

VOL. XLII.

CHICAGO, MARCH 12, 1887.

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

CONTENTS.

FIRST PAGE .-- A Reasonable Religion. SECOND PAGE .-- A Family Circle in Germany. The Quakers -Elizabeth Stuart Phelps. Can Spiritualism Spiritual

Ize? What of the Dead. A Good Example. THIRD PAGE,-Woman and the Household. The Star of Bethlehem. Senator Stanford's Son. New Books Receiv-

ed. Miscellaneous Advertisements. FOURTH PAGE .- The New Theology Movement Sam Jones

in Boston. Curlous Incidents. "The Religious World." The Great Preacher Passed to Spirit-Life. The Spirit of a Departed Physician Caresses his Flancee. Remarkable Coincidence. A Blind Critic of Pictures, General Items.

FIFTH PAGE .- Passed to Spirit-Life. Experiences in the Eddy Camp of Christian Scientists Continued. The Brahmo Somaj. General Items. Miscellancous Advertisements.

SIXTH PAGE.-Welcome Them. Anti-Tobacco Law in Michfgan. A Tent Huminated, Bewitched or What?-Views for and Against. The Terrible Risk of It. Curious Manifestations. An Apparition. Hoffman-Burr. Bishop Finds Miss Lee's Ring. Manifestations at a Private Circle. New York Spiritual Conference. She Prayed It. A Voto of Thanks to W. R. Tics. Notes and Extracts on Miscellaneous Subjects

SEVENTH PAGE.-Only Thirteen Years Left. . A Hangaroo's Love. Wiscellaneous Advertisements.

EIGHTH PARE .- Life in the Spirit-World and the Proparation for it. "The Kingdom Within." The Shadows or the Wall. Miscellaneous Advertisements.

A REASONABLE RELIGION.

equal place for reason. Our life should not tarry forever at either extreme. Like a pend-ulum, we should be so delicately poised that we can freely swing from one wall of our enclosed existence to the other without being thought fickle, or a traitor to either reverence or reason;-or, like the tides, sweep, with all our force toward one, without fear or regret, assured that soon we shall return and rise as high on the shores of the other beautiful continent; and the law of compen-sation cannot be slighted or annulled. As we have long since learned to trust the stars and the seasons in their methods, an equal trust should be reposed in the soul's ability to achieve a beautiful career. God has no quarrel with himself.

love. But we wish to maintain there is an

Whence came reason? If we only could have a solvent and satisfactory reply to that question. The philosophers who find suffi-cient answer to all the perplexing queries of life by interrogating the witnesses that the eye can see and the hand can touch, without hesitation, say it came from instinct. Press hesitation, say it came from instinct. Press the inquiry a step further," and ask them whence came instinct? and, with equal promptness, they answer, from appetence. But as one follows them in their description of the likes and dislikes of the different forms of life, from the ascidian to the ape, and from the ape to the ancestral savage, and from the savage in the cave to the savage, and from the ape to the ancestral savage, and from the savage in the cave to the savant in the academy of science, the wonder still lurks if the whole story has been told, or whether there are some other witnesses who, if they had been called to the stand, might not have changed the finding and the verdict somewhat. Probably if we know how God came to be we would better he able to tell ame to be we would better be able to tell

the origin of reason, and trace its marvelous steps through time. There have been secret currents of being flowing through the ages, as invisible torrents of electricity stream through the ocean of light and air,—spiritu-el waves flow the physical stream da al waves, finer than the philosopher can destruments. One thing is sure,-now it is day and awhile ago it was night. Gradually the light issued from the darkness. Had that never occurred but once, and there was no man living who was present when the amazing spectacle took place, we would all be in ignorance as to the method or cause of its occurrence. In such like ignorance are we as to the coming of reason. Long prior to the most ancient history of man, it had arrived. Whether it came as the day came,-first a faint promise, then a few scattered, widely divergent gleams of light, then a flush of flame, as of a purple beacon kindled over the horizon, then the majestic pageant of an upward wheeling world of fire which lavishly hurled its light over a whole zone of earth, cannot be known. Only we know it is here. God has a key to every door, and enters where and when He will. When He opened the Vain is the attempt, then, to give the rank 'door of the soul, and entered as reason or love, cannot be dated; only we know that there came a celestial day, long ago, when the bolt was slipped and entrance was made. It being assumed that reason is a natural and necessary endowment of the soul, and as divine as love, the proposition should go without debate that it should be freely present in every department of human life and activity. The whole broad empire should willingly concede its right to assist in regulating and adjusting its affairs. Reason is no more of an intruder, in the province of man's religion, than it is in the province of for the right of way. Barefoot, and in coarse garment Hildebrand compelled Henry IV. of Germany to stand for four days in the snow, without the gates of Canossa, seeking admittance; but no Pontiff can deny the right to this king to enter within the walls of religion. Unlike Henry, it comes to the gates of the church not to supplicate for mercy, but

excuse for religion to be partial and unrea- or the dead were restored to life, must be as broad and deep as the many sided experisonable. Other things were lacking in great-ness as well as it, and it did not possess a monopoly of all the nonsense in the world. At the the more and created to life, must be here of the race. Beneath it are the unitaunt plow of the Hebrews, he is rapidly losing of motherhood, the dreams of the poets, the when the heats at the motion of motherhood, the dreams of the poets, the When the books of Moses were written their brews. As he believes that no human judge author or authors permitted many childish and absurd things to find a place within them. But these books do not contain any more or greater absurdities than other pages God has the right thus to do. Finding that written in that far off time, outside of Pales-tine. They contain imperfect ideas as to the creation, and the shape of the earth; but they are as nearly correct as the ideas which the surrounding nations entertained upon the same subject. Their thought about God was often puerile, but so were their astrono-

was often puorile, but so were their astrono-my, and their geography, and their chemis-try. and their agriculture equally childish. At the same time that they were thinking of God as a greater man, with all the passions of themselves, who was appeased when he was offended by the slaughter of birds and lambs, who made bargains with them in which he guarded his own interests with the shrewdness and thrift which was a charac-teristic of themselves, and while they were believing that the most awful of all myster-ies was enclosed in a box which they carried ies was enclosed in a box which they carried from place to place with great ceremony,during those same years they thought that the earth was a flat plain which the sky enclosed and covered like the roof of a tent they thought that by journeying far enough the end of the world might be reached, they threshed grain by driving oxen over it, and used a crooked stick for a plow. If they thought of God as small, it was because they thought of the world as small. A small king-dom did not need a great king. One only a little larger than David or Solomon would be sufficient to govern an empire only a little greater than Judea.

ter measurement of earth and its forces dar and Pliny believing that, far to the northward, lived a race of people who lived in perfect happiness. There was no sickness, no old age, no toil, no war, and no sorrow. These learned men placed this happy region, not in heaven, but on the earth. And yet they were as powerless, or as careless to verify their theory concerning these happy Hyperboreans as were the men of religion to establish their belief concerning Olympus and its gods and goddesses. The religion of those days showed its ignorance when it believed without evidence in the existence of demons and demigods, but not any more than did science show its ignorance. or disregard of facts when it accounted for the southward movement of the sun in the autumn by assuming the prevalence of a strong wind blowing from the north, or saying that insanity was caused by the changes of the moon. When all things else were unreasonable, it is not surprising that religion was. But now great changes appear in almost all things. When we look at the present world, and note its completeness in so many departments, and compare it with what it once was, it is difficult to think that this is the same earth and the same humanity. Everywhere traces of wisdom are found his politics, or his agriculture. Wherever it which were absent from those old centuries. bears the royal seal, it does not need to sue The absurd things in agriculture, in astronomy, in chemistry, have all been taken out. A supreme court has been in constant session, through all the long period, before which the beliefs and practices of man have been summoned for trial. This court is constantly examining witnesses, and passing verdicts from which there is no appeal. It sent out experts, and they came back and testified that there is no such land as that of which Pindar wrote. Others were sent in a different direction, who returned have opened the gates to reason, while, in fact, they have been closed. Long since it made its peaceful invasion of all other do-mains, and has gained a victory; but upon all sides the name religion have presented as the summoned others who testified that, to the best of their knowledge and belief, the earth is not a plain, but a globe, and offered to verify their belief by experiment. Others came and declared that cruelty is not an assistant in education; others gave evidence that a despotism is not the best form of government; and still other witnesses were found to testify against slavery and witchcraft, and intemperance, and all the follies and vices of the race. With everything else on trial before this court of reason, it is not strange that religion is at last summoned to appear. It would be strange if it were not summoned to give some account of itself. Our world could not move along with a reasonable chemistry, and a reasonable theory of medicine, with a reasonable government, and education, and astronomy, and still carry with it an unrea-sonable theology. And, as man has been compelled to part from the childish in every other department of life, he is now yielding the reluctant consent to give up his kold o the childish in his religious theories. With some wisdom in everything else, he is at last becoming ashamed to be foolish in his religion. Having given up his belief in witch-craft and slavery, and human sacrifices, he is beginning to think it cannot be wrong to distrust the infallibility of a book which recognizes the validity of such things. In every thing else recognizing the reign of law, he

has the right to punish the innscent for the everywhere else a man suffers for his own evil deeds, he is now surprised that he ever believed that he could suffer by proxy, and that his guilt could be transferred to anoth er. Discovering that in no business affair is er. Discovering that in no business affair is it ever so, many are questioning the correct-ness of theological arithmetic which, when dealing with the God head, declares that three times one make one. Thus, slowly but surely, common sense is invading our relig-ion, and is driving out the nonsense which has so long claimed and occupied such a large portion of its noble territory. Everywhere the lament is made by the churches over what is called the irreligion of

churches over what is called the irreligion of the multitudes. But the question is worthy of serious consideration, on the part of these same churches, how much of this irreligion is due to some natural wickedness of the heart, and how much is due to the refusal of the religious teachers to be reasonable in their speech upon religious themes. So far removed are many of the statements of doctrine from common sense, or man's way of thinking about other things pertaining to life, that many have been compelled to hold themselves aloof from the places where such extravagant statements were made. Faith was not represented as a noble attitude of the soul in which it reposed in confidence on the bosom of a mighty, onsweeping law which must end in the final well being of all things greater than Judea. Nor were the surrounding nations any wiser in their estimates of things. The Greeks were unreasonable in their religion; but no more so were they in this than in with all care. Faith was the power of belief Was a mama for th The priests were no more mistaken in their incredible and absurd. As much stress was ideas about the gods than was Herodotus in | laid upon the stories of Moses, and Daniel. his ideas about the source of the Nile and the and Jonah as upon the Golden Rule. The one causes of its annual overflow. We can easily who doubted the divineness of these stories excuse the priests for their views concerning was a lost man, and incurred the hatred of was a lost man, and incurred the hatred of heaven, when we hear of such men as Pin- | God, quite as much as he who was living a wicked life; indeed he was more sure of hell than the profligate man if only he believed right. There was much more hope for the wicked believer than for the just unbeliever. There is too much of the unreason in re-ligion yet; but there is not so much as there once was. The improbable doctrines still lie unrepealed upon the statute books of the churches, but they no longer influence the lives of those who pretend to believe them. The doctrine that God will damn a man whose heart is good but whose belief is de-fective, the doctrine that Jesus was a sacrifice to satisfy the justice of God and draw His wrath away from the race, the doctrine that man was created to glorify God and that out of His sovereign good pleasure he chose to permit the vast majority of mankind to suffer in an endless hell, and many another equally unreasonable doctrine still find a place in the nominal beliefs of the church. But the church actual now is much more reasonable than these beliefs. The doctrines are slowly dying, not by legal enactment and public execution, but from emaciation and neglect. They are becoming obsolete; and it would be as difficult to find one who traly believes them as to find a man threshing his wheat with a flail, or cutting it with a sickle. The Calvinistic theory of God and man is as dead as the Ptolemaic theory of the sun and earth. It is not claimed that reason has given the best form of religion possible. It has not completed its work any place yet. There are defects still lurking in our theories of government, and education, and the relation of money and toil. But, as reason leads the way in other things, it must lead the way in religion. Having done so much, it is expect-ed to do more. Having cast out so many of the small and foolish things from religion, there will now, be room for the great and wise things. Having turned the mind away from its care concerning the stories of a foreign people, it will now lead the way toward a noble faith. Not caring what became of the chariots and horsemen of Pharaoh, or of the rod of Aaron, how the city of Jericho was captured, whether the sun and moon halted in their course, man will have more time and a greater solicitude to lay the foundations of a true character, to establish his home in truth and honor, to worship the infinite power in greater earnestness and greater simplicity, to line his earthly pathway with good deeds, and still expect a heaven farther along in the way he is going. Nor is it expected that reason will solve all things and reduce them to terms of the intellect. Some things will forever lie beyond the mind's power to grasp them. The soul loves the great sweet mysteries of nature. and bows in reverence before the nameless Might which made and upholds the worlds. Reason does not ask permission to reduce the soul to a chemical process nor blot the hope of immortal life from the tremulous heart o mankind. It is foe to the broad natural affirmations of religion, but only to the small and unworthy things which have clustered so densely around religion. No; reason does not wish to take away any valid claim of the heart. It would only teach the soul to dis-tinguish between what is true and what is false. Religion has no better friend than it. A reasonable Religion! Think of it for a is concluding that all the reported violations moment in its magnificent form and rich proved that the watch only cost \$3, and are of order by which the sun was stopped in its drapery. Its foundation is not a few proof appealing against the verdict and semiance course, or the sea was calmed in an instant, texts taken from a foreign scripture. It is in consequence.

meditation of the philosopher, and the loves and aspirations of the saints of all ages. It assumes a God; but it assumes Him as much to satisfy the claims of the intellect, as the to satisfy the claims of the intellect, as the claims of the heart;—a God not of a local providence of earth, but of the universe; a Being without limitation, without personal-ity; higher than the heights, deeper than the depths; filling the immensities of space with an awful majesty, and yet in every snowlake and flower, and the humblest can touch the hem of His-flowing robe. It assumes a soul; but it assumes it as much in the name of science as in the name of notice: science as in the name of poetry; a somewhat in the life of man which is not definable in terms of chemistry, which can think and hope; which can plan an earthly life, and can dream of a life to come. It assumes salvation; but it comes, not as a reward for a certain form of belief, but is a natural result of right action. It gathers to itself all good, and truth, and beauty; and it would make man's march across the earth a type of his journey when the borders of earth are-passing and fading in the distance,—here everywhere loyal to the high behests of Vir-

No. 3

As yet, this rational religion finds no church, or voice to become its perfect organ and herald. But we cannot yield the hope that it shall find them. Find them it cer-tainly shall or will make them. Ever as of old a Holy Spirit broods over the chaos, out of which the new heaviers and the pew earth of which the new heavens and the new earth emerge. As in the spring the south wind rushes into our fields and gardens when the sun has taken away the barriers of ice and snow, and woos upward the grass and flow-ers, so rushes the geniat Spirit into old forms and awakens them to life. When this is done again on earth, as done it surely shall be, what marvelous things will appear! The quenched altar fires will blaze again. The churches will become plastic, and will expand to fit the enlarging soul of the worshipers. Not then will they be resorts for those who are feeble-minded, no asylums in which the double-minded and the untruthful can skulk and seek protection from the light of truth. No, there shall be a place where the noble can be made nobler; where the strongest intellect can go for nourishment; where the fainting hearts of men and women can be cheered with a stronger hope, and where all of life's purest ideals can be kept aglow. The preachers of that religion shall be true men, first, and then preachers. They will see again the deep meaning of things like the bards and prophets of old. They will behold the sovereignty of the soul; their speech will be a true message from the Highest to the hearts of men, and the platform upon which they stand shall be a sacred place like the altars of a temple. They will not fear to go alone to receive their message; they will retire from the multitude and stand face to face with God: and when they return to their pulpits and declare what they have seen and heard, through their words those who hear will catch glimpses of the beauty and truth ineffable; and, looking up, they will see the ceiling of their church lifting away into lofty arches, until it takes the curve of thesky and nothing is between them and the heaven of heavens. Not yet do we see this. But while we are waiting for the coming of that church and its herald, let us not lose heart that they still tarry. Take courage in the thought that they are coming. Make this church one light point to give promise that the sun has not forsaken the earth though dark the night may seem, and far off still lingers the day. It should become a standing recommenda-tion of a genuine religion to the hearts of multitudes. It should see that, to the limit of its power and privilege, all those who have been repelled from religion by its narrowness, are invited back by its breadth; those who have been alienated by its superstition are constrained to return by its reason; those who have been driven back by its coldness. are drawn back by its warmth; and those who have been exiled by its cruelty in the past, are won back by its present love. Meet we here in the name of a reasonable religion,—in the interest of love and of truth, of the heart and the intellect. Bring hither our best thought, and our deepest humility. Be brave to think, and to speak; but know also, that there must be times for silence and sacred meditation over that which is unutterable. Dare to be free in all our actions, nor care for the criticism or praise of man; yet forget not to yield to the gracious monitions of the Spirit, nor to bend low before the tender mysteries of existence. Bring hither our confidence, our hope, our aspiration, and our music. Thus, meeting here within these walls, as souls that can both reason and adore, it will be to us all a sacred place. This church will maintain no purposeless. no strained existence; it will stand by its own firm right as a temple of God and Man; it will do its work without apology and without boast; and we, and many others, sharing its high intent shall be drawn by it toward the All Good, as the stars are drawn by the sun.

Sermon by Rev. Reed Stuart at the Independent Congregational (Unitarian) Church, Detroit, Mich.

We cannot write the national history of the soul. It cannot be written. The wisest of mankind have attempted it, but they have failed. Witness the thousands of useless volumes of metaphysics in the libraries. The geologists can write a natural history of the earth, the botanists of the plants, and the astronomers make a map of the skies; but who can discover and interpret the laws of the soul, or give the rank and true position to each of the bright worlds that shine and sparkle in the mysterious inner sky? Chem: istry, and the microscope have brought to light many secrets; but here is something which forever eludes detection, and refuses to be analyzed and dissected. It were as easy to define God as to define the soul.

which each power of the soul holds in the world, or glorify one state of the mind to the shame of another. One star differeth from another star in glory, it may be; but not one of them could be spared without damage to the universe. The splendid city of God, which the night reveals, would be marred if one of its palaces should be ruined. So it is impossible to draw comparisons between the divisions of the mind, and conclude that one is better, or more useful, or more beautiful, or more necessary, than another. Intellect is good; but it is no better than love. Memory is beautiful; but so is hope beautiful. The search for truth is a noble engagement for the soul; but so is pity, flowing out in acts of mercy, a divine activity. The bud is good, and the leaf is good, and the fruit is good. So are instinct, and opinion, and knowledge, and will, and intuition all good. The soul rejoicing over a flower, or a sunset, or weeping over a wrong, or a sadness, is as true and as nobly occupied as a soul discovering a new law of the world, or meditating over the might and splendor of Godhood.

The soul cannot live without truth. The body does not crave air more than does the soul crave truth. It is the prime element of its existence. And yet, it is like the air in that it must be free and forever renewed. If confined, and used too often it becomes stale and corrupted, and poisons instead of nourishes life. How annoying a specialist may become,—who thinks that the regeneration of the world can be wrought by the adapta-tion of his particular and favorite plan! It is idealism in philosophy, it is evolution in science, it is free trade in political economy, it is an educational test of the ballot, it is woman's rights, or church extension, or orthodoxy, or liberalism, or co-operation, or ma-sonry, or vegetable diet, that will surely-bring the millennium, if we may put faith in the fervid claims of their admiring adherents. But it is seen that each one of these truths, when taken out of its proper relation, becomes a falsehood. Each driver of these chariots is a reckless Phaeton; he drives too fast: he does not keep his proper curve, and does not gladden but scorches the earth.

