

RELIGIO PHILOSOPHICAL JOURNAL

THE ARTS, SCIENCES, LITERATURE, VOTED TO SPIRITUAL PHILOSOPHY, ROMANCE AND GENERAL REFORM.

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

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

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STRONG POINTS OF SPIRITUALISM.

A Lecture Delivered May 29, 1887, before the Secular Union of Chicago by James Abbott.

Reprinted for the Religio-Philosophical Journal.

Some time since I presented to you "The Weak Points of Spiritualism." I now wish to present its strong points, for I think the subject is worthy of consideration; perhaps not so much so, as whether man descended from a monkey; but perhaps worthy of as much consideration as the debate on the habits of a lobster, which some years ago occupied a scientific convention at Hartford. And I must express my dissent from the opinion of those who, like Emerson, say the subject does not interest them; but rather it is to be shunned like the secrets of the butcher and undertaker. If there are any facts in the realm of nature which affect our being, I deem it the duty of inquiring minds to investigate them, whether the pursuit is attended with pain or pleasure; whether polite society nods approvingly or not; and notwithstanding some men of learning have tried to establish that such facts do not exist at all.

1. The first point I note is, that Spiritualism is based on the observation of actual, existing phenomena. The most stubborn thing about Spiritualism for the materialist to deal with is its facts. You may reason *a priori* that they have not existed, and that they will not exist; but what will you do with the ever-accumulating testimony of competent witnesses who testify they do exist? For, after all, this is a question, not of reasoning but of evidence. By no process of reasoning can you conclude that certain events have or have not happened. It is like trying to demonstrate by Euclid that Columbus did or did not discover America.

I take it to be no small gain to the world if we could have a religion founded on verifiable data, to supplant faith, which may be expansive enough to embrace anything. The light of faith may be compared to the light of knowledge, as artificial light to the sunlight. The former attracts those eyes not yet fitted for the sunlight. The bat and moth fly toward the flame, while the eagle soars toward the heavens. What the world needs is demonstration. Perhaps it is best a large amount of evidence is demanded, so we may build on sure foundations. But if I have witnessed evidence which to me is satisfactory, no amount of reasoning can persuade me the evidence does not exist. If I know that evidence exists, your ridicule of me will not change the fact, nor obliterate my memory of it. Further; you cannot know what I do, or do not, know. If you have failed to find what I say I have found, the question is whether the weight of evidence is sufficient to establish the allegation? I think La Place lays down the correct rule in such cases. He says, "Any case, however apparently incredible, if it is recurrent, is as much entitled to a fair valuation under the laws of induction, as if it had been more probable beforehand."

Let me define Spiritualism as a belief in a future life, and that such life is demonstrable to the senses. What amount of evidence is necessary to establish the proposition? I maintain, if one should see an apparition, it would be proof of the existence of a spirit. Of course, such vision must be free from the possibility of deception; and it must also appear, that it is not a delusion of any character. Under the necessary conditions I think the proof would be complete. I lay a clean slate before me, and on that slate appears writing without visible contact; if, further, that writing is in the hand of one we call dead, signed by his name, and conveying intelligence known only to the person supposed to write it and the witness of the writing, I

think the proof sufficient; the same as the reception by you of a letter from an absent friend, whose handwriting you know, would be *prima facie* proof that that friend wrote it. The most common phenomenon, perhaps, is clairvoyance. It is true, one may be able to outline the past accurately; and see, not everything, but some things; and future clearly, which subsequent events may confirm, without it necessarily following that the power to do so is spiritual, although no other rational explanation has been given of the phenomenon. But clairvoyance may be carried to an extent which will amount to demonstration. For instance, a total stranger gives you not only a correct history of the past, as well as foretelling the future; but sees forms near you, describing them so accurately that you recognize them as those you had once known here on earth; tells you what they say, which you connect with the actual life of the alleged author of them; and further, this phenomenon is repeated many times, I do not see any aberration of intellect in saying there is some proof of immortality. Or suppose you are sitting at a table we called over the alphabet, and when certain letters were reached a knock would be heard or the table move; suppose that on writing out the letters so indicated, we found words spelled and sentences formed, giving clear expression to thoughts, and evidence of their coming from some one deceased, would it not be evidence tending to prove what Spiritualism alleges?

There are other corroborative phenomena, such as trance speaking, the playing of a musical instrument in plain view without physical contact, or the moving of articles in obedience to the request of any one present. Perhaps to you they would be no evidence whatever, but explain them if you can on any other ground than that of one intelligence working through the organism of something else. Accepting the theory of Spiritualism as true, these facts are entirely consistent with the operation of unchangeable laws. These, in brief, are part of the phenomena evidencing continuity of existence. If taken altogether they are not sufficient, pray, to tell what amount of evidence would be, I confess I am as thoroughly satisfied as to their reality, as I can be of anything whatsoever. What I want of my materialistic friends is, not a denial of my veracity or sanity, but something which explains the phenomena. They cannot be the work of the blind forces of nature, because they manifest intelligence, which must come from conscious, thinking beings. If they display intelligence, is it not pertinent to ask that intelligence what, and the answer has been uniformly the same, which I consider no small evidence, that the moving cause of such things is what it declares itself to be; to-wit, disembodied spirits. When you have a witness on the stand who states his name, residence and occupation, you rarely question the statement. Here in these phenomena is an intelligence which likewise states its name, residence and occupation. You do not believe a word of it.

Now, science, while admitting parts of this evidence as the fact, and denying other parts, has offered no satisfactory explanation of any of it. The position taken by Carpenter, Beard, Hammond and others, that no amount of testimony can establish an occurrence so extraordinary, is entirely unscientific. For the experience of our senses regulated by our reason must govern in all affairs of life. If we are to reject the evidence of one set of facts, because it does not agree with our theories, and say that another set of facts is proven which does agree, will somebody please tell me where to draw the line? A man assuming to be scientific, who says he knows all the laws of nature so intimately that such phenomena as independent slate-writing cannot occur without overstepping the boundaries of scientific recognition, is himself laboring under a delusion more serious than any he affects to deplore.

The objection that you cannot understand it, is no objection at all. Who understands the force of gravitation? Yet we are conscious of its existence. Who ever saw an atom? Yet we believe material is ultimately resolvable into atoms. Where are the proofs of evolution? Does not the theory rest on reasoning from scattered facts to general conclusion? Yet we accept the theory as true on not one tithe the evidence Spiritualism can furnish. You will therefore pardon me for differing with you, when you call me an idiot for accepting a theory which explains completely and satisfactorily that which you do not and cannot explain.

2. Now, if I had seen and heard what I considered proof, but knew no one else who had, I might hesitate before believing. Although the verity of one apparition proved would be sufficient to establish the proposition, and a single substantiated instance of clairvoyance would be sufficient to establish spirit intercourse, I do not find myself alone in the knowledge of these facts. It has been said that Spiritualism is but a moment in the despair of faith, as the attempt of the Alexandrian Platonists to substitute the vision of trances for the conclusions of intellect has been called the despair of reason. One acquainted with the subject would not make that statement, for Spiritualism presents evidence widespread and of varying character. The belief is now more firmly held among the educated classes than it has been for two centuries. Thousands of clear-headed observers can be found in Europe and America, including literary men, lawyers,

physicians, men of science, merchants, not a few secularists, philosophical skeptics and pure materialists, who have become converts through the overwhelming logic of the phenomena. The overthruster nor philosophy has made a single convert from its ranks. It has thriven in spite of abuse and persecution, ridicule and argument; and will do so whether great names endorse it or not. There are at present fifteen journals devoted to the cause in the United States; an equal number printed in the Spanish language, and several in each country of Europe. It is no longer true to say, as did Sir Walter Scott half a century ago, that "the increasing civilization of all well constituted countries has blotted out the belief in apparitions." The belief has largely increased during the last forty years; and more in this country than any other. Their number can be counted by the million in America. The Chicago Times says: "Quietly, with no Messiah to head it, no Mahomet to lead its van, it has pushed its powers to the extremes of the earth. Once a believer always a believer, is its chief article of faith. It knows no backsliders. It adds thousands to its ranks every year, and never loses recruits until they are taken away by death. It has devotees not generally known to be such, who are satisfied with the revelations they have received individually, without blazoning them to all creation, and who have no anxiety to convince the incredulous. Indeed, the majority of Spiritualists appear quite uninterested regarding benighted outsiders. They are rarely found in the missionary business, and seem to be oblivious of the pity so lavishly bestowed upon them by adherents of other religions and those of no religion at all."

This belief has a firm hold in modern Greece, as well as the Highlands of Scotland, in Australia as well as among the inhabitants of Polynesia, in Russia, Egypt, India and China. The Zulu produces trances in which he sees his fellow warriors slain in battle. The North American Indians testify to the same facts, and hold the same faith. The only people so far as I am able to ascertain, who lack this belief are the New Hollanders; which may be proof that they are a distinct creation, like the ornithorhynchus paradoxus.

Leo Can, a learned mandarin, in 1861 testified, that the phenomena which so astonished this country at that time, known as spirit rappings, were every day occurrences in his country, their history extending back as far as the records of the country itself. Among the distinguished names of the present age who have testified, not to a belief of these things, but to the things themselves—and that in America, Hiram Powers, Secretary Stanton, William Lloyd Garrison, Whitaker, Heber Newton, H. W. Longfellow, Grace Greenwood and Thomas A. Edison. In England, Robert Chalmers, Mrs. Browning, Archbishop Whately, Thackeray, Trollope, Archbishop Tennyson, Wallace Gladstone and Queen Victoria. In France the late Emperor and Empress, Jules Favre, Guizot, Thiers and Victor Hugo. In Germany, the philosophers Schopenhauer and Fichte, Baron Reichenbach, Goldschmidt, the discoverer of fourteen planets and Zeilner, a distinguished astronomer. In Russia, the present as well as the late Czar, Alexander II, declared his action in liberating the serfs was due to the advice of spirits. In Italy, Mazzini and Garibaldi. Tasso said he was frequently visited by spirits, as also did Napoleon Bonaparte.

The following words coming from the late Judge Edmunds, of New York, do not indicate that he was either a fool or a knave: "I have been a firm believer in the idea, that the spirits of the dead do hold communion with us. I have been sorely tried. I have been excluded from associations which once made life pleasant. I have felt in the society which I once hoped to adorn, that I was an object marked for avoidance, if not for abhorrence. With the subject so dear to me tainted with man's folly and fraud, I used to see fools run mad with it, and rogues perverting it to nefarious purposes, and beholding how the world, for whom this glorious truth comes, reviles it, I have never for a moment faltered. It is no merit that I have persisted. Belief was not, as it never is, a matter of volition. But the evidence was so conclusive, that it compelled conviction." Let me also quote Victor Hugo on the same subject: "To abandon these spiritual phenomena to credulity, is to commit treason against human reason. Nevertheless, we see them always rejected, and always reappearing. They date not their advent from yesterday."

Reviewing this array of men, who have been among the distinguished of the world, declaring not their belief in the spiritual existence, but their knowledge of the evidence establishing it, I am constrained to say with Prof. Draper of New York, that "The application of exact science to physiology is bringing into the region of physical demonstration the existence and immortality of the soul." And considering all these men have so testified, shall we adopt as our rule, that the negative testimony of a thousand or a million who have not witnessed these things, ought to outweigh the positive testimony of a less number who have? Such a rule is contrary to all our ideas of the weight to be given evidence.

I am aware certain scientists have denied these facts as well as this philosophy. But do you not know that whenever scientists have denied on *a priori* grounds the facts of investigators, they have always been wrong? In California and Australia they were not the geologists who could find gold; but the

plain, simple men, who dug after it. So now, it is not always the scientific minds who are the pathfinders in original investigation. Cyrtus often have the most important discoveries brought to notice by unlearned men.

I do not deny some have been the subject of hallucinations. I believe we form as many apparitions in our fancy as we behold with our eyes, and a great many more. But it does not follow there is no such thing in nature. When the same occurrence is witnessed by several at the same time, it is hard to accept the theory of hallucination as sufficient. Nothing is explained, if a number of such occurrences are supported by evidence. And when the same phenomena are repeated over and over, in different places, and under varying circumstances, the events become significant. Hallucination is wholly inadequate to account for the universality of the belief.

3. I find further, that not alone in this age are there multitudes of sane witnesses corroborating my own experience, but that the testimony is extended through all ages, in all lands. In India it runs through the Vedas and Upanishads, as well as those literatures of which the Indians are the parent. Grecian literature is full of it. Among the Mongols of Tartary in the 13th century it was a common thing. The Scandinavians maintained the same from earliest times. So firm a hold had the Druids on a future life, that they would loan money on condition it be repaid in the next world; not in the same coin, but its equivalent. Hardly good security on which to negotiate a Chicago loan. The belief belongs to the philosophy of savages, as well as savans. It is safe to assert, there have been no people who did not believe their dead ancestors appeared to them; and the earliest implements for lighting fires are not more identical than these beliefs. Herodotus mentions seventy instances of what he considers well authenticated instances of spiritual phenomena; and Livy fifty. Among the Romans we have Strabo, Tacitus, Virgil, Ovid, Cicero and Juvenal bearing like witness; Caesar was warned of the Ides of March. I would also cite Confucius, Anaxagoras, Hesiod, Pindar, Aristotle, Pythagoras and Plutarch who founded their belief in immortality on actual phenomena.

Socrates, accredited the wisest man of Greece, argued the soul's immortality from the oft recurring facts of his own experience. And when he states that he was constantly attended by his daemons, or familiar spirits, materialists have racked their brains trying to reconcile his statement with their theory. To deny his learning or veracity would be useless. However, as his statements do not agree with the materialist's theory, they must be explained some way, or rejected entirely.

