woman in New Hampshire to hold such a position. She is young, but comes of a family of lawyers, and is well qualified.

Mrs. Harriet Taylor Upton has contributed a sketch of Mrs. Logan to the June number of the American Magazine. The article includes some lively anecdotes of the period when General Logan was serving in the field.

Miss Mary Tillinghast is one of the most successful among the women who have made a business of decorative art. Vanderbilt once paid her \$30,000 for inventing a new kind of tapestry hangings for his houses. She supplied the designs for the stained glass window just erected in Grace Church, New York, representing Jacob's Dream. No piece of cathedral art had ever been entrusted in this country to a woman, but her designs were so obviously the best that precedent was broken through. Miss Tillinghast is the oldest daughter of a rich manufacturer and had been reared in great luxury. Her father failed in business and soon after died. The daughter then came to the front, and through arduous work has made herself a position and independence.

In the Woman's Column of May 7th, that beautiful poem, "The Land of Shadows," was marked, by oversight on the part of the editor, Anonymous. It is from the pen of Belle Bush of Belvidere, N. J., whose noble inspirations for many years, have graced the columns of the JOURNAL and other progressive publications. It will be found among her poems published in book form.

On the 21st and 22nd of June will take place the closing exercises of the school of which Miss Bush and Mrs. Clark are principals, and which has been so repeatedly mentioned in the JOURNAL. Liberal, high-toned and progressive in the best sense, with a department called the "Wendell Phillips Industrial Department," the Seminary ought to be earnestly sustained by liberal people, especially by Spiritualists. There is no boarding school in the country organized on exactly the same principles.

Mrs. Belle Bacon Bond of Saugus, Mass., has lately been elected a member of the school board of that town, without opposition. Mrs. Bond is peculiarly fitted by education and experience, for the position, and her election gives great satisfaction wherever she is known. Some of our readers will recognize in Mrs. Bond the bright little Boston Lyceum girl of a few years ago, subsequently known as a brilliant elocutionist and reader, whose life has blossomed into a noble and useful womanhood, thus fulfilling the promise of earlier years.

PUBLIC OFFICES FOR WOMEN.

Under this heading the New York World contains the following editorial, which tells its own story. By these appointments the fifteen police stations of Brooklyn, will each have a woman officer to look after prisoners of her own sex, something so necessary that in one year's time it will be considered healthful and brutal, as it was, ever to have delivered the unfortunate to the mercies of hardened or depraved men. For all testimony on this point shows that, generally speaking, men who officiate as keepers in police courts have grown soulless and licentious. These weak, unfortunate women, some of them young and innocent or just fallen from the path of rectitude, are put into the hands of those who seek them to ruin and wreak their hellish lusts upon their hapless victims. Broken down in spirits, degraded and ashamed, these women when turned upon society again have lost hope and self-respect. They, in turn, prey upon their fellows, and so the ranks of criminals are still further increased and demoralized.

It may be well to note that the Mayor of Brooklyn pronounces this great reform to be the direct result of the labors of women suffragists and the W. C. T. U. All honor to their grand work! It gives one hope of humanity

to see such fruits following years of toil and obloquy. The World says: "Brooklyn has followed the example of Philadelphia, Boston and Chicago, and henceforth will have a woman officer or matron in every police station in the city, for the purpose of searching and caring for arrested women. This is so obviously a decent, humane and sensible arrangement that the wonder is that it should be anything of a novelty. It still remains for New York City to adopt the reform. But if Brooklyn has preceded New York in this respect, the latter is ahead in the matter of women as school commissioners. Next month the Mayor of Brooklyn will make appointments to the school board, and he will do wisely to follow the very successful example set him on this side of the East River.

The installation of women as public officers in police stations or in school boards is a manifestation of the woman movement that is based upon utility. It is not complicated by abstract principles of political equality, but adds something that is needed to special branches of governmental machinery. As the rights of being educated and of going to prison are not denied to women, they can safely be represented in the management of schools and of prisons at least."

The Sierra Valley, Cal., Leader has this account of an independent woman farmer who leads a remarkable life. It may not be the ideal life for a woman, but it is a far higher type than that found in fashionable society. For instance, in this city, the ladies mount the "tattler" or coaches of the coaching club, with a "gentleman" as several. There they sit in the public gaze of several hundred or thousand men, including loafers and sportsmen who delight to assemble in such places, while preparations for the start are going on. They are high up above the crowd and a place more conspicuous with a more indiscriminate lot of spectators, could not be found in this or any other country. Yet these very parties and their friends would be shocked at the thought of their addressing a temperance or a suffrage meeting before a thoughtful, decent audience. They would equally shocked at the thought of doing anything useful like this farmeress. To continue: "Miss Ellen Calhoun sold to James Miller last week forty-six head of beef cattle at eight and a half cents a pound. This is the highest price paid in this valley in two years for beef cattle. Miss Calhoun received \$2,912.75 for her cattle, and has a band still growing. Some twelve or fifteen years ago her brother died and left her two good ranches and a band of cattle and horses. Since then she has managed the ranches and stock herself as sole proprietor. She is a noted character here for her peculiar manner in attending to her household affairs as well as caring for her stock and gathering in her large crop of hay, etc., all of which she personally supervises. She can harness a team, break wild horses, run a mower, or do anything of the work on a ranch. She shows great charity for stock, as often she has been known to take the young calves, colts, chickens and ducks into the kitchen to save them from the inclemency of the weather for several weeks at a time. She lives alone and appears to enjoy herself both indoors and out, but especially when driving a pair of her unbitable steeds, over which she holds the reins in a manner peculiar to herself. She values her property at \$10,000."

Spiritualism in Brooklyn New York.

To the Editor of the Religio-Philosophical Journal: After a very long suspension, the Saturday evening spiritual conference meetings at Everett Hall, in this city, have been revived by that indefatigable worker in the cause of Spiritualism, Mr. Frank W. Jones. In his reestablishment of these meetings (and they never should have been suspended) he has the unqualified approval of such well known and prominent Spiritualists as Mr. Wm. B. Jones, Capt. J. David, and Mr. La Tuna, and the hearty co-operation of a number of ladies and gentlemen who evince deep interest in the matter. Four conference meetings have already been held, all of them interesting and all well attended. The last meeting was devoted to commemorative exercises in honor of our fallen heroes of the late war. Mrs. Dr. Pike, after an excellent rendering by Mr. Jones of a poem by Miss Lizzie Doten, strictly appropriate to the occasion, gave the opening address. Her words were well chosen, appropriate, and highly appreciated by the audience. Indeed the address in some of its passages, was of so pathetic and eloquent a character that the lady, under the inspiration of her theme, seemed to be the incarnation of liberty and patriotism. Further exercises consisted in an impressive reading by Mrs. Mary A. Morrill, of a poem by Private Miles O'Reilly, the recital by the writer, of some personal reminiscences of the war, and some very interesting remarks by Mr. J. Peavy, who was a member of the First N. Y. Cavalry and is besides a veteran worker in the cause of Spiritualism and reform.

These conference meetings are the only public Spiritualist meetings held in this section of the city, and I hope on that account, if on no other, our Spiritualist friends will sustain them, and I think they will. At all events, the prospects of success are fair. Old Everett Hall is historic ground with Spiritualists. Mrs. F. O. Hizer is addressing good audiences at the First Society's meetings in Conservatory Hall, and the Brooklyn Spiritual Union in the eastern district is prospering, and its children's lyceum doing finely. W. C. BOWEN.

The consumption of gas from natural sources has reached enormous proportions at Pittsburg, Pa. The supply is from six companies, who manage more than one hundred wells and own more than 500 miles of pipe mains. A single company supplies 400 manufacturing and 7,000 dwellings with their entire fuel. The total capacity of the lines is estimated at 250,000,000 cubic feet per diem.

The evening of Dec. 4th last a remarkable fire-ball was observed at Stonehurst College, England. The moon at the time was at the full, but in spite of this the whole sky was lit up as by a rocket. The ball moved rapidly at first, but its movements were gradually slower and slower, until, just before vanishing, it burst into several fragments. A trail of light lasting for a full minute and a half was left behind.

The total mineral out-put of the United States for 1885 is valued at \$428,521,356, being an increase of \$15,306,608 over that of 1884. Of the seventy important minerals coal is the most valuable, with its enormous aggregate \$159,019,516. The production of coke, natural gas, gold, silver, copper, zinc, mercury, nickel, aluminum, lime, salt, cement, phosphate rock, manganese and cobalt, showed an increase, while coal, petroleum, pig-iron, lead, precious stones, and mineral waters show a decrease.

It is confidently predicted that within the next five years the magnesium light will be widely introduced. It has long been known that metallic magnesium burns with an exceedingly brilliant light, but up to this time the expense of the metal—about \$40 per pound—has forbidden its common use. Now, however, it is claimed that it can be made for \$8 and less per pound. A wire of medium size will burn emitting the light of 75 feet stearine standard candles. Even at this price the light costs but little more than gas, does away with all expensive piping, and, above all, is absolutely free from danger from leaks or explosions.

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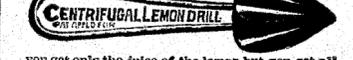
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When newspapers or magazines are sent to the JOURNAL, containing matter for special attention, the sender will please draw a line around the article to which he desires to call notice.

CHICAGO, ILL., Saturday, June 11, 1887.

Ecclesiastical Infallibility.

John Stuart Mill said that belief in an infallible revelation concerning the divine will and character is oppressive to the human mind by perpetuating the low conceptions of early times. As far as these conceptions are supposed to be perfect, they are necessarily regarded as unimprovable. This is true, though not all the truth on the subject. To have an infallible revelation that there is an infinitely perfect being without a detailed expression of the elements of this perfection, leaves it open for endless progress in the conception of these elements. Such in the main is the teaching of the Bible. It affirms many things in detail concerning deity; but in general it allows that the best descriptions are imperfect, and admits that the loftiest conceptions are inadequate, so that here there is always room for improvement.

Still, it is quite clear that among the believers in the infallibility of the Bible, there has always been a strong disposition to believe in the sacred immutability of certain ancient and inadequate forms of speech, and implied forms and modes of spiritual life, worship and manifestation. This has so far operated as a regression instead of a stimulus to the human mind. It is but an easy step for these faithfulists next to assume that their interpretations of the Bible are infallible. This is seldom avowed by the interpreters, but it is tacitly presupposed. Dr. Dexter and Dr. Ellis confess it was done by "the standing order" of the clergy in the Puritan Commonwealth in opposition to the free thought of their times. This assumption is made manifest in Brooke Adams's "Emancipation of Massachusetts." What they did all other denominations have done and still do in some degree, else they could not claim that they certainly and exclusively hold the Bible doctrine. Nowadays, however, many of them see that their interpretations have only the support of probability, and so far as they make no further claim, they are reasonable and in no wise obstructive of mental freedom and progress.