4

But love, and imagination, and will, and reverence are capable of similar abuse. If love swerves from its orbit it does not bless but blasts life. Imagination, unchecked, becomes insanity. An untempered will becomes a despot. When reverence overflows its banks it turns into superstition. A mystic saw that "in heaven the cherubim know most; the seraphim love most." But every soul has its native cherubin and seraphin, who know in and love; and it is better that they should it keep within their boundaries and not inter-fere with each other. In religion there is a place for faith and

to demand justice. And yet that scene in history has sought to repeat itself. In theory, religious people have opened the gates to reason, while, in mains, and has gained a victory; but upon all sides the popular religion has presented a hostile front to its approaches.

There is nothing that the church actual so dreads as common sense. For twenty-five years the pulpit, and the religious press of popular Christianity, has not ceased to lament or denounce the spread of rationalism in the land. The impression is made that if rationalism comes, religion must go-that to confess reason is to deny God. Without confess reason is to deny God. doubt there are mysteries in religion, as there are in our daily life which, up to date, have not been solved to the satisfaction of all. How people think, how one mind uncon sciously influences, or reads the secrets of another mind, what is beauty? what is sex? what are sleep and death? are mysteries in that they are so deep that the plummet of our logic has not yet fully sounded them. But the mysteries of the prevailing type of

religion, which have been so jealously guarded against the assaults of rationalism, are not the things which are too great for reason to solve, but the things that are opposed to reason. They are not natural, but artificial mysteries. Care has not been taken to make a distinction between that which is above common sense, and that which is simply contrary to common sense, between that which is mysterious and that which is only foolish. It is not the mysteries of religion that need premble at the incursions of reason. It is only the frauds that are in real danger.

Once, it must be conferred, there was some

There is a law in California whereby the theft of an article worth over \$10 is treated as grand larceny. A prisoner was recently convicted of stealing a watch sworn to be worth \$10.50, and was sentenced to ten years penal servitude. His friends claim to have

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

BY DR. G. BLÆDE.

II.

At a sitting of April 19th, 1884, the medium Carl had the first appearance of a "spirit,' which, although he is naturally pretty cour ageous, scared him vehemently. He observed however, that he saw the same appearance when he closed his eyes. This occurrence called to his mind a "vision" which he had had some time ago, and which bore a striking resemblance to the present apparition. He described his former vision thus: In the University town, where he studied, he awoke some weeks ago in the night from sleep. when in the perfectly dark room he saw the form of a beautiful girl in a white, shining garment, lying on his sofa, The appari-tion looked friendly at him. Doubting whether he was awake or dreaming, he dipped his fingers into a glass of water on his night table and wetted his eyes. The form, however, remained and disappeared only lat-er after he had become fully aware that he was not dreaming. He said he was now in-clined to believe that even that vision had some objective reality, and he longed to know more about it. The "spirits" were consulted, and by table-tipping and the alphabet the medium was directed to write psychographically: "It was Clara of Munich." She died the samo night. Her spirit is always near you. CARL." He then, deeply moved, told his parents and sister that in 1882, through the brother of Clara, he had made the acquaintance of that young lady. He had then seen her again in 1883, when she had become much taller and handsomer. He could never believe that this young, blooming and healthy person should have died. As the others remarked, that Clara's brother, his friend, would certainly have informed him of that sad event, Carl stated that he had neglected to leave his address in the University town with Lieutenant L. The circle, however, eager to follow up that matter, as certained through the military directory the whereabouts of the young soldier and a non committal lotter was written to him by Carl After some days of painful suspense the following answer from him was received:

"April 26th, 1884. "DEAR CARL. I was very glad to receive at last a sign of your life. Your question, how we all are, I cannot answer as I much wished. My dear sister died on Feb-ruary 8th of pneumonia. I would certainly have in-formed you of the ead event, but had no idea of your whereabouts. Clara was memorably composed, and commissioned me to send you with her last greetings a little bouquot of pressed flowers lying in her prayer book. In the general confusion I forget this, however, and our uncle who, immediately after Chara's funeral, left for his claters at the Hague, locked her rooms. In May he will return to Munich, and then I will cend the flowers to you directly. Your Ennest L." On May 5th the family circle by the table "April 26th, 1884.

On May 5th, the family circle by the table and the alphabet received this message: "Consider the following as a sign of our favor." And on the sheet of paper stuck to the board by direct writing: "This great favor was granted to you because you have always balleved, and we have remained friend ly to you."

Then by table-tipping the command was given to Carl to tabe hold of the writingboard, and they heard the sound of writing After a few minutes the board was taken ou of the medium's hands and dropped upon the table. When light was struck they found on the board a little bonquet of dry flowers, and on the paper stood these words: "From Clara to Carl; from the South." "Spirit" Clara affirmed that it was the same bouquet devoted to him on her death be

Besides the "apports" which play such an important part in this romantic narrative, we are told of quite a number of other arti-

we are ton of quite a hunder of other artr-cles brought by the spirits into that highly favored family circle, and of one quite as mysterious removal. In May, 1884, four fine pine twigs, one for each member, were brought; in June, a letter M. made of Hlac blossoms, ascribed to a spirit Marie, who of-ton cave protied to a spirit Marie, who often gave poetical messages; in February, 1885, the initial of the family name, formed of red camellias and hyacinth blossoms, was laid on the scance table; in March, a blue silk ribbon from Fernanda; in April, a little tuft of black hair from the same, to be divided among the members; in October, a halfwithered rosebud with leaves from a crown, which Clara's uncle a few days ago had deposited on her grave at the Hague; a red silk ribbon from a friend of the daughter who had died some weeks ago; in February, 1886. a little portrait (bust) of Dr. Brown engraved in steel for an ivory locket bequeathed by Fernanda to the mother of the family. On May 16, 1884, the latter expressed the wish to devote a rose to each of the spirits, Marie and. Fernanda; the roses were laid on the table and the light extinguished, and after a few minutes, light being struck again, the roses had disappeared. Afterward, when the family was together around the dining table the thanks of the spirits were expressed by raps and the alphabet, and during a sitting in May, 1884, the medium clairvoyantly saw the two spirits ornamented with the roses.

Of serious philosophical communications most of them in poetical form, the family circle received quite a good number. A few specimens of them are given in the report, which in a correct and finished form attest to the anthorship of a highly educated mind, with lofty aspirations, liberal views and enlightened ideas about religion.

We have thought it worth while to take the pains of acquainting the English reading public with the remarkable story of this famity circle in Germany, whose surprising suc-cess has been allowed to go into publicity. It is of great importance to know what is go ing on in Spiritualism in other parts of the world, and to compare it with the state of the cause in our own midst. We gain in this way a better view of the sameness and intrinsic coherence of our cause all over the globe, and a general survey of the whole plan and development of the spiritual movement, which connect fail the spiritual movement, which cannot fail to confirm our conviction of its truth and its great destiny in the future. This successful family circle in Germany was, as it seems, entirely independent from American or Anglo Saxon Spiritualism. It was induced by, and an outcome of, the study of Allan Kardee's works, and conduct-ed on his principles and directions. But, nevertheless, the doings of this circle will be found in perfect harmony with our own theory and practice; the method of proceeding, the ways of conversing with the spirits, the means of receiving their messages, perfectly coincide with the usages of our own circles. Is not that a mighty proof of the unity of the spiritual movement now in progress and of its spontaneous origin in a supramundane sphere, whilst our enemies never get weary of calling it an invention of men, or an illusion of fools, or a fraud of impostors?

While no experienced Spiritualist will doubt the genuineness and truthfulness of these interesting pages from an unpretending family chronicle, our opponents will not fail to spot the whole as an invention, a mystification. But no sound man could entertain such a suspicion for more than a minute, for even the most superficial considera-

The Quakers made grand progressive steps towards liberty of conscience and the rights to individuality of thought; but as just mentioned, they lacked the conrage to stand by their original convictions of the paramount value of present revelation and of the ever advancing discoveries of science, to all musty and uncertain historical records; and hence have they, along with other divisions of the Christian world, continued unto this day, in their search after trnth, to carry in their hands a dark-lantern whose uncertain rays from narrow openings, have been continually directed upon these doubiful records, even after the glorious Sun of Truth has beamed in its effulgence upon them; thus striving to continually cramp and entangle the world's advancing thought in the craftily woven meshes of Error.

Since reading the three just critiques of Miss E. Stuart Phelps, which appeared in the JOURNAL of January 29th, it has dwelt with me much to remark further concerning her and her late prominent work, now on sale at the JOURNAL office, entitled "Beyond the Gates." The woman who has any realizing faith in the highly wrought pictures she has therein drawn of the loving justice and charity which prevails in the life beyond, should not have written in the manner she did under the heading of her query, "Can Spiritualism Spiritualize?" and thus thrown herself open to the scathing but just consures of your able correspondents.

What signifies it, if it were even true, that few Spiritualists, as she would imply, have "succeeded in making a clutch or even in getting a grip on the slippery surface of cul-tivated thought," while we number amongst our earnest believers such names as William Lloyd Garrison, the clear-brained apostle of anti-slavery; Joshna R. Giddings of Ohio. the hard-handed, able and honest statesman; Wendell Phillips, the silver-tongued orator, and a host of other earnest and cultured men and women, at home and abroad; not excluding that grand sample of American manhood (call she him cultured or uncultured), our ever honored and martyred Abraham Lincoln? How dare she thus impliedly slander the disciples of a cause so dear to the minds-and hearts of thousands after setting forth in her aforesaid polished romance how they, the humble, the lowly and obscure that have liv-ed a life of loving self-sacrifice, are honored in the life to come?

If she had a tithe of the spiritual culture, represented by her as prevailing in the heavenly home she could not have so indiscriminately misrepresented Spiritualism, unper-fected, as it may still be, by choosing only its "oblique" and vulnerable side. "Ignorance" is the most charitable im-

putation to make in reviewing her late arti-cle; but is it the true one? I fear not! and there are manifest grounds to fear and question whether the volume, "Beyond the Gates," is the writing of an earnest truth seeker, or whether it is "a cunningly devised fable," in the line of much prevailing thought, calculated to add to her mere literary success or to pander, perhaps, to the lingering superstitions of orthodoxy, by still teaching the idolatrous worship of the fabulous "only-begotten Son of God" under the seemingly modest name of " the Master," applied to him

while he continued to hold to the efficacy of present revelation over the letter of the Bible, yet adroitly turned it under, by saying that "all revelation contrary to the Scriptures was unsound and spurious." Scriptures to find the soul, and has faith that his friends after death have yet left sufficient of their affectional character to return and do their best to open communication between the two worlds.

Miss Phelps writes: "Drift on as you may through whatever course of investigations, become a post graduate if you will in what you may be pleased to call the study of occult phenomena,—what after all and through all do you achieve? Are you a better man? Are you a wiser woman? Is life more lofty? Is death more dignified? Is your heart more pure? Is your struggle with sin more manly? What have you found? What have you learned?"

It would require a large volume to reply to all these short questions in detail. I would say briefly for those who stand on a different plane from Miss Phelps, that life is more lofty and we do feel much more comfortable. If to rob sorrow of its tears, the grave of its despair, and the future of its uncertainty, counts anything in life, we have made a considerable advancement. If to cease to be cowards, oppressed by fear, and dominated over by misinformed and often crafty priests, -if to have liberty of thought and the aspiration of hope, mean anything, then we have made a great gain. If to be free, untram-meled, and restored to our natural responsibility has any significance we have been carried forward by what we have learned and we refuse to be sneered out of these possessions by any sentimental pessimists.

Miss Phelps indicates that she has visited many mediums and has encountered some of "dubious respectability;" she mentions those residing in "dingy and tawdry districts up flights of dubious stairs, at the foot of which a guest sensitive to the conveniences of life,-(elevators, I suppose), may well pause and ponder on the reputability of his (her) errand." Another matter that disgusts her is the twitching or hysterical jerking of mediums when they go under control. She thinks that is not nice and does not like it. Neither do the mediums. They would prefer escaping such spasmodic exhibitions. But if Miss Phelps can stand an electric shock without wincing she might perhaps discipline some of the mediums to be smooth and placid. She informs Spiritualists that the time has come, and that "they now have the best chance you ever had or the best you are likely to get, as there is a committee of learned men representing the American Psychical Research Society, Harvard College, Boston thoroughness, and what not of other wise and reputable things that no amount of newspaper wit can prevent us from respecting very much indeed," and that this august committee has called upon mediums to come forward, (presumably at their own expense), and show what they can do. She says: "Come out into the upper air, step into the sunshine from your dens and your fens. Leave your alleys and your corridors, your hiding places and markets of truth, abandon your tricks and your cabinets. Turn off your paid mediums who sell the preciousness they presume to possess for fifty dollars per day. Make Spiritualism unmercenary, unworldly, honest, open, reverent."

Now, let us look into this charge of mercenary practice and subject it to the basis of common sense that the lady pleads so strenuously for. First, Mr. Editor, will you inwho is reputed to have said in answer to one who addressed him "good Master": "Why callest thou me good? There is none good MARCH 12, 1887.

one most needful for the sacredotal orders to be capable of demonstrating. To day they are dumb thereon, so far as fact or evidence is concerned. Bereavement falls upon the heart and household. The pale knight mows down the loved one. Tears wash out the joyous hues of happiness, turning the rosy tints of life to the whited frost of death. Then, born of anguish, doubt and fear, the cry, burdened with the misery of loss, rises from the sorrowing who remain, - What of the dead?

Philosopher, what of the dead? The answer is but meager. Speculation, hair split-ting subtleties, wire-drawn and conflicting bewilderments are plenty. If the sciolist ventures a reply, it is as likely as not the vapid spectre of a schoolman's fancy, summed up and sealed with at least the sad admission: "Philosophy can but speculate upon what it knows, with safety; beyond is the in-fiuite perhaps." Mougners, doubters, be-lievers, deniers, how like you this? Yet to this, in honesty, the philosopher, a subject-

ivist, must come at last. Physicist, scientist, what of the dead? Your reply is: "On general principles, being dead they are out of court!" Why so? Because there is in man no prophecy of a con-scious life beyond his bodily existence. Consciousness is the sum total of organic coherence. Intelligence is the mechanical equivalent of corebral action. Life and deeds are the expressed sum of the human machine's possibilities. This universe is eternal. Life is a constant interchange among its parts. There are psychic sciences, oh! physicist; facts of the present and the past; incidents of history, sacred and profane; hopes, intimations and experiences, and if you deride these, claiming that science has no time to

waste over the superstitions of the past, yeu, too, must stand condemned as unable to answer the ever vital question. Scientific bigotry is an experience not quite unknown.

Religionist, what of the dead outside of your creeds, doctrines, traditions and testaments, new or old? Firmer ground is needed at this time. Rail not against those who cannot accept your foundations. Answer them, or confess you cannot! We make no war upon your convictions, but we ask you for you facts! Heaven, hell, God, angols and devils are differently understood to day, in comparison with the past. Tell us what you know, and though it be but a tiny fact, or but one small evidence, it will bless your people infinitely more than has all your preachinge these past centuries wherein you have taught—not demonstrated—man's life here-after. Silence, and silence is all!

Spiritualist, what of the dead? Nothing: Why? How so? The dead alone can answer! The dead alone can answer also, What of the dead? The Spiritualist can but repeat what the dead have told him!

Tell us then, you mighty army, how is it with you? . The living host again enters into mortal life; dying has not so changed them that life, mind, love and memory, which form personality, identity, or individuality, have been lost. All these pertain to them, for they are those that lived on earth, and dying has but lifted them one stage upwards. Their life is a reality, as is their world. That world is a fulfillment of all that the Eternal promises his children, by the needs he plants within them. In it the wrongs of earth are righted; in it the wrongdoer certainly encounfers every consequence of evil act that has not come to him while on earth. Retri-bution and compensation are its mighty laws, and purification and progression the pltimate results for one and all. Every unsquared account of mortal life must be met and settled there ere progress is possible. From this there is no escape. Conviction of wrong is hell enough. Consciousness of rectitude is surest heaven.

Eager to know the ways and means of this first "apport" they had experienced in their circle, they requested the spirits to explain it, but received in answer: "Do not ask how and why? Suffice it that we reward you in this way, and we will do it yet.

In the sitting of August 20th, 1884, the me-dium was directed to write psychographical-ly: "Have a bracelet made of the small bunch of my hair, and have the fastening arranged so that you can use one half of it with a glass cover as a locket."

The command was given to Carl to hold the board, and after a few minutes, and the sign of "light," they found on the board a small tuft of golden-brown hair bound up with red silk and emitting the odor of vio-lets. Carl recognized it as Clara's hair, and then came the psychographic communication

"It is my intense wish that Carl should wear the bracelet as soon as possible. At your hair dresser's, Carl, you will learn the address of a skillful hair twister; let him do the job. 'The goldsmith's work, your dear father may have done where he likes."

These commissions were done as directed by Clara. Of a detailed description of the arrangement of the bracelet, which here fol-lows in the report, we need only mention that on one side it had attached to it a locket on which, on the inside of the bracelet a con cavity was seen destined to receive a piece of isinglass. This appendage became the occa sion of another wonderful manifestation.

In the fall of 1884, Carl received from some other of the familiar spirits, the promise of a Christmas present; and on Dec. 25th he was during a sitting, ordered to put his bracelet on the table, and after a few minutes light was wanted, they found in the small locket the bust portrait of a beautiful young woman with downcast eyes, and by alphabet came the message: "Never dare to remove the glass, lest the picture would, be lost to you.'

On the next day, however, the father of Carl, seduced by the desire to examine the picture under a good magnifying power, met with a mishap which threw the whole family into dismay and drew a volley of reproaches upon its head. Some untoward pressure on the frame of the isinglass made this spring open and drop to the floor. Rap idly stooping down to pick it up he remarked yet a brownish coloring of the glass, but af ter a few seconds this, too, was gone as well as the picture, and the glass appeared clear and transparent. The spirit, however, proved merciful. While the family was sitting at the dining table they noticed raps on it, and by alphabet came the message: "The picture is not lost to you." On January 1, 1885, they were admonished to provide for a better closure of the bracelet, and on January 8th, they received the psychographic command: "Han-dle my picture with care, as every refitting after a guiltless loss requires more and more time.

Carl was directed to put the bracelet into the right hand of his sister, and while she held it they got the message: "Take what I give you from a loving heart." Light was strnck, and the locket was seen to contain the same picture of "Fernanda," of which Carl is yet the happy possessor.

This "Fernanda," as the spirit called herself, had been, as she said, the wife of an English army surgeon, Dr. Brown, who fell in the war of the Crimea. She survived her husband six years and died in Hungary. Dr. Brown often gives useful medical advice in the family, and their spirits, like those of others, have been introduced into the family circle by Clara.

and the second

ion of the circumstances show the absurdity of such an idea. Who, by all means, should be the mystifier and who the mystified? Should we believe (the existence of the circle being conceded) that a son would be able to mystify his father, mother and sister for years, by making them believe that facts which they all perceived with their senses, and which not the most skillful conjuror could dare to imitate under the same condi tions, were brought about by his supernatu-

ral gift, while in fact they were tricks? In the family circle there was certainly no mys-tification. But could not the editor of the Sphinx be the mystifier or the mystified? Jould not the whole narrative of the wonderful occurrences in the sanctum of a family be a fabrication, a hoax for the purpose of ridiculing Sphinz and Spiritualism? and could not the editor be the victim of a clever imposition? There is not the least ground, either, for such an assumption. As we have mentioned above, the editor introduces the report with the assertion that he is personally acquainted with the father of the family, who is a well-known lawyer, whose credibility and "judgment is beyond doubt." What motive could such a man have for a mystification of this kind? But suppose the editor himself was the mystifier, he invented the whole story in the interest of causing a sensation for his young periodical. This assumption, too, falls easily to the ground. As the truth would come out sooner or later, the editor would have slapped his own face, committed a suicidal act the more so as the Sphinx is not an organ proper for phenomenal spiritism, but devoted to the examination and elucidation of the "mystic powers" of the living human subject. By publishing facts which exclude all other explanation but that of the existence of supramundane intelligences and actors outside of the mystical subject, the Sphinx would seem to have prejudiced its own tendency, for which, how-ever, we express to it our sincere thanks.