These phenomena attracted the attention of Joseph Glanvil in the 17th century; and of John Wesley in the 18th. I hope you will not question the pure life and lofty morality of Swedenborg, who declared that it had been given him to converse with nearly all the dead whom he had known in life. Mozart said he composed his finest symphonies by simply writing down the notes he heard. Heard from whom? From a lot of atoms rubbing their shins together and producing the notes? When Mexico was discovered, the natives had been foretold by their seers that a ship should come from the east, bearing white men who would destroy them. So powerful a hold had this prediction on the people that they made but feeble resistance to the Spanish invaders. Withercraft was but an anticipation of Spiritualism; resulting most disastrously, owing to the ignorance of the world concerning its nature.

Before this spiritualistic development in America, we had distinguished men in Germany asserting the same thing—such men as Kerner, Eschenmayer, Kant, Schiller and Goethe; and Lavater in Switzerland. Oberlin affirmed in 1824 that he was visited continuously by his deceased wife. Clairvoyance excited the curiosity of Dr. Johnson. Scott says, "If force of evidence could authorize us to believe facts inconsistent with the general laws of nature, enough might be produced in favor of the existence of second sight"—or clairvoyance. He overlooks the fact, that it might exist in strict accordance with the laws of nature. Blackstone and Shakespeare express the same belief; also Lord Bacon and Addison. The latter says: "We have multitudes of spectators on all our actions when we think ourselves most alone." I have time to name only one other.

Joan of Arc was born 1411. She was burned for a witch. Historians have ransacked their brains in endeavoring to explain the marvels she wrought. Here a person comes forward and offers to perform a great work, and does it. That person is entitled to credence. The greater the achievement compared with the visible means, the greater ought to be the credence reposed in the performer. Joan professed to be directed by heavenly messengers, visible, and repeatedly appearing to her for the purpose of saving her country from invaders, when all else had failed. The simple country girl announced her mission to the king, and accomplished that mission. She did everything she undertook, and attempted nothing more. She drove the English from Orleans, and crowned the king at Rheims. That was her promised mission. It was done, and she desired to return to her former life. But the court refused to listen; ordered her to do this and that. She said it was impossible, for she no longer heard the heavenly voices, nor saw more than any other person. They forced upon her

what she declared was unauthorized. She failed, and suffered death.

If we deny the intelligence and veracity of this cloud of witnesses, we should be prepared to reject human testimony altogether. True, we should accept no opinions based on the opinions of others, no matter how distinguished they may be. I am not now accepting the opinions of any I have named. What I call attention to is, their testimony as corroborating that which I myself know. To those who hold the opposite opinion I would say, that it is no more probable these witnesses were mistaken in the evidence of their senses, than that you may be in your opinions.

4. The spiritual philosophy accounts for the miraculous in history on a perfectly natural basis. Scattered all along through the annals of the world from earliest times we meet these accounts of alleged apparitions, communications from the dead, and other phenomena known as spiritual. They are stated along side by side with other events, by those whose veracity there is no occasion to question; and my opponents are driven to the necessity of either accepting these ancient occurrences as special dispensations of providence, or of rejecting all these events as unfounded fictions, and convict those who testified to them as untruthful. The latter position is unreasonable, because I do not see why we should reject one part of a witness's testimony while accepting another, for instance, Socrates. While giving him the credit which must be given him, a large part of his statements must be cast aside on the materialistic theory. When he declares with his philosophic earnestness, that he communed with his familiar spirits, his statements are entitled to the same credit as when he complained that Xantippo failed to get his breakfast ready before he went down to business, or to have the washing hung out before dinner. By accepting the spiritual theory these obscure matters are made clear, and we are able to account for things (which in many instances, no doubt, have been greatly exaggerated) without assuming a violation of the laws of nature, which have been and must be unchangeable; at the same time, not having to stultify ourselves in refusing credit to those to whom credit must be given. No other theory offers any adequate explanation of the world's history. This universality of belief in a future existence results from a universality of phenomena, which are no more coincidences than the falling of unsupported bodies to the ground. For I do not believe any large amount of cumulative evidence of disinterested and sensible men has been, or ever will be, obtained for that which is an absolute and entire delusion. Men will hold to forms of belief after reason for so doing has ceased; but I do not believe the world can be universally deluded or mistaken as to the verity of oft-repeated occurrences. I am not willing to follow any belief because great men have subscribed to it, but I am willing to believe their statements of facts, when I have no reason to question their honesty, and when their statements tally with my own experience.

Further, if you admit these phenomena actually occurred in early times among uneducated peoples, is it not easy to trace the steps by which through ignorance and superstition they grew into a settled belief, and then a formal religion, to hold sway over the fears of man, extending from the untutored savage to the refined heathenism of Greece and Rome? Is there any other hypothesis which offers a reasonable explanation of the ubiquitousness of this belief in a future life?

5. Spiritualism is the only religion founded on reason. Although resting on evidences demonstrating the continuity of life, thus being scientific, it asks you to believe nothing which your good sense does not approve, thus being rational. Coleridge says: "A religion must consist of ideas and facts both. Not of ideas alone without facts, for then it would be mere philosophy. Nor of facts alone, without ideas of which those facts are the symbols, or out of which they arrive, or upon which they are grounded; for then it would be mere history," but a combination and consideration of both. Coleridge's definition in this case is filled.

Spiritualism is eclectic. It asks of no new idea, "Who are your sponsors?" but "What is your claim, come from whatsoever quarter you may?" It recognizes some good in all the world's systems of belief. It is democratic, throwing open its portals to all, bidding them enter to gather up what truths they may, with no priest for our intercessor, no hierarchy to dictate what we shall think and do. It says to all "Seek and ye shall find." It does not claim to be a finality; but that its teachings, like all other truths, are only approximate, extending only so far as our knowledge up to date leads us, leaving us to press on for more light.

Is there anything inherently disagreeable or unreasonable in the thought that we shall live again? The only dispute is whether the evidence warrants that conclusion. If you, who think not, would assume for the nonce that the fact is established, you would find this philosophy meets your greatest expectations. It teaches an ennobling gospel of human progress. It depicts a rational hereafter of progress in knowledge and growth in perfection—a future of usefulness; not of idle, dreamy inactivity. It supplies the best incentives here, by teaching that the soul must remedy hereafter the result of present sin; that transgression of known laws entails disease and punishment, the burden of

Continued on the eighth page.

For the Religio-Philosophical Journal. An Open Letter to Charles Dawbarn.

DEAR SIR:—I do not, as a rule, read the RELIGIO-PHILOSOPHICAL JOURNAL from a to z...

I am the more prompted to address you in this form, partly to express to you my thanks for information as to what is going on in the under currents of the spiritual philosophy...

Spiritualists generally, I observe, are sensitive and impatient as they discern the attitude of scientific thinkers and rationalists in view of the crude, confused and conflicting mass of revelations to which in their zeal they invite attention.

Then it is not an altogether inviting prospect Spiritualism opens up to the denizens of earth in view of those spheres of spirit-life they are solicited to contemplate, and to which they are predestinated to go when mundane existence and experiences shall have fitted them for the transit.

You say: "As a matter of fact there is hardly a statement brought to us from the Spirit-world which is not contradicted from the same source; and that, 'I have long since proved that every form of human weakness exists on that side of life.'"

You say: "I will commence my second article by laying down a rule for my guidance, viz.: 'To no more accept a spirit's say' without solid proof than I would a mortal assertion which contradicted my experience."

If spirits contradict one another about the Spirit-world, you have only your knowledge of this as a means of ascertaining on which side the truth lies. For instance, if they tell you that the sexes there consort or form unions as their affinities dictate, you think it highly probable, as such is the case here.

that their power to do us mischief depends upon our own consent or capacity for absorption. It seems to me you are in a tangle, my good friend.

You say: "I approach the material side of spiritual life from the standpoint of scientific discovery and mortal experience." But what has science done, pray tell, in the way of settling this question of immortality?

You say: "I am one of those believing in communion with spirits who were once mortal as I am now." Undoubtedly you think the evidence you possess is satisfactory.

You say: "There is nothing I have yet been able to discover that endows man with a special immortality denied to other life;" and that "The next point I want to make is that immortality is a law of nature."

And this is what you call "broadening out" Spiritualism! Well, if Spiritualism is thus elastic, beyond all question it has developed an immense capacity for extension.

In my most humane or rather bestial moods, or in my most exalted conceptions of infinite beneficence and supernal felicity, it had never occurred to me before to consider the problem of universal life in the spheres, or the companionship or proximity of such forms of life as your advanced researches in spiritual philosophy have enabled you to perceive and forshadow.

If instead of expending so much energy and uncton in castigating your poor, deluded brethren, as you seem to hold them, you had only turned your whole battery of physics and metaphysics upon materialism proper, and pegged away with adequate foresight and vim, possibly you might have effected a breach—who knows—in some unguarded redoubt or bastion, sufficient at least to show you the magnitude of the job you had undertaken.

Greenwood, Ill.

For the Religio-Philosophical Journal.

UNITARIANISM.

BY AGNES CHUTE.

Part Fifth.

The statement of faith adopted by the Western Unitarian Conference at its session in Chicago, in May of this year, declared against doctrinal tests of fellowship, and welcomed all who wanted "to join us to help establish Truth, Righteousness and Love in the world."

What do I mean by my implications against it? I mean that with all its excellence it really amounts to nothing in the practical work that is needed in the West, if not everywhere, to-day for the building up of the Republic of

Truth, Righteousness and Love in the world. It is a document that does credit both to the head and the heart of those who framed it, but it was made by men who, judging them by this declaration, do not know the condition of the people for whom they would open their church fellowship.

You say: "I approach the material side of spiritual life from the standpoint of scientific discovery and mortal experience." But what has science done, pray tell, in the way of settling this question of immortality?

You say: "I am one of those believing in communion with spirits who were once mortal as I am now." Undoubtedly you think the evidence you possess is satisfactory.

Something very plain and practicable. Instead of opening the church wide, taking the doors off the hinges and tearing the fence away, I should insist that to become a member of it a person should say: "I believe in Truth as far as I know it, but I believe also in the duty of being truthful, of always speaking truthfully. I believe in Righteousness in the abstract if I know anything about it, but I believe more earnestly in the duty of doing the right always in all my intercourse with my fellow-mortals. I believe that Love in the abstract is a delightful ideal as well as real relation, but I believe also that for this life and its conditions it is of more importance that we should recognize and observe the duty of being charitable and benevolent to each other, and I hereby pledge myself in joining this church to endeavor earnestly to put these beliefs into practice in my daily life."

In addition, if a church were willing to adopt a dogmatic or theological bond of membership, I should add: "I believe in God also, as the infinite good; and through honest living and spiritual development here I hope for immortal happiness hereafter."

I should put this, or something more practical, before the people and insist that such a pledge was essential to their admission to Unitarian church membership. In his speech on membership referred to above, Rev. Charles Ellis illustrated his claim that Unitarian churches were too easy to get into, by a statement that he had been fighting a lot of white thieves who had "debauched, degraded, pauperized and robbed of land and pins worth millions of dollars, a lot of helpless, ignorant Indians."

Those men were living in a town where honorable people recognized them only under pressure. They wanted a social standing of their own and for their families. The church is the avenue to respectability. They found that Unitarianism asked no questions and took in all that chose to come. They found a Unitarian minister who denounced orthodoxy, said nothing about social evil, had no sympathy for the victims of land-sharks and robbers of Indians and defilers of squaws, and they built a Unitarian church and their minister and other ministers of the same denomination in the State used their influence to obtain money from Eastern Unitarians to help this convocation of scoundrels.

That church was a disgrace to civilization. It was formed by men who were steeped in sin of which they never did and never will repent! If Unitarianism had been guarded by a proper membership test those men never could have got into it, and it would not have been thus degraded and disgraced, and if any of them had come to it repentant and ready to take the pledge to live a more honest life, then Unitarianism would have been in condition to help them up. But with doors broken down and moral fences torn away the Unitarian church stands on the level of the vicious, opposes no obstacle to their free entrance and full fellowship without sign of repentance or promise of improvement, and so becomes, unconsciously, but none the less really, the friend and supporter of evildoers. Thus the work began by Channing is running into the ground in a quite literal sense.

Do I mean that Unitarian churches are an evil power in society?

Yes and No. In an old country like New England, Unitarian churches are the home of men and women and children who have no superiors in the world. In the new West there are most noble, good and true men and women in the Unitarian churches, attracted there, not by the absence of some moral pledge to honest lives, but because nowhere else can they find the mental food they crave. But they are a small minority of the un-church-ed class that the Unitarian church bids for. The church wants to do these people good, but puts itself on their level and so permits them to come in without an upward step or even an upward thought. It surrenders to them and so wrecks itself without ever having gone to sea. It is not love of freedom, it is not absence of dogmatic test, that makes the evil, it is all absence of practical moral test. The Western Unitarian Conference might adopt a castron creed stating its belief in God, but that would not help it. The people will not be controlled by any such creed. In spite of the anxiety of the disturber it is not a statement about God that is wanted, but a plainest practicable statement about morality, about common honesty, about the vice of lying and stealing, about the duty of truthfulness, chastity and charity, a statement that should be restated and reiterated from week to week until it burnt upon the consciences of men, women and children! It was that kind of religion Channing worked for. It was the religious life implied in such a statement that he meant by "a pure Christianity." Unitarianism in the West is dying out by dilution with the moral looseness or indifference in social life. It is dying out in the East from in-breeding as stock-men would say. Both East and West it wants more heart and common sense. Its head is too big already. A closer acquaintance with the real condition of the people it would like to help and less reliance upon transcendental or other visions of the study are the only way safety lies.

ROCKS AHEAD.

BY CHARLES DAWBARN.

Part Third.

Both nations and individuals have been subject to youth, manhood and old age. History is but a wearisome repetition of the rise, maturity and decay of one great nation after another. Life must show to a more exalted vision than ours a rise and fall of tide; an ebb and flow of waves on the shore, with a regularity that some day will be tabled by a mathematician.

Nations have no more discovered how not to grow old than has individual man, but that which grows in a night will perish in a day; and the world of humanity has done more growing in the past fifty years than in any twenty centuries of which we have record; but all experience declares that such growth cannot be normal.

