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L.C. Draper Jr.

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

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

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"CAN SPIRITUALISM SPIRITUALIZE?"

REPLY OF MRS. E. L. WATSON,
— AT —
Metropolitan Temple, San Francisco,
TO A PAPER BY
Elizabeth Stuart Phelps, Lately Published
in the Inter Ocean and Other Dailies.

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To every thinking mind it is patent that we are approaching a crisis in the history of religious beliefs. All along the path of man's intellectual development are strewn the broken idols of decaying faiths; but the seal of creative power is set upon the chaos of disintegrating creeds, and we can already see that the foundation stones are being laid for a new superstructure of spiritual hope and knowledge in the world. And it appears to me that Spiritualism has played a very important part in the revolution that has been going on in religious ideas. Scientific discovery within the last thirty years has no more than kept pace with the growing necessities of the intellectual man; and spiritual insight, complemented by psychical phenomena, has been marching side by side with discoveries in the realm of physics; and in consequence of scientific discoveries, the old faiths, founded not upon our knowledge of the natural world, but upon faint glimpses which men had of the facts of being, have felt the mighty shock of advancing thought.

You are all more or less acquainted with the history of the conflict between science and so-called religion, and know full well that wherever these two opposing forces, scientific discovery and ecclesiasticism, have met upon the battle field of human thought, nature has triumphed, truth has won the victory, and error has been compelled to beat an ignominious retreat.

Spiritualism is now on trial before the world; but what we call Spiritualism is not just born. Since the first man died there has been a perturbation in the spiritual realm of thought, which signified the presence of some power, the nature of which remained undetermined until the last half century. Spiritualism has its origin in the nature of man, is based upon the facts of human nature, and is predicated upon the law which unites the visible and invisible worlds of intelligence.

I have said that Spiritualism is on trial before the world. The time has come when our religious beliefs must either be based on facts or they must go with the rest of that mass of errors which has laid like a horrible nightmare upon the hearts of men. Spiritualism either comes bearing the torch of truth which is to restore man's primal faith in God and prove that man's religious hope is founded in fact, or it is an *ignis fatuus* that has been misleading the millions for these past few years, and must be quenched in the common sense of humanity.

I believe the spiritual phenomena to be the alphabet of a new vocabulary of human hope; the revival of religious aspiration so true, so natural, so sufficing in its revelations that it can successfully stem the icy tide of materialism, which has threatened to engulf in eternal darkness the dearest treasures of the human heart.

Elizabeth Stuart Phelps, in a lengthy article published in the *Inter Ocean*, asks Spiritualists, "What is it that you offer us?" She, the brilliant authoress of "Gates Ajar," answers: "Simply the most stupendous thing in life; the grandest hope, the deepest faith, the dearest expectations, the firmest support." "Who of us would not forgo every lighter faith to believe that death has in its wings a testimony for the broken heart?"

"Which of us would not lay down life itself to know that we had yesterday spoken with the darlings of our souls, dead years ago?"

Oh! to be able to solve this mystery which weaves its jolly network about us and drags from our embraces the dearest treasures of the human heart! This "last great enemy of man" which frowns on the cradle where sleeps the rosy infant, stands threateningly in the path of aspiring youth, lays its heavy hand upon maturity, and plunges into the voiceless tomb the venerable forms of age. "What is it," asks Miss Phelps, "that you Spiritualists offer to the world as proof of the stupendous truths you claim to command?" And we are straightway introduced, in rather a flippancy, to what one is led to infer is the ordinary séance room where we claim to establish communication between the living and the so-called dead. She says: "You invite into some dingy or tawdry district of the nearest town, up flights of dubious stairs at the foot of which a guest sensitive to the conveniences of life may well pause and ponder on the reputeability of his errand to the séance rooms of your celebrated medium. The environment to begin with is barely respectable; every detail in the rooms indicates the absence of refinement or of education; the appearance of the medium does not help the matter any. She receives us in a darkened room, and proceeds immediately to fall into what seem to be the premonitory symptoms of epilepsy, but what prove to be normal conditions of the voluntary trance. After a clammy and repellent prelude of some moments, in which our main emotion is a desire to get rid of the touch of her more or less spirituelle hand, she proceeds to fulfill her awful errand as the interpreter between the living and the dead. Breaking into a curiously unpleasant falsetto voice, she lets loose a cataract of communication upon her customer; a clergyman behind a pulpit, or a physician in his consulting room gives no less quarter to the listener. She piles us with shrewd personal questions; he needs be well on his guard who would not make her the gift of his history and not know that he had been so generous. She catches at every tit-bit. She is alert to every breath. Not a tone escapes her. If the room were not dark one would say not a blush escapes her, nor the quiver of an eyelash, nor the uncontrollable or unconscious expression that looks out like a spirit in prison from the bars of the inner eye. She is in short a skilled lawyer, or she is no medium.

"Be it acknowledged that she is more than this. Strange questions leap from her wily lips; they are beyond withheld; startling disclosures follow in her shrewd voice; they are above shrewdness. Words that make the blood rush to the heart embody themselves in her politic accent; they are without the pale of policy. The names of our dead, the circumstances of bereavement, the peculiarities of family history, the nature of one's cruel anxiety or remorse—perhaps the secret of one's heart—this stranger whom we never saw before, and may never see again, who knows not our face, or names, or social ties, or anything whatsoever that is ours—such things she tells us, heaven knows how. Thousands of intelligent 'investigators' can testify to these facts; they are beyond dispute, whatever they mean, if they mean enough to be worth dispute.

This is the description that Elizabeth Stuart Phelps offers us of the ordinary séance room. We admit that in the ranks of our spirit mediums there are just such oratures as our fair writer describes. We admit that some of our mediums live on alleys, up back stairs, in scarcely respectable quarters; that the surroundings of many are rather repulsive, and that not all of them show signs of refinement, either in their dress or external belongings. We admit that many of them are uncultured, and, it may be, of rather coarse grain; that some of them are sharp featured and lawyer-like, and rather impress one as not altogether honest when we come into their presence.

But I ask you, ladies and gentlemen, the greater majority of whom have had some experience with spiritual mediums, if the picture is not rather overdrawn when we are left to infer that this is a type of the majority of spirit mediums? Will you not admit that on the other hand there are hundreds of mediums who have refined homes and who are reputable men and women; no more likely to enter unholly places than are any of you, and who by their simplicity, their delicacy of conduct, their pure countenances and their self-evident honesty of purpose, invite our confidence?

Will you not also admit that Spiritualism is not the first faith which has had an unworthy following? Has not every religious belief been endorsed and professed by men and women whose moral status was low, whose reputation for veracity was not first class? Even the "Master" with all his insight, his profound knowledge of those with whom he came in contact, which enabled him to read the thoughts of friend and enemy alike, chose for one of his disciples, Judas Iscariot! Every religious faith has had this sort of following, and that there are unworthy instruments of the angel powers we readily admit.

But Miss Phelps declares she would be willing to lay down life itself to obtain knowledge of the dead ones gone. Then surely it is not too great a sacrifice to put off one's prejudices against the coarse belongings of human beings; not too much to ask that for a little season you shall breathe the air even of poverty and sin, if so be it there should be a medium in the humble dwelling who could give you facts concerning these darling dead,

and prove the truthfulness of her claim to be able to communicate with the invisible world. It is not too much to ask that you will put aside, for the time being, the popular notion of what is respectable, and listen lowly to the message which comes from the pale lips of the seers as she unrolls to you the history of all that you have been and all that you have done; describes to you some lost friend so minutely that you cannot deny the verity of all she utters; evinces a preferential knowledge of events in the life of the so-called dead and their relationship with yourself, who are totally unknown to the medium in her normal state.

Miss Phelps admits that a spirit medium, even in a disreputable quarter, may do as much as this. Then can you not forego the luxuries of your physical existence for a little time and listen reverently at the feet of this angel of the new revelation?

We admit the full force of all that Miss Phelps says in this article concerning the séance room, dark circle, the cabinet, the charlatanism, the fraud and the folly which is connected with Spiritualism, but she failed to show us the other side of the picture, and would have us believe it is only the scarcely respectable women who are mediums; and that only those in poverty and ignorance claim the power to communicate with the dead. Whereas, the fact is, mediums are scattered all over the world, and are confined to no peculiar class or condition. Mediumship has sprung up in every quarter of the globe; near to the throne of kings; in the presence of the highest office in the gift of this Republic; in senatorial chambers, in legislative halls, in the inner sanctuaries of colleges and seminaries, as well as in thousands of happy, private homes; and mediums are not isolated men and women without the ordinary human ties, but are wives and mothers, husbands and fathers, gray haired women and little children.

All over this land, in the churches, in the ranks of the infidels and the atheists, among the faithists, fanatics and orthodox Christians, has come this power of mediumship, which simply signifies a sensibility to spiritual intelligence; the power to see, hear and feel what, in the ordinary course of human events, is invisible and impalpable. Mediumship establishes the fact of other senses than those which belong to the physical organization, proving that there is a link between the ordinary human life and the super-sensual; between the spiritual intelligence in the body and the food of spiritual intelligence which flows through the portals of the grave. This is mediumship, and if Miss Phelps has become acquainted with our literature, she knows that among our mediums, as well as our advocates and believers, there are numbered scientists, philosophers, ministers of the gospel, judges, lawyers and physicians, and that to hold communication with our darling dead in this day and age of the world does not always necessitate our climbing back stairs and talking with a scarcely respectable woman across a dining room table. But on the contrary, in the glory of the noonday sun have been produced the phenomena of Spiritualism which indicate the presence of an intelligent power outside of the human organism; the clairvoyant eye without the aid of darkness, nor yet the light of this world, has penetrated the mysteries of death and phenomena of a physical character have been produced under absolute test conditions which proved beyond a peradventure the fact that there were present the souls of departed friends who could signal us across the river of death and assure us that with them all was well.

The history of Spiritualism is the history of religious progress; for these communications are not all commonplace platitudes; are not all of a personal character or of a trivial nature; but with the established and certified identity of the disfranchised soul, there have come communications which, in their import, have sapped the very life of the old dogmies. Thousands of these communications bear the stamp of the intelligence from which they claim to come, and have undermined literally ancient ecclesiastical institutions, so that to-day you could not get a respectable body-guard of men who are willing to stand up and advocate the dogmas of the fall of man, total depravity and eternal damnation. They have grown ashamed of these God-dishonoring, man-betittling doctrines, and are either openly or in secret adopting the spirit-taught truths of—not a supernatural and miraculous immortality and redemption for the soul, but a natural spiritual evolution by which the physical limitations of the soul are yielding to the propelling power of intelligence, and humanity is being carried forward, not only here in the body, but there in the super-sensual realm, onward and upward to new conditions of joy and beauty.

When Miss Phelps criticises the manner of our communications and the medium through which they come, after admitting that through all this web of fraud and folly there runs a golden thread of truth, she gives us a strong weapon of defence, for we can with reason ask: Are we to stand back and bicker over the form or quality of the vessels which are to carry the pure waters of hope and faith and spiritual knowledge to the parched lips of countless human souls?

It is admitted that if we can prove our premises, we have to offer the world "the most stupendous thing in life, the grandest hope, the deepest faith, the dearest expectations." If through the lips of a pale woman clothed in rags, living in poor quarters, I obtain facts concerning a dead friend, which I know are beyond the power of mortal to disclose, I care not for her surroundings; does it

concern me that she has had moral lapses, save as she is my sister whom it should be my earnest desire to help? Should I not, instead of grudging her the two, three, or five dollars which she charges as compensation for her time, say to her: "For this great life-draught which you have given to me from your little gourd of physical existence, I will help you to more comfortable conditions; take off these filthy rags; nothing is too good for you henceforth; let me take you to a decent home; let me give you bread to eat, soft clothes to wear; let me surround you with conditions that are fitting your great gifts?"

Miss Phelps says to the Spiritualists of the world, now is your chance; the best you have ever had, the best you are likely to have; and if it is true that you have a gift so glorious to give to the world, then become worthy of it; purify your altars—they need it; turn off your paid mediums; let no mercenary consideration be connected with this sublime faith. Come out of your corridors and attics, turn on the gas, etc., etc.

Is this practicable? Is it just? Let us go to the bottom of the question. What does Miss Phelps mean when she talks of our "paid mediums" as belonging to an unworthy class of human beings? Is it desecrating the altars of our faith for mediums to charge an admission to their circles as remuneration for the time they bestow upon those who seek the truth? Do you know, my dear Miss Phelps, and all others who raise this objection, that mediums are human beings, obliged to eat, drink and wear clothes and to have shelter like yourself? You do not go to any artisan and demand his hours of toil without expecting to recompense him. But, forsooth, because the medium has so great a gift to give, she must be denied the necessities of life, and must give along with her spiritual fact, her time and strength as well, without compensation! Would it make your Christian religion any the better if your ministers were all beggars? Is the fact that there is no death any the less awe-inspiring because it is proven through men and women whose time is valuable? And if we occupy their precious time in communion with departed friends, would we feel that we were worthier, more "respectable," had higher relations with the unseen, were we to withhold some poor equivalent, than though we dealt in a simply just manner with the instruments of the angel world? No, no, my fair objector, it will not do! Even Jesus of Nazareth needed his Marthas and Marys to wait upon him, and though he carried no scrip and sometimes had nowhere to lay his head, still this was cause for mourning even from the lips of the divine man.

Certainly it would be cause for complaint on the part of mediums if those to whom they minister were not willing to provide them with the common necessities of life.

Yes, our altars need purifying. We admit the fraud and folly of which Spiritualism is so continuously charged, but we also affirm that there is a winnowing process going on; the tares are being separated from the wheat; the good grain is being freed from the chaff; our mediums are submitting to scientific tests; many of them show evidences of high mental development, keen moral perception, and a sense of justice, which is lacking many times on the part of their converts. And we must not forget that the chemist makes his own conditions for experiment in the presence of the world-be learner. The most celebrated astronomer, with the best telescope in the world cannot show you Jupiter at noon-tide!

I have a little story to tell you of one of these "poor" mediums, poor according to worldly estimates, but rich in the truest sense of that word which covers a multitude of sins; rich in spiritual gifts, rich in tender sympathies that at least occasionally bubbled from a fresh, young heart. I refer now to the young medium who has lately left your city, John Slater, who from another rostrum gave you from Sunday to Sunday many tests of spirit presence. There was a lady not unknown to some of you who had lost many friends, and much money, as well, and possessed scarcely the common comforts of life; but the hunger of the heart is more imperative in its demands than the hunger of the flesh, and this poor woman yearned to hear from her darling dead. She heard of the wonders that were being wrought by John Slater; and she said to herself, "whether I have bread to-morrow or no, I will go and see if it is possible for him to break this awful silence between myself and the dear ones gone."