One church has avowed its infallibility not only in its interpretations but in all its ecclesiastical utterances; and it claims to be sole and exclusive in this endowment. It has always been tending toward this avowal, as it has always been acting on the assumption. This one church, the Roman Catholic, has thus been moving in an opposite direction to all other churches. They have been growing away from the feeling of infallibility and still more from the disposition to affirm it. The church of Rome has been steadily growing in the purpose to avow its living feeling, a feeling which is the soul of its incomparable arrogance and fierce lust of dominion. This church, therefore, stands today contrasted with all other Christian churches as the Church of Retrogression. It has in our own day culminated in the full developed form of life and expression toward which it received its great impulse in the darkest ages of the Western world. All the Protestant churches are the offspring of a religious and ecclesiastical spirit, working toward results which are antipodal to this. Their real tendency is rationalistic, and their most logical conclusion is a devout Unitarian and theistic Spiritualism. The entire tendency and issue of the Papal Church have been, and are, toward an intenser illiberality, a more rigid exclusiveness and a more relentless and unscrupulous prosecution of exclusive ends. This is the appalling and monstrous attitude and spirit of the Romish Church alike in relation to modern thought and medieval demerit. It is more opposed to our modern life than it ever was in the darker ages. It is but the developed expression of those ages. It is all their error and false life informed, and instinct with all the force of modern energy. That church

has changed only for the worse, because it has developed itself; just as all other churches have changed for the better, because they have developed also in the line of their own life and impulsive force which are just the opposite of those of the Church of Rome. One class is a reaction against the other; and they have both gone forward in their own line.

Hence nothing could be more erroneous than the supposition which some would fain indulge, that the Romish Church has improved like other churches. It has not yet felt the spirit of our times. Covered with the ecclesiastical mail of infinite conceit of its immutable perfection and infallible wisdom, it is impervious to all the subtler forces which are at work in the world beyond itself, and unmodified from without, it has developed from within—an example of an evolution without an environment except such as the environment has engendered or brought along from the past. Nothing could be more fatal, nothing so pregnant with deadly consequences to the nation's welfare, and to all the higher concerns of moral and intellectual integrity, and all the noble amenities and inspiring impulses of freedom, than the general and practical assumption that the Roman Church has grown more liberal in conformity with the times. That were to mistake the crouching tigress for the innocent kid. That church is to-day more than ever in all her history the mortal foe of every element which is distinctive and characteristic of our national life, as for instance our conception of the lofty sacredness of moral and intellectual individualism, the free secular quality of all social compact and obligations, and the absolute supremacy of the State in all matters affecting its own interests, and its unqualified right of final judgment concerning all these things in all cases. All this the Church of Rome hates with perfect hatred. From perverse principle and disposition, and many centuries of growing habit, she denounces and detests them as inimical to her very life and as a practical denial of her right to existence. She is logically correct. She knows herself, and knows that if she is all right we are all wrong, and damnably wrong, too. From this she can never recede. The expression will be determined by circumstances. She is the tameless beast of the night. Lying still in the sunlight, she prevails in every shadow for a victim, and her victims are always the noblest exponents of intellectual liberty and progress.

A mild intimation of all this is given in the Papal treatment of Father McGlynn. This priest has failed of receiving the proper judgment and sympathy of the non-Catholic world because his characteristic doctrine is generally disliked, but that does not affect the question under consideration. It is true that Dr. McGlynn is an extreme agrarian; but it is also true that in all matters which are considered theological, he has always been a thorough and earnest Catholic. It is, then, wholly for his sociological opinion on one point that he has by his ecclesiastical superiors been stripped of his priestly dignities, work and means of support and threatened with eternal damnation. That sociological opinion was advocated many years ago by the most famous of living English philosophers, Herbert Spencer. In one form or another it has been more or less held and practiced in all ages and countries; and it is now held and advocated as a political principle by a growing number of intelligent men and earnest philanthropists and patriots. It may be erroneous. It might in practice be very injurious. That is nothing to the point in question. It is simply a sociological question.

Dr. McGlynn in his opinion and utterance is simply exercising in all propriety and soberness his indefeasible right as a man and a citizen. He has not invaded the pulpit and confessional with his sociology. He has not obtruded it into his priestly offices. He has simply in secular connection uttered a secular opinion. For this and only this he is condemned, and ecclesiastically ostracized and branded. Now if the church can do this for one political opinion it can do it for any other opinion; and it will always thus treat, and treat worse, wherever it dares or can, any opinion which does not coincide with its own aggrandizement and arbitrary supremacy. It is thus theoretically and practically asserting absolute domination over the State and over the whole action of the human mind in secular as well as spiritual concerns. It is on account of this fundamental characteristic that it is the natural enemy of mankind, and should be opposed by every free man with tooth and nail; and the fact that church favors or opposes any sociological measure or opinion is always an argument for the contrary, because its supreme aim is the enslavement of men under crowned kings and the tripply crowned pope. We ask the world to scan aright the significance of the papal action toward Dr. McGlynn, irrespective of his particular opinion; and then reflect that such action covers equally all our mental life, and would suppress it forever.

Some of the JOURNAL'S subscribers are in arrears for the paper, and this more through forgetfulness than inability to pay. Let every subscriber examine his or her account with the JOURNAL and keep the subscription paid in advance. This will not only greatly help the publisher but prove a source of profit and pleasure to the reader. Try it!

Carlyle says: Wondrous is the strength of cheerfulness—altogether past calculation in its powers of endurance. Efforts to be permanently useful must be uniformly joyous—a spirit all sunshine, graceful from very gladness, beautiful because bright.

The Poor-Rich Class.

Some one has quaintly said that there exists throughout the civilized world a class of people which he designates as the poor-rich class. In Russia there is Herr Steiglitz, worth at least \$9,000,000, and the Noble Brothers whose property is estimated at \$400,000,000. The Rothschilds' wealth may be estimated as almost immense. During the last twelve years it is said that they have loaned to various European governments nearly \$475,000,000. The Czar of Russia has from his personal estate an income of \$10,000,000. \$6,000,000 is what the Sultan of Turkey is allowed for the support of his Court. The Astor family of New York City, is said to be worth \$80,000,000. The estate of Wm. H. Vanderbilt was estimated at \$200,000,000, and that of A. T. Stewart at \$60,000,000.

There are thousands of others living in the United States and Europe, whose property ranges in extent into the millions. They eat the choicest food whenever the dyspepsia, gout, rheumatism or some other disease does not prevent; they live in palaces; they command, and their numerous subordinates implicitly obey; they possess every accessory to happiness and substantial comfort that money can purchase. They own the fastest horses; have the purest gems; and live in an atmosphere from which the poverty-stricken are excluded except when they act in the capacity of domestic servants or servile subordinates in an office, or in the transaction of business. They are regarded with supreme awe by the common laborer, and by the anarchist pointed at with contemptuous scorn. When the step-daughter of Mackay, the child of a California camp-barber, married the prince of the ancient house of Colonna, Italy, who is reputed to be wealthy, the lazzaroni of Italy no doubt regarded her in the light of one who had entered the highest heaven on earth.

But do all these millionaires who exert such a potent influence in commercial and governmental affairs, occupy an enviable position? Mackay with his \$20,000,000 undoubtedly never had his mind illuminated with an exalted or sublime idea in his life. A. T. Stewart left behind him no monument testifying to his innate goodness and greatness. His wife, too, passed away, without leaving a vestige behind her that will make a permanent mark on the age in which she lived. Vanderbilt with his millions should have left behind him something colossal in the fields of philanthropy, that would have been for him an imperishable monument, instead of seeking to make his heirs the richest men in America. They, and thousands of others like them, belong to the poor-rich class; rich in worldly goods, yet weak in that spirituality which prompts a person to dispense blessing to the poor and unfortunate.

The world is now cursed, and has been for ages, with a poor-rich class. It is a blight on the civilization of the present age, an enemy to society and an obstacle to progress. Its members are pestilential centers of attraction, absorbing everything, and giving but little in return. There is, however, another class, the members of which stand forth like beacon lights in the civilization of the present age, and who, possessing a high degree of spirituality, bless the world with their enormous wealth, thereby "laying up treasures in heaven." They take especial delight in promoting the educational advantages of this country.

Here are figures showing what some rich men have done. Johns Hopkins gave \$3,148,000 to the university which he founded. His gifts for benevolent purposes amounted to \$8,000,000. Judge Packer gave \$3,000,000 to Lehigh University. Stephen Girard gave \$8,000,000 to Girard College. John C. Green and his residuary legatees gave \$1,500,000 to Princeton College. Ezra Cornell gave \$1,000,000 to Cornell University. Isaac Rich bequeathed the greater part of his estate, which was appraised at \$1,700,000, to Boston University, on account of the great fire and shrinkage in value, and other unfortunate circumstances, the university will realize less than \$700,000 from the magnificent bequest. Amasa Stone gave \$600,000 to Adelbert College by direct gift and by bequest. W. W. Corcoran gave \$170,000 to Columbia University in money and land. Benjamin Bussy gave real estate worth \$500,000 to Harvard University. Samuel Williston, William J. Walker and Samuel A. Hitchcock gave between \$100,000 and \$200,000 each to Amherst College. Whitmer Phoenix gave the bulk of his property, amounting to about \$640,000, to Columbia College. Matthew Vassar gave \$800,000 to Vassar College. Gardner Colby gave \$170,000 to Colby University. J. B. Colgate gave \$300,000 to Madison University.

These men are certainly to be commended for their generous donations, for the general diffusion of knowledge among the people, through the instrumentality of these various institutions of learning, can not fail to have a beneficial influence. But there is a higher degree of spirituality than that which actuates or inspires a wealthy man to donate liberally to endow an institution of learning, and which should find more frequent expression among the wealthy, and induce them to so use their means whereby the poverty-stricken can have more comfortable homes and the half-famished sewing women find a more lucrative field for their labor, thus diminishing to a certain extent the painful extremes of poverty and wealth, and reducing somewhat the disagreeable contrast now existing between the homes of the servile toiler and the palace of the millionaire. The world will be blessed by the wealthy when they become sufficiently spiritualized to properly dispense the blessing that they have the power of imparting; but while living selfishly, ac-

counting all the time, and dispensing nothing, they can only be regarded as slimy monsters, a curse to humanity, a fungus growth on the fair face of civilization. A Chicago daily alludes to this poor-rich class as follows:

There is something amazing in the selfish complacency with which these gilded parents nestle down in the great palm of society, confident that it will always be glad and content to carry them in ease and indolence over all the rough places of life without troubling them even to look over the edge and see the perilous and difficult places it is lifting them across. William Morris, the English poet, whose sympathetic heart has been so affected by the misery of the poor overgrowing the prosperity of England as the mistletoe covers and kills its oaks that he has abandoned the luxury of versemaking for the sterner work of reform agitation, declares that the modern well-to-do classes, reposing as they do on the labor of the workers beneath them, are sinking into a condition of helplessness more dangerous and more deplorable than even that of the Roman patricians or the French nobility before the French Revolution. Granted that this is the exaggeration of an excitable poetic sensibility, it will be hard for our gits to deny that this is true of them, even if it be not true of their brothers and fathers, who do perform some of the world's work.