The Quakers-Elizabeth Stuart Phelps.

to the Editor of the Religio-Philosophical Journal:

I remember some time ago when in one of your jocular moods, you called me a "recal-citrant Quaker." This means a "kicking back Quaker"; and not proposing to abide under the injurious imputation, I move to show you that I am a "striking forward" member of the great brotherhood of man, once numbered with that very reputable "Society of Friends" called "Quakers," which was originated in Puritan days by one George Fox: and which some thirty-five years ago threw some of us over the pales, because we chose to exercise our liberty to investigate the truths of Spiritualism. Notwith-standing this kind (?) action of theirs, I will standing this kind (?) action of theirs, 1 will not allow "reprobates" of the "outer-world's people," like yourself, to utter, unrebuked, any sneers against them. Though "a pecul-iar people, zealous unto good works," and arising in peculiar times, they gave expres-sion to several "testimonies" (as they called them) of a reformatory character, against avia then sylating such as way clevery in evils then existing, such as war, slavery, in-temperance, etc., in protesting against which an advancing world has since followed their lead. They claimed originally, the superior authority of the "Light within" (call it intnition, revelation or what you will) to any written word or record of the past. But when attacked with the mad-dog cry of "infidelity" on account of this claim and on account of their denial that the Bible could properly be called "the Word of God,"-Robert Barclay (their most learned and standard writer), and all theologians have labored hard to

t one. that is God ' · (Mark 10-18).

After first reading a few years ago the vol-ume of Miss Phelps herein alluded to, I closed it with emotions of mixed admiration and disgust, and could not get relieved from the latter without writing to her a few earnest and honest questions. To these she did not condescend a reply, and I am still left in doubt of the real status of the book, and its value as an instructor in this age which yet remains, with all its boasted enlightenment. more than half shrouded in darkness.

I therefore now propose by your leave, Mr. Editor, to address in an early number of the JOURNAL an open and respectful letter to the lady containing some important queries and perhaps somewhat of a critique upon her production. J. G. J.

Hockessin, Del.

Can Spiritualism Spiritualize?

to the Editor of the Religio-Philosophical Journal:

In the Weekly Inter-Ocean of Jan. 11th appeared a two-column article by Miss Eliza beth Stuart Phelps, under the above title As the Inter-Ocean admits the article, but does not permit an answer to the question through the same medium. I appeal to the JOURNAL for space to review some of the remarkable opinions advanced by this successful novelist. In beginning I recognize the fact that whatever Miss Phelps or I may think of Spiritualism, counts but little. We may succeed very slightly in modifying be-lief, as one water drop changes the contour of the ocean, but we cannot extirpate it. Spiritualism already has a most extensive literature, has founded a new philosophy of life (and death) for mankind, and is striding onward with an ever-increasing growth. In the last ten years there have been more books published on the subject than upon all the old theologies together. If it does not yet wear silk and have the rustle of freshly laundried garments that Miss Phelps is so anxious about, these will come in time,and let us hope not to the detriment or ener-

vation of the body that they will invest. In the outset Miss Phelps disclaims being herself a Spiritualist. Yet throughout her entire article she shows a marked interest in the subject, gives much advice to Spiritualists, and grievously regrets that Spiritualism is not more "respectable." Why she should be so concerned about something she does not believe in, is one of those curious mental paradoxes that the psychical society

might profitably investigate. Miss Phelps says: "What, indeed, is it that you offer us? Simply the most stupendous thing in life. Which of us would not lay down life itself to know that we had spoken yesterday with the darling of our souls,

dead, years ago?" I would reply that a very large majority of people are not competent, either by want of integrity, natural bias of mind, or independence of action to become Spiritualists. To them Spiritualism is of no consequence whatever. It is not material if they believe in the immortality of the soul or not, and they do not care if it is immortal or not. Instead of "laying down life" they would not lay down a dollar to ascertain if their great are and there are in backet their great grandfather were in hades or happiness. This is so well understood that the most experienced Spiritualists never try to interest unbelievers who repudiate the subject; and they are quite aware that there are great numbers who, through educational influences have been brought to consider that

are meritorious they should have it. They should have it on the ground of custom, for Moody, the Evangelist, demands more than that; Sam Jones, counting his expenses, in-cluding comfortable living at the best hotels, receives more than that; the boy preacher Harrison,-who has sent several persons to the lunatic asylum-having now a permanent victim in the New Jersey lunatic asylum, gets better pay. All the heavy preachers of the metropolitan pulpits, receive most substantial mercenary perquisites. Talmage, who during the past year has dealt out more slush than I have ever heard from any medium, receives a fat and mercenary salary. Several years ago a book was writ-ten called "The Gates Ajar." Because of Spiritualism, it became popular and has run through several editions. It was written to make money, and it has yet to be shown that its authoress ever refused to receive her profits from her publishers. But for the ideas in it appropriated from the spiritual philosophy the unmercenary effort of the authoress would have failed.

Turning to the history of mediums, who ver heard of one that amassed a fortune? Which one has died rich? Which one of the genuine mediums has not again and again gratuitously spent his time in giving the messages of love to those heart-broken with sorrow! Oh! let us lay this charge of mercenary practice among mediums forever. Miss Phelps, after practicing on Spiritualism in literature and making it handsomely pay should be the last person in America to prefer charges of mercenary practice among medi-C. H. MURRAY. nms.

Denver, Col.

What of the Dead.

Abstract of a Lecture Delivered through Mr J.J. Morse, of England, at the Grand Op era House Hall, New York City, to the First Society of Spiritualists, on Sunday Evening, February 6, 1887.

[Reported for the Religio-Philosophical Journal.] Ceaseless activity is the characteristic of he human mind. In science, art, mechanics and philosophy; in society, government and industry, this activity has been exerted upon the lines of progress and expansion from the first dawn of human reason down to the present time. The advances made over the barbaric past, as reflected in the civilization of to day, abundantly testify to the vigor of this activity, as well as justify its existence and operation.

In one department, however, this activity is not generally commended; for frequently it is discovered that this particular department is reserved as holy ground, the peculian possession of a special class. Intruders are warned off; reformers are mercilessly tabooed; for, while discovery and progress, inquiry and investigation are proper and right, in all other departments wherein they are associated with man's spiritual nature and religious opinions, they somehow become all wrong! Probe, plnmb, scale, weigh and measure all things pertaining to matter and man's mortal career: subject all speculations to the most rigid analysis, but keep your hands off the claims preferred on behalf of assumed divine revelation and its ecclesiastical custodians! Inquiry then becomes doubt; criticism, blasphemy; the soul's protests against inhuman creeds, infidelity!

Ohl monstrons fatulty that blesses progress

Statistic St

A Good Example.

The promptness with which the Chinese government has made reparation for injuries inflicted upon foreign missionaries by native violence rather puts to shame our own tardiness in making indemnity for the killing of Chinese by American mobs. But it appears that the Chinese government has gone beyond this, and has caused to be posted in the various provinces of the empire proclamations calling upon the people to live at peace with Christian missionaries and converts, and explaining that the Christian religion teaches men to do right, and therefore should be respected. It is said by those who know the Chinese best that they are not a people who persecute for opinion, and as evidence of this is cited the fact that for conturies persons professing four different forms of faith have lived side by side, and the teachers of each have lived in peace. The riots in Co-chin China sprung from the fact that the population had grounds for looking on the missionaries as the precursors of war and foreign domination. The injuries to mis-sionary property at Chung King were caused by the fact that the missionaries, in spite of warnings from the local authorities, insisted upon using a color in the decoration of their buildings which from time immemorial had been restricted to the sovereign alone. The proclamations now posted by authority of the Chinese government breathe a spirit of the utmost tolerance. They declare that the missionaries have the right to lease ground and houses and to travel about to preach, "their sole aim being the inculcation of the practice of virtue, and having no design of interfering with the business of the people." "Such of the subjects of China as wish to become converts may lawfully do so, and as long as they abstain from evil doing there is no law prescribing inquisition into or prohi-bition of their action." "The sole object of establishing chapels is to exhort men to do right; those who embrace Christianity do not cease to be Chinese, and both sides should therefore continue to live in peace, and not let mutual jealousies be the cause of strife between them." The government of the province of Kwangel has even gone further and enjoined its subjects to live on peaceable terms with Christian converts, under penalty of severe punishment. It has also refused to allow them to exclude Christians from the literary examinations. - Chicago Times.

Misses Stella Hays and Irwin Laughlin are wo wealthy little women of Pittsburg. The former is fourteen years of age, and one of four heirs to \$5,000,000 left by her grandfather. Irwin Laughlin, ten years of age, is an orphan and sole heiress to many millions.

Ross R. Winans, of Baltimore, is noted for his generosity to his tenants. He is now in Europe, and every two weeks sends home \$100 for the poor of his city. William Winans, his grandfather, is the owner of vast estates in Scotland, and is noted for his tyranny and unpopularity.

W. Casper Stewart, an employe of a Pittsburg firm of glass manufacturers, who traces his ancestry back to the Stuarts of Scotland and England, has heard that an estate of over \$50,000,000 is awaiting a branch of that family in Great Britain. So far twelve heirs have been discovered in America.

MARCH 12, 1887.

RELIGIO-PHILOSOPHICAL JOURNAL.

Woman and the Household.

BY HESTER M. POOLE. [106 West 20th Street, New York.]

JUST BEYOND.

When out of the body the soul is sent, As a bird speeds forth from the opened tent, As the smoke files out when it finds a sent, To lose liself in the spending-

Does it travel wide? does it travel far, To find the place where all spirits arc? Does it measure long leagues from star to star, And feel its travel unending?

And caught by each halling, blowing wind, Storm-torsed and beaten, before, hehind, Till the courage fails and the sight is blind, Must it go in search of its heaven?

I do not think that it can be so, For weary is life, as all men know, And battling and struggling to and fro Man goes from his morn to his oven.

And surely this is enough to bear, The long day's work in the sun's hot glaro, The doubt and the loss which breed despair, The anguish of baffled hoping.

And when the end of it all has come, And the coul has won the right to its home, I do not believe it must wander and roam. Through the infinite spaces groping.

No: wild may the storm be, and dark the day, nd the shuddering sonl may clasp its clay, Δfraid to go and unwilling to stay; But when it girds it for going,

With a ranture of sudden consciousness. I think it awakes to a knowledge of this. That heaven earth's closest neighbor is, And only waits for our knowing;

That 'tie but a step from dark to day, From the worn-out tent and the burial clay To the rapture of youth renewed for aye, And the smile of the saints uprised;

And that just where the soul, perplexed and awed, Begins its journey, it meets the Lord; And finds that heaven, and the great reward, Lay just outside of its prison!

-Susan Coolidge.

The only woman railroad official in this country is Miss Laura Braden, treasurer of the Washington and Waynesburg railroad, in Pennsylvania.

Queen Elizabeth of Roumania, has brought out two novels—"Astra" and "Des Deux Mondes"—which she signs "Ditto" and "Item" in order to disguise her authorship.

In Topeka, Kansas, there are three women duly commissioned as notaries: Mrs. Thurs-ton, in a bank; Miss Anna Smith, in the Capital office, and Miss Spencer, who is also dep-uty county clerk of Shawnee county.

Mrs. Rachel Frances, who died lately in Atlanta, Georgia, left about \$30,000, most of which she had made out of her dairy and truck farm. She was an excellent business WOIDALL.

Mrs. Elizabeth Kinser of Memphis, Tenn., has left a bequest of \$40,000 to the biblical department of Vanderbilt University.

Mrs. T. Nodler, Keokuk, Iowa, has one of the largest and finest grocery trades in the State, doing a business of \$50,000 a year. She has been established since 1860.

Miss Harriet Backer, artist painter, is the first woman elected member of an artistic jury, to officiate at the exhibition of pictures in Bergen, the second city of Norway.

they have worked in the home made habitable by their exertions, not even their best friends know. The domestic has wages that she can spend as she pleases. The wife often working harder than the domestic has,—what her husband chooses to give her while he lives, and when he passes on, the pitiful use of a third of what she helped to make and save.

On the other hand, the dolls of fashion and those who minister to man's passions, two classes nearly allied in their hold on the good things of life, and the misuse they make good things of the, and the insiste they make of them, are pampered and petted beyond any just desert. Spoiled themselves, they spoil, in turn, their associates. What wonder that they who " toil not neither do they spin." looking upon these sisters who toil and spin too hard and long, with such results as we have quoted, mentally determine to get the most and give the least out of life.

It all comes from the lack of justice toward woman, and that, in turn, comes out of a lack of comprehension of her nature. Power and the responsibility coming from its use is what she needs.

The Star of Bethlehem.

The New York *Herald* has recently devoted a considerable portion of its space to the so-called "Star of Bethlehem," and its descriptions have been copied into other papers far and wide. The special stimulus for the effort is the expectation by some people that the star which burst upon the vision of Tycho Brahe, Nov. 11, 1572, will re-appear in 1887, its period as a variable being assumed to be 315 years. The prediction is based upon the recorded occurrence of similar phonomena in the years 1264 and 945. As these three dates are separated by intervals of 308 and 319 years, and as three provious appearances at corresponding intervals would carry us back. to the beginning of the Christian era, some would-be wise man has jumped to the con-clusion that this star is the one which ap-peared at the birth of Christ. The hint has been so extensively accepted that a great many people are on the qui vive for a sight of the stranger and seem to await it with confidence that there can be no mistake in regard to it.

A little closer acquaintance with the facts will suffice to show that the whole thing is a blunder—at least in so far as identity may be claimed for the star seen by Tycho with that reported by Matthew to have gone before the wise men of the East in their search for the infant Savior. The language of the Gospel is that the star went till it "stood over where the young child was." That means that the star must have been very near the vertical when it passed the meridian above the pole, in which case its declination was not more than above 22 decrease north. The appart than about 32 degrees north. The apparitions referred to as having occurred in subsequent years were visible in not far from 60degrees of; north declination and could never approach the point overhead at Bethlehem so nearly as the midsummer sun comes to our zenith. It is evident that such a star could not fulfill the conditions laid down in the Gospel, and a re-appearance in the latter part of the nineteenth century could not be properly regarded as forming a connecting link between us and the scenes enacted near Jerusalem 1,891 years ago.

There is really no proof of identity be-tween the star seen by Tycho and those strangers which blazed out in earlier years. The positions of none of them except the last were noted precisely enough to enable the astronomer to draw a connecting line between them. But it is not beyond the range of possibility that a variable star should exist with such a long period, though it is difficult to do more than guess at the conditions that would cause a star to blaze up at such long intervals and die out to invisibility during the lapse of such enormous cycles. Several cases of variability within less time are known, the two most notable examples being Algol, which goes through all its changes in a few days, and Mira, which requires the largest part of a year for the details of its performance. But these and all the other known variables keep in the same point of the heavens as referred to the earth, while passing from dimness to effulgence, and back again to the phase of faintness of light. There is no reason to think that an object, variable or otherwise, can describe a journey extending over a twelfth part of the circumference of the sphere and return at the vast lineal distance that separates us from the nearest fixed star. Such an idea involves what may be called a mathematical absurdity, which must be accepted by those who expect to see the Star of Bethlehem shine out in the constellation of Cassiopea, which is where Tycho saw his marvel.—*Chicaga Trib*-

New Books Received.

THE DREAMER'S TEACHER ONEIROCRITICA. By James Monroe. Peoria, Ill.: J. W. Frank &

Have a purpose in life, and having it, throw into your work such strength of mind and muccle as God has given you.

Hood's Sarsaparilla

Is a peculiar medicine. It is carefully prepared from Sarsaparilla, Dandelion, Mandrake, Docks Pipsissewa, Juniper Berries, and other wellknown and valuable vegetable remedies, by a peculiar combination, proportion and process, giving to Hood's Sarsaparilla curative power not possessed by other medicines. It effects remarkable cures where other preparations fail.

Hood's Sarsaparilla is the best blood purifier before the public. It eradicates every impurity, and cures Scrofula, Salt Rheum, Bolls, Pimples, all Huinors, Dys-pepsia, Billousness, Sick Headache, Indigestion, General Debility, Catarrh, Rheumatism, Kidney and Liver Complaints, overcomes that tired feeling, creates an appetite, and builds up the system.

Hood's Sarsaparilla Has met peculiar and unparalleled success at home. Such has become its popularity in Lowell, Mass., where it is made, that whole neighborhoods are taking it at the same time. Lowell druggists sell more of Hood's Sarsaparilla than of all other sarsaparillas or blood purifiers. Sold by druggists. S1; six for S5. Prepared only by C. I. HOOD & CO., Apothecaries, Lowell, Mass.



Railroads.

The Line selected by the U.S. Gov't . to carry the Fast Mail,





Modjeska is said to be at work upon a Pol-ish translation of Shakespeare, to which she will devote several years.

Mrs. Elizabeth Thompson, the philanthrop-ist, has presented Prof. Maria Mitchell with \$1,000 toward the endowment of the Observatory at Vassar College.

ang to gao g Tababan sak

12

Miss Sarah W. Starkweather is serving her second term of three years as Borough Superintendent of Public Schools, in Chester county, Pennsylvania. During her first term. she was the only woman alling such a position in the State.

Madame Dieulafoy has been decorated at the Louvre in Paris, with the medal of the Legion of Honor, as a recognition of her services in placing in this museum Archæological treasures accumulated by her in her five years' journeyings in Persia.

Mrs. Olive Fraser Ingalls of Glenora, N.Y., recently invented an apparatus for readily distilling water. It can be used on any stove and is called the "Household Distiller."

One of the most remarkable women of recent times is Madame Kowalewski, a young Russian lady of distinguished parentage, who has developed an amazing genius for mathematics, and been appointed professor at the University of Stockholm.

Miss Susannah Whitney, a New York school teacher, has just resigned after fifty years of service, forty-five of which were passed as the principal of public schools, and five in a single institution.

There are many persons in our great cities who devote their lives to rescuing those who have been led astray. Half the work they do. if done in season, might have prevented hoart-breaks and ruin.

One fruitfal source of evil is the inexperience of unprotected girls who come to great cities without friends, or seeking friends which they are unable to find, and finally fall into bad hands.

In connection with the New York Bible and bruit Mission, a lady is employed whose business it is to look after young and unprotected girls arriving in New York, and see that they are duly cared for and protected.

It would be well for all young women going to New York to note the name of Miss Etta I. Clark, 416 East 26th street, New York, opposite Bellevue Hospital, and apply to her at the Bible and Fruit Mission for advice and aid in cases of need or necessity.

A woman having a good deal of mediumistic power, living in a western State, wishing to take the JOURNAL, writes in this way to the editor: "I have no money, but I have some duck feathers, ducks, turkeys and chickens. My husband has given me all that I can get on the sale of these, above the market price in our town. Now, if you will please send me a copy of a daily paper, perhaps I shall get some way of shipping them to the city, and so make enough money to take the JOURNAL for one year.'

The poor pathetic letter tells its own story The thrifty wife never thought what a picture she was drawing of her own condition. It seemed a natural thing that she should have no share in the chickens and turkeys she had raised and fed or the feathers she had plucked. They were not hers; she never thought of using any portion to satisfy her own personal necessities. A pitiful dollar or two might be her own, could she sell the stuff she had raised and cared for "sbove the market price."