I know it was steam that gave the first fierce impulse to the human brain of this epoch; but it was a yet more wonderful advance when the finer and more powerful force of electricity was discovered and put to use; yet it only meant that man was growing day by day; but growth in only one direction soon leads to monstrosity.

Some of my readers may never have heard of the wonderful little Christian Heinenken of Lubeck who lived about 1780, and died before he was five years old. That child was a profound Latin scholar; even making jokes and puns in it. He knew the entire history of the ancient world as then understood. He studied dogmatic theology and ecclesiastical history, and for an amusement mastered anatomy. The poor little fellow consisted of a large mind in a poor little body, and had to have a wet nurse to keep him alive. The attempt to wean him proved fatal. Quietly remarking in Latin, "Death is common to every age," he laid down and passed away. Moral: a sound mind in a sound body is manhood. Everything else, or less than that, comes by so much short of the standard. Premature development presages an early death, both to man the individual, and man the nation.

Now let me once again ask what these facts mean to humanity? That they put our boasted civilization in peril, every thinker must recognize in a moment. If you replace human labor by machinery what is the laborer going to do?

If by competition you reduce even machinery's profit to zero, from what source can the nation derive its necessary income? And if your worst classes have children more rapidly than the wise and prudent, what becomes of governments where the majority rule? These are the facts—undeniable facts. Shutting our eyes to them does not alter them in the least. Suppose we leave them for the moment and note some other facts that belong to what is called human development.

The savage is a man with the animal up-fermost; but usually with an inherent capacity for something superior to the brute. The first step forward is to broaden and strengthen his mental powers, and thereby what the world calls "civilize" him; but even when in long ages you have evolved the mathematician, the philosopher, the statesman, the savage is still there.

One nation robs or enslaves another; the science of wholesale murder is cultivated; politics means manhood with the soul left out; and selfish commerce is already pointing to a catastrophe that threatens death to civilization. You have taken the animal savage and developed his brain power. It was a step that gave the savage the power of a thousand, but left him a savage still. But in that savage is a capacity for a yet higher step, that by so much alters the problem. I know the world of to-day declares that the savage has been left behind. As a solemn fact he has only been compelled to change or mask the old savage impulses of his nature.

A potent factor in every age to hold the savage in check has been the religious impulse, always carrying with it worship of a master. At first this master has been made visible to savage sense by fetich or idol; in the next stage of mental growth the great master is simply imagined as in the unseen world, but all ready to strike a deadly blow on the slightest provocation. But in this era books called "holy" and men called "reverend" become the fetich mouthpieces of this unseen, all-powerful monarch.

religion, or sometimes standing outside all thought of a future life. Such men and women do stand as prophecies of a time when the whole race may have climbed to a higher level. Nay, even to-day I do not count such lives as total failures, for man does here and there exhibit some signs of evolving another step to his manhood.

But I assert that religion does not strike at any one of these terrific facts to which I have been pointing as the rocks ahead to-day. Nay, by encouraging early marriages religion has already produced much human misery; and trade with its "lawful competition" has always been a pet child to produce capital for missions, preachers and churches, whilst the pulpit points to every new, labor-saving machine as another of God's blessings to man on earth. So we must get outside religious influence and ignorance; and drop all thought of using the "God idea" as a pilot through our present and coming troubles.

Still religion has given the world truth when it has pointed to the unseen as the realm of the highest; and by so much it has taught man that the next step forward is toward the invisible and spiritual. But its coarse material conception of heaven and hell has grown dull and commonplace, and to-day produces little effect upon mortal life. Indeed, the whole tendency of society is toward a cool indifference to religious teachings.

Since we thus find that neither art, science, philosophy nor religion are of avail in this emergency, I propose to inquire in the next and concluding article of this series whether anything can avert the destruction of our civilization now threatened by the forces I have pointed out.

SEEING WITHOUT EYES.

A Blind Man's Wonderful Powers.

How Henry Hendrickson, Totally Deprived of Sight, Perceives All that is Going On—A Remarkable Case that Baffles All Attempts at Solution.

"Here is a man who is totally blind, but who nevertheless can see," said A. E. White in introducing Henry Hendrickson to a visitor yesterday. And so it appeared. Mr. Hendrickson can see, or rather discern objects, although he was deprived of the sense of sight when he was six months old. He was born in Norway forty-three years ago, and has lived in America forty years. He was educated at the Institution for the Education of the Blind at Janesville, Wis., and has, since leaving that institution, followed various industries, notably that of broom-making, and is the author of a book entitled "Out from the Darkness." This work is somewhat in explanation of the second sight, with which he is becoming endowed, although he finds himself unable to account for it in any manner satisfactory to himself or conformable to physical science.

He is well educated, a somewhat brilliant conversationalist, and with glasses which hide his completely closed eyes, one would scarcely recognize him as a blind man. For the last twenty years he has seldom used an escort, except when in great haste and when going on territory entirely strange to him. It must be remembered that he is totally blind, and has never seen the light since he was six months old. Nevertheless, he can tell when he comes to a sudden rise in the sidewalk as well as one who enjoys complete sight; can turn a street corner, tell when he is passing an alley, closely approximate the height of the buildings along the street with accuracy and apparent ease, but he cannot tell when he comes to a sudden depression in the sidewalk. For this he is unable to account. Many people who have observed the facility with which he moves from place to place doubt that he is totally blind, but he has been put under the severest tests, and those who have made the investigations are convinced that he cannot see.

Yesterday the Herald reporter spent some time with him at Mr. White's office at 102 Washington street, and made a test of the blind man's wonderful second sight.

"When in a train at full speed," he said, "I can distinguish and count the telegraph poles easily, and often do it as a pastime or to determine our speed. Of course, I do not see them, but I perceive them. It is perception. Of course, my perceptive faculties are not in the least impaired on account of my blindness. I am not able to explain it, but I am never in total darkness. It is the same at midnight as at midday. There is always a bright glow of light surrounding me. Once, on being stung by a bee, I became for the moment stunned, and consequently blind, or, I should say, in total darkness. That is, I could not perceive or discern anything."

A practical test of this unaccountable second sight was made in the presence of the visitor. A thick, heavy cloth was thrown over his head as he sat in the chair. This hung down on all sides to his waist. It was impossible for anyone to see through it. Then before him or behind him, it mattered not, an ordinary walking cane was held up in various positions. To such questions as: "Is it perpendicular or horizontal?" or "In what position am I holding it?" he gave prompt and correct answers without a single mistake, sometimes describing acute or oblique angles. The test appeared so unaccountable that Mr. Hendrickson hastened to assure the guest that there was nothing supernatural about it. "It is wholly a matter of the perceptive powers," said the blind man, "but I cannot explain it further than that. Now this covering is simply a formality; it is nonsense. I have never by the ordinary sense of sight seen an object in my life, not the faintest glimmer of one. My sight or discernment does not come in that way. This will prove the idea to you. Take me into a strange room, one that I have never been into and never heard about, and no matter how dark it is I can tell you the dimensions of the room very closely. I do not feel the walls; I will touch nothing; I see nothing; but there is communicated to me and configuration of the room."

"In 1871," he continued, "I went to New York City and called upon Brick Pomeroy at his office in Union Square. There was a number of persons there, and we had a pleasant chat. I had no escort. Mr. Pomeroy asked me to his house, and inquired if I thought I could find my way. I said I could, from the description he gave me, but his visitors laughed. Then a wager was put up, and I started out on foot—the others followed; some in carriages and some on foot. I walked straight to his house on Forty-first street, a long distance, with several turns, and did not make a miss. In fact, I knew the house when I came to it. I did not see it, and yet I did. I won the wager. I am studying short-hand with Mr. White, and as my hearing is very good, I expect to become an expert. I had a little trouble with my writing at first—but am now able to write very well."

"Why do you know," interjected Mr. White,

"that when I stand up here in the room and with my projected forefinger make motions like one beating the time for a church choir, but describing phonetic characters, he can tell the characters I am making or describing without seeing them and can interpret them."

"Let us have a test on that line," requested the visitor. "With pleasure," responded Mr. Hendrickson with a smile. The guest further requested that while he did not doubt Mr. Hendrickson's total blindness, he wished to have him blindfolded for the test.

"Certainly," said the blind man, and the robe was again brought into use. Then Mr. White stood up and cut the air rapidly, making certain phonetic characters. "Well you have asked me this," said Mr. Hendrickson, lifting the robe to get a breath of air, "Can you see what I am saying? I answer no and yes both. I don't see, but I know."

At this juncture the visitor bethought how the two might have put up a job or a joke upon him, and he suggested that he be allowed to write certain words upon a slip of paper, that Mr. White should repeat them phonetically by his forefinger, as before, and if then Mr. Hendrickson could tell what they were blindfolded, as a mere matter of precaution, the proof would be conclusive.

"Let us have the test most certainly, and with pleasure," answered the blind man. The visitor wrote down the following upon a leaf from his note-book, and passed it over to Mr. White.

"What are your politics?" Mr. White struck off the question by serial slants and curves and hooks. He had scarcely finished when Mr. H. slapped his hands with a laugh, and responded: "Republican, of course."

"By the way," added Mr. Hendrickson, "I'm a very good skater, and can, when gliding over the ice swiftly, see every particle on the ice, every crack and rough spot, no matter how small or indistinct. The faster I go the plainer I can see. Well, I don't mean that I can see, but I perceive, or something. It is light to me, and I discern everything."

"Have you ever found yourself mistaken in depending upon this kind of sight?" "Never. I was fooled once, but it came in this way: Once when I was at Prairie du Chien, where I received a considerable sum of money for some 600 dozen brooms which I sold, I got under the impression at night that I was being robbed. I saw the robber enter the bed-room door with a knife and a pistol. I laid quietly. He slipped his hand under the pillow, took the pocket-book and then ran out. I followed him and screamed. The house was immediately awakened. I said I had been robbed, but we could not find the robber. After breakfast it occurred to me that it was all a dream, and I returned to my room and found my pocket-book and the money where I left it."

Mr. Hendrickson is a wonderful man, and if his second sight is by some slight-of-hand art it is very cleverly done.—Chicago Herald.

Woman and the Household.

BY HESTER M. POOLE. [103 West 25th Street, New York.]

THE DISAPPOINTED.

There are songs enough for a hero, Who dwells on the heights of fame; I sing for the disappointed— For those who missed their aim. I sing with a tearful cadence For one who stands in the dark, And knows that his last best arrow Has bounded back from the mark. I sing for the breathless runner, The eager, anxious soul Who falls with his strength exhausted Almost in sight of the goal; For the hearts that break in silence With a sorrow all unknown; For those who need companions, Yet walk their ways alone. There are songs enough for the lovers Who share love's tender pain; I sing for the one whose passion Is given and in vain. For those whose spirit comrades Have missed them on the way, I sing with a heart overflowing, This minor strain to-day. And I know the solar system Must somewhere keep in space A prize for that spent runner Who barely lost the race. For the plan would be imperfect Unless it had some splendor That paid for the toil and talent And love that are wasted here. Ella Wheeler Wilcox.

Miss J. E. Wright, LL. D., is the only woman in this year's class at the Boston University law school.

The ladies of Philadelphia are enthusiastic admirers of John Wannamaker. He is about to build a hotel for women who earn their own living.

Dr. Martha G. Ripley, is the only woman among the faculty of the Homeopathic College of Minnesota at Minneapolis.

There are sixteen thousand women in the Panama Company, and M. de Lesseps says that a woman—the Empress Eugenie—enabled him to carry out his Suez scheme.

Mrs. Cora Knight Clifford, whose husband, N. D. Clifford, president of the Wiley University, Marshall, Texas, died in March, has been unanimously requested by the trustees and students of the institution to assume the place made vacant by his death, and has entered on the discharge of these responsible duties. Mrs. Clifford is a graduate of the Wesleyan Female College, Kent's Hill, Maine.

One of the most eloquent speeches delivered at the Cincinnati National Labor Convention, was by a lady lawyer of Michigan, Mrs. Marion Todd. She won her first suit for a railroad conductor against a rich corporation; and is now employed in a twenty-five thousand dollar suit against the Central Pacific Railroad Company.

Pundita Ramabai is an enthusiast on the subject of the education of the women of India, on whom she thinks the redemption of the nation rests. She will return to India when her studies in this country are completed, and found a school for the training of widows to self-support.

Mrs. Mancel Talcott of Chicago, has established and maintains two day-nurseries for the children of working women. One thousand children on an average are cared for in these nurseries every month. Lady Wilde, the mother of Oscar, and the author of Irish revolutionary poems which she wrote in 1849 under the name of Speranza, is living in London. It is said, in absolute want, because her Irish tenants have not paid a cent of rent in six years, yet she will not consent to a single eviction on her estate.

A lady has been appointed one of the directors of the People's Bank in Stockholm.

Miss Marietta Holley (Josiah Allen's Wife) received eleven thousand dollars for the manuscript of her new book "Samantha at Saratoga."

Miss Minna R. Pollock of New York, translator and typewriter, has been appointed by the board of aldermen as commissioner of deeds.

Thirteen years ago only three girls were employed in the Lambeth potteries of the Messrs. Doulton; now there are three hundred.

Two women have just founded in St. Petersburg, a political, scientific and literary journal, *The Northern Herald*. Miss Iobachnikoff is the publisher, and Miss Evreyinava the editor of this latest journalistic venture. This is the first instance of a woman being allowed by Russian laws to fill the post of editor-in-chief of a political newspaper.

Doctors Anna Broomall and Clara Marshall have been appointed assistant medical examiners by the Penn Mutual Life Insurance Co., of Philadelphia. This is said to be the first instance in the history of life insurance in which women have held such a position.

The young women of Newton, N. J., have formed a league and pledged themselves to refuse the attentions of young men who use alcohol or tobacco.

The National Bank in Denmark has for a long time employed women as clerks (tellers). The Landsmand Bank has now followed this good example, and at the capital and in three of its branches four ladies are now employed. When thoroughly trained they will be taken as assistants.