She had a little clock which was one of the last remnants of better days, which she secretly pawned for five dollars and straightway went to the séance room to have a sitting with John Slater; to see if the voices that were hushed in the grave would come and speak to her again; to see if some token could be given to her from the dear departed; and sitting there a total stranger, this young man, poured forth a volume of pure revelation to this poor woman; relating facts concerning the dear ones gone; giving names and descriptions of the dead, and with them tender messages that filled her heart brimful of joy; so that had she been without food on her return to the little shelter she would still have felt rich, for her heart's treasures were found again. And when she took out the little purse with one shining coin to give to this medium in return for the hour or two of his precious time, he gently dropped it back into the purse and said, "No, no, Madam, keep your five dollars and go, and redeem the little clock." And this last word to her was a revelation of her most secret act, which she would have scarcely confessed to a friend!

The dear ones on the other side had felt her yearnings; had read the thoughts she had whispered unto herself; had followed her footsteps to the pawnbroker; had seen her part with the little jewel of a clock; knew how much she yearned to hear from them, and they put this knowledge into the heart of this young medium, and with it the generous impulse to restore to her the golden coin, and so leave her richer than when she came—yes, richer a hundred fold.

And all over the world just such things as these have occurred. But they are very foolish and trivial, you say. "If my dear ones break the silence of death, shall they simply say, 'I love you! I love!'—break the awful secrets of the sepulcher just for that? Have you nothing more to say to me, O ye austere and august dead?"

What more does the yearning heart require than just to know that they are safe, and that the light of love still burns on? But there is more than this coming from the Spirit-world. But when you go to meet your friends at the séance room, you go for evidence that they live; and if they were there to discourse to you upon mighty themes, were they to philosophize and theorize, tell you of distant worlds and unlock the treasures of the deepest thought of man, what were that for the masses of mankind? The Spirit-world adapts itself to our necessities, good friend, and two thirds of the human race needs these common-place messages at which Miss Phelps curls her lip in scorn. What was it that gave to "Gates Ajar" such facile, such welcome? What has crowned our authoress with fadeless laurels? Simply this,—she gave the world a more natural, beautiful and consistent idea of the future state. And if she be not a Spiritualist, (and she declares she is not) I affirm that she is a medium, or at least that she has admitted in "Gates Ajar," and "Beyond the Gates" the best and sweetest claims of modern Spiritualism, and that she has borrowed from our vocabulary to paint her precious pictures: "Beyond the Gates," that it was from our philosophy she gathered up the golden threads with which she has woven these charming tales of human spirits stripped of gross flesh and welcomed to higher states of being. Shall we deny ourselves the treasures of history, poetry and philosophy because we are unacquainted with the Latin tongue? Shall human hearts hunger for the bread of life and be allowed to starve because they are not prepared for greater things than love and pleasant dreams of sweet reunions beyond the grave?

Miss Phelps asks us, "If these things be true, if you believe them, if you know them, then what of it? Are you a better man, are you a nobler woman, is life more pure and death more dignified?" I answer yes, a thousand times, yes! No one can sound the depths of modern Spiritualism without their whole nature undergoing a revolution for the better. No one can get even the faintest glimpse of the facts of modern Spiritualism without feeling, as they never felt before, the dignity of human nature and the sublimity of death.

What is death in the light of the old theology? A curse inflicted upon all humanity in revenge. For what? A woman's appetite for apples! Theologically considered, death is simply a trial-ground from which the believer in the vicarious atonement of Jesus Christ is sent straight to heaven, a place of sinless rest—barring the playing upon harps and the waving of palm-branches. On the other hand, the unbeliever is sent direct to a place of indescribable woe in punishment for that which is beyond human choice, for no man believes or disbelieves because he chooses or does not choose; he believes and disbelieves according to the evidence. This is death in the light (or darkness rather) of the old theology.

To the Spiritualist, instead of death being a trial-ground from whence souls, irrespective of their merits, are sent to heaven or to hell, it is a highway out of physical environments into wider and loftier levels of spiritual, intellectual and moral endeavor. Instead of being a narrow passage to a contemptible heaven or to an indescribable condition of misery, it is a process of individual evolution toward a higher state of existence, still held within the range of natural law, still under the reign of the sovereign good, with new opportunity still in reach, still challenged by nature on every side to grow into higher conditions of happiness.

How this dignifies life here and now! How surely it gives new courage! The old faiths said to you that this little span of earthly life determines whether you are to be happy or miserable; there is a personal devil in the world, going up and down seeking whom he may devour; and in ninety-nine cases out of a hundred he gains the victory and drags humanity down to the deepest woe. But Spiritualism declares that God is the natural life of the world; that every human soul is precious in the sight of God, and that the least atom is never lost, but is continually and economically readjusted; and that the human soul continues on and on in processes of readjustment and renewing relations.

What is this earthly life? It is a cradle in which the infant soul is rocked, presided over by our one grand mother, Nature. Ah! how beautifully this infant soul is prepared for the new state into which it shall pass after death! There is no irrevocable wrong, no irremediable woe. God's ministering angels are more numerous than his devils; the good is more powerful than the bad; and the spiritual philosophy reveals us as already in the presence of the heavenly world; the possibility

(Continued on next page.)

CAN SPIRITUALISM SPIRITUALIZE?

To the Editor of the Religio-Philosophical Journal:

Elizabeth Stuart Phelps discusses this question in an article furnished to a syndicate of leading newspapers. She, having written "The Gates Ajar" and other like books, the managers of these journals probably supposed her well versed in the subject, and competent to tell the truth fairly. In one or the other of these suppositions, they were mistaken. She is either ignorant and, therefore, incompetent, or she does not fairly tell what she knows, and is, therefore, still less competent. Some correct and candid statements in this strange article only serve to add weight to others which are not so, and thus make its effect, as a whole, mentally and morally confusing and unreliable. It is a one-sided and unfair presentation of the matter. We have a parade of the human imperfections of Spiritualists, and an ignoring of the power, excellence and beauty of character also found among them. We are treated to a flippant discussion of imperfect methods of investigation, while the skill, care and critical thoroughness of a goodly company of eminent investigators are utterly ignored. Moral delinquencies are charged, but moral integrity is not thrown into the balance.

A poor lot, sadly lacking in character and capacity, some honest and intelligent persons among them just waking up to the need of common sense and better methods, is about her estimate of the Spiritualists. Crazy stairs leading to dark and musty rooms, where shabby people hear nonsense from mediums in some epileptic condition, and where fraud and folly rule, are described, and, indeed, it is implied that only in such wretched places can Spiritualism be investigated; but no word is written of the hundreds of séances attended by cultivated and high-minded persons, who thus visit private mediums of the best character and the finest gifts, who act without fee or reward, or of many sacred experiences in excellent families.

She asks if "cultivated thought" is about to make its "first reasonable impression on the unfortunate conditions which have hitherto controlled the facts and phantasies of mysticism?" Had Alfred Wallace and Victor Hugo, Judge Edmunds and Garrison and Alice Carey, no "cultivated thought," or "reasonable impression," or methods of investigation? She is careful to ignore such Spiritualists that she may be sure to take up creaky stairways to snuff women who pretend to be mediums. Is this fairness or decency? Or is she deplorably ignorant of what she tries to discuss? No high name or fame can justify such a method of presenting this matter, nor should they shield whoever stops to such poor ways from plain criticism.

Like all human movements, Spiritualism has its glory and its shame; she portrays the latter, and from that infers what the great movement is. Let me adopt the same method toward the orthodox Congregational Church, in which her father is a clergyman, and I could make a poor showing of folly, ignorance and evil ways. But would it be just? Would it give any true conception of what that sect has been or is?

Had she said: "Among Spiritualists there have been scholars of eminence, careful thinkers, critical scientists, men and women of high integrity, who have investigated the matter with care and skill, and courteously asked others to join them. There have been, too, those of more enthusiasm than judgment, of poor manners and loose morals; like the dissolute Corinthians who made Paul trouble; like the wild anabaptists of Luther's day; like others who have gathered around great religious awakenings in different lands and ages, when a new life in the air stirred to activity not only the spiritual nature of man, but the zeal and passions of those poor in spirit. These last are growing less conspicuous now, as they did in the past. The light which dazed their poor eyes shines more clearly for others. The truth gains, as it did with Paul and Luther. Let us encourage those who have proved true and wise in their efforts to find that truth. Let us urge them to be faithful, as they have been, and even more vigilant and unsparring in exposure of fraud and folly." Such a statement would have been fair and faithful. But she parades the folly and weakness, and is well-nigh silent as to the higher aspects of the matter, which are larger, and not less than those which she dwells on.

Some of your contributors have treated this article so ably as to make a long review of its contents needless. Its shallow tone and false method make it of no real value—only a hindrance to the truth and a discredit to its author, a woman who has said and done much that is worthy of commendation, and who will probably live to deeply regret this unworthy effort.

One more statement I wish to quote: "It seems to me," she says, "that honest and intelligent Spiritualists do not clearly understand how glad the rest of the world would be to believe their doctrine, if it could." I think we know quite well that an increasing number of persons have this awakened interest, and desire, and that this has been brought out by the efforts of Spiritualists and mediums and the constant but invisible coöperation of the Spirit-world, but we "clearly understand," from long and wide observation, that a multitude are still in such mood that they would be about as glad to believe in Spiritualism as the Pharisees and Sadducees in old Jerusalem, or Pilate signing the death-warrant of Jesus, or the Romans who imprisoned Paul were to believe in the Christianity which they despised and persecuted. Let Miss Phelps ask Andover Theological School what it is, and "The Devil" would probably be the grave answer of pious professors.

We gain, and our truth will conquer, but "the rest of the world" is not ready to see and know of this matter. Bigotry and prejudice blind millions of eyes and harden millions of hearts, but Miss Phelps puts on the air of a censor and grave adviser, and really hints that the Spiritualists are most to blame because they fail to present their case in a respectable way to the popular religionists and scientists, who would be glad to believe our report were it not so shabbily made.

As well blame Paul, and put the doubting Sadducees above him in candor and readiness to see spiritual things. Her word is: "Come out into the upper air from your dens and fens. Faith is not nonsense. Inspiration is not hysteria. It is possible for belief in the unseen to be respectable. . . . Make it respectable to be a Spiritualist and you will have no shirkers." All this as though she were lecturing a body of people in dens and fens, destitute of respectability or character. Really this reaches impertinence. It would not be difficult to find a thousand women in Boston as womanly in the high sense as Miss Phelps is held to be, who are Spiritualists. Does she herd them with the ignorant and vulgar whom she justly criticizes? She says: "Give us something that scholars and devout women can take hold of." Here again is the assumption that we have not yet done so—an assumption born of ignorance or prejudice. Books fit for the best scholars, poems and discourses worthy

the reverent thought of devout women, have been given to the world by Spiritualists, and have had wide reading and rejoiced the souls of the really devout. In many libraries they stand beside her "Gates Ajar." Plain criticism is welcome, but this indiscriminate and unjust depreciation is unworthy the good name which Elizabeth Stuart Phelps has well earned.

On good authority I learn that her grandfather, Rev. Eliakim Phelps, D. D., of Stratford, Ct., was a Spiritualist. I have been so informed by those who had the statement from him. I know that he had strange experiences which came to him at his Stratford home, unsought and undesired, as such things often do and as mediumship usually does.

Calvin Stebbins, of Wilbraham, Mass., my uncle, married a sister of the first wife of Dr. Phelps, the grandmother of Miss Phelps, and the two men were close friends for long years. Reading "Men, Women and Ghosts," one of the books written by Miss Phelps, I find there the very incidents told to my uncle by her grandfather as having occurred at his home, and told me by that uncle soon after—about 1847—the cedar closet, clothes in shape of corpses, the boy tied in a tree, for instance.

No one could have written such books as hers without some knowledge of Spiritualism. She says she is not a Spiritualist. Her right not to be is undoubted, and this article shows such want of comprehension, or of candor, on the subject as to make her position plain enough. It is to be hoped that she may reach clearer sight and broader view.

Detroit, Mich. G. B. STEBBINS.

For the Religio-Philosophical Journal. SPIRIT MATERIALIZATION.

BY PROF. W. H. CHANEY.

I had just read in the JOURNAL of Feb. 5th, the notice copied from the Banner of Light, together with the editorial remarks regarding the experience of Wm. R. Tice and his wife with Mrs. Ross, an alleged materializing medium, when I picked up the morning paper and read an account of the detection of this same Mrs. Ross, who had four boys and a little girl concealed to aid in the "show." Presumably this little girl is the same "young miss" seen by Mr. Tice, and the touch of whose fingers was "cold and moist," as would naturally be supposed of a new made body which had not been allowed time to get warm and dry. Now, if Mr. Tice, a man endorsed as "a careful, fair and painstaking observer, always cool and keenly observing, his statements entitled to great consideration," could be so imposed upon, what deception might not be played upon credulous persons who seem incapable of scientific investigation?

Can spirits materialize? I consider this still a mooted question and one that is now injuring the cause of Spiritualism far more than the opposition of its worst enemies. According to the opinions of some of our most deep-thinking scientists, friendly to the cause of Spiritualism (for such men cannot swallow theology), spirit materialization is a contradiction of terms, just as much as to talk about a square circle; and furthermore, that it is a scientific impossibility, just as much as it is to make a self-propelling engine. But I do not propose entering upon a discussion of the subject at this time, my object being to make some suggestions.

Admitting that materialization is a fact, there is no denying that the deceivers and unscrupulous scoundrels who go hippodroming through the country have been the means of bringing great reproach on Spiritualism; for since their tricks are exposed as frauds, and materializations seem to be the most marvelous of all manifestations, it is very natural for the public to conclude that all manifestations are of the same kind. Then this conclusion is greatly aided by the fact that in every instance when the alleged spirit has been "grabbed" it has proved to be either the medium or one who belonged to the "show." Furthermore, I have never heard of a single case of materialization where the proof was any clearer than it has been in favor of the impostors until they get caught. There was Mrs. Bennett, in Boston, the cultured, the esthetic, the Athens of America and hub of the universe, who was so successful in her deceptions that even skeptics were convinced. I never heard of any case of materialization where the proofs were so strong in its favor as in her case, and she was smart enough to keep up the face until she and her husband (?) made over fifty thousand dollars, chiefly from the aristocracy of that enlightened city. I am glad they were swindled, for they would at low a poor medium, honest and sincere, to starve in their midst while they gave their shekels to a vile impostor. The most unfortunate feature in the case was that scores of mediums, clairvoyants, psychometrists, etc., went to see the Bennett and pronounced the manifestations genuine. Yet now, every one of these mediums, etc., will declare, "I always knew that Mrs. Bennett was a fraud." Probably the same has been the case with Mrs. Ross, for such is human nature. The very worst enemies of Robert Fulton, the man who taught the boys to hoot at him on the street and shout, "Fulton, the fool! Fulton, the madman!" were among the first to grasp his hand when he had demonstrated that a ship could be propelled by steam, and joyously exclaim, "I always said you would succeed!"