This is a volume in a paragraph. How many wives, too proud or too broken-spirited to speak of the sense of degradation which comes over them whenever they think of the years Senator Stanford's Son.

The New York Telegram publishes a story from Washington to the effect that the spirit of Leland Stanford, son of the millionaire California Senator, has appeared three times to his father, and a similar

number to his mother. "It is reported," the dispatch says, "that the spirit of the departed son has given his parents a great deal of advice about the disposition of the vast property of his father."

The story goes that the spirit urged the Senator to take a certain proportion of his property and devote it to the establishment of a great university upon the Pacific Slope. The directions given upon these separate occasions have been most faithfully carried out. It is said that the Senator is daily awaiting another visitation, and that his entire estate will be disposed of according to the light which he receives from the other world. The Senator confided his experiences to a minister of the gospel, the pastor of one of the most fashionable churches. After listening to the story the clergyman became convinced that the Senator had actually been the object of a supernatural visitation and is satisfied of the truthfulness of the occurrence.

Scrofula, sait rhem, all humors, boils, pimples, and diseases of the blood, general debility, dyspepsia, bil-iousness, sick headache, kidney and liver complaints, catarrh and rheumatism, are cured by Hood's Sarsa-parilla. Take it now. 100 Doses One Dollar.

A built pup owned by William Turck, of Bound-out, killed four large barn rats and mercifully spared a fifth. The rats were caught in a wire trap and put into a room where there was no loophole to escape, The dog was placed among them. It looked at the rate a moment and then "went for" the common enemy. Quickly it shock the lives out of four of the rodente, but the fifth one it refused to touch. The reason of this was that the rat crawled humbly to-ward the dog, and in a supplicating manner raised its paws and begged for its life. The bull pup took compassion on its cringing foe and refused to touch it when urged to do so. Mr. Turck says the dog has a heart in it as big as an ox.-Kingston Freeman.

"We say at night, 'Would God the day were here,' And say at dawn, 'Would God the day were dead.'" How well Swinburne has emphasized the feelings of thousands of Earth's fairest daughters, who are laid prostrate by disease's fell-hand. But, instead of

hau prostrate by disease's fell-hand. But, instead of the anguish of despair, what a song of joy ascends from the hearts of those ladles who have used Dr. Pierce's "Favorite Prescription," and by its means been restored to the glorious sunshine of health. It is a positive remedy for those derangements, irreg-ularities and weaknesses so common to our female population. Price reduced to one dollar. By drug-gists.

Kansas City. It traverses all of the six Great States, ILLINOIS, IOWA, MISSOURI, NEBRASKA, KANSAS, COLORADO, With branch lines to their important cities and towns. It runs even day in the year from one to three elegant/ equipped through trains over its own tracks, between Chicago and Denver. Chicago and Omaha, Chicago and Council Bluffs,

way of Omaha, Pacific Junction, Atchison or

Chicago and Council Bluffs, Chicago and St. Joseph, Chicago and Atchison, Chicago and Kansas City, Chicago and Topeka, Chicago and St. Paul, Chicago and S

Peoria and Kansas City, St, Louis and Omaha,

St. Louis and St. Paul, St. Louis and Rock Island,

St. Louis and Rock Island, Kansas City and Denver, Kansas City and St. Paul, Kansas City and Omaha, Kansas City and Des Moines. At each of its several Eastern and Western termini it connects in Grand Union Depots with Through Trains to and from all points in the United States and Canada. It is the Principal Line to and from Canada.

San Francisco, Portland and City of Mexico For Tickets, Rates, General Information, etc., regarding the Burlington Route, call on any Ticket Agent in the United States or Canada, or address HENRY B. STONE, Gen'l Manager, CHICAGO. PERCEVAL LOWELL, Gen'l Pass. Agent,



ATHLWATER

HICAGO. ROCK ISLAND & PACIFIC RAILWAY

URLEASED, **KUCK ISLAND & FAUITUMAILYAI** By reason of its central position, close relation to prin-cipal lines East of Chicago, and continuous lines at terminal points West, Northwest and Southwest, is the only true middle link in that transcontinential system which invites and facilitates travel and traffic in either direction between the Atlantic and Pacific. "The Rock Island, in Illinois: Davenport, Muscatine, Washington, Fairfield, Ottamwa, Oskaloosa, West Lib-erty, Iowa City, Des Moines, Indianola, Winterset, At-Iontie, Knoxville, Audubon, Harlan, Guthrio Centro and Council Bluffs, in Ilowa: Gallatin, Trenton, St. Joseph, Cameron and Kansas City, in Missouri: Leavenworth, and Atchison, in Kansas; Albert Lea, Minneapolis and attantes of intermediate cities, towns and villages. The Council Bluffs, and the St. Source and Augustantines of the Council Bluffs, and the St. Pacelis and Augustantines and Augustantine St. Source and Augustantine St. Water town, in Dakota, and hundreds of intermediate cities, towns and villages.

The Great Rock Island Route

The Creat Rock Island Route Guarantees Speed, Comfort and Safety to those who track is of the systeel. Its bridges are solid structures of stone and iron. Its rolling stock is perfect as human ekill can make it. It has all the safety appliances that mechanical genius has invented and experience proved valuable. Its practical operation is conservative and methodical-its discipline strict and exacting. The lux-mry of its passenger accommodation is unequaled in the West-unsurpassed in the world. All Express Trains between Chicago and the Missourf River consists of Comfortable Day Coaches, magnificent Puliman Falace Parlor and Eleoping Cars, elegant Dining Cars providing excellent meals, and-between Chicago, St. Joseph, Atchison and Kansas City-restful Reclining Chair Cars.

Chicago, Si. Joseph, Aichison and Kansas City-restful Reclining Chair Cars.
 The Famous Albert Lea Route
 Is the direct, favorite line between Chicago and Minne-apolis and St. Paul. Over this route solid Fast Express Trains run daily to the summer resorts, picturesque localities and hunting and fishing grounds of Iowa and Minnesota. The rick wheat fields and grazing lands of interior Dakota are reached via Watertown. A short, desirable route, via Seneca and Kankakee, offers supe-rior inducements to travelers between Cincinnati, In-dianapolis, Lafaystite and Council Bluffs, St. Joseph Atchison, Leavenworth, Kansas City, Minneapolis, St. Paul and intermediate points. All classes of patrons, especially families, laddres and children, receive from officials and employes of Rock Island trains protection, respectful courtey and kindly treatment.
 For Tickets, Maps, Folders-obtainable at all principal Ticket Offices in the United States and Canada-or any desired information, address, *R. R. CABLE*. *E. ST. JOHN*, *E. A. HOLBROOK*, prota Gent Nyt. *Extoarting*. Gent States of the state at a state and Canada-or any desired information, address, *R. R. CABLE*. *E. ST. JOHN*, *E. A. HOLBROOK*, CRICAGO.

CHICLEO

WISCONSIN 215



For Sale by all Draggists.

Neuralgic Rheumatism & Erysipelas.

About four years ago I was attacked with what the physicians pronounced neuralgic rhoumatism, accompanied with ergsipelas. My appetito failed me outirely, and I had an intermitting pulse and very irregular pulsations of the heart. A terrible pain soon came into my chest and shoulders and I became so helpless that I could attend to no business at all. The pains were movable and would sometimes pass from one part of my body to another. Finally the ergsipelas broke out on my left and and arm, and produced much swelling. I was for eighteen months afflicted in this way, and of course used a great many kinds of medicines, but/nothing gave me relief. Friends iinally persuaded me to try Swift's Specific. I noticed a decided improvement while taking the first bottle. I continued its use until I had taken abo to no dozen bottles, when I found myself sound and well again, with no sign of the dies. Support a stiffness in my hand, a result of the ergsipelas. While taking the medicine I gained on an average two pounds of fiesh per day. I think S. S. a valuable medicine, and I frequently recommend it to my friends , Brev. R. M. PICKENS.

From Rev. Mr. Kelly.

Myself and who were seriously afflicted with malarial poison, nervous prostration and general debility. After using three large sized bottles of Swift's Specific, we now consider ourselves almost entirely free from any blead im-purities, and are as active and supple as we were twenty years ago. I take pleasure in recommending S S, to all who are suffering from any impurities of the blood, dizzness or nervous herdeche. Nashville, Oct 7, 1886. SAMUEL KELLY, Elder Church of Christ, Muddy Fork, Howard County, Ark.

Living Witnesses.

Rev. Joseph Langston is a well known minister and member of the South Georgia Conference of the M. E. Church South, stationed at Brownwowd, Ga., on the Southwestern railroad, and is esteemed by all who know him. He cays: Gentlemen – I very cheertuly and gratefully certify to the efficacy of Swift's Specific in curing me of a sovere case of dyspepsia, which had harassed me for about two years. I had it so had that I could not sleep. Might after night I lay awake unable to get an hour's sleep. My friends who had known me before I had the dyspepsia hardly recag-nized the same man in me when the discase held me in its tightest grip. I may truthfully say that E had, dyspepsia about as had as a man could have it, not to die. It was so sovere that I feit, as I suppose other dyspeptics do, as if I had soveral different fatal discases, ranging from heart discase to consumption. Indeed, one physician steed me out that one of my lungs was affee ed. After several months of taking S. S. S. I was cured, and am entirely well to-day, not having lost a single day this year in my pastoral duties. This was last year. I keep S. S. s. as a household medicine, and there are fow aliments which, by purifying the bload, are act benefitted, and many cured, by the use of Swift's Specific. JOSEPH O, LANGSTON.

JOSEPH O. LANGSTON.



makes practical the correct principle in making coffee. To boll coffee in the ordinary manner extracts in a bitter form the coffee fanic-acid, rendering it strong and unpleasant to the taste. The process of Distillation brings out the aromatic flavor of the Cafent, which is the essence and nutriment of coffee? Directions sent with each Distiller. In ordering send height of coffee pot. Frice by mail 40 cents. Address

PRAIRIE CITY NOVELTY CO., 45 Randolph St., Chicago.

A CHARLES & BOLDER

Beligio-Philosophical Journal

PUBLISHED WEEKLY AT 92 LA SALLE ST., CHICAGO

By JOHN C. BUNDY.

TERMS OF SUBSCRIPTION IN ADVANCE.

SINGLE COPIES, 5 CENTS. SPECIMUM COPY FREE.

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

Do not in any case send seeses on local dates. All letters and communications should be ad dressed, and all remittances made payable to JOHN C. BUNDY, Chicago, Ill.

Advertising Rates, 20 cents per Agate line. Reading Notice, 40 cents per line.

Lord & Thomas, Advertising Agents, 4 Randolph Street, Chicago. All communications relative to advertising should be addressed to them

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

SPECIAL NOTICES.

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

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

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

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

CHICAGO, ILL., Saturday, March 12, 1887.

The New Theology Movement.

Not at Andover but at Jamestown, N. Y. in the Chantanqua region. Last summer a convention was held in that locality, of elergymon and others, mostly of former orthodox afillations, who wished a broader outlook and more unity of spirit than the sects can give. Dr. Thomas, of this city, had some part in the matter. Out of that grew. The New Theology Herald, a bi-weekly magazine. with J. G. Townsend. a former Methodist preacher, and Solon Lauer, a graduate of Meadville Unitarian Semipary, as editors. A convention for next season is in prospect, where these from far' and near can congregate, take counsel and renew their spiritual strength. This movement is like the Andover new theology, only it is considerably further along the line,-more distant from the old theology. All such advances are significant and welcome. They are signs that the ice is breaking up. They reach toward the higher aspects of Spiritualism. Mr. Lauer has sent out a leaflet of four pages, "What do we stand for."-a good title. There is a refreshing frankness, a manly directness in saying that a man really stands for something in these days when we have so much agnostic indefiniteness, that what an uncertain Wisconsin editor called "a favorable allusion to the probability" of things, is about all that some free thinkers venture on in religion or in spiritual realities. Mr. Lauer does not stand as a dogmatist, but as one with faith, reason, conviction and courage, upholding the highest truth he knows, ready for more, and standing fast by certain primal ideas. His mood is good, his aims high; with no "inflexible creed" he has "vital beliefs and a purpose." He says: We stand, first of all, for real religious life. The religion that does not produce that, is fatally de ficient. We stand for free and fearless thought.... Man's mind is not to be a stagnant pool, but a spring bubbling over with the waters of living thought.... We have certain great convictions born of this very freedom of thought.... We believe in God. We deny that every star is a freebooter of the skies, accountable to no authority. A spirit perme ates all forms of life, the unseen cause of visible re-sults, the Infinite source of being. We believe in revelation. The spirit of God, moving suns and planets, unfolding countless forms of life, unfold revelation. itself also in the soul of man, writing words of truth on the heart. This is all large-couled and natural, and stated in the best light of liberal theology which hardly reaches into the thought of the new spiritual dispensation. That thought shows how all lower forms of matter or types of life reach up toward man; how all divine ideas are in his spirit, which mirrors the nniverse, and in its tranguil and receptive state is open to all truth.

home of elay, the resurrection of the liberat- moved in. He went so far as to visit the ed celestial form as well as of the undying mines and implore the young men to join soul which buoys it up and animates it, and which it is to serve in the great hereafter. There are no disembodied spirits. If there were our identity would be in peril, our personality might be lost. It is this perishable body serving the soul in the lower conditions of earthly life, and the incorruptible spiritual body, which death does not touch but only releases, but which has its resurrection with the resurrection of the soul at the last hour of life here, and which serves the spirit as its finer body in the higher life. Thus are we built to last. Our personality must en-

dare. In no carping spirit are these suggestions made. Mr. Lauer says that his brief statement is imperfect, and invites comment which is fairly given.

The breadth and earnest manliness and fraternal spirit of this leaflet are surely hopeful and commendable. It is a voice, not "as of one crying in a wilderness," but like the excelsior of a hopeful pilgrim climbing toward the clear air on the mountain top.

Sam Jones in Boston.

Rev. S. L. Gracey, D. D., a Methodist divine, writes our neighbor of the Advocate that Jones and Small "have captured Boston," and are having large hearing. It is not well to think lightly of the plain talk of plain men. Better a true heart and false grammar than a false heart with true grammar; but "poor white" slang, brimstone theology, and swaggering manners and language are not means of grace.

Here is a sample of Sam Jones, as given by this correspondent:

A certain Mr Herford, who is the popular pastor of one of our Unitarian churches, took occasion to refer sneeringly to Mr. Jones' statement that he "ac-cepted the whole Bible from lid to lid, Jonah, the whale, and all," and then exalted reason and common-sense as the only standard to be used in deter-mining what parts of the Bible should be accepted, and what rejected. Mr. Jones yesterday returned the "I understand it is the quintescompliment, thus: sence of the declatation of ignorance in Boston for a man to say that he believes the Bible from lid to lid. Well, then, I'm a happy fool from head to foot. One of your brainy men has actually jumped on us little Georgians because we believe the Bible. My! Down in Georgia during the war there was a poor old woman who had a little scraggy dog, with his teeth all gone. Johnston's army was retreating, and she loved Johnston's army; and so she sat all day and held the dog in her arms to keep him from biting Johnston's army. This is just like these little infidels, holding infidelity, with its teeth all gone, from biting the great army of God's church. I hope you will not allow me to get bitten while I'm in Boston." We think that will be enough to stop the snarl of the little curs all about Boston.

If this dogmatic style of illustration may be kept up, it might be said that some dogs bark loudest when behind a fence, or on top of a flight of steps, with danger far off. Sam Jones would make poor work in a fair | ecclesiastical bondage. In due time a wave debate on the Bible question with Brooke of spiritual life and light may sweep over Herford, or any other intelligent man. Theodore Parker used "reason and common sense" in accepting or rejecting Scripture. What a contrast between him and this swaggering story teller! It sometimes happens, unfortunately, that a Spiritualist, or other liberal speaker, lacks moral weight as well as good language, but when a Methodist doctor of divinity writes in this style of praise of Sam Jones, and the Christian Advocate here in Chicago publishes his epistle, it really seems as though they were even deeper in the mud than we are, which is very unfortunate-for them. Has the spiritual life of orthodox clergymen got down to the Jones level? Must they call in such help to recruit their members? Here is what the Boston Evening Gazette says. Must the clergy learn of the editors of popular newspapers? Surely this editor could teach this Methodist clergyman. This is the Gazette verdict, far the best of the two: Samuel Jones is a cheap and comic version of the Rev. Joseph Cook, with a vulgar coarseness and an of intellect wholly his own. In common with his popular prototype, he is windy, illogi-cal, and intolerant. The manner in which he deals with things sacred is offensive to every refined and intelligent sentiment. His assumed positive knowledge of the Creator and the hereafter, and the blatant, self-confident manner in which he rants it forth. are simply ignorance made bold by encouragement We are willing to concede the encerity of Mr. Jones' motives and the reality of his religious fervor, but things sacred cannot be treated respectfully from a comic standpoint, and earnest, religious sentiment side by side with funny anecdote and low wit is out of place to say the least. A cheap method of win-ning a cheap laugh is not a method by which a dignified knowledge of the higher life may be inculcated. Buffoonery is objectionable under any circumstances, but when it is brought to bear upon the subject of religion, it becomes unutterably offensive.

need to better meet and solve the questions in sin, and said he was going to lead a new of to-day, this earnest and large-hearted life. For a while he was one of the most writer would learn that what is called death | earnest workers in the army, and secured

is the release of the spiritual body from its | many recruits from the society he formerly the army of the Lord. He continued his good work until quite lately, when he fell from grace and returned to his sinful ways. One Sunday evening he visited the Salvation Army barracks and scoffed and laughed at the exercises. All of a sudden he put his hands over his eyes and cried out. " My God. what is the matter? I cannot see." Edwards was taken to his home by two friends. He was totally blind.

"The Religious World "

Is the title of a new department in the pages of The Interior. "To inform our readers of religious movements and the trend of religious thought the world over," is their statement of its object, and they promise a correspondence from all lands to that end. The object is good, and the effort significant. It tells of a growing desire to look over the whole field fairly, and get the truth as to all doctrines and their growth and power, or decay and weakness. Possibly The Interior may not reach entire impartiality. It may not give full and clear reports of what Spiritualism is, and is doing, but they will reach toward broader views, and none of us are perfect in clear sight.

The department certainly opens well. Report is made of the marked progress of Mohammedanism in Central Africa, and its bencfits to the natives are freely acknowledged. with a hope that "it may be the vanguard of a true Christian civilization."

In this country it is said that "Judaism is permeated and honeycombed with a bold and negativing Rationalism," reaching toward Unitarianism of the most advanced type," and accepting "only the moral laws of Moses;" and that the more orthodox Jews in New York have lately established a theological seminary with the watchword. "For the Law and the Testimony," to counteract this new departure.

In Holland an earnest discussion is growing up in the universities and among the clergy, between the old faith and Unitarianismand Materialism. Prof. Doedes of Utrecht, is quoted as saying: "It is a question whether 'the fool' is not right, after all, when he says: There is no God." Scripture infallibility is doubted and defended earnestly.