The largest laundry in this country is in New Jersey, and has for proprietor a lady who never washed so much as a pocket handkerchief for herself in her life. She employs a large force, studies best methods, has hundreds of soiled linen regularly sent from great distances, and is making money.

Marie Augustin Despeissis of London, has patented a device for creating a regular and even draught through the tubes of flues of steamboilers, which is said to work well.

A writer in the St. Paul Pioneer-Press gives the result of his investigation concerning business women. He finds that:

"Scarcely any one has had more practical experience with the new order of women than Miss Mary F. Seymour, the head of the Union Stenographic and type-writing Association of New York. She says that when she began work women were so few in her business that she was obliged to employ men to assist her. As this was not in accord with her idea that women should help each other and could be fitted for the work she was doing, she commenced to teach young ladies to become her assistants, and this started the now well known school of which she is the head.

"She found that parents were timid at first about allowing their daughters to associate in business with men. It was impossible to argue upon her deep-rooted position that the most danger to a girl is in herself, and that those who are honest and dignified and pure will not be harmed by contact with the world, if reasonable discretion in the choice of work and positions is shown. Miss Seymour thinks that manhood is improved and polished and made gentle, where the daily business life is spent in the presence of one or more modest young women, and she makes the very strong point that the present feminine helpers of men in business are apt to be a superior class of girls. As to the effect of the new life upon the girls themselves, she has made some very interesting observations. She says that the girls who are earning their own living are the most interesting women she knows; the most sensible and elevated in their speech, the least frivolous and empty-headed, the best informed and the most practical women of the time. By living and working with men young women grow accustomed to them, lose their sentimental and romantic notions of the other sex, and gradually begin to judge men on their merits, apart from one another. The girl of the old regime saw only men with parlor manners, and every one knows that silly and weak fellows often outshine good and shrewd ones in society. But in business these women see men as they are, in their natural every day aspects, and they rate them according to the best of their power to judge character. It is Miss Seymour's experience that young ladies in business marry in the same proportion as girls in the homes of the city, and she thinks they are apt to marry better.

"But what is the effect on the man, is the natural thought. In what way is woman affected? What does the husband get on his side? In what respect are wives improved? As to this, Miss Seymour says that the advantage to the husband is very great. It is very true that the girl in business has not learned to bake or sew, though the chance is she knew more or less about both before going to business, but she has become systematic, business-like, and orderly. Her mental training has better fitted her for managing a house well than if she could cook and bake and yet have no idea of system. Better yet, she has had her attention turned to affairs, has heard public matters discussed and grown interested in them; knows what to read and learns to like to improve her mind, and to take part in the serious masculine conversation around her.

A woman physician in Alturas county, Idaho, writes in this way to Mrs. Julia Ward Howe, in regard to openings in the West for women who have health, energy and capability for hard work. "It is a wonder that agencies are not opened, whereby the overcrowded East may have access to these untried fields where woman's career is yet to be entered upon to an extent which cannot yet be realized by the most sanguine. She says:

"I have been in the West ten years, and am convinced that there is an excellent field, especially in the Territories, for women who combine pluck and adaptability to circumstances with the patience and 'stick-to-it-iveness' necessary to all successful pioneers. I can but give you some idea of this by telling you what I have done within a year, the date of my residence in this vicinity.

"The town in which I live, not yet two years old, is the site of a very large grazing district on the Oregon Shortline Railroad. I came here to practice my profession, but found a climate that gives very few patients to the M. D. Finding that there was no drug store in the town, I opened one, and added to my stock toilet articles and confectionery. At the same time I began looking about me for a desirable location in which to secure some government land. I soon succeeded, and entered two claims, timber and pre-emption. These possessions I have improved as my purse would allow, and to day I could, if I wished, realize handsomely upon my pre-emptive. My trade has increased, and I shall soon be obliged to enlarge my store. I can truthfully say that this has been the most pleasant and profitable year of fifteen which I have been spent mostly in professional labor.

How I wish that many women whom I have known in great financial difficulties would come to the West, and especially to this immediate vicinity. I am convinced that fifty good women could find opportunity here, today, of taking up profitable lines of work. Our town needs a good milliner, dressmaker, and musician. Girls that can make themselves useful in the home will get five dollars per week, while skilled labor commands a much higher compensation. Those willing to work in these various ways can take up government land, and do enough on it to answer the requirements of the law, while still pursuing the calling which would give them the means of support. Even if they do not cultivate the land, they can have, at a later day, the benefit of its rise in value. I ought to tell you that we have some very bright, intelligent, cultivated women out here, who are making a grand success in stock raising; but I must not take more of your time."

Impurities of Ice.

Dr. T. Mitchell Prudden, of New York, has been making some important experiments with a view to determining the effect of freezing on bacteria. In the case of the *Bacillus prodigiosus*, there were 6,500 bacteria in a cubic centimeter of water before freezing; after being frozen 4 days, 2,470 after 27 days, 223 and none after 51 days. Of the *Staphylococcus pyrogenus aureus*, there were a countless number before freezing; after 13 days of freezing, 224,507; after 51 days, 31,320; after 63 days, 9,280. Of the typhoid fever bacillus, innumerable before freezing, 1,019,463 after being frozen 11 days; 398,457 after 27 days; 30,790 after 42 days; and 4,949 after 53 days. These facts show that certain bacteria have a remarkable power of resisting the temperature at which ice forms. Dr. Prudden, therefore, recommends that the New York State Board of Health, or other authority, should have power to determine which, if any, of the sources of ice supply are so situated as to imperil the health of consumers of ice.

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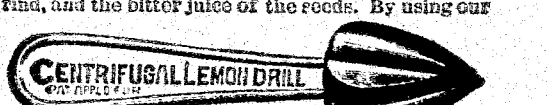
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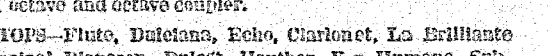
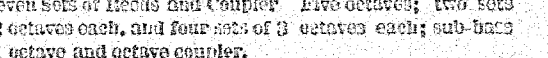
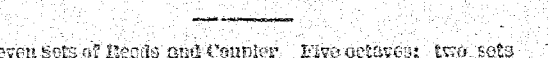
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When newspapers or magazines are sent to the JOURNAL, containing matter for special attention, the sender will please draw a line around the article to which he desires to call notice.

CHICAGO, ILL., Saturday, July 16, 1887.

The Victorian Era.

This is a jubilee year for that nation upon which the sun never sets, the fiftieth year of the reign of Victoria, Queen of Great Britain and Empress of India. Among the noteworthy events of history will be recorded the pomp and splendor of that brilliant scene, when, in Westminster Abbey, Victoria mounted the throne on the day which marked a half century from her ascension to that position of responsibility and power.

For the artist, the historian and the moralist, it was, indeed, a marked occasion. Here stood the cynosure of the representatives of the principalities and powers of the world, an elderly woman, a descendant of the Guelphs. She was only an ordinary person, morbidly grave and sad, honestly desirous of doing the most good within her power in that established order of things in which the many are sacrificed to the few, but really destitute of any great qualities. Whatever impression may be made upon the public mind to-day through adulation and cypherophany it will be difficult for the dispassionate person to feel that Victoria is anything more than a decorous and common-place figure-head. She is called grasping and selfish, but with such heredity and environment it would take a great nature to be anything else.

It is the crown before which the English prostrate themselves, not the wearer. Emblem of a social and political system which crushes millions to feed thousands, which sacrifices heatombs to build an Empire; it is the god of organized power they worship, not their Queen; loyal to an idea, the woman who happens to embody it is glorified as something almost superhuman because she possesses some of the same virtues and graces that adorn millions of her sisters, living in huts, cabins, cottages and farm-houses as well as palaces.

So much for the majesty of an ideal! What may not be accomplished when men embrace and doify ideas which are worthy their adoration and tend to make them realize that all men are but children of one common Father!

During the half century which has just been celebrated in jubilee, wonderful progress has been made in all directions. Great stress has rightfully been laid upon physical changes, in laudation of the Victorian Era, but little has been said of the marvelous and important spiritual changes. And yet the latter so far outstrip the former that there is little comparison between them. For the one is the interior, the real and the permanent; the other is the phenomenal and fleeting. One belongs to the domain of causes, the other to that of effects.

During the half century just passed, English territory has vastly expanded and India is made tributary to the crown. Meantime this Republic has increased five-fold in population, and gained 1,500,000 miles in territory upon the Pacific coast. The annexation of Alaska has added vastly to our line of sea coast, which, from the upper waters of Maine to that dim, distant speck upon the map of the West, just named, measures 13,000 miles. Imagination can hardly conceive the diversity of climate, scenery, vegetation, and mineral productions, comprised within this vast territory which occupies the fertile northern temperate zone of the Western Continent. The scientist might spend a long life-time in constant exploration and study without compiling a thousandth part of the merely superficial capacities of the various States and Territories of this Union.

In the arts and sciences the spread of knowledge has been wonderful. Inventions have multiplied in geometrical ratio, one stimulating another. Electricity, steam, chemistry, and mechanics need only to be

mentioned, to bring before the mind a long and brilliant array of curious thoughts embodied in material form, and harnessed to the chariot in which man rides toward the goal of his physical career. Merely to go over the ground in the most desultory and superficial manner takes away the breath, and one ceases to wonder at any new discovery whatsoever.

In social and political history the changes have been equally great. It was necessarily so; growth and change come simultaneously or in succession in the domain of physics, mind and ethics.

To briefly recapitulate, let us look at the crumbling temporal and spiritual power of the Pope; at the establishment of a Republic in France; at the states of Italy, united as one; at the emancipation of the serfs in Russia and the slaves in America; at the uprising of the Irish against oppression, and at the labor movement in our own country, which, under all its anomalous demands and excesses, embodies great principles of justice and fraternity. Who cannot see that in the last half-century has been developed the potencies that have been latent for centuries before, awaiting the proper time for expansion?

The last and greatest glory of the latter portion of the 19th century has not been mentioned. Following the order of evolution, itself a science for the first time recognized as such, it bided its time and appeared as the culmination of all steps which were necessarily its predecessors, because its inferiors. Of course this could be nothing else than the advent of Spiritualism.

This glorious discovery is the crowning one of all,—that man lives after death, that he reveals himself to those whom he has left behind, and that his progress from folly and error, weakness and selfishness, is as sure as any other fact of scientific discovery.

Light on the Way.

Such is the name of a wholesome little monthly published at Dover, Mass., and its leading editorial for July might most happily have borne the same title. Here is a part of it:

"Our camp meetings—besides being places of recreation—should be summer schools where all the great scientific, political, religious and social problems of the hour might be thoroughly discussed and studied. Spiritualism is no longer a child; and the world is beginning to expect more of its devotees, and Spiritualists ought to demand more of their mediums. The lecturer upon our platform should be more dignified and scholarly, and the tests given of a more definite and convincing nature. A long string of names with glittering generalities will not convince the skeptic of the future. All gifts should be cultivated to the end that highest development may be obtained. The churches are demanding more refinement and culture each year of its clergy. Shall Spiritualism lag behind? Or, if Spiritualism makes the demand for grander exponents and demonstrators of its truth, shall these be found wanting? The church has its schools where the clergy receive the necessary discipline that fits them for pastoral duties. Spiritualism has no place where its teachers may receive the education and training needed by all who aspire to minister to the highest wants of the people. Such schools are demanded at the present hour. If you think not, look over our ranks and find if you can the teachers of ability coming into our ranks to take the place of those retiring to other fields of labor.

"The proposition that we will make to all camp-meeting associations is this: Instead of spending so much money for dances and other entertainments, let them utilize the funds usually spent in this manner, establishing at all the great gatherings schools of mediumship may be carefully studied in its phases; and also where the best methods for its highest unfoldment may be sought after. This might be tried for a few seasons at all our camp meetings, and we have no doubt but that great good would result therefrom. Might not schools and colleges be the ultimate of these small beginnings?

"The work begun at the camp we think would be continued through the whole year in our large centers. Then would the medium have an opportunity of becoming thoroughly educated before he would enter upon his public labors, and half developed, thoroughly uneducated test, psychometric and inspirational mediums would be known on our platforms no more. If we would attract the educated and refined, our platform must offer the mental and spiritual food that will satisfy their highest wants. If we fail in our duty we must not complain because so many Spiritualists attend Unitarian and Universalist services."

The above editorial is directly in the line of what the JOURNAL has been pressing upon the Spiritualist public for years. Bro. Fuller, editor of *Light on the Way*, is a medium and lecturer; he knows well whereof he affirms and speaks as one with authority—the authority of experience and a clear conception of the demands Spiritualism rightfully makes of its adherents. The JOURNAL hopes other mediums and lecturers will take up the subject and that the agitation will not cease until no room remains for criticism or improvement.

Prof. Alexander Wilder gave us a call last week. He is secretary of the National Eclectic Medical Association, which lately held a session at Waukesha, Wisconsin. The Professor has charge of the *Journal of the American Akademie*.

Sam Jones Greatly Disgruntled.

The above heads a telegram from Baltimore, Md., July 3d, which indicates that this notorious revivalist and brimstone terrorist is subject to intense feelings of disappointment and disgust, which, in the Monumental City, the newspapers placed under the not too euphonious word, "disgruntled!" His presence in that city as a lecturer illustrates most strikingly what effect an admission fee has on the public in his case. When Jones held evangelical meetings there a year ago his audiences were tremendous. People went hours ahead in order to get seats. The assemblies often aggregated 5,000 to 6,000 people, and more than 2,000 were turned away at a time. There were hundreds of converts and the meetings were an enormous success in every way. Jones and Small made several thousand dollars on a month's work. July 2d Sam Jones returned. He gave a lecture to which 50 cents admission was charged. When the Rev. Sam walked out on the stage he was probably the most astonished man in the country. Instead of the thousands he was accustomed to speak to in Baltimore, there were not a hundred persons in the hall. It was almost as lonesome as Mark Twain's famous audience of one. But Jones struggled on with his Georgia theology for an hour, and then alluding to certain contrasts, exclaimed: "Good Lord, how a 50-cent admission thins them out!"