Here is another consideration which is a great stumbling block. Intelligent Spiritualists who doubt materialization declare that when the time comes, if it ever does, for spirits to materialize and talk with mortals, they will do it in a manner similar to that pursued by Edison, whose discoveries and inventions, marvelous as they have been, are above the suspicion of trickery. Unlike Edison, was Paine, of Worcester, Mass., who pretended to have discovered a method for making gas from water. Boston was delighted. Capitalists pooled their money and offered the "water-gas man" thirty thousand dollars if he would demonstrate to a Boston chemist and a New York chemist that the gas was actually made from water. I forget the name of the "hub" chemist, but remember that Paine satisfied him, and great was the rejoicing of the capitalists as they punched each other in the ribs and closing one optic, looking as wise as owls, murmured: "I told you so! I told you so!" Then Prof. B. F. Greenough (he was a very dear friend of mine), the New York chemist, made his investigations, when lo! a compartment adjoining the cabinet—beg pardon—a compartment connected with the boiler where the water was distilled was discovered, which contained oil. By turning a carefully concealed screw the oil would escape into the boiling water and at once materialize—no! I mean the oil would be converted into gas by the heat. The Boston chemist drew water from his own hydrant; carried it there himself; saw that the boiler was empty and dry; poured in the water; watched it every moment; witnessed the rush of gas through a pipe; applied a match and saw it burn. To

him these were test conditions and highly satisfactory. Not so to Prof. Greenough. He had experimented in the same way until satisfied that the process was a scientific impossibility. Then, of course, it must be a trick, and unlike the Boston chemist, he gave all his thoughts to discovering the trick. Greenough was like those who detected the deceptions of the Bennett and Ross; the Boston chemist, like the dupes who believe materialization to be true, and never insult the medium by suspecting fraud and collusion. Another man, the opposite of Edison, is Keely, who has discovered a way to generate a power so terrific that no machinery can stand it. He stays in his cabinet and is able to materialize such an immense stock of credulity that his dupes put in their money by the tens of thousands. He is too smart to get caught by a "grabber," like "Paine, the water-gas man."

Whenever materialization can be demonstrated as clearly as Morse and Edison have demonstrated their inventions, then no person will think of resorting to argument to prove it. As it is, we have nothing but the declarations of persons who are believers in the manifestations, and no matter how intelligent they may be in other matters I consider them incompetent to judge in cases where just such manifestations, or even better, have been produced by the hippodromes. Strange that no Spiritualist of scientific attainments, not a believer in materialization, has ever been permitted to witness the phenomena. On the contrary, the showmen are careful to guard their doors against the admission of all such. One of the most notorious of materializing mediums is Mrs. Crindle-Reynolds, who has been "grabbed" many a time when playing the role of ghost, but she still numbers her dupes by the hundred. I know something of her antecedents and certainly they are not her credit. She was the wife of C. P. Crandall, formerly editor of the Statesman, published in Salem, Oregon, where I lived for several years. She was a private medium there nearly twenty years ago, and John Hawkins, a staunch Spiritualist and patron of the JOURNAL, told me that he and his wife caught her tricking in a private circle, in 1872. I have nothing to say against her private character, but consider her public acts fit subjects for criticism. A separation from her husband occurred. He went to Washington and held a clerkship there for many years. She went to California and called herself Mrs. Crindle instead of Crandall. Since then her career has been a public one, and I need not dwell upon it. Any person in doubt about my statements can have them verified by writing to Mr. Hawkins, who was still living in Salem last September, when I left there. Paine, the water-gas man, was caught once and that ended his career, but not so with Mrs. Crindle-Reynolds. She is like Barnum, the more she is caught the larger the patronage she can draw, for as Barnum says, "the American people like to be humbugged." Thirty years ago he published a book showing what a tricky rascal he had been, from stealing ox horns in Connecticut when a boy to building a mermaid, woolly horse, etc., when a man, yet, when next he advertised a humbug, people flocked to him by tens of thousands. So it appears that the more some folks are exposed, the more popular they become, like these two distinguished male and female showmen.

In view of all these, and many more similar facts, I would suggest that even if Spiritualists do believe in materialization that they let the matter rest for a time and keep quiet. No possible good can result from running after deceptive mediums, but great injury has been done. It is useless to argue the point either pro or con, for argument will never convince a skeptic nor dissuade one who is a believer. Besides, these controversies stir up unkind feelings, often causing those who should be friends to be cold and distant towards each other. Those who believe in materializations can be free to attend circles for that purpose, only have them keep still about it. Publishing reports of a materialization in the JOURNAL accomplishes no good, makes no converts; but it sets Spiritualists to disputing about it, sometimes ending in enmity. All who believe can enjoy their beliefs to the fullest extent, and the same with those who disbelieve. But they should let one another alone instead of plucking at each other in imitation of the Boston capitalists who had water gas on the brain.

Corner of Esther and Broadway Streets, New Orleans, La.

For the Religio-Philosophical Journal. Woman in the State.

Her Influence in the Spheres of Economics and Politics.

BY REV. HEBER NEWTON.

"I lead in the way of righteousness. In the midst of the path of judgment." (Proverbs 8: 20.)

The noble Hebrew personification of the heavenly wisdom chiefly emphasizes the office of the "Stern daughter of the voice of God" in the practical affairs of earthly society. To the "Eternal Womanly" the seer looked for the inspiration of a true and noble State. The State's task must be to secure the material basis of a true society, in a prosperous people, producing wealth plentifully and distributing it equitably. Economic questions are inevitably destined to come to the front in a nation where the people are in political power and yet, absolutely or relatively, poor. We are entering the era of the democratization of wealth. How is the influence of woman to tell upon this new problem.

For the present it undoubtedly brings added danger to our already sufficiently dangerous complications. She is unfamiliar with social science, and finds little interest in it. The latest report of the Harvard Annex shows that Political Economy stood in the lowest rank among its elective studies. Ignorance must mother error. Some of these errors are patent. Woman tends to bring down every abstraction into a concrete form. She individualizes a problem which is largely one of economic and social environment, of which she knows and thinks little. She sees the faults of Pat and Bridget, but not the faults of society for the being of such a man or woman. She insists on the hopeless task of making over individuals, with all the general conditions of life against such a reformation.

We can hope for no reconstructed humanity save as we grow a reconstructed industrial and social system. Woman's ignorance in economics makes her thoughtless, where "evil is wrought by want of thought as well as by want of will."

Ladies in comfortable circumstances enter many fields of industry to compete with their sisters who daily bread depends upon their work; not only adding further vendors of labor to an already overstocked market, but vendors who are able to sell their toil at lower rates, since they do not rely on it for their

living; and thus they doubly lower wages.

Fin money is often *blood money*. We men cannot hope to fathom the mysteries of that feminine accomplishment of shopping, but we can see that the passion for bargains is a serious factor in the competition which beats down wages. Despite of the brilliant sophisms of the gifted woman, who has lately written upon this subject, there is a responsibility for buying as well as for every other act of life. I greatly fear that this gifted authoress has been sitting at the feet of that learned professor of the brazen rule of what social classes do not owe each other, whom she has so mercilessly flayed for his free trade heresies. Back of the greed of the owner of the store is the thoughtlessness of the fair ladies who still teach their poor sisters the "Song of the Shirt." There is no known natural law on which you may roll off your own personal responsibility for the bargains of many a respectable widow in this great city. Ruskin has been right here at least in his solemn judgment upon "the women who are at ease" in our society.

As we gain a higher conception of political economy, it will take on a new and commanding interest. What a mockery of science is it to know the secrets of the wealth of an ant hill and the happy loyal toil of a bee hive, while we know not the secret of a prosperous and peaceful society of men and women! The excuse for every other science is that it prepares the way for the science of society.

When woman sees what the dismal science really is, she will verify the fine touch with which Wallock makes Consuelo Burton declare, "Were I the general public I would think about nothing else. I would shut up all my books on religion, and until I felt at rest about this subject I would never open one of them again."

As woman gains this enthusiasm of humanity it shall be sung by the angels,—"The old order changeth." Her tendency to individualize everything will correct the masculine disposition to mass employees into a mere force of "hands," and to treat them as though they were not so many veritable fellow human beings. Her natural sympathy with her own sex and with childhood will dispose her to ponder with greater seriousness than man gives to it the alarming increase of woman and child labor in the various fields of industry. As she once mastered man's forcefulness and spiritualized it, inspiring in him the ambition to right the disorders of earth, in the holy name of Justice, so may she do again. Then we may see a new order of Chivalry, in which our modern form of power, the power of money-making shall vow itself to public ends in a lofty enthusiasm of humanity. To meet such a new knightly order there may be movement from the humbler walks of life, inspired also by woman, with her own charming quality of loyalty; and, to the true leader of labor will renew its well-just lost loyal service.

The dangers of woman's influence in the sphere of politics are being sufficiently emphasized at present. They are real enough to lead us to make haste slowly towards the inevitable goal, the extension of the suffrage to a full half of our people, through the successive steps by which the more thoughtful women will first enter upon this duty. With or without the suffrage, there are certain directions in which we may fairly expect woman's interest in public affairs to tell for clear good. Her conservative nature will go against the greatest danger, the danger of precipitating the ongoing social evolution into a political revolution, of using political power to establish a State socialism, in lieu of slowly working towards whatever is true in the socialistic ideal. As Mill says: "Woman never runs wild after an abstraction."

Woman will hold man to the "made ground" of civilization. She will put the strongest brake on the progress of the masculine idealist. Her vote will be cast solid against economic "cranks." When her sphere is led out of the narrow domestic circle into the larger circles of society, she will carry over into the State the unselfishness which now blesses and saves the home. Then we may expect an era of real public spirit. Stepniak has shown us the sublime enthusiasm of self-sacrifice with which woman rises to the sense of citizenship in Russia. That spirit our favored land may see in more peaceful forms, and then for the first time a true State will rear itself upon the earth. Woman's voice will be lifted resolutely against that crowning barbarism of civilization—war. She who suffers most from its horrors, whose whole nature revolts against such a crime, whose very physical feebleness indisposes her to the brutal arbitrament of the sword, will use her new found power to end this folly and wickedness, under which Europe groans to-day.

Man has fashioned the true form for the State, in our free, self-governing Democracy. Let woman breathe within it the true spirit, and we shall see the city of God coming down out of heaven upon earth.

For the Religio-Philosophical Journal. A FAMILY CIRCLE IN GERMANY.

BY DR. G. ELDEE.

In a former article on the "Progress of Modern Spiritualism" in Germany, I reported some facts proving this progress a practical as well as a theoretical one. Remarkable incidents were referred to, which show the existence of private and family circles in the "land of the thinkers," in which mediums are developed and manifestations occur bearing the stamp of genuine spirit agency, while at the same time the history and philosophy of Spiritualism are cultivated in the press by ably conducted periodicals in the popular as well as philosophical style, as the *Spiritualistische Blätter*, edited by Dr. Cyriax, in Leipzig; the *Psychische Studien*, published by the Russian counsellor, Alex. de Aksakow, and the more recent *Sphinx*, devoted to the elucidation of the mystic faculties of man on the basis of Monism. The importance of these facts can scarcely be overrated, as they prove that our great doctrine has stepped out of the shoes of infancy, and has taken root as well in the lower strata of the people as in the middle and so-called "higher" classes, which used to boast of their crude materialism and their unbelief in anything spiritual. As the most cheerful and promising sign of a better time coming, we regard the spread of practical Spiritualism (Spiritism) on the sacred ground of the family, here and in the old countries, with a success which equals the most astounding public demonstrations of spirit-craft. If we possessed any means of ascertaining the number of the private and family reunions, devoted to invite and cultivate intercourse with the Spirit-world, even the boldest scoffers at this "epidemic craze and hallucination of the 19th century," would be astounded by its healthy growth, and shake their wise heads in dismay. As it is we must be satisfied with occasional glimpses behind the veil of domestic privacy, which reveal invisible but steady growth of spiritual practice, affirm-

ing the fact in the history of mankind, that the greatest of the revolutionizing, life-giving truths, have their time of incubation, their epoch of underground growth like the nourishing seeds and the verms of animal life, until, matured in the darkness, they spring up like giants and rush to fulfill their mission.

We met with an example of a highly successful family circle in the June number, 1886, of the *Sphinx*. It is a report of facts compiled from private letters of the head of a family of culture, as the editor says, a well-known lawyer, whose reliability and judgment is beyond any doubt. His circle, a family circle in the strictest sense of the word, could be called "the ideal family circle," as he describes it himself:

"My spiritualist circle is my family, consisting beside myself of my wife, my daughter and my son Carl, who is a student of law and at the same time a soldier. I myself am a practitioner of law. We four persons are in perfect mental and physical health, and according to the demands of the present culture, may in all respects be considered as 'normal men.'"

"Born as Catholics we were, until two years ago, atheists and materialists of the most careless sort dyed in the wool. We then became acquainted with spiritualist manifestations, through the writings of Allan Kardec, and ventured on experiments of our own. To my astonishment the mediumship of my son became at once apparent. I then proceeded on the directions of Kardec, and in the course of a year and a half, we obtained most all the phenomena he describes, except materializations. The means of the mediumistic communications we received were: (1) movements of the table, (2) psychographic writing of the medium, (3) direct spirit writing, (4) speaking of the medium, in trance."

The head of the circle then describes the table and its movements (tipping, beating time to a melody, rising from the floor, answering to the alphabet, etc.), all of which do not differ from the well-known phenomena observed by all who have had sittings with a strong physical medium.

The direct (independent) writing was first done on slates, but as they kept a regular diary and wished to preserve all the documents, they resorted to some other method of receiving the direct writing, which as it may be found practical by others, I will give in the father's own words:

"Because we could not well take new slates for every new writing, I made the successful experiment of fixing sheets of paper on a little square board. If such a sheet is covered with writing, it can easily be detached and substituted by another. We found it superfluous, as Kardec already says, to put any slate or other pencil near the slate or paper. The stuff they used for the purpose of writing without our aid, seems to be graphites. When the writing is in progress we mostly, but not always, hear the noise.

"Direct writing as a rule with us requires a dark séance, although exceptionally, we have obtained slate writing if the medium held the slate under the table. Usually the slate or the board is held by my son; but occasionally we obtained writing while it was lying untouched upon the table. At first we even got some words written on the top of the table, or on scraps of paper, or in an album not lying on the table. One time we were told to take off three sheets from a layer of paper, which had been laid on the table clean and untouched; upon the fourth sheet we found the writing. At another occasion we were directed to look for such in a portfolio on the desk, etc.

"The handwriting of these direct writings has not the least similarity with that of any of the four members of the family circle; as also the style, the manner of expression and the poetical flight of them is foreign to all of us. It is memorable, however, that those writings in every particular bear the characteristics of a deceased young lady of noble character and thorough culture, as the letters from her hand in my possession would prove. Moreover the intelligence which manifests itself in our sittings, asserts to be the 'spirit' of that lady.