The Interior concludes wisely that all should know what is going on touching these questions. Perhaps they may not share our feeling that free thought is better than a its perils, but they are far less than those of

The Spirit of a Departed Physician Caresses His Flancee,

A curious incident, illustrative of spirit power, is published in the Boston Globe. It appears from the account given that Luther J. Martin entered Yale College in 1880, coming from his home in Massachusetts. He graduated with honors four years later. While at college he became acquainted with a young lady who stood high in New London society, and when he left to enter the Long Island College he was engaged to be married to her. During his two years' course in medicine he became a general favorite with his classmates, and found time to frequently visit New London. He graduated high in his class at the last examination, and on June 21st he was appointed to the staff of the Long Island cottage hospital. As soon as he reand again wrote. This was the last letter she was destined to receive from him. He was taken seriously ill with inflammation of the stomach on June 27th, and died eight days later, at 3:30 o'clock in the morning, without having been able to notify the young

Shortly before 4 o'clock on the morning of Dr. Martin's death, the young lady, according to her statement, was awakened by the feeling that some one was in her room. Looking toward the foot of the bed, she saw the form of Dr. Martin cross the room, and taking position facing her, smiling pleasantly. He appeared just as in life. He was fine looking, about 5 feet 7 or 8 inches tall, and wore a slight moustache. He appeared very pale, but as he never had much color in his face his appearance did not startle her. So realistic was the scene that she attempted to speak, but 'could not. After hesitating a few moments at the foot of the bed the form advanced to the head of the bed, and placing a hand caressingly on the young lady's shoulder, gazed tenderly in her face. Then the form suddenly disappeared. When the lady appeared at the breakfast table she told her experience and tearfully asserted that something terrible had happened to her betrothed. A few minutes after a telegram was received announcing the doctor's death. On comparing the time of his demise and that of the young lady's vision it was found that the latter occurred about ten minutes later.

lady or any of his friends of his condition.

Remarkable Coincidence.

morning of February 16th-says the Washcreedal fetter. Free thought is not without | at 201 D Street. "Miss Duffy had lain in a | coffin. As there were not enough coffins to

MARCH 12, 1887.

GENERAL LTEMS.

G. H. Brooks is engaged to speak in Denver, Col., during the month of March. Ills address is 1713 Larimer Street.

At Cleveland, O., the Rev. Rollo Ogden. pastor of a fashionable church, has resigned because he "could no longer assent to the the doctrinal standard of the Presbyterian Church."

Wm. Mason, of Fond du Lac. Wis., was inthe city last week, and reports favorable results with the zithern, with which he has been experimenting. Tunes are played on it by the spirits in broad daylight.

Mrs. Emma Hardinge-Britten writes as follows from Manchester, England: "Our cause here is flourishi ng nobly in the North of England, the special scene of my labor. coived his appointment he wrote to his fi. I have been quite out of health for the whole ancee, telling her of his good fortupe. He | of this bitter winter. I have never ceased received her congratulations immediately nor broken one engagement. Twice every week, sometimes four times, and always twice every Sunday I speak to immense audiences,"

> Some years ago, W. D. Howells of Boston. wrote a shallow story, "The Undiscovered Country," the main aim of which was to caricature Spiritualism. He has won some repute as a novelist, but it seems to be on the wane. He is brilliant and gossipy, but lacks really fine taste, and to a greater degree lacks power and moral earnestness. The St. James Gazette, high authority in England, scores him severely. Howells calls the pathos of Dickens "false and strained," his humor "largely horse-play," which the Gazette thinks absurd—an opinion in which many will agree. Not one person of heart and culture, ever laughed or shed tears over the weak pages of Howells, to a score who have been moved to laughter or tears by reading Dickens' stories. In this day, the man or woman capable of attempting a caricature of Spiritualism, will make such a blunder that he may beg for banishment to some undiscovered country where the criticisms on his weak folly could not find him. Howells is passing down and out, let a man of more insight and soul take his place.

A dispatch from St. Louis, Mo., states that . the wake of Charles Murphy, a river man, held on the night of March 1st, was the occasion of a most ghastly exhibition of humor on the part of his friends. Murphy died in a hospital and the wake occurred in a livery stable. The mourners were chiefly river men, and the only consolation their grief would brook was a continual sousing in beer. About A remarkable coincidence happened on the | three o'clock in the morning the mourners. dwindled down to a half dozen and they beington. D. C., Republican-at the death of came festive. There were five other coffins Miss A. L. Duffy, a daughter of Capt. O. E. | in the stable, and they were placed on the Duffy, the patent attorney, which occurred floor and each man stretched himself in a dying condition for several hours, being sur- go around, the corpse was dumped out and rounded by the members of her immediate | placed in a sitting position in one corner of family. The stillness of death reigned over | the room with a pitcher of beer near the hand. the house as her last moments were drawing | The live man then took possession of the cofto a close. She was conscious to the end, fin. All fell asleep and were discovered a few hours later by a horror-stricken employe, who was under the impression that the stable had been converted into a morgue. Lyman C. Howe writes from Kansas City, speaking encouragingly of the cause there. Alluding to the laying of the corner stone tothe new Unitarian church, and the depositing of relics therein, Mr. Howe says: "If" some transcripts of independent slate writing, together with a succinct history of the same could be thus preserved, it might be valuable history in the year 2000, especially if some of the sneers, frowns, and mental grimaces could be photographed in a durable way and left to adorn the future cabinet of carlosities. Dr. Collier is liberal and radical in his way, but not a free man. He is dealing with a mixed people, and though many of his sapporters are Spiritualists, he has not the independent courage to read to his congregation an announcement of our spiritual meetings here. But, while some Spiritualists may consure this attitude, a generous view of the situation, should remind us that 'circumstances alter cases.' Though I count our society as good as his in every sense of the word, and I freely and gladly notice his meetings and encourage our people to hear him, yet I realize that a part of his congregation, on whom he depends for support and on whose co-operation the new church may largely depend, have not had the liberalizing and spiritualizing help of our philosophy, days ago, a reporter found him seated in and are narrow towards us, though broad towards orthodoxy and the devil. As we are received and at which he was looking intent- on the tableland of religious liberty and light, we can afford to smile down on them. while they frown upon us." The Christian Union says that "In the past thirty-five years Great Britain has lost by emigration nearly seven million of population -an enormous drain, and one which probably has never been equaled in the history of civilized nations. In spite of this tremendous leakage of population, there has been a steady increase, and during the last 32,800,000 to 36,700,000; the population has increased at the rate of twelve per cent., wealth at the rate of twenty-two per cent ... trade at the rate of twenty-nine per cent., commerce at the rate of sixty-seven per cent. and instruction at the rate of sixty-eight per cent. The number of paupers has fallen from forty-eight per thousand to twenty-seven, a very striking and hopeful decrease, due probably in large measure to better methods of charitable work, both public and private; the consumption of alcohol has fallen from 2.33 gallons per inhabitant to 1.79. There are only two depressing facts among these very striking statistics: there is a marked decrease in the birth rate and a marked increase in the incenity list."

He believes in Christ. not as anomalous or miraculous, but as "the human vessel filled to overflowing with the Divine Spirit."

Prayer is "communion with the Divine," and "is not to take the place of labor, or to annul the action of God's law." This is far above the old idea, yet as a means also of reaching our friends over on "the other side." as we reach friends here when we need them. prayer has still more significance and naturainess to the Spiritualist.

Repentance as sorrow for sin; the new birth as the unfolding of the higher nature: forgiveness and atonement, or reconciliation. are treated reasonably and earnestly.

Of immortality he says:

The hand of death is....the hand of a guiding angel, to lead the soul out of darkness into light. Death is change, not destruction. The soul is a part of the Divine Life and cannot die. Resurrection is of the soul, not of the body. It does not mean the miraculous mending of the vace of clay. It is the arising, not of the body but of the soul. Heaven ell are conditions before and after death We believe in human progress, now and forever. Sternity is ours, the universe is our school and God is our friend and teacher. The vision of man re-turns like a wing-weary bird from its flight into the fature of the race, but it brings to us the clive branch of faith and trust.

With a study of clairvoyance and spiritual eership, such is all new theology advocates Curious Incidents.

Death or some terrible affliction is often caused under peculiar circumstances. One man dies while blaspheming God; another while preaching in the pulpit; another while cursing because it rained. A strange case was that of Patrick Grogan, of New Orleans. He proceeded to the confessional, where he knelt in prayer to await his turn to confess to Father Alexis. Another penitent was there before him, and when the latter came out from the confession-box he saw Grogan kneeling and motionless. His features were pallid and, although his lips were moving, his body appeared to be rigid. Father Alexis immediately stepped forth and said: "My good man, you are a Catholic, I presume?" The pressure of the already cold hand was the only response the holy father received. He then ordered the ambulance to be sent for and bestowed absolution on the dying man. He was carried to a pew and laid on the bench. and a few minutes afterwards died.

Wilkesbarre, Pa. Henry Edwards, aged twen- is cremated and all his expenses and debte ty, joined the Salvation Army there last | paid, and then that the residue be offered to Christmas. He ferseek his eld companions | the Franciscan sisters.

Holland, saving it from skepticism as to the truths of the spirit. Meanwhile, there and the wide world over, let truth and error meet fairly and freely, and let all bigotry die.

The Great Preacher Passed to Spirit-Life.

Rev. Henry Ward Beecher was early on last Saturday morning attacked with vomiting. and then fell into an unconscious condition. As we go to press on Tuesday morning, dispatches from New York state as follows: Mr. Beecher yet breathes, but that is all. There was no perceptible change in his condition from hour to hour, between morning and noon and noon and night, yet it could be seen that he was sinking, growing slowly weaker, with a steady drain upon his vitality. How long he may last is beyond foresight. Another suffusion in the brain would result fatally, no doubt, at once. The best hope, should no such symptom intervene, does not look ahead beyond the middle of the week. Last night wore away slowly and. very wearily in the Beecher household. All through the night the unconscious patient lay upon his bed breathing heavily, alive only by reason of involuntary muscular mo tions which he exercised without knowing it. The trained nurse who has been with him since the nature of his illness was defined sat at the bedside, ever alert to catch the faintest symptoms of a change. It was not until the arrival of Dr. Searle, who was on hand about 5:30 o'clock, that it became plain that Mr. Beecher was less able to withstand the drain than he had been when the physician left him a few hours before. The change could not be definitely stated, except that the patient's temperature had slightly risen, that the pulse was less vigorous and possibly a trifle more rapid, and that the breathing, while/ hardly more labored than it had been, was not as forceful.

Since the above was put in type, a dispatch from New York states that Mr. Beecher passed away at 9 A. M., Tuesday, March 8th.

Edward Kuehl, sixty years old, was found lying dead in a bed at No. 319 South Tenth street, Omaha, Nebraska, March 2nd: The deceased was a well known and eccentric character about Omaha. He was a shoemaker by trade but made most of his money by telling fortunes. His business card read as follows: "Edward Kuehl, the oracle of Omaha, better known as the old shoemaker of No. 319 South Tenth street. Omaha, Neb., magister of paimistry and conditionalist, will, with the aid of each one's guardian spirit, obtain for any one a view in the past and present, aud, on certain conditions, in the future." The will directs that John Baumer take Another peculiar case occurred lately at | charge of the 'remains and see that his body

and talked calmly with those about her until a moment or two before her decease. The nearest watcher had scarcely made the announcement that she was dead when a servant from below entered the room in answer to the summons of the call bell. No one had rung, and the peculiarity of the circumstance was in the fact that all of the six bells placed in the dining-room, and communicating with the different rooms of the house. had rung violently, at the instant when the death took place. The bells, with one exception, had not rung since Mr. Duffy moved to his present home, the wires connecting them being broken." "The affair," adds the Republican, "created a feeling of awe over the household. as no explanation of the mystery has been made. Among those inclined to be superstitious the peal of the bells was a welcome to the soul of the departed one, and this belief is strengthened, as Miss Duffy was widely known for her sweetness of character, her good works, and her religious tendencies, she being a strict Catholic, and a member of St. Patrick's Church."

A Blind Critic of Pictures.

It appears from the Detroit Tribune that that city boasts of a blind art connoisseur named Coyl, who is also a good patron of art. Whenever and wherever there are good paintings to be seen he can always be found. Meeting him at one of the galleries a few front of a small Hart, which had just been ly, seeming to enjoy it with the rest of the company.

"Here's a new Hart," said he as the reporter advanced to shake hands. "Good, isn't it? He paints stronger than he did. Don't you think so?"

The reporter wonderingly assented.

"The distance here is good," he continued. and the water particularly so. The picture is small but treated with feeling. Hart's pictures are all alike-two cows, a red one or | ten years the population has run up, from a white or two of a color, a bit of water, and foliage."

"Yes," said a lady of the party. "We call his white cows 'Sunday' cows and the red ones every day cows."

"Well," said Mr. Coyl with considerable pleasantry, " these are not his Sunday cows, evidently!"

Neither were they, for they were bright red. The Tribune reporter asks: "How in the world could a blind man tell a brindle cow from a white one in a picture? Is there a sixth sense?"

Lyman C. Howe is engaged to speak at the Lake Pleasant Camp Meeting, Aug, 21st and 24th

MARCH 12, 1887.

RELIGIO-PHILOSOPHICAL JOURNA®

Passed to Spirit-Life.

Isaac W. Bangs, a prominent Spiritualist of this city, passed to spirit-life at his residence, 365 South Morgan St., Feb. 24th, leaving a devoted wife and one son to mourn his 1039. Mr. Bangs came from Lowell, Mass., to this city twenty-two years ago, and since then he has been very active as a business man, his sterling integrity and purity of character being acknowledged by all who knew him, or who had any business transactions with him. On account of his broad and sympathetic nature, and innate desire to see all mankind eventually happy, at an early day he naturally drifted towards Spiritualism, and became one of its most ardent and stanch advocates, after many years connection with the Church of the Messiah (Unitarian) of this city. Fally realizing that Spiritualism is true, and that his dear ones on the other shore would give him a cordial and affectionate greeting, death to him had no terrors. The night before he passed away, he saw his mother and sister. now in spirit-life. and beckoned them to come and take him to their supernal home. He passed away serene and happy, in his 68th year, and now realizing the grandeur of the celestial realms, he can fully appreciate the heauty of that philosophy and religion which he sustained so nobly while on earth.

Rev. W. H. Thomasofficiated at the funeral, which was held at the family residence. Feb. 28th. He referred in a very beautiful manner to Mr. Bangs's belief in Spiritualism, and of the visions that he experienced and voices that he heard just before his departure.

March 4th, Homer Bronson Abbott of Englewood, Ill., passed to spirit-life. The deceased had been gradually sinking since last September, at which time, while in the performance of his duties as Health Officer of the Town of Lake, he was brutally assaulted by one Hugh Chittick, the injuries then received resulting fatally.

Mr. Abbott had seen many of the vicissitudes of life, but in the darkest hour of adversity never lost faith or courage. Ever willing to share his last dollar with the needy and afflicted, he was his own worst enemy as the world would consider. He has reaped his reward and passed on, in his 69th year, to an inheritance which no riches could ever buy.

During the last few years Mr. Abbott was deeply interested in the spiritual philosophy, and the tokens he received from those gone before were among his most treasured possessions. He was ready, and even anxious that the end should come, saying that his friends were preparing to receive him, and that God's grace was all-sufficient for him. He will ever live in the memory of those who remain behind as a most affectionate hus--band, father, brother and friend, loved and respected by all who knew him.

of Massachusetts," of which she is the sole instructor, regulator and authority. The lady's book left me in doubt as to what was the great undertide of her thought, character and object, and this I wanted to find out by a personal study with her.

The result was on the whole favorable. with the construction which I put upon some of her statements, a construction which I conceived as necessary to invest them with any rational meaning. I knew that she was incompetent to attach my meanings to her words then; but I saw she was smart, and hoped that she could gradually by private conversation be led to comprehend and adopt them, and thus by such help and afterthought, make her sys-tem more consistent and impregnate its empty verbalism with a noble significance. I thought if this can be achieved, her theory will be better entitled to rank as a "science." Indeed I believed, that, if thus allowed to interpret her, I could command for "Christian Science" the respect and credence of the intellectual world, and which had so far, and justly, repudiated it with scorn.

But here was the great uncertainty. Would she have the lofty cunning, if not sagacity, amounting to wisdom, to allow any man of philosophical training in sympathy with her alleged main object to show her how she might gain credit for a theory she never conceived, but which becomes hers in public esteem in consequence of the thought being attached to her verbology? As this verbology had already become associated with Christianity and with idealism; and as I thence conceived that with proper interpretation and construction it was calculated to be of immense service to mankind, I was quite willing to render this service, though from the nature of the case I could receive ho distinct recognition of it; as it must be all attributed to the verbal formulator, whose formulæ were the subject of study and exposition. I hoped that this service would be accepted on the tacit assumption that the meanings suggested were justly attributed to the author of the book in question. On this hope I resolved at length to co-operate. But I, of course, kept all this mental process to myself. I could not be sure but Mrs. Eddy had herself in some points dimly and distantly approached to those very ideas, and the supposition of this I felt bound to cherish as a tribute to her.

I fully explained my feelings and plans to my editorial predecessor, Rev. J. H. Wiggin, who approved of it as feasible. He thought I was probably just the man to achieve so desirable a task. He compared the lady and the writer to Queen Elizabeth and Burleigh: and gave her the anticipated credit of being able to see her great opportunity, and to improve it so as to add a new lustre to her reign. I was, therefore, very hopeful and conscious of a high and generous purpose and aim.

With this explanation of my mental state, my friends will not wonder that for a season I was united with this intellectual Circe. She was never able to number me among her swine. She never in any degree changed my thought. She only furnished a channel along which I hoped to see it run and work with facility and power, and for the public good. Of this she gradually became conscious, good. Of this she graduary became constituts, and said I was "not converted," and that I was only putting forth my own views in her name. Against this, all her infinite ego-tism rose in rebellion. She, therefore, began to insist steadily and persistently in our private talks, that I must understand her to nean by her words what was revolting to my understanding. I replied that I had all along construed her rationally; and I could not change my course except so far as she disavowed all rational meaning; and that so far I must decline to accept her teaching. Still, all this might have been long postponed, had I not presumed to be an independent author. As it was the crisis could not be delayed, as I could not consent to be the mere repeater of a very silly jargon, much less be the high priest at a shrine where she was the God.

ont the West, killed himself with a razor at the residence of his father at Indianapolis. He had long suffered from insomnia,-The Milwankee newspapers have filled their composing-rooms with independent men, and now positively refuse to re-employ the strikers.-At Aurora, Illinois, was held the triple funeral of J. D. Dunning and his wife and daughter, all of whom died on Thursday from natural causes .-- The democratic members of the interstate commerce commission are likely to be W. R. Morrison of Illinois, Grant of Colorado, and Bragg of Alabama .--The Minnesota and Northwestern road has withdrawn from the freight pool on account of dissatisfaction with the percentages awarded it.

The peculiar purifying and building up powers of Hood'a Sarsaparilla make it the very best medicine to take at this season.

We take pleasure in calling the attention of our readers to the advertisement of the Knickerbocker Brace Co., in this issue of our paper. We can recom-mend this Company to do as they agree, and ordere intrusted to their care will receive prompt attentions -St. Louis Presbyterian, June 19. 1925

Consumption Surely Cured.

TO THE EDITOR:

Please inform your readers that I have a positivo remedy for the above named disease. By its timely use thousands of hopeless cases have been perma-nently 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

ddress. Respectfully, Dr. T. A. SLOCUM. 181 Pearl Street, New York.

Pleo's Cure for Consumption is the hest Cough medicine. 25 cts. per bottle.

Business Notices.

SEALED LETTERS answered by R. W. Flint, No. 1327 Broadway, N. Y. Terms: S2 and three 3 cent postage stamps. Money refunded if not answered. Send for explanatory circular

Chicago Meetings.

The South Side Lyceum of Chicago meets every Sunday afternoon : t 1:80 sharp, at Martino's Holl, N. W. cor. 22nd afterst and Ludiana Avenue.

Spiritual Meetings in New York.

The Ladies Aid Society meets every Wednesday afternoon at three o'clock at 128 West 48rd Street, New York. The People's Spiritus! Meeting of New York Uity, has re-moved to Spencer Hall, 114 W. 14th St. Services every San-day at 2:30 and 7:45 P. M

FRANK W. JONES. Conductor. Metropolitan Church for Humanity, 251 West 23rd Street Mrs. T B Stryker, fervices Sunday at 11 A.M. Officers: Geo D. Carrell, President; Oliver Russell, Vice-President; Dr George H. Perine, Segretary; F. S. Maynard, Treasurer.