It is not difficult to inventory the working outfit of Sam Jones. Without eloquence, unable to speak the English language with even average accuracy, and guiltless of any knowledge of science, he still possesses an adroit fox-like cunning and shrewdness, reinforced by mesmeric power, which enables him to partially hypnotize his audience, and gain converts. What he designates as the power of God, the Holy Ghost, the presence of Jesus, is simply his own strong mesmeric influence by which he is enabled to convince many listeners that they stand on the verge of a bottomless pit and will be lost unless they immediately come forward, repent, and join the church. In former times when the people were ignorant of the potent forces of nature, thunder was regarded as the voice of God, and raindrops were believed to be His tears. Equally as far from the truth is Sam Jones when he attributes the so-called conversions he makes, to divine power, or force outside of himself.

The probability is that Sam is such an insignificant actor in the drama of life, that he has never been heard of in heaven, but if known there at all, is regarded as an inflated crank desirous of convincing the world generally that he is the especial mouth-piece of God.

Among the 91,000 ministers of the Gospel in the United States, there are cranks, buffoons, erratic expounders of God's intentions, and those whose bigoted ignorance is so dense that it can only be cut with a knife. Imagine for example that from the tongue of each one a telephone wire is suspended connecting directly with the throne of God, and reporting every word of each sermon, what estimate would He attach to their several statements? Conflicting on doctrinal points, would not Deity be perplexed and disgusted when trying to sift the wheat from the chaff? Would He not be sorely annoyed at hearing so many prayers for Him to "draw near," when this little earth is but as a grain of sand upon the sea shore of His dominion, and these same preachers are constantly declaring His omnipresence?

Preachers of the Sam Jones type will never be able to comprehend that this world is only one of a countless number, and that God's laws are general in their application and inexorable in their workings; that salvation from error and growth in goodness are evolutionary processes imbedded in the constitution of things, unchangeable, resistless and eternal; Jones, Small, Pentecost, and the whole army of revivalists can never secure the suspension or modification of any one of God's laws. Only in so far as they arouse the latent force for good in their hearers and give it persistent activity, can Jones & Co. benefit their fellows. And this the JOURNAL gladly admits they are doing in thousands of instances. They reach a class that can only be affected by their methods; and thus they are doing their part in the general work of evolution.

The Blindness of Dogmatism.

Mr. Charles Watts, an English free thinker of the materialistic school, lately lectured in Grand Rapids, Mich., his efforts having the generous help of a public spirited citizen, Mr. D. A. Blodgett. Doubtless Mr. Watts said some good things and helped to break up the old dogmatism. So far, so good. But what is to come in place of the old faiths? Is the heart to be an aching void? Are the dust and ashes of the tomb the end? Mr. Watts' style of free thinking leads him to dogmatize as stoutly as any old theologian. He asserts and assumes, and ignores the conclusions of others, and sets himself up as authority in the most priestly style. The dogmatism of materialism is as blind and unreasonable as that of medieval theology.

He says: "The idea of immortality is a myth?" That idea is as old as history; it has been held in many lands and ages, by a royal line of philosophers and sages and reformers; by wise teachers and thinkers, pagan and Christian, as well as by the multitude. It is not a priestly device for it is older than priesthood, and it lives in great and free souls to-day.

The self-satisfied complacency of proclaiming it a myth is interesting! We are told

that "matter is necessary to the existence of mind; it is the effect of organization and ceases with it." Mind is necessary to the existence of matter can just as well be said, and quite as well proven. Both are eternal, and mind rules and guides. Mr. Watts only puts the cart before the horse, as the motive power. "Matter," it is said, "is claimed after death to be immaterial; nothing cannot be something, therefore man after death is not."

Man is not claimed to be immaterial after death. The professed teacher who has not heard of the spiritual body had best learn more and assert less.

Is all matter visible to our mortal eyes? Did any scientist ever see, weigh, feel or analyze the invisible ether which science says must fill all space? Is that ether nothing, or is it fine matter?

Free thinking is valuable, but not infallible. A man may think himself down into the dust or up into a progressive life of light and power. As he succeeds in thinking himself dead in the mud, he is apt to be blind to the fact that any body ever looked toward light and life hereafter, and to assert and assume what no man can prove.

Latent Powers of the Soul.

On the second page of this issue of the JOURNAL, is a detailed account of a "blind" man, who can not only travel without any difficulty over any part of the city, but who is now learning short-hand, and expects soon to become expert therein. A case equally as marvelous is reported by the Hartford, Conn., *Courant*, being made public at the closing exercises of the American Asylum for the Deaf and Dumb at that place. When the other exercises were over, little Albert Nolen went up to the stage. He is a very bright boy, who, like Laura Bridgman, is deaf, dumb and blind. He was born-deaf and lost his sight at the age of four years. He is a handsome little fellow, wonderfully quick in his movements, and full of intelligence. Principal Williams told how his education was begun when he came to the asylum last fall. At first various articles were marked with their names in raised letters, as "hat," "ball," etc., and soon he learned to pick out corresponding letters when one of these articles was put in his hand. They supposed that he associated the letters and the articles, but after five weeks were satisfied that this was not the case, that all he recognized was the similarity of the letters themselves. Then all at once he seized the idea of correspondence between the articles themselves and the names that represent them. Then he began to make great progress. Now he has a vocabulary of over three hundred words, which he uses with understanding. He writes them legibly, spells them on his fingers with wonderful rapidity, and makes the corresponding signs. He converses by signs with the other pupils, among whom he is a pet, and goes all about the building, not showing clumsiness, never making a mistake.

Now for one or two illustrations out of the many afforded of what he can do. Mr. Williams stood by him and spelled on his fingers "Go to the window." The boy's hand was against that of Mr. Williams, and he recognized by feeling each letter as it was formed. Instantly he repeated the order and then walked to the window. In the same way he was told to open and shut it, to drink water from a glass on the table, to break a stick that lay there, and many other things.

Farewell Reception to Mrs. Foye.

On Friday evening of last week Mrs. S. B. Perry, of Prairie Avenue, gave an informal reception in honor of Mrs. Ada Foye. Of necessity the invitations could only include a comparatively small number of those who had become interested in this excellent test medium during her brief stay in the city. The company was largely composed of members of the Young People's Progressive Society, under whose auspices Mrs. Foye came before the Chicago public. There were present, however, a number of mediums and representative Spiritualists. Mrs. Sarah F. DeWolf and others made brief speeches of a complimentary nature, and Mrs. Foye responded in a touching manner. She also improved the occasion to counsel her sister mediums to maintain their own individuality and independence of will, and to labor along the line so persistently advocated by the RELIGIO-PHILOSOPHICAL JOURNAL. She paid the JOURNAL a high compliment, and argued the necessity of stringent adherence to its methods and platform. Several of the Society's young ladies enlivened the evening with music, some of the numbers being brilliantly executed. Like all that Mrs. Perry undertakes the affair was most satisfactory in its consummation, and Mrs. Foye left with a most cordial feeling for Chicago and the promise of an early return.

"B. W."

The above cipher means *The Better Way*, and is that paper's own shorthand method of naming itself to the public. The B. W. grows on the common grave of several abortions and one monstrosity. As waste and sewage when properly purified, deodorized and compounded are capable of being utilized for man's benefit in the material world, it is quite likely the garbage heap from which the B. W. springs may give life to a paper which shall be a blessing and a helper toward higher spiritual life. The RELIGIO-PHILOSOPHICAL JOURNAL welcomes *The Better Way* to the field, and wishes it such success as it may prove it deserves. Readers who have not yet been favored with a sample copy can secure one on application to The Way Publishing Co., Cincinnati, Ohio.

The *Eastern Star*, a conscientiously and sensibly conducted Spiritualist exchange, advocates establishing schools of mediumship at camp meetings. For more than ten years the JOURNAL has argued the imminent necessity of training schools for mediums; places where sensitives could be educated in those branches best calculated to develop their characters and mental strength and at the same time foster and guide the growth of their medial powers. In this effort the JOURNAL has in the past had the support of such persons as Epes Sargent, Wm. Denton, Prof. Buchanan, Hudson Tuttle, Mrs. Maria M. King, Mrs. E. L. Watson and many others competent to express an opinion. But the last place the JOURNAL would select for this work would be camp meetings. Beyond the mere fact that the several camps draw together a large number of mediums there is scarcely anything to be said in their favor as advantageous places in which to school mediums. At the camps those mediums who are sufficiently developed to invite public patronage have neither time nor mind for study or reflection, and by the end of the camping season are thoroughly worn out. Such as are still too young and weak in their development to meet investigators are in an atmosphere of excitement, than which nothing can be less productive of healthy, medial unfoldment. Indeed, the poorest place for a young medium is a camp meeting or any other heterogeneous aggregation of pleasure and curiosity seekers. A school implies study; study compels thoughtfulness, application, persistent endeavor in a special direction; all out of the question at camp meetings as at present conducted. The time may come when as the result of the efforts of the JOURNAL and allied workers in public and private a camp meeting may be a fairly good place for a medium's school, but not unless there is incorporated in the plan a scheme of home study something after the plan of Chautauqua, modified to suit the class benefited.

As an immediately practicable measure and a step toward the judicious and successful founding of schools for mediums, a series of lectures especially intended to instruct hearers in psychical matters and of such a popular nature as to attract, might be inaugurated with ease. If the leading camps, Lake Pleasant, Onset and Cassadaga, would unite in such a work and secure a half dozen competent instructors to make the rounds, giving a week at each to this subject, following one another on consecutive days and treating of special branches of the main topic, it would not only accelerate the movement toward a higher education, but be a good thing for the camps financially.

GENERAL ITEMS.

Mrs. Carrie Grimes Forster will enjoy the sea breeze at Onset, for the next few months.

Mr. Giles B. Stebbins can be addressed from July 11th to 25th, in care of Dr. J. M. Russell, Hastings, Mich.

Mr. Alanson Reed, the head of the great music house known as Reed's Temple of Music, leaves town this week for a summer tour among the eastern camps and watering places. He is accompanied by Mrs. Reed, who will, as well as her husband, be welcomed by hosts of acquaintances.

The Cambridge, Mass., *Chronicle* says: In a clear and convincing style, "Progress from Poverty arrays its facts. We wish it could be sent broadcast among those who are being driven to peevishness and despair by the prophets of evil." Price per mail, twenty-five cents, postpaid; or fifty cents in cloth. For sale at this office.

A Chicago paper says: "The late priest of the parish of St. Stephens in New York City, is now plain citizen McGlynn. The forty days' time allowed him in the papal bull to appear at Rome has expired without his putting in an appearance, and he is excommunicated for disobedience to the mandates of the church. No other disposition of the case of the refractory priest could have been expected. The church has proclaimed in an unmistakable manner against land-robbery as an immoral doctrine. In violation of its authority, McGlynn, as a priest of that church, has written and spoken in public in advocacy of the doctrine, and when summoned to Rome refuses to go, persists in the claim that he has the right to advocate the pestiferous doctrine, and shows his contempt for his spiritual superiors by doing so after the summons has been served upon him. The church did exactly what was right in the premises, and the excommunicated priest can expect no sympathy so far as the action of the church is concerned. A man who persists in remaining within the pale of any church, and in preaching or in any way advocating doctrines which are in conflict with its creed, polity or traditions, deserves to be incontinently expelled, and has no right to complain of harsh treatment."

Lyman C. Howe writes: "I have read with profound interest and admiration Hudson Tuttle's review of the 'Seybert Investigation.' He has done justice to the parts of the report he has quoted and I doubt not to the whole book, since the spirit and method of the committee are indexed in these quotations. But Spiritualists should not be rash or severe in pronouncing judgment. If a committee of farmers and blacksmiths were to report on the merits and mechanical perfection of a dozen watches, we should not expect a very fine discrimination nor a reliable estimate of values. If a body of astronomers and geologists were called upon to investigate and report upon the most delicate experiments in the laboratory, or to settle the issues in *materia medica*, the law of contagions or the pathology of epidemics, we could not expect a report satisfactory to any but their own school."

The fourth annual camp meeting of the Southern Association of Spiritualists, was inaugurated at their grounds on July 3rd, with a fair attendance.

The Magnetic and Botanic Family Physician and Domestic Practice of Natural Medicine, will be issued at an early day. It will contain illustrations showing various phases of mesmeric treatment, including full and concise instructions in mesmerism, curative magnetism, massage, and medical botany.

Judge Holbrook will lecture before the Young People's Progressive Society next Sunday evening on the "Philosophy of Spirit Intercourse," at its hall, Wabash Ave., and 22nd St.

Dr. Leon A. and Mrs. Mary V. Priest are at present located at 1909 Euclid Avenue, Cleveland, Ohio, where Mrs. Priest is engaged with classes in Christian Science.

What Do Unitarians Stand For?

A valuable reader out in Kansas calls the JOURNAL's attention to a portion of a sermon under the above heading in the columns of one of its esteemed Unitarian contemporaries.

In your JOURNAL of June 11th I read an article on Unitarianism by "Agnes Chute." It is a good article and true, I think, from the standpoint of an "outsider."

The following extract is taken from a sermon upon "Church Consciousness," preached June 5, at All Souls' Church, Bath, N. H., by Rev. George Alway—

What, then, do we stand for that other churches do not? Here, in reply, we use the same words, perhaps, but we use them in another and often larger sense.

And my election the second year was as unthought as the first, and even more reluctantly accepted. Indeed, nothing but a feeling of duty, caused largely by the very strong and persistent urgency of influential brethren in the denomination, East and West, whose voice I felt I had no right to be heedless of, induced me to put aside my own personal inclinations and remain in the secretaryship a second year.

What, in the next place, is the object we have in view, or should have? Ideal ambitions are apt to be vague. But I think our end to-day is what it has ever been. It is an end that has of necessity kept us hitherto

few in numbers, and may yet do so for some time. It is to be, as a church, the leader of the leaders of mankind; to be not of the first rank only, but to make it; to be the vanguard of the world's best thought, best feeling, best life, as these are touched and inspired by religion.