"If the spirits wish to speak through my son, we have agreed about a sign, consisting in tipping the table twelve times. I have then to stretch out both hands towards him, which causes him to fall into a state of perfect unconsciousness (ecstasy, trance). The invisibles then talk through him, and when they have finished, I usually have to rouse him by blowing at him.

"I have to mention particularly the complete futility of our will in regard to all of these manifestations, for which we have to wait patiently. This, however, is not owing to a want of power, for we need never wait for physical manifestations as soon as the circle is formed; but what is offered to us is entirely independent of our will. We are even given the day and hour for a sitting, although in these concessions are willingly made to the demands of our private life. At any other time than the appointed sittings, we have got to count upon any manifestations; and likewise it is also impossible to me to impress my son by any mesmeric manipulations without the sitting of the family circle. Without him, as he is the only medium, no manifestations whatever occur."

The reporter adds, that, as they operate within the strictest limits of the family, they have long ceased to apply any of the so-called "tests," as lying, etc., as any suspicion of one mystifying the other would be absurd. These more general remarks of the head of that remarkable family circle, which, as no unprejudiced reader will deny bear the stamp of truthfulness, and are full of interest and useful hints, are followed by the narrative of the special occurrences at some of the séances. It is highly romantic, confirming the saying, that "truth is stranger than fiction." The narrative, of which I will give the essentials in a condensed form in my next, is compiled from the diary which is being kept by the daughter.

Apparitions of the Dead.

Prof. Barrett of the English Psychical Research Society, states that: "It has been demonstrated almost as certainly as has been the law of gravitation, that scores of cases have occurred where some persons in one town, have, at a certain hour or minute, seen the figure of a friend sit across the room, and have afterwards discovered that at that very hour and minute the friend breathed his last in a distant town, or may be, in a foreign country. Now these cases are inexplicable by any formula of science, yet that they have happened is scientifically proved."

Notwithstanding the good intentions of some of the members of that society, its general conduct has been so unfair in its investigations that Stanton Moses, the vice-president, has felt it to be his duty to resign and withdraw. The truth is, the plotters in philosophy can expect no cordial co-operation and no real justice from their old-time opponents. The American Psychic Research Society is far behind the English.—*Evolution's Journal of Man.*

Woman and the Household

BY HESTER M. POOLE. [109 West 20th Street, New York.]

BLUE SKIES.

Sad twilight trails her heavy clouds
Into the night. One sunken zone
Of mist, in nearer circling shrouds,

Mrs. Ida Noyes Beaver edits the W. C. T. U. Department of the Dayton, O., Daily Herald.

Miss Linda R. Richards, late superintendent of the training school for nurses of the Boston City Hospital, is going to Japan for five years, to establish and conduct a similar institution in Tokio.

A Home for Freed Women Slaves was opened in Cairo, in January, last year, under the charge of an English lady. One hundred and sixty-eight females have been received into the home.

Mrs. M. B. Carse, president of the Chicago W. C. T. U., has recently had the offer from a wealthy Chicagoan of ground on which to build an Industrial Home for erring women.

Miss Jeannette D. Baldwin of Moore's Hill, Indiana, who invented and patented a "back rest" to be attached to piano stools, has organized a company and engaged in the manufacture of her invention at Cincinnati.

The W. C. T. U. of Washington, D. C., has opened a Help Mission in that city. Such places of refuge for the unfortunate are being established in all large cities, and are the outcome of the social purity movement begun by the national union over a year ago.

The people of Yonkers, N. Y., are greatly pleased with their new postmistress, Miss Lillian C. Keyes. Her father died two days after his appointment to the office, and the position was at once secured for the daughter by the leading citizens of that flourishing town.

WOMAN SUFFRAGE.

The annual meeting of the Woman's National Suffrage Convention, which met in Washington late in January, was the most interesting and successful ever held in that city.

It was during the meeting that the bill for woman suffrage came up in the Senate and was defeated by a vote of sixteen to thirty-four.

On February 10th a reception was given to Mrs. May Wright Sewell of Indianapolis, who has so long and so favorably been known as a friend of the higher education of girls and of woman suffrage.

Mr. H. P. Mitchell of St. Louis, who is one of the best informed men in the country upon labor statistics, announces as follows in regard to women's employments:

"The number of women engaged in other than household occupations in the United States, is probably much larger than is generally supposed, and its ever-growing proportion, both from natural increase of population and the continued crowding of the great army still seeking employment into new channels not before appropriated by women, may well create a desire to be better informed as to their numbers and the conditions under which they perform their daily labor.

tories of various kinds; while 530,000 in the laundries of our country insisted that the 'Chinese must go,' 230,000 are milliners, and 200,000 find employment as dress-makers; 60,000 earn their bread in the tailor shops, and 500,000 are saleswomen, teachers, telegraph operators, type-writers, book-keepers, type-setters and nurses, and many other occupations find small numbers a livelihood.

There are, in round numbers, two thousand five hundred women physicians in the United States. The conditions under which these 3,000,000 perform their daily labor are exceedingly varied, for while many employers pay due regard to their health and comfort, many others give heed to nothing but the profit to be made; and, although some classes of women's labor are honorable exceptions, the majority are shamefully treated and miserably paid, and it is to be hoped that a thorough ventilation of the subject by the bureau will result in benefiting the working women of our land, for surely the opportunity is there.

A FEW BOOKS.

To the Editor of the Religio-Philosophical Journal:

A year or two ago, away-down in the wilds of New Mexico I came across a small volume printed in Lovell's Library, entitled "Beyond the Sunrise." Suspecting from the title that the contents might be something out of the course of the ordinary light literature, I bought the book and took it to my room. It proved a most delightful surprise; a story of the spiritual experiences of two travelers told in a style and manner which could only come from the head and heart of a refined cultured woman.

The author's account of the social gathering of the three or four chosen spirits, and the exchange of sentiments, thoughts and feelings, reminded me of the long, long ago when those two lovely women, Alice and Phoebe Cary, held their Sunday afternoon receptions in New York. I have commended this book to all my friends and circulated many copies besides. All who have read it, speak of it in the same terms of unfeigned pleasure. It is a source of consolation to the distressed and of light and hope to the doubtful and the despairing; a gem in the literature of the new philosophy which every spiritually minded person should read.

Some years since I picked up at a second hand book store in New York a volume entitled, "The Celestial Telegraph or the Secrets of the Life to come Revealed through Magnetism," by L. Alphonse Cahagnet. This book was published about 1850-1, translated into English and printed in New York in 1851. The occurrences narrated were, therefore, prior in point of time to the public demonstrations of Spiritualism in America.

Full accounts are given of the experiments with the author's sensitive subjects, who became clairvoyant under his magnetic power, and in that state disclosed many of the facts of Spiritualism as we now understand them. Numbers of spirits were identified—names, ages, dates of birth and death given. Many principles of the true philosophy of life, the nature of the Spirit-world and its inhabitants, and other matters with which we are now familiar were stated as solemn truths. The existence of the theological heaven and hell were denied; evolution and progressive life were taught as fixed and established principles. This volume is interesting from the fact that it was among the first of the public exhibitions of the truths of the spiritual philosophy.

A volume from the pen of E. D. Babbitt, entitled "Religion," deserves something more than this cursory notice. It is a work of depth and real merit. Man is ever striving after an appreciable conception of the Deity—to know something of God. It is one of Spencer's unknowable problems, that the finite cannot comprehend the Infinite; but the author of this work has so defined the Supreme Power of the universe, that we at least get an intelligible idea of its existence, its location, and even its methods in the creation of worlds. With man, the author deals in the last and highest known analysis. It is demonstrated that the human spirit so advances and grows in knowledge, wisdom and power that it finally becomes a creative cause, and performs its part in the making and government of planets. I once conversed with a man who said he lived on earth six thousand years before Moses. I asked this man what he knew of God. He replied that he saw a sea of human heads, a mass of united harmonious thought, the wisdom and power of which were beyond all mortal conception. "This," he said, "seems to me to be God. It is God." Mr. Babbitt confirms this idea in his description of the progress of the human spirit in that life which lies beyond the confines of the earth; not that men become gods, but they approach and share in the power of the Infinite. This volume is of great interest, and is well worthy of careful study. It furnishes much light on many occult subjects. GEO. A. SHUFFELDT.

BOOK REVIEWS.

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

HOW HE LOST HER: Or, True Love Never Runs Smooth. By Jonathan Barrett. New York: G. W. Dillingham. Chicago: A. C. McClurg & Co. Price, \$1.50.

This is a decidedly amusing and entertaining novel, and something new in its line, being written by Mr. Barrett, a Civil Engineer. It depicts country life and country life participated in by city people, engineering as well as exciting adventures in the Allegheny mountains, before and during the construction of the Pennsylvania Railroad. The interest is increased by love scenes. The plot and the characters are well sustained throughout.

PHILOSOPHICAL REALISM. By Wm. Irwin Gill.

This is the title of a book recently from the pen of Wm. Irwin Gill, of Boston, and it is also the name of a new philosophy of which the author is the founder, and which is stated and briefly expounded in the small volume, that is a "miniature of a larger labor."

Philosophical Realism commands the attention of the devout thinker, as a "valuable contribution to philosophy," that has no "affinity with skepticism," while it ignores none of the facts of modern science. Comprehensive in view, its author says in true eclecticism, "that he is indebted to all thinkers who have gone before him, both the known and the (to him) great unknown;" yet in object and method and conclusion, it is original and positive. "Eclecticism is not Philosophy." While a sublime unity is the aim of Philosophical Realism, nothing is assumed on this question or on any other, and it is, therefore, thoroughly rational; "but it easily proves the unity of the universe by holding steadily to the oft-admitted and expanded doctrine that all known phenomena are subjective states," which is the common ground of modern psychology. As the fixed purpose of this new philosophy is to "cover all facts and be consistent," it is to be expected that it is evolutionary. But it exalts the universe by making it "spiritual"—"the lower and preliminary modes of a being capable of evolving the highest spiritual agency." It is not objectively but subjectively evolutionary, and here over this issue on the field of philosophy must be fought the battle between science and religion until a treaty of peace is signed in favor of Christianity. The Christian religion can never accept objective evolution with the philosophy consequent upon its deductions, nor can science while it holds objective evolution, consistently embrace Christianity, all the cosmic theists to the contrary, notwithstanding. Philosophical Realism is, of course, idealistic, but here, too, it is purely subjective and monistic, and avoids the inconsistencies of Berkeley's dualism and the egoism and the strange contradictions of the German idealists. "I hold that the material universe," says the author, "is egoistic but I do not postulate that, but verify it scientifically as an experience, or assume that it has been done by others. I do not, however, affirm that this universe is an illusion without objective reality—just the contrary."

While the dogma is rejected, that "the existence of God is the common postulate of all religion and philosophy," the existence of God is proved, and he is not the God-almighty of cosmic theism, a mere natural force, but the God of Jesus and of Paul. Its distinction between creation and evolution is one which if made by scientists and theologians would give much confusion and turning and twisting; and its chapters on etiology and teleology will prove a mighty help in the study of miracles, and lift the veil of mystery from the face of psychical phenomena, witnessed to-day in metaphysical healing.

The value of such a book as Philosophical Realism cannot be estimated by reading a brief review like this. The work itself must be studied, and the writer must content himself by cutting from its tempting pages one more passage, and close: "There are numerous and indubitable proofs that the mind often has knowledge, which do not come through any organic media. Clairvoyance and clairaudience and trance perceptions are proofs of this. Things are seen and heard, at distances of time and place, and the soul can give us organic explanation of its knowledge. Cases of this kind are so numerous and clear and well attested, and the points in which they are found are so accessible, that it were superfluous here to give examples and proofs. It is enough to refer to them, and especially to such publications as those of the London Society for Psychical Research, the London journal, 'Psychic,' the American Journal, and the RELIGIO-PHILOSOPHICAL JOURNAL, of Chicago. H. G. O.

Daniel Ambrose has been advertising in our columns some time a book entitled "Poultry for the Market and Poultry for Profit" containing twelve articles by Fanny Field, the ablest and most practical writer on Poultry in America.

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The Open Court, continuing the work of The Index in presenting reform through a rational, scientific basis, will encourage freedom of thought, untrammelled by the authority of any alleged revelation or traditional belief; afford an opportunity in its columns for the independent discussion, by able thinkers, of all those great ethical, religious, social and philosophical problems the solution of which is demanded by the practical necessities of the hour with an urgency hitherto unknown; treat all such questions according to the scientific method and in the light of the fullest knowledge and the best thought of the day; will advocate the complete secularization of the State, entire freedom in religion and exact justice for all. It will help substitute catholicity for bigotry, rational religion for the theological dogmatism, and humanitarianism for sectarianism. It will emphasize the supreme importance of practical morality in all the relations of life, and of making the well-being of the individual, and of society, the aim of all earnest thinking and reformatory effort.

White the critical work which is still needed in this transitional period will not be neglected, the Open Court will be given in The Open Court to the positive, affirmative side of radical liberal thought. Subjects of practical interest will have preference over questions of pure speculation, although the latter, within their limitations, will not be excluded. The Open Court, while giving a fair hearing to representatives of the various schools and phases of thought, will be thorough in its independent editing, and will not be swayed by the banner of truth and reason waving above the distracted party contentions, theological controversies, and political crosses of the hour, to submit all opinions to the crucial test of reason, and to recall men from their aberrations to sanity and the pathway of duty. It will aim to be liberal in the broadest and best sense, and to make the patronage of that large class of intelligent thinkers whom the creeds of the churches and the mere authority of names can no longer seduce.

Among the writers already engaged to contribute to the columns of THE OPEN COURT are these: James Parton, Monsiure D. Conway, Wm. A. Saltier, Wm. D. Howland, John W. Childs, Edith D. Cheney, Paul Carus, Anna Garlin Spencer, W. Steane Kennedy, W. H. Spencer, Helen Parkes, Chas. D. E. Miller, Lewis G. James, Wm. D. Howland, W. D. Gunning, Edmund Montgomery, Thomas Davidson.

Among those from whom we have good reason for expecting contributions, is the distinguished philosopher and critic, and editor, Prof. G. C. Butler, and we have the pleasure of one of his personal friends, that Ernest Renan will probably encourage us by articles from his pen. Several other well known authors, European as well as American, whose names are not included in the above list, will be among the contributors to the columns of THE OPEN COURT, in which will also be printed, occasionally, during the year, lectures given by Prof. Felix Adler before his Society for Ethical Culture.

The Open Court will be published on the 1st and 15th of each month, commencing in February, 1887. TERMS: \$3.00 per Year. Single Copies, 15 Cts.

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

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

Anonymous letters and communications will not be noticed. The name and address of the writer are required as a guarantee of good faith.

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, February 26, 1887.