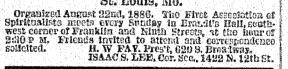
Grand Opera House, 23rd Street and 8th Avenue.-Ser-vices every Sunday at 11 a.m. and 754 p.m. Conference every Sunday at 214 p.m. Admission free to each meeting.

Spiritual Meeting in Brooklyn, N. Y. Conservatory Hal, corner Fulton Street an i Bodford Ave. Services every Sunday at 11 s. m. and 784 p. m.

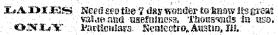
Saratoga Springs, N. Y.

The First Society of Spiritualicts of Saratoga Springs, N. Y. Incets every Sunday morning and evening in Court of Ap-peals Reem, Town Hall. W. B. MILLS, President, E. J. HULING, Secretary

St. Louis, Mo.









Highest Awards of Medals in Europe and America.

The neatest quickest, safest and most powerful remedy known for Rheumatism, Pléurisy, Neuralgia, Lumbago, Bach ache, Weakness, colds in chest and all aches and pains. En-dorsed by 5 000 Physicians and Druggists of the ligh-stre-pute. Echosor's Flasters promptly relieve and cutors, are absolutely useless. Beware of imitations under similar consuling names, such as "Caps'cum," "Copucin," "Copsi-cine," is they are utering worthless and intended to deceive absolutely Exceeds a worthless and intended to deceive of the Envent's aver avery no arrange. All druggists FOR BENSON'S AND TAKE NO OTHERS. All druggists EABURY & JOHNSON, Proprietors, New York.



NOTHING IS KNOWN TO SCIENCE AT ALL COMPAR-able to the CUTICER . REM DIES in their morvellous properties of cleansing, purifying and beautiging the skin and in curing torturing, disfuring, itching, coly and pim-ply diseases of the skin, scarp and blosu, with less of hair. CUTICUEA, the great Skin Cure, and Custor, with Assor han, quisito Skin Beautifier propared from it, externally, and CUTICUEA RESOLVENT, the new Blazd Purifier, internally, and a positive cure for every form of skin and blazd direct from plimples to scrofting. CUTICUEA READED are absolutely pure and the only infailible skin beautifiers and blood purifi-

Sold everywhere. Price, CUTICURA, 50c.; RESOLVENT, 51; SOAP, 25c. Prepared by the POTTER DRUG AND CHEMICAL Co., Boston, Mass.

Send for " How to Cure Skin Diseases "

HANDS Soft as dayo's down and as white, by using CUTICURA MEDICATED SOAP.



A Revolution in the Treatment of Disease.

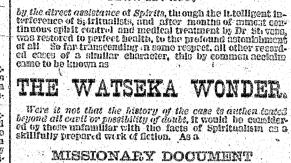
Magnetic Shields, the great curative agent of our age. Nothing in the history of our world equals the wond r-ful cures wrought by wearing our Magnetic Shields. Aston-ishing as it seems, it is true Consue pilves and broken down invalids need not despair. We are causing thousands of the sick to rej ice in the sunshine of blooming health again. Our Shields cure meanly every form of direase, and impart the life giving force called Magnetism. Our Shields are made from genuine MAGNETS, insulated and placed upon the body so as to be worn constantly. Ribeumatism Neurolgia and Dyspepsia do not exist where these Shields are worn. A sin-gle pair of our Foot Batteries (i. e. insoles) will convince any skeptic of the truth of all we say Try s pair. Price, \$1 by mail. If you want to enjoy the blessir g of warm feet in the coldest weather, without fire or friction, get a p ir of our magnetic Insoles, warranted to warm the feet in five minutes and keep up this glow constantly. Keep your feet warm with and seep up this glow constantly. Here your foct warm with these life-glving batteries and the body will take on increas-ed vitality, and nature will refer sourceme in the grandest structure of creation, Man. Send for our new look, "A PLAIN ROAD TO HEATH." Free to the world. Magnetism ex-plained in this book. CHICAGO MAGNETIC SHIELD CO.,

No. 6 Central Music Hall, Chicago, 11.

FIGHER'S

MOUTH-BREATHING

INHIBITOR.



THE

A NARRATIVE OF STARTLING PHENOMENA OCCURRING

MARY LURANCY VENNUM

· ···· 2 2 ····

Dr. E. W. Stevens.

This woll attest-d account of spirit presence created s videspread sensation when first published in the iteligio-Bhilosophical Journal. Over fifty shousand copies were chr culated, including the Journal's publication and the pom-phice editions, but the demar d still continues.

NO WONDER

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

A Young Girl was Saved from the

Mad House,

To those familiar with the marvellous story, it is

IN THE CASE OF

for general distribution. IT is UNEQUALLED; and for this purpless should be distributed industriously, generously, per-sistently, for and near. " The present issue is a superior edition from new steres-type plates, printed on a line quality of to ed paper and pro-tected by "laid" paper covers of the newest patterno.

The publisher has taken, advantage of this necessity for new plates, and, with the courteous permission of Harper Brotters, incorporated with the case of Lurancy Vennum one from Harper's Magazine for May, 1860, entitled



This case is frequently referred to by medical authorities, and Mr. Epes Sargent makes reference to it in that invalu-able, standar work, *The Scientific Basis of Spiritualism*, his latest and best effort. The case of Mary Reynolds does not qual that of Lurance Vennum, but is nevertheless a valu able addition. The two narrations make a

SIXTY PACE PAMPHLET.

Dr. Stevens spent his life in healing the sick, comforting Dr. Stevens speit his life in healing the sick, conferring the silleted, and teaching the Spiritual Philosophy. He was a noble man and the world is better for hi life in it. Ho passed to spirit-life in 1885, leaving a devoted wite and fam-ily in a cramped financial condition. Mrs. Stevens was a faithful, unifring 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 criticity that sho will again join him. She is entitled to the condul sympathy of also hove good deeds and are interested in Spiritualism. Without concultation with her, the publisher feels that the present should be considered a

MEMORIAL EDITION.

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

Third of the Net Receipts

Pay Over to Mrs. O. A. Stevens One-

PSYCHICAL AND PHYSIO-PSYCHOLOGICAL STUDIES.

The Social Drift has been changed to magazine form, and will henceforth be published monthly at Muskegon, Mich.

For the Religio-Philosophical Journal. Experiences in the Eddy Camp of Christian Scientists Continued.

W. I. GILL, A. M. No. 2.

The types made me say in my former ar-ticle on Camp Eddy, "Her look and conversa-tion inspired courage." Here look should be book, which is more constant than her look, but often less impressive. She has been very handsome; and her coal-black eyes can glow very brilliantly with semblant love, or glower like a storm cloud with terrific passion, which is anything but encouraging to any one who is its unfavored object. The first time I ever heard of Mrs. Eddy,

or of "Christian Science," was in 1884 when I was paster of the First Methodist Episcopal Church, Haverhill street, Lawrence, Mass. heard of it through some members of my congregation who were adherents of the new theory. Its claim of universal dominion directly through mind without the use of sensible means, I considered as extravagant, and gave some expression to this effect in the pulpit as well as in private conversation.

Its apparent errors would naturally be the first thing to come to me from common report. The first of such reports was that these people are really atheists. They deny the existence of a personal Deity. I en-quired, and found this true.

But these people were not atheists. They attended church and talked about God as the great Reality, and as in some sense the One only Reality. They are, then, pantheists, I concluded, and this was confirmed from a partial reading of certain books much admired among them. Their pantheism, however, seemed to be of a supernatural rank, a

sort of blind and inarticulate Hegelianism. The next throught and question was whether the theory excluded consciousness from its Deity; or does it affirm his existence and nature as a self-conscious Being of Infinite Perfection? I suspected the latter to be the fact, and on inquiry I found they all unequivocally affirmed it. They were, therefore, so far all good theists. I subsequently put the same question to Mrs. Eddy, and she gave the same reply with amplification. I found she meant by person some organic form and that this is all she meant to deny in denying the divine personality; and she was un-aware that educated theological thought has never attributed any such personality to God. The very formula of the doctrine of the Trinity shows that, and it is implied in all the discussions of the subject. Nothing but extreme unacquaintance in this region could attribute any such meaning to theological thought.

As I had always been a thorough-paced idealist, since my college days, I was well pleased to see that this new religion denied the existence of matter and affirmed the sole existence of spirit. This induced me to en-ter on an earnest study of it. As it was held by several in my congregation, and as it was "much spoken against," I felt lought to understand it; and this 1 determined on, and I

set to work accordingly. In March, 1886, I went through a three weeks' course of study under Mrs. Eddy at her house, called the "Metaphysical College

The Brahmo Somaj.

Unity says: Babu Mohini Chatterjie, the Hindoo gentleman now in this country and who is a member of the Brahmo Somaj as well as of the Theosophical Society, has given expression to some thoughts well worthy the attention of those who believe in the brotherhood of man and the essential identity of all the different phases of real religion. In a communication to the New York Tribune he says:

"I am a member of the Theosophical Society, but I do not like to call myself a Theosophist, because that seems to imply the possession of absolute knowledge of the truth, whereas I am merely a seeker.

"Where I have been asked if I desire to convert Europe to Buddhism or Brahminism I have always said: 'No; what I desire is to convert Christendom to Christianity.

" Do not imagine that I regard Christianity as in any sense entitled to exclusive preference? I reverence it, because I hold that there is but one eternal verity, and that all religions are expressions of it.

"Christianity is at one with the vedantic sacred canons in teaching that ' the kingdom of heaven is within you.' The conquest which every human being is born to essay is not the conquest of external circumstances or of his fellow-men. -It is comprised in the old Greek axiom, ' know thyself.'

"I am taught by the masters whose humble disciple I am that the progress of the race is ever upward and onward.

When I add that the universal religion requires from no Christian the rejection of any gospel teaching, but only the renunciation of those parasitic accretions which have deformed and overlaid the doctrine of the founder, you may conclude that my outlook is not so fantastic and extravagant as without this explanation it might appear.

"The great spiritual movement of the future will be one aiming at the abandonment of all sectarian distinctions, the elimination of spurious embroideries from all creeds, and the union of all, who are not atrophied by materialism, in the worship of one God, of whose essence is all humanity, and the glory of whose divinity may be shared by the humblest son of Adam who has learned to walk by the new light."

Here is another plea for the relinquish-ment of the superficial and the recognition of the real, and Unitarians can certainly understand the message. All such sentiments are helping to swell the tide of influence that shall yet bear humanity into a clearer apprehension of the divine oneness of all life.

General News.

President Cleveland has pardoned Joseph H. Evans, an aged polygamist who has already served two years in the Utah peniten-tiary, and Oscar T. Baldwin, the embezzling bank cashier of Newark, New Jersey, already at large on a writ of habeas corpus.-Joseph W. Bingham, a journalist well known through-

Mary Carlos Series

ANNUAL MEETING.

The State Association will hold its Annual Meeting (ad-fourned from Feb. 25th) at Grand Rapids, March 25th, 26th and 27th. On the closing day (Sunday) the 39th Anniversa-ry of Modern Spiritualism will be celebrated. Goal speakers and mediums, reduced hotel rates, and plans for a good gathering of Spiritualists and free inquirers for truth from far and near. BY ORDER OF COMMITTEE.

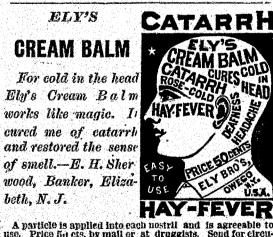
A PERMANENT CURE, For KIDNEY DISEASES PROVIDED BY NATURE IN THAT GREAT REMEDY.

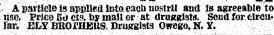


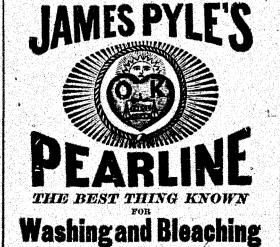
y gains foothold, because these organs are nature's sluice. way through which all poisonous humors are washed out of the system. MANY DISEASES affecting other organs are also caused by these humors being forced into the blood, causing terrible suffering. LIVER COMPLAINT, PILES, CONSTIPATION, RHEUMATISM, etc., may all be brought out in this way.

If you are sick, or feel tired out or low-spirited, and need a tonic, cathartic, or blood-purifier, nothing will do you so much good as KIDNEY-WORT.

LIQUID OR DRY. SOLD EVERYWHERE. \$1.00 Dry sent post-paid, by sole Proprietors, Wells, Richardson & Co., Burlington, Vt







In Hard or Soft, Hot or Cold Water. SAVES LABOR, TIME and SOAP AMAZ-INGLY, and ives universal satisfaction. No family, rich or poor, should be without it. Sold by all Grocers. BE WARE of imitations well designed to mislead. PEARLINE is the ONLY SAFE inbor-saving compound, and al-ways bears the above symbol, and name of JAMES PYLE, NEW YORK

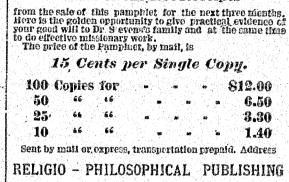
Charles and the second s



^bSleeping with the mouth open is the bane of millions. A very large percentage of all. Throat troubles are CAUSED from this unfor-tunate habit, and all throat troubles are ag-gravated by it. Can the habit be broken? Yes, at once. Send for our circular and in-quire into this new theory of cause and cure. Then yew will know what causes Nasal-Catarrh—the various forms of Sore Throat— Bronchitls—and most forms of Asthma and Consumption, etc. Knowing this you will understand why all your medicines have failed, and enable you to choose wisely your remedy. "Sleeping with the mouth open is the bare of and enable you to choose wisely your remedy. It will cost you but little to investigate this, and but little more to prove it.

Do You/ Snore?

The snorer, who not only suffers personally, but becomes a general disturber, is a mouth l-reather, and nothing but closing the mouth during sleep, and forcing into use the natural h-reathing organs, will redeen him and a tate the nuisance. With the above device you can't snore. The mouth-breathing Inhibitor is sent postpaid to any address on receipt of \$2.05, Our circular sent free. Address **PRAINIE CITY NOVELTY CO., 45 Randolph St.; Chicago, 111.** Chicago, Ill.



HOUSE, DRAWER 134. CHICAGO.

PRINT Newspaper size S44. Type setting Your OWN-a-y; printed directions Sond 2 CARDS:ards, &e, to factory. KELSEY & CO., Meriden, Conn.

A VALUABLE BOOK.

A PHYSICIAN'S SERMON TO YOUNG MEN. By Dr. W. Pratt. This is considered a valuable work. Price, pamphlet form 25 cents

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHI-CAL PUBLISHING HOUSE, Chicago.



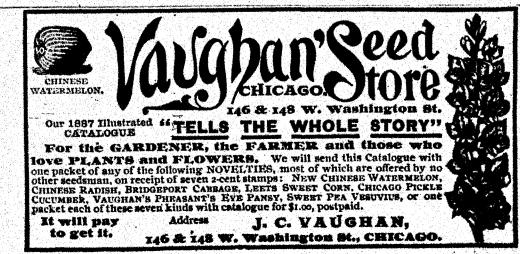
FALLS OF THE SIOUX RIVER AT SIOUX FALLS, DAK .- 91 FEET.

STOP & READ BEFORE YOU LOCATE.

Splendid Chance to Help Build a Great City.

SIOUX FALLS occupies the same relation to Dakota as a distributing point that Omaha, Kan'as City, Denver & St Paul occupy to their respective States. It has a population of 8 000 and three great systems o' tailroads...the Burling-ton, Cedar Ran dis & Northern, Chicago & Northwestern, and Chicago, Milwaukee & St. Paul...fine system of waterworks, gas and electric light, ten wholessic houses, numerous manufactories, immense granite quarries and water power, territorial schools for mutes. Baptist and Episcopai colic es. Here is a grand opening for wholesale houses and factories to do the busicess of the State of Dakota. We have for sale a large amount of valuable property in Sioux Falls and ten other county seats, also a fine, paying hotel, at bargains that will surprise the purchaser. Surrounding Sioux Falls is the finest farming country in the world for STOCK AND GHAIN, and we know this region has never failed to produce a fine crop. We have for sale fifty thousand acree of these lands, very near this thriving city, at from \$6 to \$10 per acre. We are members of the Iowa, Minness ta and Dakota Land and Emigration Association, and give FREET TRANSPORTATION over the B. C. B. & N. Railway to all purchasers of property Send for pamphlets and information to property for the sale of the State of Dakota Land and Emigration Association, and give FREET TRANSPORTATION over

PETTIGREW & TATE, Stoux Falls, Dakota.



Voices from the Leople. \$ 350 INFORMATION ON VARIOUS SUBJECTS

For the Religio-Philosophical Journal. Wolcome Them.

in a subside the Count State

BY JULIA GRAY BURNETT.

In the silence, and and lonely, Of the solemn midnight hour, As the bells, the voices only, Sounded from some lofty tower, Did you over waken-hearken To the footsteps soft and light. Of the angels who are guarding, While you clumber through the night?

Did yon ever while in Dreamland, Think you saw the loved and lost? Heard their voices, touched the coft hand Closped in yours when "tempest-tossed" Did you think it only dreaming, Just a passing fancy sweet; But a vision with no meaning, Come and gone so swift—so ileet?

Come from dreamland, look and liston, In the darkness of the night, Sco those white robes softly glisten As they come, our loved ones bright. Hear their music as an echo, From some bright celestial choir, Let Kaaftly, gently coothe you, Angel fingers touch the lyre.

Welcome, then, the loved who guido us Through life's rough and stormy way; Bid them linger close beside us Till the hight gives place to day. Till we feel our footsteps sinking, And we drop life's dust and clay, Till beyond now beauty drinking, All chall be one blooming May.

Is the cilence, sad and lonely, Of this happy midnight hour? Aro the bells, the voices only, Sounding from that lofty tower? Ohl the music and the singing Of these loved ones here to-night, Theillo and fills my very being With untold, unknown delight!

Anti-Lobacco Law in Michigan.

To the Editor of the Religio-Philosophical Journal:

If I am not mistaken a majority of the readers of the JOUENAL will be pleased to learn that a bill has been introduced into the legislature of Michigan, which proposes to punish by fine or imprisonment any one who cells tobacco to a minor under 16 years of ago. It seems to me that, as all persons under 21 are infants in the sight of the law, if ought not to 21 are infants in the sight of the law, if ought not to be confined to parties under 16; a boy of 20 is as much a minor as one of 16, and is quite as likely to contract had habits. It, however, is a move in the right direction. There is little doubt that the bill will become law, and it is expected that it will be rigidly enforced if it does. Let the JournAL read-ers call the attention of their representatives to this matter; other States may be induced to 'agitate the queetion. question.