A secondary end, desirable, though difficult of attainment, is to make our thought and our life, hitherto the possession of the few, common to the many. It is to leave the mountain of transfiguration, with its dreams of cozy tabernacles, and go down with virtue and healing in our hands to the multitude.

A Reply to Agnes Chute.

ANN ARBOR, Mich., July 4th, 1887. MY DEAR MR. BUNDY: I write to call your attention to an article in the RELIGIO-PHILOSOPHICAL JOURNAL of July 2nd, on "Unitarianism" by Agnes Chute, which is of such a character that I cannot think you can have given your sanction for its appearing in your columns.

I have been in the Unitarian ministry just fifteen years; so that brethren who have been in the work "more years than I have been months," must be getting rather aged. After leaving the orthodox ministry (where I was two years next succeeding the completion of my studies in college and theological school) I entered the Unitarian ministry immediately, settling at once at Northfield, Mass., where I was between three and four years; then was in Chicago three years (pastor of the Fourth Unitarian Church), and now have been in Ann Arbor nearly nine years—my settling here being the result of repeated solicitations both from the church here and from the secretary of the American Unitarian Association.

I was never a materialist, and never had the slightest leaning toward materialism. I never made a speech in my life or wrote an article in my life in the interest of materialism, or any "anti-church" or "iconoclastic" party or movement. I never spoke upon Thomas Paine but once in my life, and that was in my own church in Ann Arbor on Sunday evening. That lecture was thought by my congregation to be so fair and just that it was called for publication, and was printed. It is exactly such a treatment of the subject as I suppose you yourself or Mr. Stebbins or any truth-loving and justice-loving Spiritualist or Unitarian would give.

As to the equally truthful and noble charge that I plotted to get the secretaryship of the Western Conference, and "turned out" Mr. Jones for that purpose, etc., I have only to say: Mr. Jones resigned of his own accord, as for two or three years he had given intimations of his intention and desire to do so. So far from my plotting to get the place, the thought of being his successor never even entered my mind, until, at the Conference, after Mr. Jones had positively declined reelection, I was asked to take the place. And when, at last, I permitted my name to be used as a candidate, it was with the distinct public declaration made by me to the Conference that I could not then promise that I would accept the position even if I was elected. And I was elected with the understanding that time would be given me to decide; Mr. Jones would continue to discharge the duties of the office until September, and if by that time I could not see my way clear to accept the office, then the Board of Directors of the Conference would fill the place temporarily, as best they could, for the rest of the year.

These questions of fact are the only things in the article of Miss or Mrs. Chute (I do not know her) that I care to answer. Her charges of base motives, of deceit, of self-seeking, of "hypocrisy," of "scotching all round the horizon to find a profitable quarter in which to blow his (my) own horn," of "making himself (myself) 'solid' with Eastern money-givers," of his (my) opponents being "as far above him (me) in their conceptions and worship of God as he is (I am) above a savage," etc., are below respectful writing, and therefore demand no answer from me, but silence and shame for the woman who has stooped to pen them.

The article in question is the third of a series, and is to be followed by a fourth. Numbers one and two I have for some reason overlooked, and the papers containing them seem to be destroyed. So I cannot tell what they contain, nor do I know what we have in store for us in number four. But I commend the series to your attention. I hope I am the only victim of the writer's slander.

My dear Mr. Bundy, I am sorry to write this letter. I cannot but think the article in question will give you quite as much pain as it gives me, and that you will do all that can be done to rectify its libels.

Very respectfully yours, J. T. SUNDERLAND.

NOTES FROM ONSET.

This summer home is assuming more than its usual lively appearance. It is conceded on all sides that there are more here at this time than there have been in any previous year at the same date, and still every train brings fresh arrivals. The accommodations for the present are ample. The hotels have been enlarged in anticipation of an increase of summer visitors, while the association has been making extensive preparations for the camp meeting of 1887, as they intend to make it the most desirable and healthful camp on the Atlantic coast, the place of all places where our western friends can enjoy the cool breeze and recuperative influences of Mother Ocean.

The eagle has had his scream at Onset. The National Fourth has been here, and Young America has had a free and easy celebration to the satisfaction of himself and the annoyance of all lovers of quiet and home comfort. Nevertheless it was Independence day, and the young and old boys were up late Sunday night and at work early Monday morning to see who could possibly make the most noise. The day was beautiful, all that could be desired,—clear blue sky, with a strong southwest breeze from off the bay, that was too cold to stand in any considerable length of time, and yet for sailing purposes it was immensely exciting.

The Onset street railway was equal to the occasion and transported the people from the Old Colony Depot to the grove as fast as they arrived.

The several committees having charge of the programme for the day lost no time in preparing to have the several entertainments appear at the appointed hour, so that the visitors would not be kept in waiting. The day and evening sports were very generally attended and gave general satisfaction.

The eleventh annual camp meeting at Onset will be inaugurated on Sunday, July 10th; the speakers for the day will be Mrs. M. S. Wood in the morning, and Mr. Walter Howell in the afternoon. Sunday, July 17th, Miss Jennie E. Hagan will speak in the morning and Miss M. T. Shellhamer in the afternoon. W. W. CURRIER.

Parkland.

Parkland! What a magical name it is to the Spiritualists of Philadelphia and surrounding towns in Pennsylvania and New Jersey. This name was given our delightful summer home by Hoolah, Mrs. Gladding's control. The Leni Lenape Indians, many years ago, roamed over the hills and valleys of Parkland.

Our first meetings were held in June, as grove meetings, on Sundays. Our speakers were Mrs. Lillie and Mrs. Lake. It seems as though the former is a part of our camp, she is so well liked and known. Her lectures were listened to attentively by large audiences. Mrs. Lake is engaged by the society for September.

Bro. Eben Cobb, of Hyde Park, spoke for us Sunday, July 3rd, and gave us an oration on July 4th, on the occasion of the grand celebration by the Lyceum attached to the First Association.

We have some 80 tents and cottages, being a large increase over the former years. Our meetings are well attended and we hope to do a great work on this campground. The report of the Seybert Commission is regarded by Spiritualists here as a hunt for fraud, rather than an investigation of Spiritualism. Bro. Cobb is a very earnest lecturer and worker, and must help any society that engages him. R. A. THOMPSON.

The Young People's Progressive Society.

It was plainly shown last evening by the audience that greeted the above society, that the interest Mrs. Foye had created while here, was not temporary, but had brought forth many new comers, who have come to stay. Mrs. DeWolf addressed the audience on the subject, "Is there a law of destiny?" Her lecture was well received. Mrs. Coverdale gave a number of tests, descriptions, names, etc., being the phases of mediumship with which she is gifted. Misses Langel and Woodberry, and Mr. Geo. Perry rendered several very beautiful solos, which were highly appreciated. The Y. P. S. motto, "Excelsior," is very appropriate. Judge Holbrook will speak next Sunday evening, on the "Philosophy of Spirit Intercourse." The public are most cordially invited. CELLA.

General News.

The queen is still receiving jubilee presents. The latest batch comes from the emperor of Morocco, and is said to be of great value.—An enthusiastic crowd of about 30,000 people gathered at the railway station in Paris Friday night to witness Gen. Boulanger's departure for Clermont Ferrand.—Intimate friends of the president at Washington deny that his proposed western journey has been abandoned. It is believed he will accept the invitation to visit St. Louis during fair week in October, and that other leading western cities will be embraced in his tour.—Under the terms of the law recently passed by the general assembly, Gov. Oglesby has issued a proclamation scheduling for quarantine the district in Chicago which is already under quarantine regulations.—The man who recently attempted the life of ex-Marshall Bazaine, at Madrid, has been pronounced insane.—The Hawaiian revolution has taken place according to advertisement. The populace of Honolulu and the surrounding country forced the king to dismiss the Gibson ministry under menace of dethronement. Kalakaua yielded, and a new government was created, with Wm. M. Green as premier.—A convention of the Irish National League will be held at Cork, July 17th, to devise

means for the effective resistance of evictions.—M. Clemenceau declares that he does not want to see a soldier at the head of the French government, even so brave and patriotic a one as Gen. Boulanger.—Sixty thousand troops were reviewed by the queen at Aldershot last Saturday. Her majesty had a cordial reception.

"Spirit Teachings," by M. A. Oxon, is an excellent work. For sale at this office. Price \$2.50; postage 12 cents extra.

Get rid of that tired feeling as quick as possible. Take Hood's Sarsaparilla, which gives strength, a good appetite, and health.

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.

Passed to Spirit-Life.

Passed to higher life from Scranton, Pa., June 18th, 1887. William Atkinson aged 63 years. Mr. Atkinson was one of the most faithful workers for the cause of Spiritualism in this section of the country, and during the past twelve or more years, has been the means of saving the truth of a philosophy before many enquiring minds.

THE CASSADAGAN.

A daily paper, published on the Cassadaga Lake Camp Meeting ground, in the interest and for the information and benefit of the members of the association, its patrons and the public, during the meeting of 1887.

It will contain a brief synopsis of the leading discourses, a careful report of its interesting conferences, in which all are invited to participate, a record of the public tests given, important arrivals, notices of excursions and such other matters as may be found interesting. The whole comprising a graphic record of the sayings and doings of the Camp. The meeting will cover a period of thirty-seven days and the paper will be sold on the grounds at five cents a copy, or furnished to cottages, delivered, at twenty-five cents a week; but in consideration of the advantage of knowing just what to depend upon and how many to provide for it will be furnished to advance paying subscribers, by mail or on the grounds, at one dollar for the entire series.

PROGRAMME FOR THE SEASON OF 1887.

The Spiritualists of Western New York, Northern Pennsylvania and Eastern Ohio will hold their Eighth Annual Camp Meeting on their camp grounds at Cassadaga Lake (Chautauque Co., N. Y.), beginning Saturday July 30th and closing Monday Sept. 1st.

List of Speakers Engaged.

- Saturday, July 29th, Jennie B. Hagan, Mass.
Sunday, July 31st, Jennie B. Hagan, Mass., Lyman C. Howe, Fredonia, N. Y.
Monday, Aug. 1st, Conference.
Tuesday, Aug. 2nd, Jennie B. Hagan.
Wednesday, Aug. 3rd, Lyman C. Howe.
Thursday, Aug. 4th, W. J. Coffin, Boston.
Friday, Aug. 5th, Clara Watson, Jamaica, N. Y.
Saturday, Aug. 6th, W. J. Coffin, Boston.
Sunday, Aug. 7th, W. J. Coffin and Mrs. Cora L. V. Richmond, of Chicago, Ill.
Monday, Aug. 8th, Conference.
Tuesday, Aug. 9th, Cora L. V. Richmond.
Wednesday, Aug. 10th, W. J. Coffin.
Thursday, Aug. 11th, J. Frank Butler, Chelsea, Mass.
Friday, Aug. 12th, Mrs. Cora L. V. Richmond.
Saturday, Aug. 13th, J. Frank Butler.
Sunday, Aug. 14th, Mrs. Cora L. V. Richmond and J. Frank Butler.
Monday, Aug. 15th, Conference.
Tuesday, Aug. 16th, Walter Howell, of England.
Wednesday, Aug. 17th, Mrs. H. S. Lake, of Wisconsin.
Thursday, Aug. 18th, Mrs. H. S. Lake.
Friday, Aug. 19th, Mrs. Cora L. V. Richmond.
Saturday, Aug. 20th, Walter Howell.
Sunday, Aug. 21st, A. B. French, of Clyde, Ohio, and Mrs. H. S. Lake.
Monday, Aug. 22nd, Conference.
Tuesday, Aug. 23rd, Mrs. H. S. Lake.
Wednesday, Aug. 24th, Walter Howell.
Thursday, Aug. 25th, Mrs. R. S. Lillie, of Boston, Mass.
Friday, Aug. 26th, Dr. J. C. Street, of Boston, Mass.
Saturday, Aug. 27th, Judge R. S. McCormick, of Franklin, Penn.
Sunday, Aug. 28th, Mrs. R. S. Lillie and A. B. French.
Monday, Aug. 29th, Conference.
Tuesday, Aug. 30th, Dr. J. C. Street.
Wednesday, Aug. 31st, to be announced hereafter.
Thursday, Sept. 1st, Mrs. R. S. Lillie.
Friday, Sept. 2nd, to be announced hereafter.
Saturday, Sept. 3rd, Mrs. R. S. Lillie.
Sunday, Sept. 4th, Mrs. R. S. Lillie.
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Money loaned on first mortgages, best of security, and no expense to lender, at common rates; some the government lands in McLean county; better, cheerfully located. I also have some A. B. Higgins in Blumark real estate. Write for particulars. To consult me all correspondence cheerfully answered. Address: A. J. ERNS, Blumark, D. T.

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BY DR. E. W. STEVENS.

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

NO WONDER

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

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

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

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

The present issue is a superior edition from new stereotype plates, printed on a fine quality of top paper and protected by a "laid" paper cover of the newest patterns.

The publisher has taken advantage of this necessity for new plates, and with the courteous permission of Harper Brothers, incorporated with the case of Lurancy Venum one from Harper's Magazine for May, 1870, entitled

MARY REYNOLDS,

A CASE OF

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 Mary Reynolds does not equal that of Lurancy Venum, but is nevertheless a valuable addition. The two narratives make a

SXTY PAGE PAMPHLET.

Dr. Stevens spent his life in healing the sick, comforting the afflicted, and teaching the spiritual truth. He was a noble man and the world is better for his life in it. He passed to spirit-life in 1885, leaving a devoted wife and family in a cramped financial condition. Mrs. Stevens was a faithful, untiring assistant to her husband and now in her old age is cheerful, self-reliant, and happy in her knowledge of her husband's good work and of the certainty that she will again join him. She is entitled to the credit of having found her way to the spiritual world, and is interested in Spiritualism. Without consultation with her, the publisher feels that the present should be considered.

MEMORIAL EDITION.

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

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

Strong Points of Spiritualism.