It is time that sympathy for the helpless and the philanthropy that is stirring in behalf of the destitute should do something for the destitute rich girl of our American civilization. Though they have good looks and fine clothes, yet are they poor. They are ushered into womanhood without being given the resources of womanhood; they are hidden to make homes for their husbands without the training of head or hand, by which alone a home can be made.

Indian Surgery.

A Tahlequah (I. T.) correspondent relates a very curious circumstance. A man by the name of Bad Trainer, was shot with a 40-calibre Smith & Wesson pistol by an officer. The ball entered just above the upper teeth and just under the nose, and lodged in the back part of his head, near the base of the brain. About a half-dozen physicians of that place, all regular graduates, pronounced the shot fatal, and said that even probing for the ball would hasten his death. In the dilemma Trainer's mother sent for an old medicine man, a full-blooded Cherokee Indian named Hogsporter. He responded to the call and after an examination of the young man he said he could get the ball out without using an instrument. So he went to work conjuring, talking to himself in unintelligible language and making mysterious signs, and in three days he had the bullet out. It had been mashed until it was about an inch long and in the shape of a segment of a circle. The young man was up and riding around in ten days after the bullet was out, and is now fully recovered. This little performance of the Indian medicine man has greatly mystified the regular physicians there, who are at a loss to account for this kind of surgery. This sort of treatment is quite common in the territory among the Indians, and this is only one example of the skill manifested by the medicine men.

GENERAL ITEMS.

Alfred R. Wallace was announced to lecture on Spiritualism last Sunday in San Francisco, his first lecture on this subject since his arrival in America.

Mrs. Isa Wilson-Porter will answer calls for engagements. Her address, during June, is 727 12th street, Louisville, Ky.; July, Lookout Mountain, Chattanooga, Tenn.

The Winchester, Indiana, Herald, of May 18th, says: "The Watseka Wonder is one of the most startling narratives on record." Price, 15 cents. For sale at this office.

Mr. Morall Theobald, of London, and Rev. Wm. Bradley, of Boston, have the JOURNAL'S thanks for photographs. The JOURNAL'S photographic collection is of much interest to visitors.

A line from Mr. J. J. Morse, announces the arrival of himself and family in San Francisco, where thanks to the attention of Mr. Coleman and other friends he is already comfortably settled.

Some striking examples of successful healing without medicine have lately been reported at the JOURNAL office, as performed by Dr. Priest of this city, the cases having first been correctly diagnosed by Mrs. Priest.

The Buddhist religion stands alone among the great religions of the globe as the only one which has never been propagated by conquest or persecution, but which owes its immense diffusion solely to its moral force.—London Saturday Review.

Dr. Geo. B. Nichols of Barre, Vt., formerly of this city, gave us a call last week. He has built up a lucrative practice at Barre, and intends to make that place his permanent home. Mrs. Nichols will be remembered by the Spiritualists of Chicago as a most excellent medium.

Mrs. M. J. Ramsdell writes as follows from Cassadaga, N. Y.: "I wish every Spiritualist in America would become a subscriber to the RELIGIO-PHILOSOPHICAL JOURNAL. It is what is needed. As Spiritualists we need to read and investigate more, and when asked we should be able to give a reason for the power within us."

Mrs. Emma Hopkins begins another course of lectures on "Christian Science" or mental healing, the 13th inst., at her residence, 2210 Michigan Boulevard. Mrs. Mary H. Plunkett, the able and affable manager of the Hopkins School will be glad, no doubt, to answer all inquiries concerning the class. She may be addressed as above. Manager Plunkett has arranged for a class at Saratoga Springs beginning August 8th.

Among the many excellent mediums in Chicago, Mrs. Dole of 109 South Paulina St., is acknowledged as having no superior. While she sometimes fails to give tests of the presence of spirit friends, as do all other mediums, yet the JOURNAL has never had a complaint made concerning her; on the contrary all who know her esteem her noble womanly qualities and kindness of heart.

Matters seem to be lively at the Lake Pleasant camp ground. A correspondent writes: "The lots are beginning to sell, and parties are building. Miss Rhind is putting up a neat cottage on her lot; Mrs. Maud Lord has bought her a lot and with others is contemplating good improvements at an early date. There are twenty families settled there now for the season and more coming soon; two trains a day stop at the Lake, and will do so during August."

The JOURNAL understands that the notorious Carrie Sawyer, after a season of obscurity has again opened a shop for the disposition and sale of materialization phantasies in New York. Several years ago she aided in placing the "Spiritual Alliance" in a moribund state, and as that institution has lately been galvanized into seeming life it is not impossible that Carrie may again act as high priestess whenever conditions are favorable.

Tens of thousands who have visited Lake Pleasant camp in years past will recall the striking figure and placid face of Mr. James Wilson, a long-time director of that popular resort; and with no less pleasure will they recall the pleasant face of Mrs. Wilson. These earnest Spiritualists have traveled life's rugged path together for nearly fifty years, and are now on a visit to their son and daughter in Chicago. Next August they will have something to tell the campers of this wonder of the world.

The established church of Scotland, the church of about one-fifth of the population, receives an annual public income of \$4,330,000, of which \$1,250,000 is from land assessments or tithes, \$2,250,000 from rents of glebe lands, and \$255,000 from church rates. The total exceeds the amount paid for educational purposes in Scotland by the State. The demand for disestablishment of the church, it may be observed, is accompanied with the suggestion that the church funds be devoted to advancing secular education.

In another column will be found an interesting report by a Belgian editor at Liege, of a séance he had with Dr. Henry Slade who was at the time stopping in that city. He went a skeptic and came away nonplussed if not converted. Through the larger part of the report it is amusing to note that he uses the editorial "we," "ourselves," etc., but before he gets through his story he warms up to such an extent that he says "I" and "my" to the end.

On Friday evening of last week Mrs. Clara Neyman, of New York, lectured in this city under the patronage of the Cook County Woman's Suffrage Association. She was introduced to the attentive audience in a few eloquent words by that indefatigable worker for woman, Mrs. Elizabeth Boynton Harbert, and spoke on the "Wrong Application of Right Principles." Mrs. Neyman is an engaging speaker of pleasing manner and very much in earnest. She made many warm friends here, and will be welcomed at her next visit by a larger audience.

The brilliant and only Charles D. Lakey, who excels as a poet, singer, story-teller, insurance expert, fisherman and linguist, and is well known among the Spiritualists of New York City, passed through Chicago last week on his way to Minnesota, where he expects in six weeks' time to depopulate the seven thousand lakes now alive with fish. Owing to the Inter-State Commerce Law the walking is not as good as formerly, and Brother Lakey was compelled to restrict his baggage to his fishing outfit; but he is as game as of yore nevertheless, and in the fall will have some new fish stories for New Yorkers.

The Spiritualists of South-western Michigan will hold their next quarterly meeting at South Haven in the grove on the north side of the river, Saturday and Sunday, June 18th and 19th, 1887. Mrs. A. C. Woodruff of South Haven, and Lyman C. Howe of Fredonia, New York, are engaged as speakers. Good music is expected. Reduction of rates at the Occidental Hotel. Many friends are expected from abroad, and the friends there are preparing to entertain a goodly number. Basket picnic on the grounds Sunday. Ten cents admission, to defray expenses.

The San Diego Daily Sun of May 23rd, says: "Last evening Mr. Ravlin lectured to a full house in Monument Hall. The subject, 'Life in the Spirit World,' was selected by the audience; and under inspiration Mr. Ravlin spoke for an hour upon the intense activity that every where pervaded the Spirit-world; the undoing of the errors of a lifetime; the progression out of those conditions; the loving ministrations of angels; the educational facilities, the reformatory measures, and finally the grand unfoldings of immortality, giving faith and hope and knowledge to man in his lost estate, and crowning him at last with life eternal. The audience listened with intense interest to the lecture."

R. A. Thompson writes as follows from Philadelphia, Pa.: "During the first three Sundays of May, Mr. E. W. Emerson occupied our platform, gratifying the Spiritualists, and astonishing the skeptics with his indisputable facts of spirit return. There was a very large number of hearers at each lecture. The two last Sundays of May, Miss Hagan spoke to large audiences; her improvisations of poems and lectures, embodying answers to subjects given by persons in the audience, were most successful. On Thursday evening, May 26th, the Lyceum had a May-Day Festival. Miss Hagan was selected as Queen of May. The hall was most beautifully and tastefully decorated with flags and flowers. The Vineland Lyceum presented, through Mrs. Dr. English, a very large number of bouquets of choicest flowers. It was a grand success. This month we will close our hall in Phil-

adelphia. We continue our Sunday lectures at Parkland. Let us all keep bravely on, help one another by advancing the cause of humanity, living better day by day that our light may brighten the darkened pathway of some wayfarer. Speaking of giving light, let every Spiritualist buy a RELIGIO-PHILOSOPHICAL JOURNAL, and after reading it, hand it to his neighbor, if only once a month. Spiritualists, keep your papers up, they are the lights that will dispel the darkness of error."

Mr. J. S. Ryder, of Syracuse, is visiting relatives in Chicago.

Mrs. Maud Lord is at Fond du Lac, Wisconsin.

Mr. Bronson Murray of New York City, is spending the summer upon his extensive estate near Odell, Illinois. He spent last Sunday in Chicago and illuminated the JOURNAL office for a moment on Monday.

If excursion rates from the West to Eastern camps are obtained as now seems likely, there will be a large attendance from this side of Buffalo as far West as Denver. At least so the JOURNAL is led to infer from the numerous letters of inquiry weekly received.

The Spiritualists of Kansas City, Mo., are enthusiastic in praise of Lyman C. Howe, who has ministered to them during the last five months. They endorse him in appropriate resolutions, and "express their most profound thanks to their heavenly Father for sending to them an instrument with such rare power of doing good."

Mrs. Ada Foye, the test medium of San Francisco, is coming East on a professional tour. Mrs. Foye devoted more than twenty years of earnest, continuous and largely successful missionary labors on the Pacific Coast, scientifically demonstrating to many thousands, beyond a reasonable doubt, that the soul survives the death of its material form. At her farewell meeting at Washington Hall she was fully endorsed by those present in appropriate resolutions.

A. Howell passed to spirit life in Decorah, Iowa, May 13th, 1887. For about thirty years Mr. Howell was an earnest believer in the doctrines of Spiritualism, and he died, as he lived, full of faith in these doctrines. Morally, he was a pure man, exemplary in all his habits, and a natural hater of vice in every form. Naturally he was social in disposition and during the later years of his life he was an earnest student of the Bible, history and kindred subjects. A large concourse of old residents gathered at the funeral to pay their last tribute to one whom they respected and esteemed most highly during life.

At Leach's Opera House, San Diego, Cal., May 21st, "The Religious and Philosophical Society" organized by adopting articles of incorporation, and the election of directors for the ensuing year. The articles adopted will be immediately forwarded to Sacramento, and as soon as the charter is received, the society will formally complete its organization by the adoption of a constitution and by-laws, and the election of other officers. In the list of membership are many of the most intelligent, wealthy and cultured families in San Diego. Social refinement, intellectual culture, candid inquiry after truth, and a life according to the Golden Rule are fundamental characteristics of this society.