Your contributor is not puritanical, but can afford to permit people to mind their own business until they tread on other peoples' corns. But the adult tobacco eater, as well as the minor, who has no re-gard for the feelings of others, should be held amenable to law for the inconvenience he occasions. His tobacco chewing is a concern of his own, and it is his business to decide whether it is right or wrong for him; with that question I have nothing to do; but when he permits this habit to so nullify every sense of decency as to make a public conveyance so filthy as to disgust ordinary people, then he becomes a public ruleance and should be prosecuted as such. Travelers on the cars have often been surprised that the railroad companies have not attended to this matter. They go to great expense in building and ornamenting, their carriages; many of them vie with palaces for artistic beauty, and it is too had that decent passengers in them are frequently disthe puddles of filth which foam and stink at their very feet. It is proposed to stop, in a measure, this tendency of American men to degenerate to a condition of which their fathers would be ashamed, and to nip the evil in the bud by preventing boys and children from buying tobacco. Not long since I was accosted by a midget of about six or seven years, who, with the effrontery acquired by habit, said, "Say, Mister, will you gim me a chaw?" Parties to whom I spoke of it, told me there were boys in that town who had used tobacco almost from their cradles. If full-grown men desire to chew or smoke, can't they enter into their closets, and when they have shut the door smoke and chew to their heart's content; but for children and boys to do so upon the public streets, actually out-Herod's Herod. Only contemplate the picture of George Washington chopping down the cherry tree with a quid in his cheel It I smoke I should keep my smoke side to myself, and not set other people coughing with it, but street smoking has become almost intolerable. The hod carrier can't mix his mortar without a pipe in his jaw: the drummer can't drum up customers without distorting his features in the effort to hold a cigar in his month while cracking up the quality of his goods, and I have seen the store-keeper attending to lady customers with the weed between his lips; an insult which might provoke brothers or husbands to horsewhip the ignoramus across his own connter. So vulgar has the habit of street-smoking become that it has been abandoned by men of refinement pretty generally; but the street cigar is the glory o small boys and "loudly" dressed men who belong to that fraternity yclept "a certain class," By al By all means, let the law be invoked in every State of the union, and let "Young America," at least, be faught decency and a reasonable respect for other peoples THOS. HARDING. rights. Sturgle, Mich.

REWITCHED OR WHAT? Views for and Against.

To the Editor of the Religio Philosophical Journan

To the Editor of the Kellgio Philosornical Journal: A very clever story--that which appeared in your last number--called "Bewitched or what?" Does it pretend to be true? Very curiously I do not find the name of the author, "J. C. Hoffman, M. D.," in-cluded in the list of physicians of all schools throughout the United States, as given in "Polk's Medical Directory." There are 80,040 names, but no J. C. Hoffman. Where is he? When and where did he graduate? Yours truly, INQUIRER. January 15, 1837.

STATEMENT BY DR. HOFFMAN.

JEFFERSON, Wis. JEFFERSON, Wis. As to my identity, I am a son of Ex-Gov. Francis A. Hoffman, of Chicago, III. Corporation counsel, F. A. Hoffman, Jr., is a brother of mine. I am a graduate in medicine, surgery, etc., of Rush Medical College, Chicago, and of two medical colleges in Europe. If "Inquirer" will look up the Medical Bactetor of Chicago regular hystelians 1874 ha Register of Chicago's regular physicians, 1874, he will find me set down as a graduate in medicine of Rush, Chicago; of Wuerzburg, Bavaria, and of Vienna, Austria. I practiced nine years in Illinois, but devoted my sole time to the study of the Opium Habit and its treatment, since 1878; retiring here from Chicago, in 1883, still engaged in my chosen specialty. Leaving Chicago caused my name to be omitted in city directories, and thus also from the general directorics, capied from local ones. J. C. HOFFMAN.

CHICAGO, Jan. 16.

DR. J. C. HOFFMAN-Dear Shr: Long a student of the occult in nature, I am prepared for almost anything in the way of the mysterious, but your story rather taxes the credulity of ordinary mortals. I don't know what I know, or whether I k low anything or not. Do you? Is this thing in earnest? It so, can you give me the name of the woman and her lo-cality? The phenomena of nature are infinite, and her possibilities likewise. Yours truly, GEO, A. SHUFELDY.

Dr. Hoffman roplied to Mr. Shufeldt, assuring him of his perfect good faith in making the statement in the narrative, to which Mr. S. replied as follows:

DR. J. C. HOFFMAN-My Dear Str: I have your letter. You shall have the consolation and satisfac-tion of knowing that there is one, partially sane man who believes you. I only did not know whether you made the statement as a fact or not. Now that you say that -you so made it, I accept your word. The phenomena of nature are infinite. The man who says he does not believe, simply when he loes not know, is an idiot. No man knows the possibilities. I attended a private social circle on Sun-day evening; the medium was controlled, by a man of superior intelligence, whom I know to be relia ble. I repeated the substance of your story. This man said it was not only possible, but was probably true. I know your father very well, and he will probably remember me. Yours truly, GEO. A. SHUFELDT.

Another Eastern correspondent writes: "Your high-toned and ethical JOURNAL was badly smirched by the publication of Dr. Hoffman's Theosophical extravaganza."

to the Editor of the Religio-Philosophical Journal:

A few thoughts regarding Dr. Hoffman's narrative in the JOURNAL of the 15th January, recounting an adventure with a "witch."

One of your correspondents writing from California, referring to this strange etcry, says: "It is somewhat draped in mystery; but as investigators of spiritual science we should coolly examine," etc., while another in Iowa attempts a scientific analysis f the alleged facts. To my mind, the suggestions of the California writer are judicious; but the work of the Iowa correspondent seems quite in advance of the demands of the occasion; for, before an explanaion can be seasonable the happening of the events themselves ought to be duly authenticated, which latter condition can not be logically predicated of Dr. Hoffman's story. Statements of extraordinary occurrences demand an extraordinary volume of evi intend to question the truthfulness of the author of the account referred to; that is not necessarily involved here. But a reading of this article, which it is to be presumed was written for a beneficial pur-pose, will show that there is next to nothing stated which tends to give it any better claim to confidence than the ordinary "cock-and-bull story of Cotton Mather's time. In other words, we have no guaranty of its verity given us other than the bare word of the writer. Now, while Dr. Hoffman may be and presumably is, a quite truthful and candid gentleman, one of excellent judgment and observa-tive faculties, the great, reading, wide-awake public remains skeptical upon the subjects of the spiritual and occult, and he should not be surprised by the anggestion that the article entitled, Bewitched, or What? exhibits such inherent weakness in the very statement, as to render it valueless for any purpose The article intimates that the sibyl in question still lives. If so, her fortune is surely as good as made, if the doctor will only point her out to the Psychical societies. Doubtless the Seybert commission would be only too glad to pay liberally for the opportunity of testing her powers. Unfortunately the doctor has concealed these very essential facts, the name of the woman, and that of every person who had any connection with the transactione. It is of no use to the enquiring pub-lic to be informed that she and they lived "within thirty miles of Chicago," and that their names are "Mr. and Mrs. F.," "Mr and Mrs. K.," and so forth. One might, indeed, succeed in getting a clue to the whereabouts of the woman herself, if only he knew the name of the "North Division Justice," who rendered judgment for the doctor's services in restoring the fractured leg; but now, too, we are estopped from pushing our investigations. All these difficulties are true, which have been felled by the raconteur, Dr. Hoffman himself, across the lines of our advance into the domain which we would fain explore. If a story is worthy the telling, it is also worthy of being provided with its credentials. The glory of Spiritualism, it is claimed, is that its affirmations are demonstrable and certain; and whenever any of its supporters has anything to offer for its advancement, surely it is not too much to expect that he will so offer it as to invite and not repel investigation

The Terrible Risk of It.

BY W. WHITWOETH.

To the Editor of the Religio Philosophical Journal:

Amid the extraordinary assemblage of good things presented in the JOURNAL of Feb. 12th, I was especially attracted by the truthful, beautifully expressed remarks of Rev. M. J. Savage, under the head of "The Religious Education of Children." No child can safely be "permitted to grow up unblased. He will grow up with bids to good or ill, largely in accord-ance with the good or ill training received; and as-uradu when we take into association the ward auce with the good or ill training received; and as-suredly when we take into consideration the preg-nant presentment of Mr. Savage, "that the child is born with the summed-up and inherited results of the tendencies of all the past," and that the child inherits the special good and ill qualities of its par-ent, requiring but slight bids to determine in which direction its feet shall tread, the need of constant watching the source determine in a the watchfulness and careful direction in the right path, that inherited faults may be overcome, is doubly

apparent. But it is not alone that parents abstain from giving religious training to their children. There are those who extend this liberality in deference to their children's judgment as a guide when arrived at years of discretion, by leaving it to their offspring to decide on the path of conduct they will choose, al-most from the stort. Miscatingting the true guide most from the start. Misestimating the true gauge of personal independence, they will say: "Oh! let the boys enjoy themselves while they can. The hard duties of life will come soon enough, when they will have arrived at the intelligence required to show them what is needed for their best welfare." And from this the boys are permitted the freedom of the streets in the evening, and on Sunday to roam in the woods and fields with such companions as they may chance to pick up, thereby acquiring loose habits of thought and conduct, and inevitable tendency to idle loaferism. Such boys, as soon as they go out to work, are certain to assume the independent freedom of full-fiedged manhood, and, having money to spend, develop into nightly saloon loungers, dance-hall frequenters and Sunday beer-house habit-ues. There is no need to say that these paths are downward; that their every association is demoral-izing, and all their tendencies as far as possible

from either physical or moral good. Many a father's heart is called on to ache at sight of this sad culmination to the mistaken unchecked

liberty he has granted to his children. Even in ways it seems almost impossible to guard against, the utmost vigilance of parents is required o lead their children into the path of right and save

them from harm. Let me cite an example that came under my own knowledge not long ago. In a large manufacturing establishment, where are employed more than a thousand men, a young boy of fourteen was admitted to one of the shops as an apprentices. He had one of the most charming countenances I ever saw. His cheeks were ruddy with beatth and inposence was notably expressed with health, and innocence was notably expressed in his clear eyes and every lineament of his fair face. I was irresistibly attracted to him; and soon learned that he had been brought up in a truly Christian home, surrounded by every influence and example of good that his pious father and mother could secure to him. Aud, as nearly as can be attained to this poor humanity of ours, the boy was a pure flower, with scarcely an idea of immoral de-formity. His father having died, he had been sud-denly called on to aid his mother in their support by learning a trade.

Alas! for the terrible thing of it. The chief men in this shop were of the most viscious character; saloon tipplers, with not a thought above the level of the gutter; their words were interlarded with oaths and still fouler expressions, coupled to con-stant mockery of everything that is eacred and good. Quickly discovering the young boy's sensitive abhor-ence of evil, as seen in his shrinking away from their foul language and attempts to force his ac-ceptance of pipe and beer, they took fiendish delight in shocking his sense of refinement by the most outrageous cursings and ribald allusions to the

sacred religion he had been taught to revere. Now this strange thing occurred—how, or by what process I cannot tell, except it grew out of a series of private circles I had been attending in the home of a friend. When the boy came each mor-ning, he seemed as one clothed in radiant white. Face, hands, garments, all were pure from speck or blemish. But with the first oath or foul expression that fell on his ears it was as if a splash of black mud had been cast on him, smearing the white gar-ments with unseemly stains; and I saw that these black stains came from the foul-lipped mouths that uttered the filthy language. And, oh! how hideous were the looks of the men who thus deliberately tarnished the childish purity of this widowed mother's son! They looked like very lost souls of darkness, horrible beyond the power of words to depict. They were black from head to foot, and as the foul expressions poured in a constant stream from their lips, they not only spattered all about them, but actually became buried in the accumulated mass of their own degrading filthiness. My heart ached for the boy. Before night his white garments would become so blotched as to almost hide their purity, and his spirit stung to the quick by the sneering slure against his anxious en-deavors to keep apart from their evil contamination. To my intense relief I saw this: That on each renewed appearance in the morning, the boy was again pure and white, no matter how much black-ened on the evening before. The good mother's purifying influence and sweet admonitions to good removed the foul blots from her dear boy, and thus saved him from the "terrible destruction of soul that must otherwise have been accomplished. Hence could be seen the supreme importance of home surroundings in the line of Good. If the moral atmosphere there is pure and sweet, and firm hands guide the child aright until constant habit has built a fence of sufficient strength to resist the onslaughts of evil, the future may be safely depended on.

Hoffman-Burr.

to the Editor of the Religio Philosophical Journal: Oersted says "Everything in science prevailing throughout a certain period, contains actual scien-tific truth, though frequently much obscured."

As mesmerism has retained a hold upon the minds of many of the most scientific men living, I think it fair to say that it contains some actual scientific truth. In the days of such writers as Kluge, Colquheun, Reichenbach and Mesmer, ignorance of the subject was more pardonable than it should be to-day; but what are we to say of the advanced knowledge of the Journar's correspondent, Mr. Burr, on this intricate topic? It becomes extremely difficult to determine which story is surrounded with the greater shade of mystery—that of Mr. Burr, or that of Dr. Hoffman. I finally decide (as to mystery) in favor of Mr. Burr. A fond father once narrated to his son the story of for ab and the uppels: then of the fload; as he for-

Jonah and the whale; then of the flood; as he fin-ished the latter the rational youth exclaimed, "There, now I don't believe that story about the fish either.' After reading of the inanimate matter being greatly influenced by the powerful mind of Mr. B., some such thought arises about the first part of his narrative; but I see I am digressing; back to the subject cain.

His first two paragraphs are foreign to the subject and might be passed. I will notice, however, that as to the German, if he was deeply mesmerized that would of itself present an entire explanation of the phenomena so far as he was concerned. The allusion to the King Pharaoh, it cannot be adfrom the account that there was any mighty 'medi-um' or 'psychic' by his side, nor does it appear that that there was any psychic at all.

2. It does not sufficiently appear that such an

event ever happened. . 3. Because if it ever did happen, then it must have been a prophecy, as intended. The explanation of the indices of the time-piece of the Czar and cabinet must be ruled out as wholly irrelevant and immaterial. If the old woman killed the pigs by will-power (or if Jack's bean-pole did reach the moon) then the will of a mesmerist can produce an effect upon a dumb animal which will become permanent and proceed after the operator has de-parted. This would be absurd. The initial dynamics of mesmerism lies in the mind of the subject. The pigs could not understand the curse. (Probably the pigs froze.)

The story of your correspondent that he produced an effect measured by 600 pounds on an inani-mate object, is at war with all theory and precedent. From the most ancient accounts of mesmerism among the Chinese down to the present day, experiments of hypnotism among our scientists, no case of mind controlling matter can be demon-strated. But to make it apply here we must believe that an old woman has the complex power of mes-merizing both men and animals, and that without contact! She fastens the borse by her power, and she learns what people say by that power! She follows the doctor with her power, loses control over him, or releases it, and then while he and his wife are conversing, suddenly she exercises the power. She controls a man, a neighbor of the doc-tor while about the same time out of her cicht tor, while about the same time, out of her sight, she is carrying two or three thousand pounds over a valley and then induces the man to shoot the doctor! Mr. Burr thinks we ought not to accept the super-

natural (whatever that may be) before exhausting the natural, yet he has utterly failed to show us a single law by which any of these phenomena have been produced. He even courts the ridiculous and absurd to explain a result comparatively well under-stood. The effect on the focus spoken of is not a very great mystery, but think of that family coming home. "so charged withlelephant magnetism" as to affect the sowl-this borders on the ridiculous and supernatural at the same time. Somewhere in the good book, there is something about straining at a grat and swallowing a dromedary! Think of it, brother. Concordia, Kans. B. R. ANDERSON.

BISHOP FINDS MISS LEE'S RING.

He Startled Broadway a Little and Made the Committee Hurry.

The spectacle of Washington Irving Bishop, the mind-reader, with a big black silk cap pulled down over his head and shoulders, dashing down Broadway, New York City, and dragging three men after him, whose hands were bound together with a long wire, astonished pedestrians near Wallack's Theatre, Feb. 27th. A big crowd followed him from the the atre to watch the new mind-reading called "Past Journeys Retraced," which was a feature of his en-tertainment last night. While Mrs. Bishop was identifying little Abe Hummel's sister as the person whose name had been written and sealed up in an envelope by Manager Donnelly of the Bijou, actor Max Freeman, editor Harrison Gray Fiske, and Musical Conductor Jesse Williams took a diamond ring from Amy Lee, the actress, sealed it in an envelope and hid the envelope in the letter box of the Sturfevant House office. They went from the thrater to the hotel by a roundabout course, up Thirtieth street to Fifth avenue, to twenty-ninth street, to the ladles entrance of the hotel, and thence through the cor-ridor to the office. They brought back an envelope containing a description of the route they had taken. The committee's wrists were fastened together with the wire, and Mr. Bishop, after blindfolding himself and pulling the black cap over his head, dashed out of the theater and down Broadway as straight as a die. He hesitated an instant at the Twenty-ninth street corner, and then went through the ladies' entrance of the hotel like a shot and bounded over the clerk's counter. The committee-men had to follow him pell mell. Mr. Bishop, still blindfolded, thrust his hands, into letter box 585 and

MARCH 12, 1857 me, the spirit friends of Mrs. Schermerhorn were

physician who died a few years ago. He examines diseases, and will probably greatly assist him in treating difficult cases. There were only five in this circle; no money is paid and no object for deception. Grand Rapids, Mich. WARREN HUTCHINS.

New York Spiritual Conference.

to the Editor of the Religio Philosophical Journan

The Grand Opera House has lately derived a re-christening as the Uproar House. This afternoon (Feb. 27th) the meeting was opened with speculations on re-incarnation or pré-existence. Prof. Car-penter, strong in body, voice and will, preferred facts, and narrated two very impressive and con-vincing examples of spirit identity. Judge Dailey ably supported the scientific meth-ods of investigation.

Mr. W. R. Tice indignantly repelled Judge Cross's reflective letter in the Banner of Light, and offered one thousand dollars to Mrs. Wells, if she will use a cabinet of certain construction, and produce a genutwo Spirit form or forms, before a committee of four, two Spiritualists, himself and another, they to se-lect a fifth; in case of success, the money to go to Mrs. Wells; if a failure to some deserving charity; the offer to remain open, with the chairman, until April 6th. (Applause.) A resolution was offered thanking Mr. Tice, in the

name of all honest mediums and Spiritualists, for his valuable services in detection of fraud. Adopted by a large rising vote. Chairman for next month, J. F. Snipes.

She Prayed It.

An acquaintance told me of a church trial he. ttended when a boy, which furnishes an excellent illustration of woman's wit.

A member of the church had been accused of immorality. One of the sisters was in possession of facts which proved his guilt, but when she was called upon for her testimony the guilty man's lawyer objected on the ground that the church rules forbade women to speak. The point was sustained by the chairman, and the erring brother looked triumphant. The good sister arose. "Do the rules of this church forbid women to

"Certainly not," was the chairman's answer. "Very well then was the response; "brothers and pray?"

sisters, let us pray." Kneeling there she poured out in prayer her testimony so conclusively and for-vently that the man's sin was clearly shown, and the council rendered judgment accordingly.—Ida Buxton Cole.

A Vote of Thanks to W. R. Tice.

To the Editor of the Religio-Philosophical Journal:

At a regular meeting of the New York Spiritual Conference, held in the Grand Opera House Hall, Sunday, Feb. 27th, 1887, the following resolution

was adopted "by a large majority:" WHEREAS, Mr. William R. Tico, of Brooklyn, N. Y., has earned the gratitude of all true mediums, and of the friends of modern Spiritualism generally, by the brave and efficient manner in which he has exposed the tricks of pretended mediums; there-

fore, Resolved, That wer-the members of the New York Spiritual Conference tender him a vote of thanks in token of our appreciation of his valuable services. P. E. FARNSWORTH, Sec²y.

Margaret L. Wood writes: I once thought you were too severe on the frailties and imperfec-tions of certain mediums. You are not, I know a gentleman, who had a private sitting with a public medium whose control made her use lanpublic mealum whose control made her use lan-guage that no lady ought to utter even in the pres-ence of her own sex. "Such mediums are a curse to the cause. Why do they have such controls?" Simply because their own depraved, mercenary minds attract them. To the pure all things are pure. If mediums would keep their own thoughts clean and pure, cultivate the gifts of the spirit, and desire the help of the pure and cool influences of desire the help of the pure and good influences of the higher spheres, Spiritualism would soon become the harbinger of the new heaven and new earth.

taking with them, in tones so loud that I could dis-tinctly hear them. The doctor is controlled by a

A Tont Illuminated.