(Continued from First Page)

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

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AND INFORMATION ON VARIOUS SUBJECTS

LEONA.

BY JAMES G. CLARK.

Leona the hour draws nigh, The hour we've awaited so long, For the angel to open a door through the sky, That my spirit may break from its prison and try Its voice in an infinite song.

Just now as the slumbers of night, Come o'er me with peace-giving breath, The curtains half lifted revealed to my sight These windows which look on the kingdom of light, That borders the river of death.

And a vision fell solemn and sweet, Bringing gleams of a morning-lit land; I saw the white shore which the pale waters beat, And I heard the low lull as they broke at their feet, Who walked on the beautiful strand.

I thank the Great Father for this; That our love is not lavished in vain, Each germ, in the future, will blossom to bliss, And the forms that we love, and the lips that we kiss Never shrink at the shadow of pain.

By the light of this faith am I taught, That our love is but a beginning; In the strength of this hope have I struggled and fought With the legions of wrong, till my armor has caught The gleam of eternity's sun.

Leona, look forth and behold! From heaven's heights, from the bosom of gold, The twilight advances through woodland and wold, And the doves are beginning to weep.

The moon's silver hair lies uncurled Down the broad bordered mountains away; Ere sunrise's red gleams again shall be furled, On the walls of the west o'er the plains of the world, I shall rise in a limitless day.

O come not in tears to my tomb, Nor plant with frail flowers the sod; There is rest among roses too sweet for its gloom, And life where the lilies eternally bloom, In the halm-breathing gardens of God.

Yet deeply these memories burn, Which bind me to you and to earth; And I sometimes have thought that my being would yearn In the bowers of its beautiful home, to return, And visit the home of its birth.

'T would you be pleasant to stay And walk by your side to the last, But the hand-breeze of Heaven is beginning to play— Life's shadows are meeting Eternity's day, And its tuncet is hushed in the past.

Leona, good-by; should the grief That is gathering about my eyes Too dark for your faith, you will long for relief, And remember the journey, though lonesome, is brief, Over lowland and river to me.

For the Religio-Philosophical Journal, Do we Remember our Lives?

BY H. R. ANDERSON.

For years, the thought has been continually recurring to me—do we remember our own lives? As this is the question which has given emphasis to the question. As an outline of my thought, let me suggest to him who feels that he remembers his life, that he begins with youth, and see how much of that life he can remember. Begin, if you choose with your tenth year; narrate to yourself the events of that year; then pass to the eleventh, etc., and when you have reached over the meridian of life, you will not have events enough to crowd into a single year. Do try this experiment; you need not confine yourself to the actual events occurring in a given year; but let him assume a year, and present to the year, thus assumed, any number of events consistent with probable truth, and continue this scheme through his lifetime. It will thus be made manifest that the man of fifty can remember definitely about enough of his life to occupy one year.

I have recently been struck with astonishment on revisiting the old home of my youth, to listen to the hundreds of little anecdotes told by those who had been familiar with my early life, not one of which was I able to recall; and, to add to this phenomenon, I have remembered much of the lives of each of them, of which they have not the slightest recollection.

I take this to be the experience of mankind, yet we move along accumulating wisdom and experience. What, then, is the source of this peculiar wisdom? It seems to me that the soul of the individual absorbs these experiences, and that they become the dynamic source of that which is known as experience. We meet a face to-day which we pronounce deceitful, or honest, and are founding the conclusion upon past experience; but suppose we were called upon to name the faces of this stamp which we have met, how many could we name? Evidently few, and that, too, only those whose names are required to produce the effect. It seems to me that in this way we almost demonstrate that ideas once known never depart; yet if we are to reproduce the fact from which the thought is learned we shall generally fail.

The physical senses are too gross to retain these life experiences; but since they do remain with us, the source of their persistence becomes a topic of interesting inquiry.

No doubt that when the gross organs of physical sense have been laid aside, and the inner sense developed, we shall remember much more of the past, or earth-life, than we now do. Then will the sensitive soul mirror forth all of the small events of the longest life. It is a matter of experience that when death suddenly threatens destruction of our physical house, the soul forces become more acute, and it is that we remember events otherwise buried beneath the ruins of shattered memory. When the day shall come that our memory of good and bad deeds shall pass in panoramic review before us, how sweet will seem the good, but how terrible the evil! Concordia, Kans.

Notes from Milwaukee, Wis.

To the Editor of the Religio-Philosophical Journal: I with many others hope ere long you will be able to issue the JOURNAL, in a form so that it may be bound. Its many beautiful, instructive and advanced ideas should be preserved, and it can hardly be done in any other way successfully. Mrs. M. E. Aldrich, of Philadelphia, has been our guest since June 4th, and has lectured the past three Sundays at Fraternity Hall, to intelligent and appreciative audiences. She will remain with us for an indefinite period, as she is on her way westward, expecting to reach San Francisco about January next. We can heartily endorse her as one who has the good of our cause at heart. She has fine inspirational powers, and the friends along the route should give her a hearty welcome as well as substantial aid. Any one desiring her services as a psychometric delineator with lock of hair, by letters, or as lecturer, will do well to address her at 555 5th Ave., Milwaukee, Wis. MARY E. VAN HORN.

A Ghost Guards the Cave.

In the Squaw Peak Range, Arizona, is a cave which no prospector has the nerve to attempt to explore on account of it being guarded by a ghost. In the entrance sits a thing that looks like the corpse of an Indian woman. In 1898 a party of white men found the cave filled with skulls of Indians who had been attacked and murdered. Since then no one has had the courage to try to enter the cave because of the thing that sits in its door. Last week George Matthews and his partner named McCloud, being in the range, concluded to have a look at the Squaw Cave, not having any faith in the stories told of it. The cave is situated under the highest butte of the Squaw Peak Range. They found it and just took one look at the thing sitting in the mouth. The Herald says that Matthews declares there is not enough money in Maricopa County to pay him to go there again, and his partner McCloud, has not stopped running since—at least he has not been seen since that time.—Village (Nev.) Enterprise

Various "Bands" Suggested.

To the Editor of the Religio-Philosophical Journal.

Among the many signs of the times indicating that the original work of Christ is again being done, and is to be done by the "Wind-Christ" who has dominated the Christian world some 1600 years, the "L. H. N.'s" (or "Bands of Ten") as they might be very appropriately named) are among the pleasant, silent and powerful influences moving through woman's heart. These moves are for the good of humanity and the redemption of woman herself from the slavery and idolatry of fashion's debasing rule.

The I. H. N. means "In His Name," and might apply to the worshipers of any of the conceptions of an exclusive male god.

Now I would suggest that Spiritualists, theosophists and all worshippers of the All Good, form themselves into working bands and adopt "I. O. P. & N."—"In Om's Power and Name," or, perhaps, better make it simply "In Om's Unity," for all power for good must dwell in purity. The I. H. N.'s, however, are of organization or government, and none are needed. All that is required to form a band is for ten persons, more or less, who have a mutual desire to do some good work for others, to come together and decide what, for the time, all shall unite to work for, and there can be no trouble about finding enough to do on the physical plane, while on the spiritual and mental planes an unlimited field for good work is before us in every direction.

Some fifteen or twenty years ago I read an account of a band of young ladies in Oswego, who united to pray for the conversion of one young man, and they kept this up until he was brought into the fold,—then "went" for another, and so on until they had captured the particular ones that each was especially interested in. None of the young men knew that any such efforts were being made in their behalf. These young ladies being good Christians, thought that Jesus did it all; if they had been a band of Jewesses it would have been Jehovah.

The young woman who for three months prayed to her mother's spirit to send her father to her if still in the flesh, believed that when he did come her mother had answered her prayers. We need not therefore, bother ourselves as to whom our brothers and sisters address their prayers, but apply ourselves to "prayers of action."

I learned recently from a prominent lady Spiritualist in New York of a very remarkable cure of the two evil habits of humanity, whisky and tobacco, simply by the silent power coming through one woman's pure heart and thought. The gentlemen cured did not know that any effort was being made for them, yet after the cure of these vile habits the first time she saw the lady he said to her that he had turned his education to her silent love and influence. Now, if one woman can use so much of this power of God manifested in and through human heads and hearts, how much more could a band of six, ten, or twelve or more do, if united with the power of All Harmony?

As Spiritualists, we know that all power rests in the over and inner Soul, the All Creator, who we call Om or God, and that we are but part of His great loving living self, our limits are our finite capacity as to how much we may receive and use of His love, wisdom and power, and we also know that our angel guides or bands are His ministering spirits to us.

Now, instead of forming circles to get physical phenomena and selfish pleasure, or spending our time dreaming about a Summer-land of don't-knows, let us form bands or circles for practical work for God in humanity, which means the universal brotherhood of man in the fatherhood and motherhood of one Om. Each of such bands would have associated with it a band of spirit friends, and while we here are working to help the weak, they help us, and at the same time our work here aids our spirit brothers and sisters not only to grow themselves, but would help them to raise up the poor, weak spirits who have gone from this world as ignorant and deluded beings, and who are now being persecuted, and it would not be long before public friends in mediumship would be a thing of the past. The time would soon come when open communion with our spirit bands would be the rule and not the exception, and we should hold wise counsel with each other, and about our mutual work.

Union, harmony and order will bring the power, to silently revolutionize and reorganize human society much sooner than is dreamed of, and for this purpose, let us organize and cooperate at once. We need no national State, or county charters, nor set by-laws or rules, but let each band be a law unto itself.

The badge of the I. H. N.'s is of silver with a Maltese Cross, and the letters I. H. N. The cross as the symbol of life as it was used in the prehistoric past, is good, but I would suggest the circle or oval with a cross in the center, and that the cross be a banner or a five or six pointed star with the letters "I. O. P."

I would like to hear from Spiritualists upon this matter and also from the materialistic and Summer-land dreamers. The conflict of ideas is good for mind-development if kept in the bounds of patience and good nature. W. M. EVANS, Amherst, Va.

Spiritual Work and Workers.

To the Editor of the Religio-Philosophical Journal:

The Wisconsin Spiritualist Association held its quarterly convention at Omro, Wis., on the 24th, 25th and 26th of June. J. L. Potter, of Wauwesa, Wis., and C. W. Cook, of Neenah, Wis., were the principal speakers. The audience steadily increased in numbers and interest. Mrs. C. W. Cook, of Neenah, passed through the audience describing spirits, and often giving their names. Most of her descriptions were recognized and publicly acknowledged to be correct.

The lectures were well received. Those by Mr. Potter were especially fine. He is a trance speaker who has been long upon the rostrum. The simple yet well-chosen language, the indelible humor and the endless supply of illustrations, and the force of his modern science made the lectures of this talented medium very valuable. Many a lecturer on popular science gives less instruction for 50 cents admission than is contained in any one of the lectures through Mr. Potter's mediumship by way of mere illustration. It is better that others judge of my own efforts.

Prof. Lockwood, of Ripon, Wis., the President of the association, is a scholarly gentleman with profound convictions and the courage and ability to express them. He is an able presiding officer. Through his efforts, the initial steps toward the formation of a Mutual Life Assurance Society in connection with the association were taken. Further particulars in regard to this important movement will be given in due time.

Dr. J. C. Phillips, of Omro, Wis., the efficient secretary of the society, is one of the best mediums in the Northwest, and magnetic healer who seeks to learn and obey nature's laws that he may get good for himself by doing good for others. C. W. COOK, Neenah, Wis., June 29, 1897.

Spiritism Amongst the Ancients.

To the Editor of the Religio-Philosophical Journal:

From a book written by the Abbé Fousin, *Le Spiritisme devant l'Eglise et devant l'Histoire*, the following remarks and anecdotes are taken:—"What is still more surprising than the Spiritism exercised amongst ancient nations the same means as the spiritism of the nineteenth century, and amongst other things, table-turning." He quotes Tertullian and other Fathers of the Church, who speak of divine tables and rapping spirits: *mensae divinatoriae et spiritus percutientes*. Abbé Fousin then cites the conspiracy formed against the Emperor Valens (Flavius), in which the conspirators, amongst whom was Jacobus, endeavored to find out by means of the spirits, who would be successor of Valens. He also cites what Amulianus Marcellinus says on the subject of Patricius and Hilarus, who were brought before a Roman tribunal for the crime of magic, and who, on defending themselves, related "how they had made with a piece of laurelwood, a small table (*mensula*), on which they had placed a circular basin made of several metals. That then, a man dressed in linen, after having performed a formula offered a sacrifice to the God of Divination, held suspended above the basin a ring of very fine thread, consecrated in a mysterious manner. That the ring jumping regularly and without confusion on several of the engraved letters, and stopping upon each, formed perfectly regular verses, which were answers to the questions asked." Hilarus added: "That one day they inquired who should succeed the present Emperor, and the ring moving had given the syllable 'Theo,' and the other day, when the feeling sure it was 'Theodorus.'" "But facts," says Amulianus, gave the lie to the magicians, but not to the prediction, for it was Theodorus."—*Le Spiritisme dans l'Antiquité et dans les Temps Modernes*.

Anniversary Services.

To the Editor of the Religio-Philosophical Journal.

The second anniversary of "The Perine Mountain Home," Summit, N. J., took place on Sunday afternoon, June 28, 1897. The Doctor and his wife entertained a large number of friends from New York and vicinity. The programme included many good things, among them addresses by Mrs. Hill, Mrs. Wallace and Mr. Lawton, and the singing of "The Angel at the Window" and "The Palms" by Mr. Summers, of New York. Letters of regret had been received from Mr. J. Franklin Clarke, Prof. Kiddle and Mrs. Rathbun; and an address of the latter was also read.

Mrs. Wallace invoked the divine Spirit, saying: "We, the children, come together to give thee thanksgiving and praise, that thou hast led us onward and upward to the consciousness of Thy presence and power. We would give thanks for all Thy mercies. Thou art a kind, loving father, that hast guided us through the night into the perfect day; and as we have come unto this mountain-top we may clasp hands with the angel host and come into oneness with the spirit of truth."