J. E. Lowell—Flippancy on Spiritualism.

In the Atlantic Monthly for this month is a poem by James Russell Lowell. It is proper that the managers of magazines should prize articles from eminent men, not only because their writings are expected to be of intrinsic merit, but because they add to the popularity of the magazine in a proper and natural way.

Lowell is a writer who has fine command of language, large experience with both men and books, and in some great reforms, and who has written poems and prose articles of great merit and lasting influence.

But this last production is of quite a different character. It deals with modern thought, theology and reforms, in a way so uncertain as not to suit or satisfy skeptics or believers, yet to be disheartening to the reformer while annoying to the rigid conservative.

"I might as well / Oney the meeting-house's bell / And listen while Old Hundred pours / Forth through the summer opened doors / From old and young. I hear it yet, / Scrolled by bass-viol and clarinet, / While the gray minister with face / Radiant let loose his noble bass. / If heaven it reached not, yet it roll / Waked all the echoes of the soul, / And in it many a life found wings / To soar away from sordid things. / Church zone, and singers, too, the song / Sings to me voiceless all night long. / Till my soul's backbone me afar, / Glowing and flaming like a star. / With my worn strings achieve as much?"

This puts one back to old Puritanism as the best thing, for it fails to note the narrowness of these old ways, while it tells of what was pleasant in them: It lacks the moral discrimination of Emerson, who so finely told of his love for certain old forms and thoughts and also of his want of satisfaction in them, when he said:

"I love a church, I love a cow, / I love a prophet of the soul, / Yet not for all his faith can see, / Would I the good old Bishop be."

Here is an indiscriminate blow at old creeds in direct contradiction to the praise of the old meeting house:

"There as I hopeless watch and wait / The last life-crushing coil of Fate / proving that the title deeds, / Once all sufficient for men's needs, / Are palimpsests that scarce disguise / The tracing of still earlier lines, / Themselves as surely written o'er / An older fib erased before."

This hopeless verse makes the old faith a sham, and sends the reader into agnostic fog, far from Puritanism or from any spiritual light or life.

Is this the Lowell who spoke such clear and strong words in his earlier days? Must we think those days were his best? For Spiritualism, for the sacred and beautiful experiences of gifted men and women, his peers in culture and capacity—he has this weak fling:

"Nothing dances any more. / Nothing? Ah, yes, our tables do, / Drumming the Old One's own tattoo, / And, if the oracles be dumb, / Have we not mediums? Why be glum? / Fly thither? Why the very air / Is full of hindrance and despair!"

Criticisms on this rapid rhyme are needless. He has hurt himself more than the sharpest words could hurt him. No eminence of name or fame can justify, or make decent,

such flippant ridicule of what millions hold sacred; and Lowell's life on earth may last until he sees and feels this.

The Lowell home is in Cambridge, and he holds honored and intimate relations with Harvard University. All the public attention ever paid to Spiritualism by that university, has been the unfair and shameful action of certain of its professors toward F. L. H. Willis, and in the Dr. Gardner investigation case. Is there something in the Harvard air that deadens the soul and stultifies manhood?

Theodore Parker once said, in view of collegiate bunkering: "The Egyptians took four days to mummify a dead body. We take four years [in college] to mummify a living soul." Education of any right kind is excellent, but if schools only cram mummified souls with dead languages, and neglect the humanities, and sneer at spiritual realities, the cowboy is better than the college boy.

Thomas W. Higginson took some open interest in Spiritualism thirty years ago. Of late he has hardly been heard from, but his latest word on the subject is to report "no progress in thirty years," so far as he knows,—showing clearly that he knows very little of the matter. He was a strong and decided advocate of woman-suffrage, but his last word on that question, an article in The Forum, is weak and unstable. At a late Boston meeting of the Massachusetts Woman Suffrage Association, William Lloyd Garrison, the son of the anti-slavery pioneer, criticised Mr. Higginson's unstable position in a speech which had the moral insight and force of his father's speeches in the old reform days.

Cambridge is the present home of Mr. Higginson. Has its atmosphere enervated the soul of this scholar and writer also?

Must we despair of Harvard and like colleges, and try for a new university where what is held as fine culture and ripe scholarship does not dwarf the soul and deaden the heart? To know and to use the good of the past in making the present better is wisdom; to glorify the past and fail to appreciate the present is to look backward instead of forward in walking—a sure way to misstep and stumble.

It is a strange and blind misstep for Lowell and Higginson, reared in the atmosphere of university culture, to feel and know so little of Spiritualism. The flippant ridicule which Lowell bestows on this great and growing truth of spirit-presence, will hurt him more than he dreams of.

Mind in Nature No More.

With the February issue, Mind in Nature expired after two years of honorable and useful life. It had a long list of eminent contributors, was edited with vigor and intelligence, attracted wide attention and did good work. Unfortunately for the publisher, it did not draw to it a sufficient patronage to warrant further outlay on his part. Had he been able to have spent from \$30,000 to \$60,000 in continuing its publication and strengthening its grip on the public it would eventually have brought in a fair revenue above current expenses. Timid religionists handled it gingerly and with fear lest in some way it might weaken their faith in theories established by ignorant men from one thousand to four thousand years ago. Radical thinkers had already passed beyond its chosen field and regarded it as too conservative and timid. It was not sufficiently scientific in the technical sense of the word to appeal to trained scientists, yet it essayed a realm where there is plenty of room and a stupendous work to be done, and that, for a host of people, must be wrought along the line it traveled. But until this host is not only ready to listen, as is now the case, but to pay for instruction, the philanthropic and public spirited publisher will have to wait.

J. F. Snipes of New York City, writes: "I appreciate the complete exposition of Mrs. Ross, and now comes the latest—another one, who was fully endorsed by the good-natured gullibles, Mrs. Wells, lately championed by H. J. Newton, at whose house Mr. Tice was fortunate enough to prevent her written endorsement by the circle and the First Society, by entering half of the cabinet, taking the chair of the 'medium,' who was in the adjoining half (tracks removed), leaving her shoes and stockings, etc., behind, which Mr. Tice threw out as a hint of the situation. This is the lady to whom I referred in my last note to the JOURNAL, as personating recognized babies and others, at which time I warned her of future exposure. So you see the late strong editorial a la Ross was timely, and just to all such 'damnable' business. We have just discovered a little genius at 139 West 10th Street, Miss Edith Mason, only twelve years old, who is an orphan, a medium, and a very mature and sympathetic balladist. She supports herself with her talent as vocalist and elocutionist, with some difficulty, because of the action of the Society for Prevention of Cruelty to Children. In her case they are guilty of cruelty themselves. With her uncommon ability, modesty and mediumship, she deserves the kind attention of the Spiritualist public."

Miss Augusta Klumpke has entered upon her duties at Lourcine Hospital; she treats patients for special diseases of the most repulsive character. Miss Klumpke is the first female ever received as interne in France, a fact that medical students have hailed as the accomplishment of a veritable revolution. Fetes and banquets were organized to celebrate the occasion, but Miss Klumpke modestly declined all proffered festivities. She wears a quiet gray dress, and with a pleasant smile goes about her work attending patients and making careful and successful diagnoses

of their cases. Dr. Balzer, speaking of her, says: "Miss Augusta is one of the hardest working of the young medical assistants in the hospital. She has a thoroughly scientific mind. She has passed all her examinations before the professors of the faculty with marked success, and her thesis obtained the notes bien and tres bien, which are very rarely given. She is only 28 years old, and many of her male colleagues are several years older; but Miss Augusta is quite competent to hold her own with them all. Her example will soon be followed by French women, and in two years we may have twenty female internes."

In Memoriam.

We have to announce that our friend and brother, Mr. Jacob Martin, of Cairo, this State, passed on to the higher life on the 16th inst., at the age of about fifty-one years. He was one of the foremost business men of the city, and for a long time had been the principal manager of the Hallidays, the leading business firm there. He had been declining for about two years with tubercular consumption. It is believed that his life was greatly prolonged by the assiduous attentions of his devoted wife. He has been a confirmed Spiritualist for some fifteen years or more, and has boldly caused his light to shine into the darkness around. He lived the life he believed, and was a superior type of energy, integrity and helpfulness. He leaves a wife, daughter and infant granddaughter, two other children having preceded him to the land of souls. He died as he had lived, trusting to his knowledge as well as his belief in the higher life and its better conditions, and fearlessly,—yes, gladly passed on. As he stood at the door-way, he said to the dear ones, "I will still be with you; let no badge of mourning be worn, and let my gospel be preached to those who shall assemble at my funeral."

Judge E. S. Holbrook, of Chicago, upon request, officiated. On his return he stated that at the place and hour appointed, Friday the 17th, at 1 P. M., at the house, a commodious residence, there was a very full attendance, and as was proposed, after advertising briefly to the many manly qualities of the deceased, he spoke at length of the truths and beauties of Spiritualism. There was also good, appropriate music at the opening and at the close.

The Judge also states an incident that has since occurred, which is worthy of mention, one of the beautiful evidences of a happy immortality, and is thus told by him:

Soon after returning home I called upon Mrs. Ahrens, my near neighbor. She is one of our best mediums, but like many of them, is in delicate health and can ill endure spirit control, especially if coming with the burdens of the death-struggle still upon them. It seems she was an acquaintance with the Martin family in former years, and as a medium had helped them along in their earlier studies; but all this was unknown to me till then. While discoursing of these things, she was suddenly attacked with a fit of coughing, and it continued for some time. I was puzzled and almost alarmed. At length I thought of spirit control, and questioned, if Mr. Martin. There was immediate recognition. He requested me to write immediately to his dear ones at home, for himself and his two children with him, giving proofs of identity, and such messages of love as would be natural, and as we may say, such as are usual on such occasions,—one of which was, "Say I am not dead, it is only the body that decays. Write and say that you are a witness," and this I have done.

Mrs. Martin writes as follows in reference to her husband's last moments:

My dear husband died firm in the faith, speaking often of the happiness he expected in the next life, and of the dear little children we have there awaiting him. Sometimes he caught glimpses of spirit friends, and of the other world, and lay with open eyes telling me of their unspeakable beauty. Holding my hands in his, he would ask if I, too, could not see them. I never knew a purer spirit and life than his, and never saw so tranquil and patient a death. He often smilingly said: "When you want to cross the river, I'll be at the ferry." He forbade me wearing mourning for him, as he thinks it a vain and unhealthy custom. He directed all the details of his own funeral and did so as calmly as he could have done for any one, else.

The first number of The Open Court (B. F. Underwood editor and manager) has come to hand. It will be published fortnightly. The special contributions are as follows: "Society and the Individual," by Wm. J. Potter; "The Need for Free Thought Education," by Thos. Davidson; "Katzenjammer," by W. D. Gunnung; "King Voitaire," by Fredeyok May Holland; "Monism in Modern Philosophy, and the Agnostic Attitude of Mind," by Edward Montgomery; "The Two Hemispheres," by B. W. Ball; "Ethnological Studies," by Theodore Stanton. These are followed by editorials, essays, discussions, correspondence, book notices and miscellaneous matter. The Open Court presents a neat typographical appearance, and its articles cannot fail to interest and instruct. Terms \$3.00 per year. Address B. F. Underwood, P. O. Drawer F, Chicago.

J. B. Cummings, of San Francisco, Cal., writes: "Mrs. Maud E. Lord has left for the East, after three or four weeks of great success here. She gave general satisfaction to large audiences, and to crowds who attended her private seances for tests. Mr. John Slater was suddenly called East by the sickness of his mother, when he was in the midst of a most successful series of meetings, in which he gave many remarkable tests of spirit identity. Mrs. E. L. Watson continues to deliver powerful and effective lectures to large audiences at her meetings; Miss E. Beresford Joy's excellent singing is a prominent feature. Mrs. J. Anson Shepard has spoken several times to large and appreciative audiences."

GENERAL ITEMS.

Mr. Bundy has gone East, where he will remain a few days. He is at present in Brooklyn, N. Y.

Mrs. Isa Wilson-Porter is now located at 218 W. Washington Street.

Mrs. Maud E. Lord and daughter have arrived in this city, on their way from California.

The second number of Lady Catfishness now monthly L' Aurora, published in Paris, is at hand and furnishes a varied table of contents.

Mr. E. W. Wallis, of England, has been doing some excellent work in answering the tirades of abuse against Spiritualism by Rev. T. Ashcroft.

Dr. E. W. H. Beck of Delphi, Ind., writes: "I find Dr. Watson's 'Religion of Spiritualism' the best book to circulate for good results, of all books in our literature."

Mr. Carl Botsford, a talented young lawyer, and a graduate of Yale College, has been appointed editor of The Democrat, published at Elgin, Illinois, by the publishing company owning the paper. The JOURNAL welcomes Mr. Botsford to the editorial ranks and predicts for him a successful career.

Composite Photography, the curious process by which is produced the average of an indefinite number of portraits, will be described by Prof. John T. Stoddard, of Smith College for Women, in the next Century. The illustrations, which have a weird fascination, include composites of the classes of '83, '84, and '86, and a co-composite of these three.

Mr. and Mrs. Henry J. Newton, of 128 West 43rd Street, New York, will give a reception at their residence on Saturday evening, Feb. 26th, in honor of Mr. and Mrs. J. J. Morse, to which all friends are cordially invited. It will be the last opportunity to meet Mr. and Mrs. Morse previous to their departure for California.

Mr. Geo. H. Brooks writes that he has just closed his labors in Wichita, Kansas, and that a stumbling organization has been revived there, also at Osage City, Kansas. He now goes to Golden, Colorado, and will be glad to correspond with persons in Colorado relative to visiting such places in the capacity of lecturer.

Jacob Rummel of Centerville, Iowa, writes: "If we could get some good test medium or speaker to stop over here for a few days, while en route from your city to Kansas City, it would be of advantage to us. A good test medium would be preferred, as our people yet think that phenomena constitute Spiritualism."

Score one for the girls. Miss Daisy Sheldon, of Grand Haven, Mich., took the prize at a contest between literary societies at the State Normal School at Ypsilanti, Mich. Three of the professors were constituted judges. The keenness of their criticism and the sharpness of the contest made the test a severe one. Miss Sheldon is spoken of as having "rare ability in voice, manner, and stage presence."

E. W. Wallis, whose lectures excited so much interest in this country when he was here, writes as follows from Manchester, Eng.: "Since my removal I have been exceedingly busy speaking almost every night, in addition to travelling about. Unfortunately I injured my right hand very severely while getting things straight on arrival here, and had to refrain from writing wholly for a week and could do very little for a month, but am now in trim again."

Says the Christian Register: "The orthodox discussion concerning the salvation of the heathen is viewed with interest in France, judging from an article before us in La Protestant. Referring to the incident related by Mr. Hume, which has had so much to do in delaying his return to his field of labor, our French contemporary says, 'For ourselves, the heathen who do not wish to believe that their ancestors, to whom the gospel has not been preached, are, by that fact, damned forever, seem to us more truly Christian than the orthodox who seek to convert them.'"