The entertainment and hop given by the Excelsior Club and the Young People's Progressive Society at Avenue Hall, 159 22nd St., on Friday evening, May 27th, passed off pleasantly. A. L. Coverdale, Gus Maxim, H. L. Langel, Miss Carrie Preadmore, George Perry, Richard Fairclough, Miss Olive Henry and Miss Ida Woodbury took an active part in rendering the exercises attractive. "S" writes: "These entertainments will be given monthly. About eighteen months ago the Excelsior club was formed by a few young people of the South side, and since then has been gradually growing stronger. They are mostly clerks, engaged during the day, and thus deserve all the more credit for making advancement sufficient to place themselves before a public audience, reciting, singing, performing upon musical instruments, and conducting public meetings. The Young People's Progressive Society, organized recently, with objects similar to those of the Excelsior Club, conduct Sunday evening meetings, free to all, at Avenue Hall, 159, 22nd Street, where lectures are given and discussions had on the reform topics of the day. Mr. J. J. Morse, the popular inspirational speaker, having been one of the recent speakers. The young people in general are cordially invited to attend."

The St. Paul Pioneer Press says that a dog tired of the cares of life and the rattle-bang of tin cans can deliberately commit suicide no longer to be doubted. A yellow cur with a watery eye and a tail at half-mast, walked on to the Minnesota and Northwest motor line tracks of St. Paul, the other day with an air of calm despair. His muzzle was thin and nearly close-set; through his flanks the shadows of ribs could be seen; his hair was coarse and dirty. No trains were in sight as he looked up and down the track, but he heard afar off the rumbling of one approaching. Looking up to the blue sky, glowing with the first warm tints of approaching summer, catching from the distant woods the scent of columbine and violets, feeling the thrill of soft spring through his whiskers, he deliberately lay down on the roadway, with his head across one rail, and closed his eyes. Apparently he was sleeping. The train drew nearer and nearer, but he did not waver. The rails trembled beneath him, the ground was shaken, there was a roaring in his ears, and he could almost feel the hot breath of his destroyer; but he was determined. Feebly raising his tail and wagging it

slowly as a last farewell to earth, he commended his body to the scavengers and met his death like a Trojan. He unmistakably wanted to die.

La Revista Espiritista.

The first number of La Revista Espiritista, a monthly periodical, made its appearance in Valparaiso in March. The following is what its editor says for its *raison d'etre*:

"The appearance of the Revista is solely due to our ardent desire for spreading abroad the light. It is not, however, the first Review to unfurl the banner of Spiritism in Chili. Twelve years ago a society of eminent gentlemen published in this the capital city of the Republic, the Revista de Estudios Espiritistas, in which was supported with great ability, the cause which we now propose to sustain. Bearing in mind simply that the number of Spiritual organs published throughout the world to day is more than 400, and that this remote corner of the earth is almost the only one not represented in that number is reason for our undertaking."

The number before us contains translations of the articles written by Alfred R. Wallace and Epes Sargent, also articles copied from the RELIGIO-PHILOSOPHICAL JOURNAL, "President Lincoln and Spiritualism," and "The Discovery of America."

A Successful Lecture Season at Providence.

Mr. E. H. Dunham, who has taken deep interest in the Providence meetings the past year, writes as follows:

The Providence Spiritual Association closed its lecture season, May 30th, with Bishop A. Beals of Jamestown, N. Y., as the speaker of the day. The total attendance for the thirty-five Sundays has been 9,323, averaging 296 each Sunday. The expenses of the course have been \$1,875, all of which has been raised by subscription and a small door fee, and not a dollar of indebtedness stands against the society. An effort is being made to raise by subscription enough to meet all the expenses for the next year, and abolish the door fee, which we have good reason to believe will be successful. The officers for the coming year are: President, E. H. Whitney; Vice-President, Mrs. Frank Williams; Secretary, Mrs. E. H. Whitney. Your correspondent was elected as treasurer, but declined to serve, and pending another election the old treasurer, Mr. Horace B. Knowles, holds over.

Tests of Spirit Power.

My two nieces, in their last visit to Mrs. K., the medium, carried with them some fruit to a friend. When the slate was placed in the usual position, the following writing was found written on it:

"Children, that was beautiful fruit you brought with you this morning. I would like to eat some fruit from that old homestead.—GRANDPA."

An apple and a bunch of grapes were laid on the slate and held under the table; but it was suggested by one of the girls, that grandpa could not eat the apple without having a knife.

The thought was doubtless suggested by the belief that ghosts had no teeth, as it was generally believed they had assumed wings, notwithstanding Paul had taught, "there was a natural body, and there was a spiritual body." A case knife was placed on the slate, but immediately it was thrown with much force across the room, and struck against the wall. In a short time after the signal of the raps were made, and the slate withdrawn, it was discovered the seed and skins of the bunch of grapes lay in a pile, and one-half of the apple had disappeared, and no trace of a particle of it was found. The other half of the apple showed the points of teeth on the cut side. When the slate was replaced, the following was written upon it:

"Now, children, you see grandpa can eat apples without the use of a knife."

The medium, Mrs. K., had a brother who passed to spirit-life a few years before, at the age of about twelve years, named "Bud," at least, that was the name by which he was known. He was a rollicking boy, fond of playing jokes upon his comrades. He became the constant attendant of his sister, the medium. Often his voice could be heard in the séance room, sometimes cracking jokes. One day his sister brought home a new parasol, and put it in one of the bureau drawers. The sister, intending to go out, went to the bureau to get her parasol, but it was not there. She searched the house thoroughly for it, without avail, and became very much worried over the missing parasol, when "Bud" put in an appearance, and told his sister to go out and look up in the apple tree, when she saw the parasol suspended to one of the highest limbs tied to a tender twig. "Bud" enjoyed the joke very much.

This was the last sitting of the young ladies. After receiving several messages of purely a family character, they arose to depart, and on doing so remarked, "Good-by, grandpa," when a hand was thrust out from under the table, and in turn grasped the hands of each with an unusual cordial adieu squeeze.

The finite mind can never comprehend, only in the faintest manner, spirit and the spirit realms. The very best clairvoyants who have lived upon this earth,—John on the Isle of Patmos, Swedenborg and A. J. Davis, have had a glimpse of the Spirit-world, but all of it is couched in dreamy, transcendental language, difficult to comprehend. When we arrive over there, we will doubtless find spiritual existence far more grand and glorious than we ever conceived when in the mortal form. As spirit governs matter, we need never be surprised at what we may behold in the physical phenomena in the way of force and marvels.

All the phenomena recorded in the Bible have been duplicated in these latter-days, and much more. One fact has been thoroughly demonstrated in the evidence presented through modern Spiritualism; that is, whatever has been observed in the phenomena rests upon a natural basis, while Orthodox Christianity is founded upon the miraculous or supernatural theory. Spiritualism when properly understood is natural, plain and simple, commending itself to the common sense of all.

Take the leading orthodox churches, for example. Is there any similarity in their teaching and practices with the primitive church, established on the day of Pentecost? Are not these modern churches vast corporations or monopolies, grasping after power and wealth? In a word, are they not more material than spiritual? Do they not pander to wealth and power in the pomp and display of imposing ceremonies? Notwithstanding we have the poor always with us, are not the poor overlooked and neglected? Much has been said about the vice of in-

temperance and other demoralizations, when the truth is, poverty is the fruitful source of two-thirds of all the crime. Let your poor neighbor be fed and clothed, and his wife and children kept from starvation. See that they have employment, and a vast majority of men will abandon their cups, and women their demoralizations.

Spiritualism directs our footsteps in the paths leading to that higher and better land, which is as free as air and water. Land ought to be secured without money and without price, for it is natural and allowed by the common Father of all, and dishied out by angel hands. No vicegerent on earth is needed; no priestly medium standing between men and their God, for the natural and eternal fitness of things has provided a way for man's higher destiny.

JOHN EDWARDS.

The Young People's Progressive Society.

To the Editor of the Religio-Philosophical Journal:

Mrs. Mary A. Ahrens lectured before the "Young People's Progressive Society" last Sunday evening, on "Can ye not discern the signs of the times?" Mrs. Ahrens is one of Chicago's most able inspirational speakers, and she did full justice to the subject. Mrs. E. Coverdale, the well-known trance and test medium was also present, and to the attentive audience she gave many manifestations of the presence of departed friends.

"We desire to have the best talent and the most sincere workers as representatives of our society," says the president. "It is our object to make our meetings intellectual as well as spiritual places for development." A circle for the improvement and education of the young people in the spiritual philosophy is to be held weekly at the residence of Mrs. Ahrens. Next Sunday evening will be given entirely to members of the society. "What does our philosophy teach us?" will be discussed by written and also extemporaneous addresses. The first social and reception will be given on the 24th of this month. An interesting musical programme, including a hop and refreshments, will be the order of the evening. All are cordially invited to be present at our Sunday evening meeting, and also at our socials held in Avenue Hall, 159 22nd street.

General News.

Dr. Mackenzie, the English surgeon who examined the German crown prince's throat, says his malady is not cancer, but a non-malignant growth, and that the prognosis is favorable.—The attainment of his majority by Prince Baudouin, heir-apparent to the throne of Belgium, has been celebrated by fetes and banquets throughout the country.—An El Paso dispatch says it is believed there that two of the three Mexicans sentenced to death for their connection with the Nogales affair will probably be executed, notwithstanding Secretary Bayard's appeal for clemency.—The second trial of Mrs. Mary Wilom for the murder of her husband at Little Valley, New York, resulted in her acquittal.—James S. Speed, Abraham Lincoln's attorney general, is dying at his home near Louisville, Ky.—A new constitution, providing stricter and more advanced rules for church government, has been adopted by the Evangelical Lutheran church of the United States.—The czar has issued a ukase forbidding Chinese to acquire lands in Russian towns on the Pacific coast.—The pulpit of Plymouth church, Brooklyn, is still vacant, and seems likely to continue so for an indefinite period.—The question of the successorship was discussed at a meeting and the matter was referred to the advisory committee of the congregation.—Brother Sherman declared that whoever was chosen must preach the gospel of love, not of fear, and the sentiment was greeted with hearty applause.—The proprietors of the Patapago chemical-works, at Baltimore, have made an assignment, with liabilities of \$400,000.—Settlers on the land claimed under the fraudulent Maxwell grant, which has been sustained by the supreme court, are organizing to resist the claims of the company holding the grant. It is believed that serious trouble will ensue if the company attempts to enforce its demands, which are pronounced grossly extortionate.—Whitelaw Reid editor of the New York Tribune, who has been very ill with typhoid fever for several weeks past, is pronounced out of danger.