"Help those who are still bound in the chains of evil that they may overcome the material. Help those who feel conscious of the dear Jesus, and before and after of His love, which never leaves them; and know that the angel host would bear them to Thy love eternal."

Mrs. Hill was controlled by the spirit daughter of Dr. Perine, Eva, giving warm words of welcome to all, telling of the truth of the eternity of life, and how happy she was in her spirit-home, yet grateful to the instruments that enabled her to come back to earth.

Mr. Charles Dawharn said in part: "I am delighted to come here; and finding amid this beautiful scenery this spirit-home, I recognize the law that the spiritual can only be associated with the beautiful and true. I will take for my theme, 'Some of the laws governing communications between the two Worlds.' The 19th century has revealed the impossibility of a miracle. Our spirit friends come because they find a way to come—not because of any special mission they have to perform. I will try to make this practical. The apostle John said, 'Try the spirits'; but even a spirit is entitled to a trial before an intelligent judge and jury."

"All the influence of one mind over another comes from psychic laws. Experiments in Paris have shown that effects can be produced after a lapse of three months. Are we not condemning our mediums for a crime, when we refuse to believe these conditions, and which we should be more ready to excuse if we understood these laws."

"All perceptions are produced by vibrations. Spirit vibrations are much more rapid than ours, so we cannot come in contact with them except through a medium, one sensitive to higher vibrations. But we can psychologize the spirit; by our own will power and are always casting influence for good or evil. If the medium does not do it is our own ignorance of the laws that has brought discredit upon us. I want you to remember these truths, and then we shall have more charity and the world will be blessed instead of cursed."

Mrs. Wallace spoke again, telling of the happiness in the Spirit-world, and saying that the way to understand the fatherhood of God was through knowing and practicing the brotherhood of man; that every good thought, word and deed is a ray of light that kindles and leads to the consciousness of life everlasting; and that love is a blessing from the Infinite Spirit. She was followed by Mrs. Hill, who gave thanks on behalf of the spirit and mortal friends, to the Doctor and his wife for throwing open their homes to the cause of Spiritualism.

After tests by the medium, Mrs. Wells, Mrs. Wallace pronounced the benediction, and before the congregation dispersed the Doctor gave a cordial invitation to all to come again.

A Striking Psychographic Seance with their Imperial Majesties.

An interval for the over-ready tea followed, and then we resumed what proved to be most momentous and perhaps historical sifting. This time we were four only besides myself, the sitters being the Emperor and Empress, and the Grand Duke and Duchess Sergius. Various experiments were tried, one which has frequently been accomplished, viz., that of four numbers being demanded in four different colors, the sitters choosing their own colors, succeeding perfectly. Then came the crowning test, the sitters being asked to have each obtained to the questions propounded, the Emperor placed two clean slates together, and he, the Empress, and myself held them above the table. Soon the sound of writing was heard, and on uncovering the slates, one was found to be filled in the handwriting of one perfectly well-known to me. I cannot here state what the purport of that communication was, but as it is well-known in Russia, as well as to some few in this country, I may at least say that it had reference to an event which occurred a few days after, and which has now become a matter of history. Probably this slate—which is preserved—may in future generations be referred to as a striking instance of the power of the spirit of prophecy. Their Imperial Majesties were much moved by this communication, and a painful silence followed. Luckily, the Grand Duke Vladimir having given into the custody of the Czar, several telegrams, and a letter, was enabled to break the silence by proposing to get the number written. The Czar placed it between my Brathum-lock slates, the Czarina choosing a piece of red crayon. The slates rested under the hands of the Emperor and the Grand Duchess. After we had heard the writing the slates were opened and the number 716,990 was found there. Upon opening the outside envelope the number was found to agree with that of the telegrams, and was enabled to break the silence by proposing to get the number written.

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Was it Prevision?

To the Editor of the Religio-Philosophical Journal.

The following is from *Bare Bits*: A correspondent who is well known to us sends the following incident. It would form an admirable nut for the Psychical Society to crack; but unfortunately we are prevented by the tragic character of the sequel, which came under our own personal observation, from giving the names and particulars which would be necessary in order to identify the occurrence. The writer says:

"I am not a believer in spiritual manifestations or ghosts, but a few nights back I was a witness of an apparition which I can in no way account for. My little boy, being ill, my wife determined to sleep with him; thus I and my wife, and could not sleep for some hours. However, at last I dropped off into a sort of dog sleep, but was gradually awakened by a light which appeared at my bedside, and I turned over to put the candle out, thinking I had left it alight. The light vanished, however, and I again saw it on the other side of the bed, but it disappeared again. I was confused and would have called out, but as I gazed toward the end of the bed a light appeared, that I might almost describe as a halo, which lighted up that part of the room, and in the center of the light I distinctly saw my child alone. This disappeared, and a little to the side where he had been, I saw two forms, those of a man and woman, the man standing and the woman bending down as if in supplication or grief. They became quite distinct, but I could not recognize the persons, as they were dimly lighted, and I was unable to get their attention, but my tongue refused to obey their office, and I sat up in bed for a minute or more when the light gradually faded away, and the figure also, exactly as one sees the pictures fade away in the dissolving views, and I was once more able to move, which I did, getting out of bed and lighting the candle, but I was so overcome that for a time I could not realize where I was, and it up my pipe to calm my nerves. Now, this was clearly a dream, as I can never recollect them by the time the morning comes, and there is not the slightest doubt but that I was wide awake. The picture is still before me, and so vivid that I made a sketch from memory."

"Does this fortell some trouble to myself? I asked, 'or can it be suggested how it was caused?' ... The above was written two months ago, and my first question has been answered in the affirmative. The vision was actually what it is since occurred."

As we have already said, we are precluded by the delicate nature of the event from giving minute particulars or affording the slightest clue to our correspondent's identity; but we have in our possession the separate letter in which he first narrates the vision and then details its disastrous fulfillment.

George D. Search.

To the Editor of the Religio-Philosophical Journal.

I saw a communication in the RELIGIO-PHILOSOPHICAL JOURNAL, from Brother George Knowles, of Milford, N. H., and others of the Religio-Philosophical Society, in which he mentioned to me a medium, George D. Search, as a medium. I attended four of his circles in Delphos; I also had him at my house. Five of my family (including myself) sat at my table for independent slate writing, and we positively caught him tricking. He wrote the communication himself under the table, resting the slate on his knees. He took a large piece of pencil from the region of his vest pocket, which was dropped on the floor. The performance was seen by our circle.

I can prove this positively. In the dark circle he was out of his chair. My wife slipped her foot under his chair, found it empty and drew it up to her. She also broke the circle at the same time; there was no break, however, in the manifestations until he went to sit down, when he missed his chair and got mad. Others broke the circle and also detected him out of his chair with like results. As to test conditions, they were very imperfect as no skeptical persons were allowed to sit at the table, but so are the conditions were of any account, no manifestations worthy of note took place, as I am informed by those present. While he sat with a hand of the sifter on either side on each of his shoulders' no manifestation occurred.

I held one end of the rope with which his hands were tied, and nothing happened after I tightened the knot which he had evidently loosened. I have only seen him in this town under test conditions, or when there was not a possibility, if not a probability, that Search wrote the message himself. All the messages of any account were written on his own slate; the chance to use chemicals or to exchange was possible. Persons taking their own slates and keeping them constantly in sight, never got anything so far as I am able to find out. That the hand-writing resembled in no way the person from whom it was claimed to come, is no proof. Search positively wrote from three to five different hand-writings at my house. He can do it. He claims to be held in his light circles, but he holds the parties next to him, while his own right hand and arm are at liberty. This was the fact at all the circles I attended.

I find by careful study and correspondence that Search is entirely unreliable; that he cares nothing for Spiritualism; his mediums or his own character only so far as money is concerned; that no evidence whatever can be placed on anything he promises or what he says; that any person who dares to tell of his tricks, comes in for all the abuse that he can invent by his untruthful statements. If there is any reliance to be placed on human testimony, Search makes more skeptics, stirs up more strife, and has been detected more times and in prison oftener than any pretended medium of whom we have a record. J. N. BLANCHARD, Delphos, Kan.

Dreaming to Some Purpose.

To the Editor of the Religio-Philosophical Journal.

J. Milton Akers writes from Pine Island, Minn., to the *Christian Advocate* as follows: "In the winter of 1859-'60 the writer was teaching school in Bedford County, Pennsylvania, and boarding with an intelligent and substantial farmer of German extraction by the name of Anthony Elton. The family after school the conversation turned upon difficult problems in mathematics. I mentioned one that my brother had sent me, which I considered quite intricate. The question follows: (I reproduce from memory) 'Sold 5,000 ell's English cloth for \$21,250, and gained as much per yard as one-eighth of the prime cost of an ell English. What was the prime cost per yard, and of the whole piece?' On repeating the question my host told me promptly it could not be done. I repeated it several times for him during the evening, till he had its conditions well fixed in his mind. I assured him I had solved it by algebra, of which he knew nothing. The next morning he came to my room, he said: 'I can tell you all about that problem now.' Upon asking him how he had reached the solution, he said: 'I dreamed it out.' I smiled incredulously, for I had no faith in such straight dreaming. I said: 'Let me see your solution?' and to my astonishment and delight he produced an arithmetical solution that was a marvel of analytic simplicity. I then asked him more particularly about his dream. He said: 'An old man, of whom I had at one time gone to school, came to me in my dream and seeing I was troubled about something asked the cause. I repeated the question to him and told him that I had told the 'master' that it could not be solved. The old man said to me 'It makes no difference what you told the 'master,' it can be worked,' and then told me how to do it. And he remembered it so distinctly that he solved the question by the instructions received in his dream.'"

Powderly on Run.

To the Editor of the Religio-Philosophical Journal.

From his recent Boston speech: Now a word about the great curse of the laboring man—strong drink. Had I 10,000,000 tongues and a throat for each tongue I would say to each man, woman and child here to-night: "Throw strong drink aside as you would an ounce of liquid hell." Tremendous applause. It enters the conscience; it destroys everything it touches; it reaches into the family circle and takes the wife who have sworn to protect and drag her down from her plane of purity into that house from which no decent woman goes alive. [Applause.] It induces the father to take the furniture from his house, exchange it for money at the pawn-shop,

Fantoms.

As oft one catches in a child's pure face Some faint resemblance to one loved and dear...

Joan of Arc.

Born on the banks of the Meuse in the now historic province of Lorraine (then a French possession) the "Maid" attracted no marked attention...

But of Joan of Arc. She said she was sent of God to raise the siege of Orleans and crown the king...

On one occasion she stood before the king with such dignities as Lorde D'Alencon, La Frenouille and Charles de Bourbon...

On a certain day she was taken to the tower of the king's chamber at Chinon, as sworn to on the trial of Joan of Arc...

Which is the hardest, to credit such chronicles or to explain them? Is history "one grand lie" as Carlyle said of it.

Was Bishop Simpson a Spiritualist?

It is claimed that Bishop Simpson, during his later years, was a thorough believer in spirit return.

"Man rises on the triumphs of art just in proportion as he approaches toward the invisible."

"Our friends are there, our loved ones are there, and they are not far from us..."

"Oh, they do come about earth! they do come back to earth! The glorified saints love our earth still!"

The common sense view of the matter is that if one departed spirit can return, millions may.

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which is laid on the back of the offender, to be borne by him alone. It holds out no fear of death, for it is but the portal to a wider sphere of activity. It proclaims that we think and act in the sight of many witnesses. It looks for no relief from the penalties of sin through the mysterious suffering of another. It teaches no vicarious advantage. It proves that as we sow we reap, that man is preparing his condition here, and is thus his own punisher and his own rewarder. It recognizes the unbounded and universal presence of law. Its phenomena occur in conformity therewith. It therefore discards all belief in the miraculous and exceptional, as well as the infallibility of anything except natural law which changes not.

mosphere is a trackless void, when all below us is a buzzing hive, and even the stars are aglow with musical harmony? Of the one hundred rays emanating from the sun less than one-third are visible. The other two thirds exist and act around us in a real, although invisible, manner. They are warm without being luminous. Yet in the unfolding of vegetation, they produce, according to Camille Flammarion, the distinguished French astronomer, every chemical action. They attract the flowers to the sunny side, and elevate the vapor from water into the atmosphere, silently exercising a tremendous power. These rays we do not perceive, because some are too slow and others too active for our vision. We can only see them between certain limits.

Her unselfish endeavor to bring out in her students their especial fitness for place and power, is well-known by them, giving to them qualifications which properly belong to God's men and women, and which many of them have practically denied in daily betraying her trust. This has been her experience for years, yet not once has she lost her realization of man's high estate. One by one she has seen this pigmy procession elude her willing hands, just as she was about to give her students a place beside her, and a power beyond their deserts, her only condition that they brought out Christ-like qualities in thought and deed, saying with a bright smile, after one of these heavy disappointments, "It would seem as though only a fool would persevere, but it is God's cause," and so, working on, early and late, without intervals of rest as others have, a prisoner in one sense, but in another and higher sense, free, and living to free others.

progress that has been made both in biology and medicine, that this connection is a much closer one than ever the most far-seeing thinkers of half a century ago dreamed of, much less realized. Indeed, since we have come to fully appreciate the fact that the study of the structure of man, is but an exceedingly brief chapter in the science of anatomy, and that a treatise upon the physiology of this markedly specialized vertebrate offers but a very small share of the totality of physiological science, we now know that so far as pathology, pure and simple, is concerned, it is nothing more than a branch of biology which, as the writer I have just quoted, says, "defines the particular perturbation of cell-life, or of the co-ordinating machinery, or of both, on which the phenomena of disease depend." Within the past few months, no writer has succeeded in making this more clear to us than Mr. J. Bland Sutton, whose far-reaching contributions to the true methods of studying pathology, which have appeared in *The Lancet*, in the proceedings of the Zoological Society of London, in the *Journal of Comparative Medicine and Surgery of Philadelphia* and elsewhere, point very clearly to me the lines upon which the science of pathology must in the future be investigated.



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