Gov. Martin has signed the bill passed by the legislature conferring municipal suffrage upon the women of Kansas. The Governor said: "Just one argument has been made in favor of the bill that appeals to my judgment. That is, that municipal suffrage is an experiment; that if it does not work well the law can be repealed, and that one or two years of experiment can do no great harm. The use of this privilege, therefore, will determine the future policy of the State, and the success or failure of the measure is vested with the women themselves."

A reception to Justin McCarthy was given by the Illinois Woman's Press Association on last Saturday evening at the Sherman House. Nearly four hundred invited guests assembled to pay their respects to the distinguished visitor. The hour was set for nine o'clock, but as Mr. McCarthy enjoys a good dinner and was that evening dining with an indefatigable and successful lion hunter, the brilliant assemblage had the pleasure of waiting until after eleven o'clock before he appeared. Fortunately the able officers of the I. W. P. A. seconded by the reception committee were equal to the occasion. Music and recitations by the best talent in town made the time pass agreeably. Miss Mary Allen West, editor of the Union Signal, and president of the Association proved herself possessed of great generalship, and her staff is entitled to almost equal credit. Not one of the two hundred men present but left with increased respect and appreciation of woman's ability to manage public affairs.

W. T. Jones of Benton Harbor, Mich., has started on a prospecting tour to California. He is President of the South-Western Association of Spiritualists, Michigan.

Mrs. Priest will commence her second course of lectures upon the science of healing, March 2nd, at her residence, 289 Washington Boulevard. Mrs. Priest's pupils are very enthusiastic over the course of lectures just completed.

We have received the discourse delivered by Mrs. E. L. Watson at the services held in memory of Georgiana B. Kirby, at Santa Cruz, Cal., and will publish it at an early day.

The Woman's National Christian Temperance Union offers a prize banner to the New England State which reports the largest per cent. of increase in membership, including regular honorary members of the W. C. T. U. and the "Ys," also, to the Middle, Southern and Western State which makes this report, with one for the State beyond the Missouri, having the largest per cent. of increase in its membership, and one for the Territory that leads in this respect during the present year. Thus the weakest State is placed on a level, at the start, with the strongest. The banners will be presented at Nashville, next autumn, at the annual meeting of the W. C. T. U.

We learn that Prof. Joseph Singer, the eminent violinist, is going to California for a trip for his health. He will take with him his baby violinist, only seven years old. This little boy, it is said, astonishes every one who has heard him play, and a brilliant future is predicted for him. Although a brilliant player, the professor who has taught him says that his playing is but a small part of his possession. That which is not heard, is more indicative of the genius than the practical manifestation. The professor and his boy will undoubtedly give some performances before select circles on their way to the Pacific coast.

The quarterly publication of the American Journal of Psychology is announced to be begun at an early date, with Dr. G. Stanley Hall, Professor of Psychology in Johns Hopkins University, as editor. The main object of the journal will be to record the general progress of scientific psychology, with special reference to methods of research. It is hoped that the classes for whom the new publication is chiefly intended—teachers of psychology, biologists and physiologists, anthropologists, and physicians who give special attention to mental and nervous diseases—will extend their prompt encouragement. Mr. N. Murray, Baltimore, is the publication agent.

The Brooklyn Citizen, after examining the official reports of the standing of the Roman Catholic Church, in the United States, published in "Saddlers' Catholic Directory" for 1887, the recognized authority on such matters, says: "Boston, the metropolitan see, to which the other two dioceses of Massachusetts are suffragan, has 400,000 Catholics. Truly is 'the Boston of Collins and O'Brien' not 'the city of Winthrops and the Paritans.' Last year there were born there over eleven thousand children, and of this number over seven thousand were Catholics. A steady annual growth of seven in eleven," says the Boston Pilot, "independent of the gain by immigration, will in the course of one generation make Boston the most distinctly Catholic city in the world."

P. Thompson of Saratoga Springs, N. Y., writes: "Our society still lives and is doing well. Mrs. Clara A. Field has given good satisfaction. She spoke for us again on Feb. 13th. Mrs. Brigham continues to fill her monthly engagements, and her inspirations are as sweet fragrance, imparting life and divine strength. The remains of O. B. Gray of New York, were interred in our cemetery. Mrs. Brigham spoke many words of love and beauty at the grave. Mr. Merrell spoke for us Feb. 20th. We are happy in the consciousness of having the truth, and the aid of the Spirit-world to proclaim it. We meet increasing opposition from ignorant prejudice, and the church joins hands with it to stay our progress, but conscious of the right we are not afraid."

The Chicago Women's Unitarian Association, at its late monthly meeting, passed a hearty vote of thanks to Senator Farwell, whose first vote from the lamented Logan's seat in Congress was in favor of the Woman Suffrage Amendment. Out of a meeting of about a hundred women there were only two or three dissenting votes. We like to put the claim of women to the ballot, where Herbert Spencer places it, not upon the argument of expediency, or the expectations of reform, but upon the law of justice; the demands of developing humanity according to the law of evolution. It is the next thing to do on the way towards a perfect social system and a more highly developed government. Says Huxley: "Suppose, for the sake of argument, we accept the inequality of the sexes as one of 'nature's immutable laws; call it a fact, that women are inferior to men in mind, morals and physique. Why should this settle or materially affect the subject of so-called Woman's Rights? Would not this very inferiority be a reason why every advantage should be given to the weaker sex, not only for its own good, but for the highest development of the race?"—Unity.

Mrs. B. Hamilton has the following in the Medium and Daybreak: "The medium's laced boots were sealed with the private monogram of one of the sitters, and after 'Paul,' 'Tim,' etc., had been out in the circle as usual, and allowed us to touch their bare feet, 'Tim' came out holding the medium's boots, which he placed on a chair, and otherwise displayed to us. He then returned

with them to the cabinet, and no sooner had he done so, than the medium's black silk socks were thrown to us. After the séance was over, Mr. Goodfellow was found to have no socks on, but only his laced boots, with both the seals perfectly intact, showing the monogram plainly on each. All present were delighted with this wonderful manifestation of spirit power, and at the door friends themselves proposing it. We had various other wonderful things. 'Tina' and others materialized and dematerialized in the circle, and the beautiful trust and affection they show us, proves that when a few honorable and earnest Spiritualists meet together with reverent and cheerful hearts, and accept of an inestimable blessing of God, the presence of his pure and loving angels, there is hardly any limit to the wonders he permits to be unveiled to mortal eyes.'

The Young People's Spiritual Society met at the residence of Mrs. Danforth, on Dearborn Street, Sunday evening, and was agreeably surprised to find its number had increased to nearly seventy. Several mediums were present, who interested the audience. This, we believe, is the first and only organized society of young Spiritualists in the United States, and the determination and perseverance exhibited by its members to make it a model for others of like desires, will, no doubt, lead to the formation of many more in the near future. The next meeting will be held at the residence of Mrs. Mahan, 620 32nd Street.

February 15th was the eighty-second anniversary of the founding of the Society of Harmonists, better known of late years as the Economites, located at Economy, Pa. The community celebrated the occasion by a solemn and religious feast. Of all the many stalwart, active, energetic people, numbering at one time nearly 1,000, who many years ago acknowledged the firm but gentle sway of dead and gone Father Rapp, less than fifty remain. They are very rich, their possessions being valued at several millions. At their late anniversary they came to the conclusion that the prophecies were nearly all fulfilled and that the end of the world was at hand. They also took under advisement a proposition to sell all of their property at Economy and remove to Palestine, as the best place to await the coming of Christ. Some of the leading members favor this project, and it will probably be carried into effect. Poor simpletons, why yearn for the coming of Christ, when it is claimed that he is already here, and is located at Central Music Hall, this city?

Shall the Form of the Journal be Changed?

The undersigned, your subscriber, has read all the letters of commendation that have been published in the JOURNAL for the last eight years, and would fain and reiterate each and every one of them; but at the same time, he feels that it is a great pity that all these good things are served up in such a wasteful, perishable form. He never opens out a JOURNAL to read, but a desire, a prayer, a wish, goes through him, that it were printed and made up into a magazine, or pamphlet—two would be much easier handled and preserved. Then with an alphabetical index at the end of each year, each subscriber would have the material for a volume that they could preserve and easily refer to and hand down to their posterity as a rich legacy. At the same time the editor would be building a lasting monument to himself, that he might justly be proud of, as he would surely be kept in kind remembrance by all of his readers.

Every one that reads this, is requested to write the editor expressing their wish on the subject—possibly he may be prevailed upon to make the change—not into a quarto, but an octavo. Give us thirty-two double column pages, instead of eight five column pages; letting the advertisements come on the outside, which will serve as a cover, husk, or shuck to the rich palatable kernel within.

What a splendid pile, ten years of the JOURNAL would then make, bound in yearly volumes; and what a library of spiritual food.

The publisher has long had under consideration a change of form for the JOURNAL, somewhat like that suggested by Mr. Smart. Sometime during the current year the JOURNAL will receive a new outfit and dress; hence the question of form is of immediate importance. The publisher will take it as a special favor if every reader will at once drop him a postal expressing a preference either for the present form or for one so modified as to resemble the Christian Register, or Christian Union. It is not likely that Mr. Smart's two columns to the page would be generally popular, but a compromise between the present form and the one he suggests, might be well. Some subscribers object to the large display heading now used and prefer a plain line of type. Let there be a general expression of views.

Memorial Picture of Spiritualism.

Mrs. Emma Hardinge Britten kindly informs her friends in America, that she is now preparing a large Memorial Picture, including the portrait heads of all the illustrious mediums and Spiritualists attainable of different countries. For this purpose Mrs. Britten wishes that those who have served the cause of Spiritualism and become identified with its progress should send her their photographs or engraved portraits at once. Mrs. Britten has endeavored to attain this purpose by writing her requests in letters. The lack of a directory of addresses has prevented her sending to many whom she would wish to have represented in her gallery of Spiritualists, and the immense pressure on her own busy public life, prevents her carrying out the plan of individual requests, she therefore, takes this mode of addressing her American friends, and soliciting all who would care to occupy a place in a memorial work, designed, when published, to supplement her two large histories of Spiritualism, to forward their photos (postpaid in full) at once. This offer can only remain open to the end of March,

and the name of each sender must be written in full on the cards.

Spiritual papers, please copy. Address Mrs. Hardinge Britten, The Ladens, Hampshire St., Cheetham Hill, Manchester, England.

The Number of Spiritualists.

Would it be asking too much to have you state in your next paper how many Spiritualists there are in the United States? Also, how many in the world, known to be or supposed to be? A number of church people who are now becoming interested in the subject requested me to find out the facts. We are causing quite a stir here among church people by means of manifestations through me. They are opening their eyes.

This is a question often asked, both by Spiritualists and non-Spiritualists, but is one that cannot be answered with even approximate accuracy. Modern Spiritualism is represented by no organic body; it has no arbitrary lines by which to divide its believers from the various religious bodies. In its narrow and technical sense Spiritualism is merely the affirmation of the continuity of life beyond the death of the physical body, and the ability of the spirit to manifest this continued existence and individual identity. In this restricted sense it probably numbers many millions of believers in this country, and millions more throughout the world. The number of those who actively identify themselves with Spiritualism, or to whom the term Spiritualist would more readily be applied than the name of any other form of belief, would probably not exceed 2,000,000 in America.

The mission of modern Spiritualism does not seem to be the organization of a new sect nor the separation of its believers from the rest of the world by party lines; rather is it a spiritual solvent in which other forms of thought are to be saturated. Thus by slow and normal methods is the beneficent law of evolution carrying man forward to higher levels.

SPIRITUALISTIC OBSEQUIES.

Services Over the Remains of Dr. O. R. Gross at the Hotel Dan.

The New York Herald of Feb. 10th, gives the following in reference to the death of Dr. Oren R. Gross:

Dr. Oren R. Gross died yesterday in the Hotel Dan, on Union Square and Fifteenth street. Death was caused by gastric superinduced by paralysis. His daughter, Mrs. H. J. Cazino, was with him at the last moment. Mr. and Mrs. Cazino are guests of the hotel, where Dr. Gross entered his brief fatal illness.

The deceased physician was born sixty-nine years ago in the peninsula village of Truro, Mass. He was descended from a Puritan family, which came to America in 1630. He was a graduate of Williams College, near Springfield, and soon attracted as wide notice as a natural scientist as he won success in his chosen profession. In subsequent years he was made professor of botany in Columbia College, in this city, where he removed in 1854. Until the age of sixty-four his health was superb, his physique strong and well developed, and his hair black jet. A stroke of paralysis quickly wasted his strength, whitened his hair, but spared his mental powers even unto the end.

When thirty years old Dr. Gross became interested in Spiritualism as a religion, witnessed the manifestations of the famous Fox Sisters, and was converted from orthodox Protestantism to that faith. Rigid study did not shake his belief, and in 1856 he astonished the people of his native place by lecturing to them upon the mystic tenets of Spiritualism, which he openly avowed. He became recognized as an authority upon that subject, both in this country and in England, and died with the request that he should be buried according to spiritualistic rites.

Mr. J. J. Morse, of London, England, who is in this city, consented to preside at a convocation, which was held late last evening in a private parlor of the Hotel Dan. Only a few relatives and friends were present, some of them of other religious persuasion, but the brief and simple service was most impressive. The remains lay in a heavy, silver mounted casket, poised upon two black pedestals, and the mourners stood while Mr. Morse, with an eloquence given him as a medium by some disembodied intelligence, uttered words of condolence and hope. The remains will to-day be taken to Truro, where final interment will be given them near the spot where the late Mrs. Gross lies buried. Last night's convocation was only preliminary to the formal funeral service, which will be held in the old Puritan Cemetery that overlooks the waters of the Atlantic.

Since the above was put in type, a correspondent writes as follows:

The remains were subsequently removed to Truro for interment, and the final ceremonies were accomplished by Mr. J. J. Morse on Saturday morning the 12th inst. Precisely at 10:30 on the morning of the above date, the relatives and friends assembled at the old homestead, and were duly marshalled in presence of the silent witness of nature's laws and God's purposes. Among the relatives assembled were his daughters, Mrs. Camilla B. Snow, and Mrs. Hattie J. Cazino, his two sons, John A. and Oren W. Gross, and his brother; the other daughter, Mrs. Julia C. Thacher, of Chicago, was prevented from attending through illness. Floral decorations of excellent taste adorned the casket, and some most appropriate vocal music was exquisitely rendered by a trio made up of Mrs. Susan, Miss Lizzie, and Mr. Richard Collins. The room was crowded with hosts of friends from far and near. A suitable invocation, followed by the reading of Lizzie Doten's beautiful poem, 'The Spirit's Destiny,' supplemented by the rendering by the trio of 'There is no night there,' prepared the way for the address through Bro. Morse, in which the life-line of our valued friend and dear brother was reviewed in the most feeling and touching manner. How he had manifested that spirit of endeavor that the old Puritans brought with them; how he had labored for the mental, moral, physical and spiritual enlightenment of his fellows; how his life of action in all good things entitled him to the name of a reformer, and urging those present to accept that life, and all such lives, as examples to emulate, so that they, in their turn, would be uplifted by their usefulness on earth, to a level that would place them side by side with him they loved so well. Death was described as a kindly frost that nips the ripened fruit from the branches of the tree of life; was God's method of lifting us higher. Hearts must ever feel sad, but knowledge dispels needless grief and stays unnecessary tears.