The formal transfer of the Vandelin line of the Cincinnati, Hamilton and Dayton railroad occurred yesterday.—A national trade assembly of machinery constructors, to be composed of Knights of Labor and an auxiliary of that organization, will be formed at Pittsburgh this week.—The sugar tax was passed by the French chamber last Saturday.—Mr. Gladstone had an enthusiastic reception at Swansea, Wales. There was a monster parade in his honor, and the town was profusely decorated.—Eight men were killed and one man badly injured by a dynamite explosion in a stone quarry at Birmingham, Pennsylvania.—The collector of customs at San Francisco has been instructed to prevent the debarkation of the convicts said to have been sent from the penal colony of New Caledonia to that port.—The cotton spinners and operatives of Manchester will make an effort to break the corner in cotton which is being "run" at Liverpool.—The city and suburban real-estate transactions for the week aggregated \$2,821,072.—Judge Henry Hinton has filed an answer to the complaint of Prescott Hall Butler, alleging irregularities in his management of the Stewart estates.—A committee of West Virginia artisans is going to Washington this week to tell the inter-state commerce commission of the disastrous effects of the Reagan-Cullom act.—The Masonic Grand lodge of Missouri is enforcing the rule recently adopted for the expulsion from the order of all members engaged in the saloon business.—The German Masons of Missouri are very indignant over the proceeding.

Chief-Justice Mercur of the Pennsylvania Supreme Court died last Monday.—Danke Paul of Meckenburg-Schwerin has returned to the Roman Catholic Church.—Jack Hayes, a Jefferson City, Mo., murderer, has been sentenced to be hanged July 8.—Violent hail-storms have done immense damage in the Tennessee and Bazilez districts in Hungary.—To date about 7,000,000 trade dollars have been redeemed, the Treasury officers think that very few more are outstanding.—The revenue steamer Richard Kueh sailed from San Francisco for a cruise in Alaskan waters for the protection of the seal fisheries.—David Gogolin was hanged at Pembroke, Ont., last Monday for killing Mrs. Wherenthal, his tenant, who had refused to pay rent or vacate his house.—Emperor William, on the advice of his physicians, has decided not to go to Liegnitz. He will go to Ems, probably the 18th inst., and afterward to Gastein.

Every bond of your life is a debt; the right lies in the payment of that debt; it can lie nowhere else.—George Eliot.

THE MICHIGAN CENTRAL is "The Niagara Falls Route" to Buffalo, New York, Boston and New England, as well as to the St. Lawrence, Thousand Islands, Montreal, White Mountains, Saratoga and other Springs and watering places of the East. It is also the direct route to Mackinac Island, the lakes and trout and grayling streams of Northern Michigan, Toronto and Ottawa, Sister Lakes, St. Clair, and other summer resorts. These are described in a little book, "In Summer Days," which will be sent to any address, on receipt of two stamps for the postage, by O. W. Ruggles, General Passenger Agent, Chicago, Ill.

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PLEASE inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy FREE to any of your readers who have consumption if they send me their Express and P. O. address. Respectfully,
DR. T. A. SLOCUM, 181 Pearl Street, New York.

CHICAGO.

The Young People's Progressive Society, meets every Sunday at Avenue Hall, 159 22nd Street, at 10:00 A. M. and 7:30 P. M.

The Spiritualists Central Council will meet every Sunday at 2:30 P. M. in Weber Music Hall, corner of Wabash Avenue and Jackson Street.

The South Side Lyceum of Chicago meets every Sunday afternoon at 1:30 sharp, at Avenue Hall, 159 22nd Street.

Spiritual Meetings in New York.

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

Metropolitan Church for Humanity, 251 West 23rd Street, New York, N. Y., services Sunday at 11 A. M. Officers: Geo. H. C. Carr, President; Oliver Russell, Vice-President; Dr. George H. Forster, Secretary; S. Maynard, Treasurer.
Grand Old Opera, 23rd Street and 8th Avenue.—Services every Sunday at 11 A. M. and 7:30 P. M. Conference every Sunday at 2:30 P. M. Admission free to each meeting.

Spiritual Meeting in Brooklyn, N. Y.

Conservatory Hall, corner Fulton Street and Bedford Avenue—Services every Sunday at 11 A. M. and 7:30 P. M.
Everett Hall, 998 Fulton Street. Conference every Saturday evening at 8 o'clock.
FRANK W. JONES, Conductor.

Saratoga Springs, N. Y.

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

St. Louis, Mo.

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

ELY'S CATARRH CREAM BALM. When applied into the nostrils, it will be absorbed effectually, cleansing the head of catarrhal mucus, causing healthy secretions, and protecting the membrane of the nasal passages from the action of colds, completely heals the sores and restores sense of taste and smell. Not a Liquid or Snuff. A Quick Relief. Positive Cure. A particle is applied into each nostril and is agreeable to use. Price 50 cents per bottle. Sold by all druggists. ELY BROTHERS, Druggists, Orange, N. Y.

MRS. L. P. ANDERSON, Trance Medium, 30 Ogden Avenue near Randolph Street.

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BARLOW'S INDIGO BLUE. It is the most perfect and reliable of all dyes, and is endorsed by thousands of housewives. Your grocery ought to have it on sale. Ask him for it. U. S. WILSON, Prop., 233 N. Second St., Phila. Pa.

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H. A. SWEET, P. O. Box 222, Topeka, Kansas.

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I do not mean merely to stop them for a time and then have them return again. I mean a radical cure. I have cured the disease of EPILEPSY or FALLEN SICKNESS a life-long study. I warrant my remedy to cure the worst cases. Because others have failed to do so, I will cure you. Send at once for a treatise and a Free Bottle of my infallible remedy. Give Address and Post Office. It costs you nothing and will cure you. Address, Dr. H. G. ROOP, 183 Pearl St., New York.

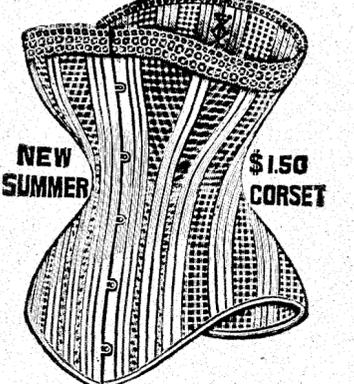
Omro, Wis., Quarterly Meeting.

The Wisconsin State Association of Spiritualists, will hold its next Quarterly Meeting in Omro, Wis., June 24th, 25th and 26th. John A. Peier, C. W. Cook and other speakers will be with us. We have the promise of round-trip tickets to meeting for one and one-third fare on all Railroads in the State. Life Assurance will be organized in connection with the State Association at this meeting. A good time anticipated; let every Spiritualist in the State attend. Hold rates all day.
W. M. LOCKWOOD, President.
MORRIS PRATT, Treasurer.
Mrs. L. M. SPANGLER, Secretary.
DR. J. C. PHILLIPS, Secretary.
Omro, May 31, 1887.

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Being all the Gospels, Epistles, and other pieces, now extant, attributed in the first four centuries, to Jesus Christ, his Apostles, and their Companions, and not included in the New Testament by its compilers. Translated and now first collected into one volume, with prefaces and tables, and various notes and references.
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SOMETHING NEW!
DR. SCOTT'S ELECTRIC SUMMER CORSET
Owing to the unprecedented success attending the sale of our Electric Corsets, and in response to numerous inquiries for an Electric Summer or Ventilated Corset, Dr. Scott has placed on the market his "Electric Summer Corset." It has already met with the most gratifying popularity, thereby proving its value, merits and durability. It is a beauty, made of extra strong and high quality linen netting, with pockets arranged in places where they are placed over watch-spring mechanisms. They are highly charged with electro-magnetism, which imparts a steady and gentle current, circulating in its parts, and relieving the system of all ailments. Its influence to the wearer. They create no unpleasant shock. They are worn by the most delicate and invalid as safely as by the most robust, with wonderful and quick results.



The above remarks refer equally to our regular Electric Corsets, which retail at \$4, \$1.50, \$2, and \$3. \$1.50; Abdominal, \$2. The \$1 and \$1.50 goods are made of extra fine and durable Jean, and the \$2 and \$3 and Abdominal Corsets of Superior English Satin. All except Summer Corsets come in white and dove from 28 to 32 inches, we make the Abdominal Corsets in all colors. The package on each is 15c. Every one sent out in a handsome box accompanied by a silver-plated compass with which the electro-magnetic power is tested. Professional men assert that there is hardly a disease which Electricity or Magnetism may not benefit or cure, and they daily practice the same, as your own physician will inform you.
The Organist Dr. W. A. HANCOCK, of New York, formerly Surgeon-General of the U. S. Army, lately lectured upon this subject, and advised all medical men to make trial of these agencies, describing at the same time most remarkable cures he had made, even in cases which would seem hopeless.
If you cannot obtain them in your own town, remit us the price, with 25c. added for postage, and we will deliver them into your hands free. Always mention this paper, and remit by P. O. Money Order, Draft, or Currency in Registered Letter payable to
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THE

Watseka Wonder!

A NARRATIVE OF STUNNING PHENOMENA OCCURRING IN THE CASE OF

MARY LURANCY VENNUM.

BY

Dr. E. W. Stevens.

This well attested account of spirit presence created a widespread sensation when first published in the Religio-Philosophical Journal. Over fifty thousand copies were circulated, including the Journal's publication and the pamphlet editions, but the demand still continues. To those familiar with the marvelous story, it is

NO WONDER

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

A Young Girl was Saved from the Mad House.

By the direct assistance of Spirit, through the intelligent interference of Spiritualists, and after months of almost continuous spirit control, and medical treatment by Dr. Stevens, was restored to perfect health, to the profound astonishment of all. So far from being in some respect all other recorded cases of a similar character, this by common acclaim came to be known as

THE WATSEKA WONDER.

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

MISSIONARY DOCUMENT

for general distribution, it is UNEQUALLED; and for this purpose should be distributed industriously, generously, persistently, far and near.
The present issue is a superior edition from new stereotype plates, printed on a fine quality of toned paper and protected by "laid" paper covers of the newest patterns.

The publisher has taken advantage of this necessity for new plates, and with the courteous permission of Harper Brothers, incorporated with a revision of Harper's one from Harper's Magazine for May, 1860, entitled

MARY REYNOLDS,

A CASE OF

Double Consciousness.

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

SIXTY PAGE PAMPHLET.

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

MEMORIAL EDITION,

and that she should receive from it substantial tokens of the respect in which her husband is held, and of the good will of the public toward one who made it possible for her husband to follow the path of the Spirit-world. The publisher therefore proposes and hereby binds himself to

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

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

AND INFORMATION ON VARIOUS SUBJECTS

For the Religio-Philosophical Journal. My Boys—My Girls.

BY EMILIE HERRON (Mrs. A. E. N. Rich.)

I've been looking out on the wide, wide world, And over the busy town; I've been looking under the evergreens Where the hills slope softly down— In all these places I find my boys— In the city's busy and din, Out on the prairie, rolling plains, In the city of marble where silences reign, And I'm calling—calling them in.