No words, however, can do justice to a discourse, the like of which was openly admitted had never been heard before in that locality. The mortal remains were then removed and duly interred in a grave beside those of the doctor's departed wife, a simple prayer at

the graveside closing the services, and for the rest the bright blue sky, the glorious sunshine, and the sparkling waves of the blue Atlantic, are the silent watchers and guards of the burial place upon the hillside of the doctor's native home.

Wayside Thoughts.

The golden light of Truth is ever ready to come in when ignorance and bigotry open their rusty hinged doors far enough to admit its rays. Some callars are so very dark that light rarely reaches them. Make an effort, throw open those long closed doors, and you will be surprised to learn how much light, and how many truthful facts there are outside of your narrow self. Upl man and woman; take a look over the eastern hills of the nineteenth century progress, and see the morning sun coming up in all its splendor. Don't sleep these morning hours away. Give me one of nature's solid facts, such as we see stamped upon the rocks; such as the sky above us presents, and I have an anchor far more enduring than all the credul theories the sun ever shows on. The dearest and most noble part of man's earth existence is that which grows out of the true worshipings of the soul.

Economy is like a bee, and extravagance like a grasshopper. The one overlooks nothing, wastes nothing; the other jumps hither and thither without much regard to regularity. Our wills, if left wholly without a supreme guide, would drift like a ship without a helm.

Hood's Sassaaparilla is peculiar to itself and superior to all other preparations in strength, economy, and medical merit.

A Sudden Change of Weather will often bring on a cough. The irritation on which induces coughing is quickly subdued by 'Brewer's Bronchial Trochiscs' a simple and effective cure for all throat troubles. Price 25 cents per box.

The March number of 'The Popular Science Monthly' will contain a portrait of the late Prof. E. L. Youmans, engraved on steel by Schlecht. The illustration is considered remarkably vivid, while the execution of the work is much superior to ordinary book plates.

Catarra, Catarraal Deafness and Hay Fever.

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

We take pleasure in calling the attention of our readers to the advertisement of the Knickerbocker Brace Co., in this issue of our paper. We can recommend this Company to do as they agree, and orders entrusted to their care will receive prompt attention.

Consumption Surely Cured.

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.

Piso's Cure for Consumption is the best Cough medicine. 25 cts. per bottle.

Business Notices.

SEALED LETTERS answered by E. W. Flint, No. 1827 Broadway, N. Y. Terms: \$2 and three 3 cent postage stamps. Money refunded if not answered. Send for explanatory circular

Chicago Meetings.

There will be a Medium Meeting each Sunday at 7:45 p. m., at Apollo Hall, Sixth and 28th Sts., under the management of Mrs. S. F. De Wolf.

The South Side Lyceum of Chicago meets every Sunday afternoon at 1:30 sharp, at Martin's Hall, N. W. cor. 22nd street and Indiana Avenue.

Spiritual Meetings in New York.

The Ladies Aid Society meets every Wednesday afternoon at three o'clock, at 128 West 43rd Street, New York.

The People's Spiritual Meeting of New York City has removed to Spaulding Hall, 14 W. 14th St. Services every Sunday at 2:30 and 7:45 P. M.

Spiritual Meeting in Brooklyn, N. Y.

Conservatory Hall, corner Fulton Street and Bedford Ave. Services every Sunday at 11 a. m. and 7 1/2 p. m. Lecturer: Mr. J. J. Morse, of London, Eng.

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. E. J. HULING, Secretary.

St. Louis, Mo.

Organized August 22nd, 1856. The First Association of Spiritualists meets every Sunday in Brad's Hall, southwest corner of Franklin and Ninth Streets, at the hour of 2 P. M. Friends are invited to all our meetings. H. W. FAY, Pres't, 620 S. Broadway. ISAAC S. LEE, Cor. Sec., 1422 N. 12th St.

Notice to Subscribers.

We particularly request subscribers who renew their subscriptions, to look carefully at the figures on the tag which contains their respective names and if they are not changed in two weeks, let us know with full particulars, as it will save time and trouble.

Passed to Spirit-Life.

Passed to spirit-life from Jamestown, N. Y., Feb. 10th, 1887, Oliver Gibson, Chas. H. H. 18th year. Mr. Chase possessed admirable qualities of mind and heart. Kind, genial and hospitable in his home, upright and honorable in his business, he was held in high esteem by all who knew him. He was liberal and reformatory in his views. He gave to woman suffrage a cordial support. With voice and pen he opposed monopolies, and maney combinations, and the political parties that uphold them.

For thirty years he had been an earnest, outspoken Spiritualist, finding in its philosophy and manifestations, hope, strength and inspiration. He was one of the principal movers in the organization of the Cassadaga Camp Meeting Association which has been so successful. Mr. Chase leaves a loving wife, with whom he had journeyed fifty years—and only one with wife and little boy, and a niece. The entire family reflect the principles which animated the husband and father, and though missed from his accustomed place, the sweet hope he planted in the family's heart, has borne a fruitful harvest beyond the valley. The funeral services were held at the house, Sunday, the 13th inst., and were conducted by Mrs. Clara Watson, of Jamestown, N. Y., assisted by the writer. The home mansion was densely packed by citizens and friends. Appropriate music was effectively rendered by the choir. GEO. W. TAYLOR.

Full and Comprehensive Instructions

HOW TO MESMERIZE.

ANCIENT AND MODERN MIRACLES BY MESMERISM; ALSO

IS SPIRITUALISM TRUE?

By PROF. J. W. CADWELL. For 85 years the most successful Mesmerist in America. This pamphlet contains full instructions as ever given by Prof. Cadwell to his pupils for ten dollars each. Ancient and Modern Miracles are explained by Mesmerism, and the book will be found highly interesting to every Spiritualist. It gives full instructions how to Mesmerize and explains the connection this science has to Spiritualism. It is pronounced one of the most interesting books upon this important subject. Paper cover, pp. 128. Price 50 cents. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

BENSON'S CAPSICINE POROUS PLASTER. Highest Awards of Medals in Europe and America. The nearest quickest-safest and most powerful remedy known for Rheumatism, Pleurisy, Neuralgia, Lumbago, Backache, Weakness, colds in chest and all aches and pains. Prepared by G. B. BENSON and Druggists of the 'Largest Retail'.

ELY'S CREAM BALM CATARRH. Cleanses the Head, Allays Inflammation, Heals the Sores, Restores the Senses of Taste, Smell, Hearing. A quick Relief to HAY-FEVER.

BABY'S SKIN & SCALP CLEANSER. PURIFIED AND BEAUTIFIED BY CUTICURA. FOR CLEANSING PURIFYING AND BEAUTIFYING THE SKIN OF CHILDREN AND INFANTS.

As a Spring Medicine TAKE KIDNEY-WORT. A Sure Remedy TESTED AND PROVED BY YEARS OF USE IN ALL PARTS OF THE COUNTRY.

IT PURIFIES THE BLOOD. IT CLEANSSES THE LIVER. IT STRENGTHENS THE KIDNEYS. IT REGULATES THE BOWELS.

WE WANT AGENTS every where to travel and distribute our famous 'CUTICURA' in every town and village. Agents who sell it in every town and village will be paid \$200.00 per month.

PRINT PRESS \$5. Circular size \$8. Newspaper size \$14. Type setting 10 cts. per line. Cards, 10 cts. per 100. Catalogues, 10 cts. per 100.

A RELIABLE CLAIRVOYANT MEDIUM, MRS. KATE A. CLEVELAND, FORMERLY OF DETROIT. 404 Randolph, Corner of Elizabeth. LADIES ONLY.

SEEDS GIVEN AWAY! 3 packages Mixed Flower Seeds, (500 kinds), with PARK'S FERTILIZER GUMS, all for 3 stamps. Every flower lover delighted. Tell all your friends. G. W. BABE, Farmersburg, Pa.

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

OH SPE THE NEW BIBLE, in the words of JEHOVIH and his Angel Ambassadors. HISTORY OF THE EARTH AND HER HEAVENS FOR TWENTY-FOUR THOUSAND YEARS.

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THE IDEAL HAIR CURLER. Price, each, MAILED, 50c. The prevailing style of wearing the hair makes this article in great demand, and agents are introducing it with great success. Send for agents' terms.

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PSYCHICAL AND PHYSIO-PSYCHOLOGICAL STUDIES.

THE WATSEKA WONDER!

A NARRATIVE OF STUNNING PHENOMENA OCCURRING IN THE CASE OF MARY LURANCY VENNUM.

Dr. E. W. Stevens. The well attested account of spirit presence, created a widespread sensation when first published in the Religio-Philosophical Journal. Over fifty thousand copies were sold, including the Journal's publication, and the pamphlet editors, for the dozen or so years since.

NO WONDER The interest continues, for in it an indubitable testimony may be learned how a Young Girl was Saved from the Mad House.

THE WATSEKA WONDER. There is not the history of the case in other edited beyond all other possibility of doubt, it would be considered by the scientific world as a spiritualist work of fiction. An A MISSIONARY DOCUMENT

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

The publisher has taken advantage of this necessity for new plates, and with the courteous permission of Harper Bros., incorporated in the case of Lurancy Vennum, his just and best efforts. The case of Mrs. Vennum, who was cured of her insanity, is not a mere sensational story, but a scientific addition. The two narratives make a SIXTY PAGE PAMPHLET.

MARY REYNOLDS, Double Consciousness. This case is frequently referred to by medical authorities, and Mr. E. W. Stevens makes reference to it in his invaluable, standard work, 'The Scientific Basis of Spiritualism,' his latest and best effort. The case of Mrs. Reynolds is equal that of Lurancy Vennum, but is nevertheless a valuable addition. The two narratives make 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 guidance of the Spirit-world. The publisher therefore receives and hereby binds himself to pay over to Mrs. O. A. Stevens One-Third of the Net Receipts.

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Can Spiritualism Spiritualize?

(Continued from First Page) of building up the very kingdom of heaven exists within every human soul.

Spiritualism reiterates the truths of all the old religions. Not a single wise, sweet hope of so-called orthodoxy, but Spiritualism waters it with its sympathetic tears, warms and nourishes it with encouraging smiles; not one precious grain of faith that has fed the human heart in past ages but is conserved, just as every fragmentary fact of the old superstitions of astrology and alchemy are preserved and carried forward by the exact sciences of astronomy and chemistry.

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Its facts make every day a Sabbath to the soul—its most honored altars are clean human hearts; its messages of love and hope are free unto all—passion becomes ashamed in its pure presence; despair lifts its leaden weight at hearing of its august word!

Thank God for our public mediums! Oh, may they prove more and more worthy of the immortal gifts which some of them possess! And thank God for our private mediums, whose quiet ministrations are banishing the fear of death in tens of thousands of aforetime darkened homes! Thank God for every gleam of light that breaks through the clouds of human sorrow, kindling and quickening all the mighty germs that sleep in human life, waiting for the resurrection morn!

Miss Phelps's article contains many truths, many just criticisms and wise suggestions. But when she speaks of trivialities and common-places, in connection with the phenomena of Spiritualism, we point you to the fact that very often apparently trifling things of this world are the keys to the grandest discoveries. According to old theology just one apple turned the world upside down, and last us our Eden; while another apple revealed to Sir Isaac Newton the law of gravitation. A door key and a kite in the hands of a Franklin captured the lightning from the brooding clouds and sent it on errands of mercy and of love. The earth's shadow seen in eclipses of the moon, was more powerful in its influence upon the mind of Magellan than all the scriptures and arguments, threats and warnings of the church-fathers combined,—and by that impalpable shadow was the great, faithful heart sustained in his perilous voyage around the world! Thus do the foolish things of this world often confound the wise.

Through midnight glooms of grief and pain Earth's millions groped in fear and trembling, Calling upon the gods in vain, For guidance, free from all assembling.

The heavens seemed deaf to every cry, And faith in dreary doubt's embroiled, While Hope's fur-seeing, starry eye, With ever gathering tears was clouded.

For to the guilt of death sawped wide Across the way of human glory, And cast, white lips on every side, Repeated o'er and o'er the story—

Of voices hushed 'mid merry song And silver ring of rippling laughter, That no more should sound along, Our heavy hearts' dim aisles thereafter;

And dear ones lost in dread eclipse, Down-sinking in a waveless ocean, Vouchsafing no apocalypse, In answer to our hearts' devotion.

'Till suddenly the silence broke, And half articulate and tender, Our darling dead, returning, spoke, And filled our hearts with Hope's white splendor.

They set the heavenly gates ajar, A purer, nobler life disclosing, And on Death's dusky brow a star,— Which Science is at last transposing.

Of living sunbeams, let us write This new and sweet interpretation In all the "signs and wonders" bright, So full of sacred consolation!

The plummet-line of earnest thought Is measuring psychic mystery, And miracles of joy are wrought As facts in the soul's proud history.

And death is proven second birth, Through which the spirit finds its pinions, And soars above the troubled earth To claim its own more fair dominions.

And often in its upward flight, Remembering earth's mourning mortals, It drops a flake of glory-light Far through the ever open portals;

And reverent souls in waiting there, All faithful at their post of duty, May feel borne in on breath of prayer, Bright blossoms from that heaven of beauty.

WHAT OF GHOSTS?

Ghosts, real or imaginary, are no longer objects of fear; indeed, the strange fact confronts us, that they are viewed with favor, and their visits welcomed by thousands in all civilized lands. The presence of apparitions, whether coming to view in social circles or in "haunted houses," excites only interest and curiosity. There are those who claim to have as many acquaintances and friends in ghost-land, with whom they are in frequent communication, as they have in terrestrial life, and those to whom I refer are not confined to the unlearned classes.

Nothing in history or in human experience is more remarkable than the fact that within the brief period of forty years a body of intelligent men and women, numbering many millions, have been profoundly impressed with the belief that direct inter-communication is established between the living and the dead. The method of ghostly telephony was discovered by Isaac Post of Hydeville, N. Y., in December, 1847; and, if the phenomena to which the discovery is applicable rest on a basis of truth, the importance of the inventions and the results attained by Bell, Gray, Edison, and others, in terrestrial telephony, are dwarfed in comparison.