The first one comes as I call his name, With kisses and words of cheer— The second I close my longing eyes And the angels whisper "Here!" The third—a note in a bold, round hand Says "Mother, your boy is well!" The fourth one speaks through the telephone— Though miles apart—well I know the tone Of that voice like a silver bell.

The fifth—with a shudder I close my eyes— Some I feel a presence near And the sweetest word a woman knows Is breathed in my listening ear; The sixth and the last, the wisest, tick, tick, In answer to my last call, A telegram from the far, far West; I pass it to my hungering breast And next myself, "Is this all?"

Are there all that call me the dearest name? My soul both ever know? Oh! There are scores and scores of boys I would gladly call my own. My mother heart would shield them all From sorrow, pain and sin, For the pathway of life are drear and rough, Would God my arms were strong enough To gather them all in.

Yes but two of my hand of noble boys Are mine by right of birth, The others were orphaned like my cat, To share my heart and hearth, And each passed on to that better home Where there's love and room for all; Where, with my own, he is waiting me— A soul from the far, far West "Mother 'my boys will call."

My boys were the theme of my yester song, To-day I sing of my girls, But I seek them not in the "wide, wide world," My precious, my priceless pearls; Full well I know I'd find them there, In the surging, shifting crowd, I've cherished them closely in my heart, Keeping them safe from the world apart, In my strength of motherhood proud.

So softly I breathe the eldest's name, Will she answer my whispered call? Will she come in her robes of spotless white? Will I hear her light footsteps fall? Will she come back over the rolling tide That washes the "border land"? She slipped from my arms in her infant years— All, all in vain were my prayers, my tears, My strength but a rope of sand.

My priceless girls, there were only two, Each came in the Summer's glow, But one the roses had blossomed there One slept beneath the Winter's snow, Who other is walking by my side In the light of love divine, Upon out of the glow and glory of youth She is forging the deathless gems of truth Upon woman's brow to shine.

My girls; the one in spotless robes I am hearing day by day— A sweetly waiting my warden's will To unbar this temple of clay. The pointer will guide my faltering steps 'Till the clouds are all behind me, And one by one my boys, my girls Will come to make up my shining pearls In the sheen of the "Summer Land." Jackson, Mich.

For the Religio-Philosophical Journal. Decoration Day—1887.

Bring flowers to-day for the graves of our dead, Leave the fairest of all on the brave soldier's bed; His heart-throbs have ceased, and his eyes are still, He is deaf to the drum-beat and bugle call shrill.

He has fought his last battle, he rests 'neath the sod, But the spirit immortal has gone to his God; Like the breath of these flowers 'tis wafted away, Disappeared from our sight in the brightness of day.

The sturdy oak branches above him will wave, And the winds chant a requiem o'er his low grave; Fond hearts will remember our soldier so true, And scatter with roses the grave of the blue.

And oh! with these roses and flowers of spring, As an emblem of love and of life which we bring, We will pray for the blessings of God on our dead Who are sleeping to-day in the soldier's green bed.

We will pray that sweet peace with her hovering wing, As pure and as fair as the flowers of spring— May ever remember the lives which they gave to France for the land of the free and the home of the brave." JULIA GREY BURNETT.

Preaching after Death.

Rev. Dr. Crane (Universalist), in a recent sermon took the somewhat advanced ground about the "hereafter"; that there was not a particle of reason why the gospel should be preached "there as well as here." He said, among other things, that the world beyond is a spiritual world, and that we do not reach the gospel to this outward, external, material universe. We do not address the hills and mountains and brutes. We do not call the hills and mountains to repentance. We preach the gospel to the inward, spiritual universe. We fling our truths to the man within. We address the souls and not the bodies of men. We call the spirits in prison to repentance. Our whole work is in that spiritual world—in that unseen universe—in that eternity where there is no time and no place. And our words are not the gospel. At the best they are but signs of the eternal presence.

The truth and the love of God are the gospel, and they are as spiritual as God is spiritual. The gospel is preached only when the truth and love of God are borne in upon the souls of men, and so it never was and never can be preached in any world but the world of the spirit. It is the truth and love of God coming through inspired souls that need its inspiration and salvation. Why, then, cannot the gospel be preached beyond death? That world over there is a spiritual world, just precisely the world in which the gospel is preached if it is ever preached; there are souls over there who have the gospel; there are sinners over there who need the gospel. Why, in Heaven's name, cannot those that have, impart to those who have not? Must men have bodies to receive the gospel? Must men have bodies to receive the gospel? Is there no voice of the spirit? Is there no ear of the soul? Why can you not shake off these material conceptions and rise to a full consciousness that the Kingdom of God is spiritual; that it is within you, and no where else?

A "Joan of Arc" Celebration.

Joan of Arc still lives in the memory of her fellow countrymen, says the correspondent of The Daily Telegraph. The old town from which the savior of France took her title is celebrating the 458th anniversary of its deliverance from the invader with a series of splendid fêtes. The principal squares and streets are ablaze with banners and oriflammes; the air sounds with the peal of bells and with martial music; cannon are saluting the memory of the valiant maid; and to-day, opening the festivities, the bishop of Orleans, holding aloft the standard of Joan of Arc, which he had received from the hands of the mayor, blessed the kneeling and enthusiastic population. Torchlight processions and fireworks complete the programme of a fête which has attracted to Orleans the inhabitants of the neighboring districts for miles around.—Ez.

The True Salvation.

BY W. WHITWORTH.

To the Editor of the Religio-Philosophical Journal:

As a workman and thinker I thank you for your able editorial under the head of "Literature a Lever for Labor," contained in the JOURNAL of March 26. It strikes the true key-note of the greatest need of working men. "Knowledge is power," while ignorance gives inherent weakness, and holds the victims helplessly at the mercy of more largely educated brethren. The great mass of work people, even in this land of free schools and cheap newspapers, are sunk in gross lack of knowledge not contained within the narrow sphere of their several callings. Nor does their seem any disposition to lift themselves to a higher vantage ground of educated intelligence. Even in their trade unions, going up professedly to give the means of improving their condition, little in the true line of acquiring increase of useful knowledge is presented. For the most part the meetings are a wrangle touching the matter of compelling higher rate of wages, strife-breeding cries against capitalists, tirades against unjust legislation they are too ignorant to understand, and still more ignorant of the means of their own remedy. Hence only too much these organizations are mere assemblages of uneducated rabble, led in to useless battering of unedged wings against the iron cage in which they are bound, at the mercy of long-tongued demagogues of their own ranks, intent on selfish gain at the cost of their foolish brethren. No attempt is made in true effort of education, the highest wisdom and wide experience, sinking their bearers into still deeper ruts of ignorance by their crude assumptions of knowledge of the art of government.

I have attended these assemblages of working men, and listened to such rant as would make any sensible man heart-sick of any hope of redemption, and constantly seen the head thinkers and agitators, advanced in education and able for the loud-talking fellows who tickled the ears of ignorance by the assertion that such could a wisely administered government of a great nation be carried on. And so with the larger number of the so-called labor journals. It is one perpetual tirade against capitalists, against rich men, against whatever has attained to a higher grade of prosperity than is in the hands of working men. Not a word is said against the working men. Not a word is said against the habits that so often beggar his home; of his savage competitive monopoly at the expense of a brother; against the supine lethargy that is content to rest in the ignorance that is the one chief factor in his low down condition.

Not till he thoroughly comprehends that in a nation of wide-spread intelligence the man who knows is the man who rises above the heads of the less educated brethren, and sets his shoulder manfully to the work of progress that will improve his own powers to like altitude of knowledge, can he hope to be other than a mere hired beast of burden; a bound hewer of wood and drawer of water. He must learn; learn of the knowledge that can elevate and make strong; apply his utmost energy and perseverance through every spare moment of his leisure to fill his brain with wisdom and knowledge, and alone lift him to the vantage ground of open paths to success. There is no royal road to learning. It can only be acquired by persistent hard work, with this cheering encouragement: that every step of the road gained is an obstacle removed, making future advance all the easier and more assured. Every technical knowledge of each handicraft and calling should be thoroughly learned, and the whole field of literature explored, and the mind cultivated to strengthen the intellect and enable the workman to know. Debasing pleasures and foolish gratifications must be discarded, and the mind bent to the course that leads to educated intelligence, ere the bad condition of the working classes can be beneficially changed. Cleveland, Ohio.

A Communication from Mrs. Clara A. Robinson.

To the Editor of the Religio-Philosophical Journal:

Your spicy paper, full to the brim of good things, greets me each week, and like the smiling face of a friend is always welcome. When Wednesday comes I watch eagerly for the postman, and if (as is occasionally the case) it fail to make its appearance I feel disappointed. This, however, does not often occur.

Three times within as many months the inquiry has been made of me (by letter from unknown friends) why I did not write for the JOURNAL now, always answered only "I have no time, and I have gone back on Spiritualism." Gone back on Spiritualism! Never! How could I, after all the proofs I have had of a continued life after this one, after the many good tests I have received from Mrs. Pierson and Mrs. Potter of Boston; Mrs. Bullens of Colorado; Mrs. Simpson of Dakota; Mrs. Dole, Mrs. DeWolfe, Mrs. Graham, Mrs. Cutler and others of our own city; to say nothing of what has been given through my own organs of faith? I certainly had no personal knowledge of Ah! no, my friend, Spiritualism is my life. It affords me more enjoyment than any thing else in the world, but of late my knowledge of the work of other mediums has been limited, and as I have ceased myself to sit for the general public, I have had nothing through this source to communicate, that I thought would interest the readers of the JOURNAL. I am unconscious, however, that not one iota of former mediumship has left me.

Sitting with a friend not long since in the privacy of her own home, I saw before me in illuminated letters, the name James. I told my friend of it; she seemed much excited, and said it was the name of a brother, the news of whose death in a distant city had just reached her. Since then he has sent her a message of love, and she has written to me that if I could never go back on Spiritualism, I believe our friends that have passed on are ever ready, when conditions are favorable, to assure us of their presence with us.

As for the JOURNAL it is my bean ideal of a spiritual paper. I am entirely in sympathy with the editor as regards fraudulent mediums, for well do I know he is ever a friend to true mediums; that he is ever ready to give notice and sympathy, but when necessary to aid such financially, as far as his circumstances will permit. I know, too, that he never pronounces a person a fraud, unless he has had good reason to believe them to be such; for that reason I think the readers of the JOURNAL may safely trust his judgment in this respect, and that all honest mediums should thank him for the warning he gives on such points. I believe many of our mediums have been driven from the field for lack of support, while fraudulent ones all over the country are "fourishing like a green bay tree."

I do not for a moment believe as N. B. Wolfe expresses himself in the last JOURNAL, that "Brother Bundy is playing with fire," but I do believe with J. J. Moore that "Spiritualism is being branded as an infamy by the conduct of many calling themselves mediums, and the dislike among Spiritualists generally, through a lawless sentiment, mis-called charity," to denounce such, as they deserve. I think Brother Bundy is only doing his duty, as the editor of a spiritual paper, to warn the public against such; that he should be praised instead of blamed, for his zeal and earnestness in trying as far as in him lies to purify our noble cause and to rid it of all the accessories that have attached themselves to Spiritualism, making even its name odious on account of these harlots, and I only wish he had more to aid him in the good work. Chicago, Ill.

Crossing the Red Sea.

A colored minister in Florida thus held forth: "My brethren, de Israelites went ober de Red Sea on de ice. Dey got ober all right, and da's de reason why dey sing songs of praise. In de morning, when de sun was up, de Pharaoh and his army came wild dere great lumberin' chariots ob iron. Dey broke tru de ice, and dey all went to de bottom ob de sea." "Stop, dere!" exclaimed a hearer, "I want to ask a question. P's dere geography, and Egypt's a hot country; it's under de tropics. It's near de equator, and dere ain't no ice dar. How could da go ober on de ice on dat's no ice dar?" To which de preacher responded "In de glad you ask dat question, now I can 'plore. De ice comes ob readin' g'og'phy instead ob de Bible. My brudder, when de obliion ob Israel go ober de Red Sea, dat was a great while ago, before dere was any g'og'phy, before dere was any quarter. Da's de reason dar was ice, my brudder."—Ez.

It is estimated that three tons of yarn are yearly used in the manufacture of bone-balls.

Henry Ward Beecher.

To the Editor of the Religio-Philosophical Journal:

Has the Rev. Henry Ward Beecher commenced controlling mediums? The Medium and Daybreak claims that he has, and that a communication published in that paper of April 22d, is from him. The subject is "Soul Sympathy." He set forth that there actually was a woman who put her presentiments and feelings down to excited imagination, or to the over-larking of the brain. He can now distinctly remember that his soul knew of approaching events during earth-life; and although satisfied then to believe only that the soul-perception in time was limited to the actual present, yet he knows and realizes that it was not so with him. He now argues that the freedom of soul was not uncommon in its character, and that it is perfectly natural as that the birds should prepare to migrate for the coming severity of weather. Although he ignored Spiritualistic pretensions, as he then considered them, yet he now recognizes that he might have been better prepared for immortality, had he not been so positive in his denial. One who tried to persuade him of the possibility of the soul predicting coming events, was a man with whom the scandalous rumor of evil people had associated his name. He can remember the positive sensitiveness of apprehension of a coming event which he experienced; a knowledge which no intricate combination of reasoning power could have shadowed forth; gifted with the deepest sense to feel the whispered murmurings of gathering troubles for the future; a knowledge of the slight degree of concentration to right reason; a power not needing the slow process of deduction, but arriving at just conclusions through the power of soul-freedom in time. There are many, who are the subjects of evanescent circumstance; their knowledge in fact is but the foretelling of prophecy. How many will recognize that they, too, have been subject to such presentiments or fore-knowledge. The most sensitive to these are the women. This is evident in humanity's past history. It was a woman, who was the chief priestess whose throne was the tripod at Delphi. Also among that peculiar wandering race the Zingari or Gipsies, a race common in all countries, the power of prediction lies in the hands of their females.

In earth-life, he realized this soul-freedom, but had no courage to acknowledge it. He relates one of the positive proofs, which he received, but which he dared not acknowledge. He was once called on to exercise the consolation of his pastoral position at the bedside of one who said: "I prefer you, because you carve out your own mode of reasoning. You have been attacked by calumnious charges, and have prevailed over them. You do not know me, but I have listened to you minister regularly, and I have seemed to converse with you here in my own room. I had so longed to see you during my first attack of illness, which has now landed me near death's door; and in the silence of midnight after a period of nearly fierce longing, you then came with pity stamped on your features, and bending over my bed, and placing your hand on my burning forehead, you stood, but spoke not for two or three hours. I do not know you, but I am trying to get it down to optical delusions, hallucination, brain-excitement; all the causes of my illness; still you did not seem to move. I bade you speak, but you never spoke to me. I never could define your mode either of entrance or exit; you came and went with as great facility as a shadow on the wall; and not only on this occasion now described, but on many others. How you have come in this way, I only know that you were during the night." Mr. Beecher then set forth that his minister's impressive description staggered him. He had never before there in the body; but the things in the room were vividly remembered by him. He was familiar with all this man's surrounding, and said to him: "Have you any memory of being one moonlight night in the Park? and do you remember that I joined you? It were impossible for me to say, for on that night and date and time I faintly at my home, and lay unconscious for over twenty minutes; and yet, now that I remember, my waking memory was a sensation exactly the counterpart of your description. I realized, that I had been wandering among lofty, leafy chestnut trees, forming a long grove, and that some one whose face was hidden from me, joined me. It was in the beginning, which formed the very first of my waking memory, that I saw Mr. B's unwilling soul assented, that he had seen this man's apparition or spirit, whilst going home that night from his ministerial duty. Yet he impressively tells those, who are still busy along with the world, that they should know, that too much of the proof of soul-freedom is undeservedly accredited to dreams or fancies. Ask a developing sensitive, when he comes out of control, what he has been seeing, and he will tell you, that he has been seeing and dreaming." And if closely questioned, rudely or harshly or hastily, but quietly and patiently, much information may be gained. He, the sensitive, fancies he dreams, and the revelations or immortality would come by questioning the sensitive on his waking presentiments.

Methodist Anti-Tithe War in Wales.

Wales, as well as Ireland, seems to be in open revolt against Tory rule. Methodist Welshmen are resisting the collection of tithes to pay the Episcopal Tory persons just as stoutly and vigorously as the Irishmen are resisting the collection of excessive rents to pay the landlords. The principle is the same in both cases. The resistance is justified by the circumstances. In the case of the Welshmen there is hardly an attempt to justify the imposition of the tithes, and the young people of the Church, for whose maintenance they are collected, are in race and in religion to the people. They are the nominees of the landlords, who are mostly English aristocrats. Their congregations consist of a few hangers-on of the landlords' agents and underlings—mostly Englishmen. The Welsh are nearly all Methodists or Presbyterians, chiefly the former. They are a pious people and contribute generously to their pastors. They have neat churches and meeting-houses in every community, built by voluntary offerings. They think it a gross outrage that they should be called upon to hand over one-tenth of their earnings for the support of the clergy of a church they do not belong to or believe in. They have protested against it at every election since the disestablishment of the Episcopal Church in Ireland. With two or three exceptions they have been successful. Each year a Radical is elected on the disestablishment issue. These members bring on a vote on the question at every parliamentary session in order to mark their sense of the injustice of maintaining a foreign church in their principality. Their protest is far more emphatic than was that of the Irish Roman Catholics and Presbyterians against the maintenance of the Established Church in Ireland. Their protest has been in vain, however, and the Welshmen are beginning to think they must make themselves as troublesome as the Irish in order to make themselves heard by the people of England.

It is very likely that the Welsh farmers cannot stand the exaction of the Episcopal parsons, in addition to the heavy exactions of the English landlords. The price of Welsh farm produce has fallen 30 to 40 per cent. for the last year. The landlords are mostly persecuting Tories like the English Westminsters, who would like to punish the Welshmen for their loyalty to Mr. Gladstone. The agents of these landlords leave little for the tiller proctor. Resistance becomes a duty as well as a necessity. The revolt chronicled by the cablegrams printed in yesterday's Tribune is but the culmination of an anti-episcopal agitation in Wales inaugurated about two years ago by Mr. Thomas Ellis at St. David's, the town of the leading Welsh Radicals, since elected to the House of Commons, where they rank high as debaters. Mr. Ellis is known as the Welsh Parnell. If he is as persistent as the Irishman he will win. The Episcopal establishment in Wales is indefensible. It ought to be disestablished.

It may be added that the Welsh have copied the tactics of the Irish tenants very closely. The chapel field gives notice of the approach of the collectors, and the houses are barricaded and the cattle and produce moved off the farms on this short notice. These Celts are troublesome to the stupid Tories.—Chicago Tribune.

Mrs. A. L. Davis of Walla Walla, W. T., writes: I like the course of the JOURNAL, in weeding out fraud and deception and in giving spiritual food to those not weary in well doing. No clearer sense of the nature of the approach of the end of the world has been made since my first reading of the JOURNAL, and I think I will direct some one this way before long. There are a few faithful ones here who hold circles occasionally privately. I hope Dr. J. K. Bailey will work his way to this coast. I think he would be a success in this place, for he takes the Bible to show the churches its true meaning.

Stone-Throwing in Australia.

A telegram from the Sydney, N.S.W., correspondent of the Melbourne Herald (Feb. 16) gives the following information:

The Mudgee paper gave an account of a mysterious phenomenon in that locality. A farmer, named Large, residing in the locality of Coyah, had reported to the police that for several nights he and family have been terrified in consequence of stones, some of which weighed one and a half lbs., continually dropping inside the house, apparently coming through the roof. Strange to say these occurrences were never apparent unless the man and his wife were in the room. The affair has created quite a sensation, and all who have visited the place, and seeking for themselves the police included, persist in applying what they regard as an appropriate term "ghostly mischief" to the huge stones, which have dropped into the house when both doors and windows have been secured. The effect on the poor woman, Mrs. Large, who feels that she is the victim of some awful vengeance, is most alarming. At times, while the mistles are falling around her, she feels the effect her whole system almost prostrate her. On one evening, fearful to remain indoors, the poor woman sought a quiet spot outside the house; but, strange to say, several large stones dropped close to her, whilst one although falling on some part of her left no mark, in fact it was hardly felt. A cold drenchy chill then crept over her, and she was taken to the fire, but this did not restore warmth to her system. It is an easy matter to convince superstitious people that alleged occurrences are facts, but when skeptics go and see and sit with the woman and her husband in the same room and have stones dropping around them they are very glad to be rid of such unpleasant associations. This was the case when Mr. Parker and others went out at the solicitation of Large recently. On another occasion, a large-sized stone, which fell in the ordinary way, struck a little child on the side of the face, and left no mark, nor did the child seem to take any notice of the blow, if such it can be termed. This occurred at the time Mr. Parker was sitting in the house while a number of his friends who had accompanied him were stationed outside to see that no person was on the roof. The house is without a chimney, so that no person can be seen entering or leaving his family from the place."

In commenting on the above the Medium and Daybreak says: "Mrs. Large is evidently a physical medium, as some experimenting spirits have found out. Their motive is not that of malice; the stones hurt no one, even when falling on them. The woman suffers from the demand made upon her to receive the stones perfectly. It is a matter determined to remove his family from the place."

Hopeful for the Future of Spiritualism.

To the Editor of the Religio-Philosophical Journal: I am hopeful for the future of genuine rational Spiritualism, from the fact that, through the earnest efforts of its wisest and ever faithful advocates, the attention of the advanced minds of this and other countries has been turned toward the consideration of the subject to a degree that has never been reached in the past. "Wonders never cease," and mediums will continue to abound so long as the physical and mental organizations make their natural home on the sensational plane.