Post's discovery was made in connection with the widely known house-disturbances which occurred in the Fox family at Hydeville. One of the prominent forms of these disturbances were sharp, explosive raps, like those which come from statical electrical machines when discharges occur. The raps came upon the walls, ceilings, and floors of the rooms, and were produced by undiscoverable agents. It was clearly evident, to the family and the many visitors, that there was intelligence connected with the raps; but how to bring the listeners into communication with the disturbers was an unsolved problem. A happy thought entered the mind of Post: he suggested that the alphabet, as found in an old copy of Webster's spelling-

book, be employed to draw out intelligent responses from the rappers; and the method was immediately tried, and proved successful. By placing the index finger upon the first letter in the column, and following down to the last, at the same time requesting the ghost to rap when the letters were reached necessary to make up any communication, word responses to questions were readily obtained, and thus carnate man and incarnate spirit, it is alleged, were brought into direct intelligible communication. The dawn of modern spiritism dates from this epoch. Thousands of houses in all countries during the historic centuries have been disturbed with mysterious noises, more or less violent, among which knockings have usually been prominent. No clew to the nature of the phenomena had been secured until the occurrence of the Hydeville rappings and the advent of Post. This invention of a sagacious man was more successful than that of Bell in its earliest stages; but, like that of Bell, it only opened a way for important results, or made it clear that a method of holding communication was possible. It was reserved for other experimenters to perfect methods, or devise new ones better adapted for practical and rapid work. The use of the alphabet no longer continues; slate and letter writing, together with oral messages, and "inspirational speaking" on the part of spirits, have rendered obsolete the original method of Post.

It is indeed remarkable that the phenomena connected with haunted houses have been uniformly the same in every country, among all people, in every age, of which we have any information. If they are the result of collusion or trick, an important fact is brought to view, that the inventive faculty of the mischievous and idle classes of all the ages has run in the same groove, and produced like results. In modern haunted houses, it is true, we have the persistent ringing of bells, even after the communicating wires are removed, and also we have music produced by unseen hands, on instruments of modern forms; but the whistling and rapping noises, the thumping sounds of violent winds, the slamming of doors, the moving about of articles of furniture and other unfixed objects, the appearance of white, luminous bodies and apparitions in human form, have been the stock phenomena witnessed in haunted houses in ancient and modern times. It would seem reasonable that modern science, with its manifold capabilities for producing cunning and mysterious tricks, should have aided in diversifying the performances (if they are but tricks); but such has not been the case. The old, old phenomena continue, with but slight variations.

The haunted house at Athens which is described by Pliny, afforded phenomena strikingly like what occurred at the house of Rev. Dr. Phelps of Stratford, Conn., thirty-five years ago, and yet the occurrences are separated by a period of eighteen hundred years. The house at Athens was so full of strange noises and unaccountable disturbances that the inmates fled from it in terror; and it remained unoccupied, Pliny informs us, for a long time. The owner was glad to find a purchaser in Athenodorus, a philosopher, at a very low price. But the philosopher and his family were not allowed to remain in quiet; strange noises, as that of the clanging of chains, were heard one night; and, springing from his bed, an apparition in human form appeared, and beckoned him to follow. He did so, and was led to a certain spot of ground near to the house, where the ghost vanished. The public authorities of Athens ordered the place to be examined; and, upon digging into the earth, a skeleton in fetters was discovered. It was removed and buried, and the house was no longer haunted.

The interesting narrative of Dr. Phelps shows that not only the phenomena which were observed at his house, but the apparent cause of its discontinuance, present points of remarkable similarity. The fullest details of these occurrences were given me by the estimable and venerable divine a few years before his death; and those who listened to the recital from his lips were impressed with the sincerity of the narrator, the judicial fairness, and the lucidity of the narrative. Perhaps no instance of alleged house-possession in modern times created more intense interest than this, unless it be that of John Wesley, the founder of Methodism. The Wesley family were disturbed during two months, between Dec. 1, 1716, and Jan. 30, 1717, in which time the house, according to the statements of Wesley and many others, was shaken by winds when all was calm without, disturbed by dismal groanings, loud raps day and night, and a fearful noise over the heads of the family during devotional exercises. The house was much injured by unseen agencies, and investigations made with intelligent vigilance and care failed to detect any cause for the phenomena.

The occurrences at the Phelps mansion in 1850-51 were similar in kind, but extended over a longer period. For several months the dwelling was watched day and night; but the disturbances continued, and all attempts made by different parties to discover the source of the noises utterly failed. It was suggested to the reverend gentleman that the invisible agent or agents be interrogated after Post's method of communicating with ghosts. The persistency which characterized the disturbances, and their annoying character, at last led him to consent to the proposal. A very explicit statement of the method and results of this interview with the ghost was given me by Dr. Phelps, of which I have notes; but there are considerations which prevent them from being made public at the present time. Remarkable as were the house-disturbances, they are of small interest compared with the final chapter in the history of this extraordinary instance of ghost manifestation. The disturbances ceased as soon as the interview was permitted.

There has been considerable controversy, and some denials of statements made, regarding occurrences in the Phelps mansion, which is not strange when the ecclesiastical and theological connections of the eminent divine are considered. The evidence is conclusive, however, that he was never in sounder health, and never were his mental faculties in more accurate equilibrium, than at the time his narrative was given. His high standing during a long and distinguished career as a Christian minister forbids even a suspicion of dishonesty or untruthfulness.

A remarkable instance of house-possession came to my knowledge several years ago, the incidents of which in many respects are worthy of note. The house is in a suburban town near to the city of Boston, and the family occupying it is highly respectable and intelligent. The disturbances came suddenly, and were to a large extent of the usual character. They continued over a period of five weeks, and were first observed in a chamber once occupied by a son, an officer in the Union army, who was killed in the Battle of the Wilderness in 1862. His sword and uniform were sent home and placed in drawers in this room; and, in obedience to the instinct of ma-

ternal affection, the door was locked, and no one was permitted to occupy the chamber. Extraordinary noises were heard in the room; and, upon going in, it was found to be in a state of great confusion. The drawers were open, and the son's uniform and accoutrements were scattered about upon the floor. The room was again put in order, and protected by locks, was left for a few hours under supervision, to guard against possible intrusion by servants. Again entering the room, the same disturbances were found to have occurred; and they were repeated after new and complicated locks and window-fastenings had replaced the old ones, after the servants had been sent away, and ultimately they occurred in the presence of the members of the household, and in spite of their attempts at resistance. Disturbances occurred in other parts of the dwelling; and so annoying and alarming did they become, the family was broken up, and the mother left for residence in an adjoining town. The sequel to this brief narrative may be given in a few words. The intruding ghost was interrogated after the manner previously described; and it was stated that the object of the intrusion was to call the attention of the family to some important matters connected with the deceased son's affairs, which matters were promptly attended to, and the disturbances ceased.

It should be stated, that, notwithstanding the prolonged continuance of the phenomena and the great disturbances produced, but few outside of the family knew anything of the occurrences, so reluctant were the parties to attract public attention.

In considering alleged instances of ghostly interferences, the easiest and not unusual way to dispose of them is to promptly reject all the assertions, all the statements, of witnesses, and charge everything to "trick and illusion," two old pack-horses which stand ready saddled and bridled at the doors of many men of popular scientific repute. These serviceable beasts have proved very convenient, and are much used by many clever clergymen and students in science who are asked by the unlearned and perplexed masses to explain some occult phenomena by no means uncommon in modern times.—By the Senior Editor in Popular Science News.

For the Religio-Philosophical Journal. Progress in the Mother Country.

It is a long time since I reported through your columns, but not from want of interest. Let me, though late, wish my friends, your readers, a happy new year. Before referring to English matters, I will say how glad I am to see that the JOURNAL maintains its high standard, steadily moving on in its brave mission for a clean and clear Spiritualism—clean as to its phenomena; clear as to its philosophy. Long may it live! It must be gratifying to you, Mr. Editor, to find that your long struggle is bearing fruit; one by one the organs of the movement are wheeling into line and adding their influence in the direction of pure mediumship. We welcome them all. The basis of "fact" must be made sure; the foundation firm, the building will be secure.

ONWARD!

When, a couple of years since, I stated in your paper that I discerned the signs of a forward move and better feeling in this land, I did not dare to hope for such development as has occurred; but true it is that unprecedented progress has been made. New societies have sprung up and taken firm hold where previously there were none. In other places where existing associations were moribund, new life has been displayed. Meetings have been remarkably successful, crowded halls being of common occurrence.

Above all, enthusiasm, enterprise, public spirit and determination to work harmoniously are increasingly manifest. There is more attention being paid to the educational value of our phenomena in their application, and a growth of religion, as exemplified in love of truth and right for their own sake; a more sympathetic and aspirational frame of mind and practical labors for dissemination; but most encouraging of all is the marked development in the direction of WORK FOR THE CHILDREN.

It is rapidly becoming the exception for a society to exist without a Lyceum. This movement, which has laid near the writer's heart, and in behalf of which the inspirers of Mrs. Wallis and self have frequently spoken, has been fostered by Mr. Kitson, of Batley Carr; and Mr. Burns, Editor of Medium, has been unwavering in his support and advocacy for years. I hear that an effort to supply a long felt want is being made and will shortly be completed, namely, a book for the children, containing suitable pieces for singing, reciting, golden chain, etc., compiled by Mrs. Britten and Messrs. Kitson and H. A. Keresy; the latter gentleman is conductor of a most successful Lyceum at Newcastle.

OPPOSITION.

It was not to be expected that such growth could pass unnoticed and unchallenged. The persons are becoming alarmed; they are losing their members, hence they raise the warning cry, "Spiritualism is cursed by God," and lend countenance and support to a mountebank called Rev. Ashcroft, who with a lantern is going around flitting his pockets and abusing Spiritualists. A sample of his style may be gathered from his "Views." "The three sly Foxes:"

"Daniel D. Home snatched from the Lyon's den."
"The lady medium with five husbands."
"The Brook St. Boggart and his messages."
"The medium who 'tapped the spirits.'"
"E. W. Wallis entranced by his spirit guides."

"J. Burns, editor and his 'Regular Rouser,' etc."
After such an exhibition of grace, reverence and dignity, of impartiality and justice, it is not to be wondered at that persons gather around him, take the chair for him, and listen approvingly to his "personalities" and "gutter garbage," and opine that he "has killed Spiritualism."

Others have taken up their parable against us. Even Mr. Booth of the Salvation Army feels called upon to exhibit righteous indignation, and repeat the old stories that Spiritualism teaches "that lying is right, slavery is right, adultery is right, and free or indiscriminate love is right; that there is no good, no bad, but that sin is a lesser degree of righteousness." A portrait which is not even like enough to be called a caricature! Under these circumstances we are inclined to "Thank God from whom all blessings flow" for the opposition; these people are doing the cause good. Their attacks cannot shake the Spiritualist who knows better, and they rouse the curiosity of those who don't know, to see for themselves if Spiritualism is as black as it is painted; and they are agreeably disappointed to find that Spiritualism teaches honesty, integrity, equity, purity, charity, responsibility, immortality chastity and goodness. Our numbers continue to increase.

Ashcroft said in the recent debate that Talmage's statement with reference to insanity was true when he made it, but not true now because Spiritualism in America has gone "Spark out!" He professed to find in the language of Mrs. Britten, Bros. Morse and Howell, confirmation for this assertion.

I see that Bro. Howell thinks Ashcroft a foeman unworthy my steel, but then he was the only foeman who presented himself; I could not choose. The Blackburn folk were annoyed by his boasts, and as no one else would undertake the task of meeting him they appealed to me on the score of duty, and I agreed on condition that the proceeds should go to charity. The result justified our course; \$26 went to the Infirmary. Our meeting the following Sunday was attended by 1200. The teetotallers invited me to go and speak for them, which I did and have done since, to "packed" meetings, while Ashcroft returned a few weeks after the debate expecting to reap a "golden harvest," but although he billed the town extensively and took a large hall, he had only 37 the first night, and the second night, with prices reduced by half, only about 70; 107 at two meetings as against 1200 at one. A decided verdict against him!

USING THE ENEMY.

Since then he has continued his campaign, and wherever he has gone I have followed him, giving reply lectures, securing good audiences, and presenting our facts as testified to by Crookes, Wallace and others, citing Bible instances, and denying the charge of immorality by quoting teachings to the contrary. The general result of the war is, that our meetings are filled to overflowing; our friends are united and enthusiastic; inquiry is aroused and people are doing the very thing he warns them not to do—they are investigating for themselves!

After two years' and two months' labor in Scotland we have returned to England. The membership in Glasgow was more than doubled during our stay, and we leave behind many warm hearts and trusty friends who regret our departure; but circumstances combined to make it necessary that we should "move on."

I was told about a year since by a spirit through a test medium that we should leave Glasgow before the end of 1886. I replied that I thought not. "Your guides tell me you will," was the reply, and sure enough we did. Scotia's shores are hospitable, but its climate was unbearable, especially in winter; and I dreaded the advent of this winter; but thanks to those unseen but wise advisers, it was not necessary for me to endure another cold season.

The success of Bro. Morse in his mission is cheering to us who watch his course with loving interest and wish him and his safely home again. It had been our hope to visit the States this year, but the angels decreed it otherwise. Our work lies here at present. We are, so to speak, evangelists or missionaries, and have all the work we can possibly do. Both Mrs. W. and self are engaged for every Sunday this year. Mr. and Mrs. Britten are near neighbors, and are well and busy as ever. Next summer we are to have a Jubilee Exhibition in Manchester, which may possibly attract some of our American cousins, any of whom we shall be glad to see. They will find comfortable quarters at the house and board of Mr. I. Thomson, Trinity, Coffee House, Chapel St., Salford, Manchester, an intelligent, earnest Spiritualist, and honest man, who with his good wife will do every thing he can to make visitors comfortable and "at home." They are very reasonable in their charges.—a dollar for tea, bed and breakfast.

Bro. Howell is busy, but up to date I have not had the pleasure of seeing him. In spite of hard times and rumors of war, 1887 bids fair to be a year of marked developments and distinct growth for Spiritualism in this country, as I trust it will be all over the world, for it is the cause of culture, knowledge and religion.

Manchester, Eng. E. W. WALLIS.

COLLEGE BOYS, NOTICE.—W. Jennings Demorest of New York, authorizes the secretary of the National Inter-Collegiate Association, to announce that he will give a twenty-five dollar gold medal for the best essay, and a fifteen dollar silver medal for the second best on the first subject in this series, under rules detailed below. Notice the following: (a) Subject: "The Balance of Power in American Politics." (b) The essay must not exceed two thousand five hundred words in length. (c) It must be written by some member of a college club in membership with the National Inter-Collegiate Prohibition Association, or by some undergraduate who is himself a member of this association. (d) It must be received at headquarters, Wooster, O., by April 15th, and his club must be clear on the books of the National Association at that time. (e) All essays will be the property of the National Association, and the Gold Medal Essay will be published in the second number of The Inter-Collegiate Quarterly, together with selections from others of which honorable mention will be made. (f) It must be plainly written (a type-writer is suggested), and the name of the author must not appear on the MSS. On a separate sheet he must give name, address, and the club to which he belongs.

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