All education in this world commences with the alphabet; and those who have been educated to a belief and full knowledge of the truth of Spiritualism, commenced with the "tiny rap" in connection with the alphabet, and various other manifestations later on. While no one denies the necessity, now as in the past, of the mediumistic states and the various phenomena that follow, two vital questions must be answered and settled by all true and loyal Spiritualists to save our cause from disgrace and utter defeat: 1. Shall a vast number of anxious and earnest seekers be deterred from taking the first step, and following along the royal road that connects the two worlds, by the many stumbling blocks constantly thrown in the way by those who are void of truth, honesty, and moral purpose?

2. Self-preservation being the first law of nature, should it not be the first duty of all true Spiritualists, in their organizations, publications and public lectures, to raise high the banner of Spiritualism and see to it that the table is clean and white and the viands wholesome before the guests are invited to the Spiritual feast? The RELIGIO-PHILOSOPHICAL JOURNAL, that has so manfully stood by its guns in the front of the long battle for the growth and supremacy of a nobler, purer and a more rational Spiritualism; such steadfastness and untiring devotion to the best good of the cause, has and is fast building up for the future a sure and deserved reward. Truth is mighty and must prevail. Rutland, Vt. NEWMAN WEEKS.

Sensations Under an Anesthetic.

The habit of taking an anesthetic for all kinds of surgical operations, from the extraction of a tooth to the amputation of a limb, is now becoming so general that the description which Mr. G. E. Shoemaker, an American medical man, has recently published of the impression he received while under the influence of ether, will be read with interest. Mr. Shoemaker, it should be noted, made no attempt at resisting the influence of the ether, as is done in a great many cases, but took it calmly and without any fear of the consequences of either the anesthetic or the operation itself. After taking a deep breath into the ether mask he tried to say something, but the power of speech had gone. Of the second phase, that of unconsciousness, Mr. Shoemaker says the sense of hearing, sight, smell, and taste, all went, and that the sense of feeling was never absent, and that an almost unbearable sensation, though no actual pain, never left him. "It was not pain, but something worse; I recollect it as the most disagreeable sensation I have ever felt. I would have done anything to escape from it, but I was incapable of moving. I had no exact notion of either my own or the surgeon's individuality; there was, besides this, the disagreeable sensation that resulted from the ether, an absolute faith, and whom I had regarded as a friend was profiting by my utter powerlessness in an atrocious manner. The mental effect thus produced was simply horrible. Besides this, he had during the state of unconsciousness the idea that he saw two endless parallel lines, each waving to and fro on a dark, uniform background. One of them moved from left to right, the direction of the movements of the second Mr. Shoemaker did not remember. A curious sound, resembling that of a spinning-wheel, accompanied the motion of the lines. Besides these two impressions, visual and auditory—nothing. No thought, no emotion. After a while the one line became less distinct, and disappeared altogether for a moment. The third stage was that of the return to consciousness. In it the patient drew a deep breath, remembering at the same time that during excitation a breeze like this indicates a state of deep narcosis, approaching death. He felt not the slightest fear at this thought, but a kind of curiosity as to what was going to happen. Meanwhile many peculiar ideas went through his mind, of which the following is perhaps the most interesting—I was firmly convinced that it was given to me to perceive the essence of the nature of human existence. It seemed perfectly clear to me that the two lines represented, or rather were, my existence, and that the waves represented the human, or animal, life, or, in other words, that they (the animal life) constituted a temporary modification of a primary condition. The waves were very delicate, and the slightest disturbing force would cause them to disappear, and only leave the two lines. The idea occurred to me that this was an entirely novel conception to myself and humanity in general, and that I ought to remember all that happened, and to note every detail till I came back to consciousness. Mr. Shoemaker explains that often before he had taken ether in order to notice its effects on the mind. As a rule he was disappointed, remembering nothing at all, but once, as he says, the veil of eternity was lifted, and he saw many strange and beautiful things. He says that the ether, which he includes his description of the glories of the upper region by saying "a strong odor of turpentine pervaded the whole."—Pall Mall Gazette.

Harvey L. Brown writes: I do not feel as though I could do without THE RELIGIO-PHILOSOPHICAL JOURNAL. I would rather discard all my other papers, of which I am taking six or seven. I would like to have the JOURNAL published in magazine form, so that it would be in a more convenient form for traveling.

A Seance at Mrs. Stoddard-Grays.

For the Religio-Philosophical Journal.

I am led to believe through various sources of information, that although there are many believers in the truth of spirit communication, there are also a great many who repudiate the truth of materialization. I humbly and respectfully wish to state here that I know it to be true. I know that spirits have the power to materialize, with a form life-like and real; that given proper conditions they can build up that form before your very eyes. I have seen this many times, and propose to tell you the last materialization I witnessed. Everything I relate is absolutely true.

One afternoon last week, I attended a seance at Mrs. Stoddard-Grays, No. 323 W. 34th St., New York City, and was one of a circle of six persons. I will not describe the seance at length, but only call your attention to a materialization that took place in the open room, at least eight feet from the cabinet. The light was sufficiently strong for us to recognize each other and see plainly everything in the room.

After we had witnessed some very fine manifestations of spirit return and spirit power, Col. Baker, (the cabinet control) requested Mrs. Gray to walk about the room. She did so, and then returned to her usual position on the right of the cabinet. As that instant I called the attention of those present to a white spot like a faint illumination, that was moving on the carpet before my feet. It first appeared about the size of my hand, gradually enlarging until it occupied about two square feet of space, and all the time gradually rising from the carpet with an agitated movement.

At this time Mrs. Gray came over to this moving object, which appeared to be of advantage, as it once rose to a height of about two and a half feet, and presented the appearance of light white drapery hiding the shoulders (apparently no head) of a person. Underneath we could see what seemed to be a pair of arms moving to and fro and up and down. Remember all this was transpiring directly in front of me, not two feet distant. There, every movement and vibration was distinctly visible in fact, by reaching out my hand I could have passed it underneath the covering easily.

A few seconds more of manipulation, and there suddenly rose before me a spirit form which I easily recognized, having seen and talked with her nearly a hundred times. This spirit was clothed in a soft, light robe of white, with a veil over her head, falling over her shoulders, and which left her arms partially, and her hands entirely bare.

Remember, please, this was no trick, no deception; there stood the spirit which I saw and recognized. I knew from the first who she was, and when she leaned toward me and whispered, "Sister Laura," it was no surprise to me.

Now try and realize again, that this spirit which I had seen materialize at my feet, was endowed with a consciousness, and could speak to me and tell me who she was. Bending toward me, she stretched forth her arms and took my hands in her own, and they were as life like and real as ever in her mortal life. We walked around the circle; all saw her. She told me she was so happy to come to me, and that if I would sit at a table, she would like to write to me. I conducted her to the cabinet, which she entered, and reappearing instantly she sat in a chair opposite me. She took up a pen and paper, and looking steadfastly a moment (we were not two feet apart) wrote, folded and handed me the following communication:

"DEAR, DEAR BROTHER: I can do better now. Our mediums are getting well. We have so much to contend with that we cannot go as far as we wish. Is of good cheer. We, Mamma and I, love you always. YOUR SISTER LAURA. Mrs. Gray told me that she was very glad to see me, and that she was stricken with paralysis in the midst of a seance, and it nearly cost them their lives. Mrs. Gray was an invalid for a long time. A purer, nobler man than our last friend, Mr. Oscar Gray, is very hard to find. This was why my sister wrote that the mediums are getting well, meaning Mrs. Gray and her son.

After handling me the above communication she whispered "Good-by," kissing me, entered the cabinet, and I saw her no more during the seance. I can prove all I wrote by six reputable witnesses. This is all; but it is not quite enough to lead you to think how wonderful are our opportunities, if we will only open wide the gates of our heart to these angels."

By a perusal of this awakens in any a longing for spiritual enlightenment, and a desire to know further of the glories and beauties of spiritual intercourse and life, I have accomplished my aim. If you choose to live spiritually and open your heart to the divine love that is over and around you, the dear angels will reward you a thousand fold. New York City. H. C. M. CONKLING.

The Danger of Collision.

It is a fact worth noting that no comet, so far as is known, has ever come in contact with the earth, or mingled its substance with the earth's atmosphere. The nearest approach ever observed was Lexell's comet of 1770, which approached to within 1,400,000 miles of the earth, and subtended an angle of 2° 23', the largest apparent diameter yet observed in any comet. It has not been seen since 1779, though an orbit has been completed at least once in a hundred years, and astronomers are of the opinion that perturbation by Jupiter may have changed its orbit to one of long period.

Notes and Extracts on Miscellaneous Subjects.

It is said that the edelweiss, the famous flower of the Alps, is found on Mount Ranier, in Washington Territory.

A tramp is traveling through Michigan begging 2 cents from every person he meets in order, as he says, to buy a postage stamp to send a letter to his wife.

Two Boston gentlemen, who have just returned from a trip to the Sandwich Islands, report that they were very handsomely entertained by the king, who plays a very good game of poker.

It is growing fashionable for superintendents of almshouses in Michigan to insure the lives of paupers under their charge, and there is a marked increase in the death rate at such institutions.

Of the 500,000 immigrants which arrived in the United States last year only 6,000 went south of the Potomac to reside. The 6,000, however, were first-class, as the majority were either colonists or skilled workmen.

Mrs. Dinah Mulock Crank thinks that women united to bad husbands ought, for their children's sake, to leave them; not by divorce, which only enables the bad men to make other women unhappy, but by judicial separation.

Edward Booth's reappearance as a capitalist is noted by the New York papers, which recorded a \$25,000 loan of the great tragedian to Ephraim Drake, of Grand street and South 5th avenue. Real estate is given as security.

Miss Sophie Markie, who was reported engaged to Secretary Bayard, has recently made a valuable find at her old family homestead. It consists of autograph letters embracing at least one from each president from Washington to Arthur. When arranged the collection will be worth a good round sum.

The story has recently been imported of an English grave-digger who was ordered to cut on a stone the words: "A virtuous woman is a crown to her husband." The stone, however, being small, he engraved on it: "A virtuous woman is 5s to her husband." In England a 5s piece is called a crown.

Viscount de Penandiere, a journalistic young Frenchman, claims to have papers in his possession in the handwriting of Napoleon III., showing that the emperor contemplated marrying the prince Imperial on an Orleans princess, thus settling the French succession in the same way that the English concluded the war of the roses.

Very few people know that as the violet was the chosen flower of the Napoleons, scarlet carnation was the chosen flower of the Stuarts. To this day mysterious and yearly deposit at Frascati, and St. Peter's in Rome, where they were the property of Cardinal of York and other members of the house of Stuart, wreaths of scarlet carnations.

Intelligent people who ask before engaging their summer quarters for a sample of the drinking water, in order to have it analyzed, are meeting with some strange answers to their requests. Most landlords resent it as an insult. Boston people are fast becoming epicures in the matter of drinking water, and not only demand that it shall be pure, but that it shall be palatable.

My Little Bo Peep.

My little Bo Peep is fast asleep,
And her head on my heart is lying,
I gently rock, and the old hall clock
Strikes a knell of the day that's dying;

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