To the Editor of the Religio-Philosophical Journal:

3 5

I have taken the JOURNAL only six months, ve am so well pleased with it, that I feel as if I cannot afford to be without it.

There are a few Spiritualists in this community, but no organized society. The first unaccountable mystery I ever witnessed

was when I was in the army, in 1862. While in camp for the night near Little Washington, Va., as I felt very much fatigued after the days march I spread my blanket and lay down in my tent to rest just after dark. I was alone; my tent mates at the time were seated around a camp fire some ten rods distant. It was very dark and the little camp five was so small and so far off that no light from it could reach my tent. As I lay on my back, taking my rest in total darkness, my tent was suddenly illumi nated as light as day on the inside, while outside was total darkness. The suddenness of the light caused me to glance around, and I saw a hand and arm moving around. This apparition lasted but a few seconds, and all was dark again. I laid still, wondering, when the tent was illuminated again, and the hand as before moved over head in my tent; then darkness again prevailed. I witnessed this three times in about the same number of minutes, when I jumped up and walked down to the fire. I found my captain then with the boys. I told them what had happened at my tent. The captain and my com-rades immediately arose and went with me back to my tent, and remained inside nearly a half hour, but we saw nothing more that night.

Twice since the war I have seen, the hand in my room after retiring to bed and my lamp burning. I have never been able to learn why that hand appears to me. I have never had an opportunity of attending a scance. I have experienced other phe-nomena, equally as mysterious as the incident I have just related. One time I saw a man in the road coming toward me, who disappeared in an instant, and I saw no more of him. These things, and more that I have not told, I have seen, and I am con-vinced that they are from an invisible source, and are not material of this world.

Bichland City, Wis, ALFRED BECKWITH,

As the western clouds are tinged with gold even after the sun is lost, so does the memory of a kind act bring a smile to the face when its author may be

All of ne who are worthy anything spend our manbood in unlearning the follies or in explating the akes of our youth.

Will Dr. Hoffman, therefore, supply the missing aks above indicated? W. N. DAVIDSON. links above indicated?

NEW YORK, Jan, 14.

J. C. HOFFMAN-Str: I have just read your state ment published in RELIGIO-PHILOSOPHICAL JOUR. NAL of No. 21, vol. 41, in which you invite readers of it to advise you as to their opinion regarding its pecultarities. My opinion is you have missed your calling, and should at once place yourself on exhi-bition at a Bowery Dime Museum as the biggest fool liar in the United States. That's my opinion of you and your bot. Yours truly, JOHN D. WARREN, No. 41 West 31st street.

Although Dr. Hoffman's story is calculated to tax the credulity of most people, yet a careful analysis of the incidents will show that only an unusual increase or expansion of forces already recognized by students of the occult, is necessary to make them all possible and probable. Establish the phenomenal fact that a plano or heavy dining table has been moved by an unseen and intelligent force, acquiring its power to manifest by the aid of a mediumistic mortal; believe this, and how can one limit that force; why cannot a span of ponies, buggy and occupants be carried across a stream? Who thus believing dare venture to say where that outfit must be set down, whether on the other side of the creek or the other side of the continent? Mesmerism, telapathy and spirit interference are the fields drawn from by Dr. Hoffman, and it is not easy to fix their boundaries. We don't accept the story, but a plausible and forcible argument can be made in its support.

The managers of the New York Catholic protectory are about to build an infirmary with an extension and a separate ward for contagious diseases in Westchester county. The building, when completed, will cost \$55,000. During the past year the boys in the protectory made 65,512 pairs of stockings, 74,678 pairs of shoes, and set 150,000 ems of type a day.

Teach the child in his early years the "way he should go, and when he is old he will not depart from it." Cleveland, Ohio,

Curious Manifestations.

In the Editor of the Religio-Philosophical Journa

I will give an incident that, to me, was quite startling; it occurred sometime since in a family who are friends of mine. The father and husband was an officer in the army and served during the rebel-lion. While in the service his only child, an infant, died. About the time of its death the sorrowing mother received a dispatch stating that her husband was lying at the point of death, and she might ex-pect his remains at any time. The mother and wife was grief stricken, and felt utterly incapable of going through the ordeal of two funerals, and so expressed herself to her friends; and they concluded to keep the little one's remains till the father's arrived. They placed the casket upon ice, and waited in mournful suspense. They fived in a Western State, more than lifty miles from a railroad or tele-graph line. Communication with them was tedious and uncertain-they had only to wait. They looked often to see if there was any change

in the little form. After several days and no tidings from the husband and father, they looked upon the little one's face, and behold, on its forehead was the word "*Ufe*," plainly written, the letters dotted in. When told to me, I asked, "What solution can you give for that appearance?" The reply was: "The captain is living." We held a family council, and concluded to here the tunneral and arraited develop. captain is living." We held a family council, and concluded to have the funeral, and awaited develop-ments. Captain P. is still living, strictly orthodox, and decidedly opposed to Spiritualism. I can vouch for the truthfulness of this occurrence. I was told there was no chance for deception, and have been assured by physicians that indentations like these could not be made by human hands upon a corpse A SUBSCRIBER. and remain.

An Apparition.

To the Editor of the Religio-Philosophical Journal My first experience was in youth. I was eight years old. One night while sleeping with father, I was suddenly awakened. I turned my face towards father, as I elept in the back part of the bed. He was sound asleep. I saw a woman standing at the front of the bed, apparently looking at father. I said nothing, but watched her until I got afraid. I then shut my eyes so I wouldn't see her any more; on opening them again she had gone. Although the night was quite dark, I could see her plainly. In the morning I told mother what I had seen, and described the apparition so correctly that she recognized it as Aunt Cash, father's eister, and that she was living. I never saw Aunt Cash--not even as much as a picture of her, we were living so far apart. Two weeks brought the sad news of her death. Ayr, Neb.

MRS. A. C. LAWHRAD.

took out the envelope containing the ring. On a challenge from Mr. Cunningham, Mr. Bishop afterward, in two trials lasting twenty-five minutes wrote out correctly the eight figures, 46023534, with Broker Henriques, Prof. Timmeyana, and Mr. Kiegsley acting as a committee to see that he did it without collusion. He got six of the figures right on the first trial.

By the terms of the challenge the bank note went to the Actors' Fund, together with one that Mr. Bishop added from his own pocket Quite as noticeable as anything on the stage was

the fact that five ladies sat in the parquet without their bonnets.

Manifestations at a Private Circle.

To the Editor of the Religio-Philosophical Journal:

I will give a brief history of what is weekly transpiring at a small private circle in this city, where I am permitted to attend. Dr. Schermerhorn, a grad-uate of the medical department of our State University, is the medium, and a very remarkable one. His grandfather, an old set-tler here, died in this city last week at the age of 83. He died Thursday morning, Feb. 17th, and that same evening at his seance, the doctor's mother, I think it was, spoke audibly and told the doctor she had seen his grandfather. On being asked where he was, the cry came so loud that all in the circle could hear: "He has not left his home." He died of apoplexy. At this sitting my son Wendell. who died in this city of consumption, in July 1884, came and patted my head. He then opened and shut the door near me, and then caught me by one shoulder and shook me to let me know he was growing stronger. When I asked him if we should have a circle at home, he laughed so loud that "all could hear, and said, "Yee,"

"My brother Charles, who was killed in Boston at the Lowell depot, last July, by being strack by a backing engine, comes to me at every scance. This evening I asked him if he knew of a very important event which was soon to transpire in his family, which he had left behind. "I knew it before you did," came in a voice so loud as to elicit comment from the members present. I asked him if he had seen his sister Laura lately. "I live with her," came quickly in response.

Laura died in 1876. She came to me that night stroked back my hair and caressed her father tenderly. My brother told me he was studying this subject. He had been publishing and purchasing agent for the American Board of Foreign Missions for 20 years, and also deacon of the Shawmut Avenue Church, for that length of time. Rev. Dr. Bacon, its pastor, in an article in the September number of the Missionary Herald, of last year, ays of him: "He came into relations, not only with business men all kinds of business at home but with nearly every country and people." He was strongly opposed to the Spiritual philosophy. He said to me lately in an independent voice, "I find it is true." I believe that when an opportunity offers, that he will do good service in the Spiritual CEUDO

At the same time that my friends were talking to

W. N. Davidson writes: The JOURNAL continues to improve with age. I deem it the most powerful of existing agents in counteracting the effects wrought by the swarms of adventurers pretending to be mediums, and by mediumistic persons who simulate powers not in their possession. As an earnest Spiritualist, I should regret any change in the general course of the paper, for any such change would necessarily be in a wrong direction.

Notes and Extracts on Miscellaneous Subjects.

Many ideas grow better when transplanted into another mind than in the one where they sprang up. We learn to climb by keeping our eyes not on the ills that lie behind, but on the mountains that rise hefore us.

It is troublesome and deep digging for pure waters; but when you come to the spring they rise up and meet you.

Man's happiness, as I construe it, comes of his greatness; it is because there is an infinite in him which with all his cunning he cannot quite bury under the finite.

Unselfish and noble acts are the most rational epochs in the biography of souls. When wrought in earliest youth, they lie in the memory of age like the coral islands, green and sunny amidst the melancholy waste of ocean.

There is said to be a bible in Lucas county, Ohio, which was preserved by being baked in a loaf of bread. It now belongs to a Mr. schebolt, who is a native of Bohemia, in Austria. This baked bible was formerly the property of his grandmother, who was faithful Protestant Christian. During one of the seasons when the Roman Catholics were persecuting the Protestants in that country, a law was passed that every bible in the hands of the people should be given up to the priests so that it might be burned by them. When the priests came round to search the house it happened to be baking-day. Mrs. Sche-bolt, the grandmother of the present owner, had iust prepared a great batch of dough, when she heard the priests were coming. She took the pre-cious bible, wrapped it carefully up, and put in the center of the huge mass which was to fill her largest bread tin, and stowed it away in the oven and baked it. The priests came and searched the house carefully through, but they did not find the bible.

Mr. John Murray recently delivered before the Royal Society of Edinburg a lecture upon the total rainfall of the globe, and the relation it bears to the discharge of rivers. He shows that drainage may belong to either inland or ocean drainage, the area of the first being 11,486,350 square miles and the latter 38,829,750 square miles, after deducting those barren areas which have less than ten inches of rainfall annually. The rain precipitated annually upon the inland area amounts to not less than 2.243 cubic miles, and that upon the ocean drainage area not less than 6,569 cubic miles. The total weight of matter carried by this means to the ocean is something more than 5,000,000,000 tons each year.

In an article in the February number of the Amercan Museum, 1787, commencing on the third page entitled "Address to the People of the United States, by Benjamin Rush, M. D.," the following paragraph by Benjamin Russ, in. 5., the tonowing participant occurs: "For the purpose of diffusing knowledge, as well as extending the living principle of government to every part of the United States, every State, city, county, village, and township in the Union should be led together by means of the post-office. This is the true non-electric wire of government. It is the only means of conveying heat and light to every individual in the Federal Commonwealth." Could Dr: Rush have thought of a "non-electric wire" for such a purpose (even in simile) without having thought of an electric wire?

The growth of the Catholic church has proportiontely far outstripped that of the republic. In a pealogy far outstripped tink of the reputing in a po-riod of 107 years the United States have increased from thirtseen states to thirty-eight States and ten territories; while the Catholic church in fourteen years less time has increased from one bishopric to sixty-two bishoprics and nine vicariates apostolic. The population of the country has increased from 2,808,000 to 58,420,000, according to the treasury statement for the fiscal year ending June, 1886, while the Catholic population has increased from 25,000 to about 10,000,000 — an increase resulting from foreign immigration, the natural growth of the na-tive population, and conversions from the Protest-ant sects. The clergy have been increased from 21 priests in 1790 to over 7,800 to day.

Only Thirteen Years Left.

MARCH 12, 1887.

The Rev. Dr. Baxter's Prophecy of the Coming Millennium,

Only thirteen years is the limited time which the wicked persons of this generation are given to en-joy the fruits of this earth by the Rev. Michael Bax-ter, editor of the London *Christian Herald*. Mr. Baxter has been a prophet or the promulgator of prophetic views for many years, and has always predicted that the millennium would strike the earth at about the year 1900. Now that the time has so at about the year 1900. Now that the time has so nearly arrived Mr. Baxter is making strenuous ef-forts to prepare the world for the coming -great event and, in pursuance of his object, is traveling, about, lecturing to the people who want to be saved. He came to America some months ago, has lect-ured all through the Eastern and Middle States. Yesterday he "preached" at Cooper Union, and about 200 people gathered there to hear him. The ordinary pictorial decorations of the smaller meet-ing-room had been removed, and in their places were hung highly colored and awful representations of the terrors that are so soon to make things un-

were hung highly colored and awfull representations of the terrors that are so soon to make things un-pleasant on this earth. Nine-headed dragons, scorp-ion-shaped locusts, lion-headed, firci-breathing hors-es and flaming monsters of all conceivable designs were pictured there. Mr. Baxter is a middle-aged, pleasant-looking, man, with slightly silvered hair, full beard, and a highly pitched voice. He talked in a very disconnected, rambling fashion and as he talked on interface of the silver of the source of the s talked, pointed out with a long wand pictured ex-planations of what he said upon maps, and charts hung upon the wall at his back.

Mr. Baxter's prophecies of what will happen du-ring the thirteen years left were unpleasant. Dan-iel, he said, had prophesied that at the beginning of the millennium there should be only ten kingdoms in Europe. Now there are twenty-three. There would have to be war-armed conflicts that would drench all Europe in the blood of the slain. These ten kingdoms would be Britain, France, Spain, Italy, and Austria in the western half of the continent and Greece, Egypt, Syria, Turkey and Bulgaria in the eastern half. In the eastern half the conflict would not be sogreat, but in the western half it would be terrific. France would conquer Germany. That was the war which would break out in all its hor-

was the war which would extend its passes-rible fury. Within two years France would extend its passes-sions to the Rhine. All other European kingdoms would engage in war. England would lose Ireland and all her colonies. Then the natives would rise up and massacre every foreigner who remained. Ire-land would at last be free, to enjoy her freedom for only a few short years.

Mr. Baxter devoted much time to the discussion of the person who is to become the Antichrist. Every-thing pointed to Jerome Ronaparte. Boulanger, however, had a slight chance of obtaining the posi-tion of Antichrist. The Antichrist would reign three and a half years before the millennium. His reign would be one of bloodshed and terror. But we would be finally destroyed when Christ would arrive to catch up the 144,000 watchful Christians.-Christian Herald.

A Kangaroo's Love.

When the congress of kangaroos at the Ninth and Arch Museum were recently shipped from Australia to this city by way of Liverpool, they were separated in the latter city, part of them being placed on the Assyrian Monarch and the rest on the Persian Mon-arch, there not being enough room on either ship for the fifteen cages. "Flora," a female kangaroo, manifested great reluctance when separated from her mate, who was put on board the other steamer, and she became very melanchely and dumpish, re-fusing to eat or drink and rejecting the caresses of her keeper, to which she had been daily accustomed. At first the keeper thought his pet was sick and ad-At first the keeper thought his pet was sick and ad-ministered such medicine as he thought would benefft her, but all to no purpose; the same restlessness was apparent, and she called repeatedly and seemed was apparent, and she called repeatedly and seemed to strain her cars for a reply. During the voyage she gave birth to two bright-eyed kangaroo babies that nestled in the mother's pouch, pecking out now and then, and hiding on the approach of any of the passengers. Meanwhile "Jack," the mate of "Flora," looked anxiously out of the bars of his cage for his mate, and called but no answer came. The ship hearing "Flora" was first to arrive and the batch of kangaroos on board was at once sent to this city. The other load of kangaroos arrived last Friday in New York and were shipped here yesterday. Last night at the museum "Flora" evinced great uneasiness. She seemed to scent the coming of her mate, and when the cage containing him was carried into the museum, he heard "Flora's" voice and answered. "Flora's" joy knew no bounds, and she leaped about her cage in the wildest excitement, ever and anon stopping to gaze The keeper, to prevent "Flora" from injuring her-self against the eides of her cage, was obliged to bring her mate up stairs and put him in her cage. bring her mate up stairs and put him in her cage. Never was a more impressive scene enacted between animals. They embraced, licked each other with their tongues, and rubbed their noses in expressions of affection, forgetting all about the kangaroo ba-bies. Finally the father saw them and tenderly licked their faces, while the little things hopped from the mother's pouch to extend to him a friendly greeting. "Jack," "Flora" and the two babies are the happiest animals in the congress, and the keeper vows he will never separate them again.— *The Philadelphia Record.* The Philadelphia Record.

Scrofulous

tion of the blood which carries disease to | Kidneys, indicate the presence of Scrofula every tissue and fibre of the body. Aver's in the system, and suggest the use of Sarsaparilla purifies and invigorates the a powerful blood purifier. For this purblood, and eradicates all traces of the pose Ayer's Sarsaparilia has always scrofulous taint from the system.

I have used Ayer's Sarsaparilla, in my family, for Scrofnla, and know, if it is taken faithfully, that it will thoroughly cradicate this terrible disease. I have also prescribed it as a tonic, as well as an alterative, and honestly believe it to be the best blood medicine compounded. W.F. Flower, M. D., D. D. S., Greenville, Tenn.

For years my daughter was frombled I was severely troubled, for a number with Serofulous Humors, Loss of Appetite, and General Debility. She took Ayer's Sarsaparilla, and, in a few months, was

Cured

I was very much afflicted, about a year ago, with Scroftdous Sores on my face and body. I tried several remedies, and was treated by a number of physicians, but received no benefit until I commenced taking Aver's Sarsaparilla. Since using this medicine the sores have all disap-peared, and I feel, to-day, like a new man. I am thoroughly restored to health and strength.—Taylor James, Versailles, Ind.

The many remarkable cures which have The healing, purifying, and vitalizing effects obtained by using Ayer's Sarbeen effected by the use of

Ayer's Sar saparilla saparilla, furnish convincing evidence of are speedy and permanent. It is the most

its wonderful medicinal powers. Prepared by Dr. J. C. Ayer & Co.; Lowell, Mass. Sold by all Druggisto. Price \$1; six bottles, \$5.

economical blood purifier in the world.



Religio-Philosophical Journal Is on sale at five cents per copy by the following newsdealers and by many others throughout the country. BOSTON:

Cornellus Bradford, Eerseley Hali. Banner of Light Office, O Beavorth St. BROOKLYN, N. Y.: Samuel D. Greene, 132 Jefferson Avenue.

CHIOAGO: Western News Company, Randolph 32, Brentono Brea, State St. Chas. McDanald & Co., 55 Washington St.

CHATTANOOGA, TENN: Geo. W. Kates,

THE

CINCINNATI, OHIO; N. R. Monder, Jr., 40 East 3rd 5t. The Unclusti News Company, 161 Race St.

DENVER, COL. S. B. Wright, 385 Lorimer St. E. Meninger, 490 Lorimer St. . .

GRAND RAPIDS, MICH.: 4. A. Hall & Co.

HAVERHILL, MASS.: W. W. Currler, 81 Washington Square.

LEADVILLE, COL.; H. L. Noviend & Co., 4th and Herrison Ave.

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

NEW YORK CITY: Titus Merritt, Hall of the 1st Seclety of Spiritualists, Breatano Broa, 5 Union Square. The American News Company, 39 Chambers St.

PROVIDENCE, R. I.: Providence Spiritual Association, Blackstone Hall PHILADELPHIA: The Central News Co., cor. 5th and Library Streets. Dr. J. H. Rhoden, 1722 Spring Garden St

ST. LOUIS, MO.: Philip fig:der, 322 Olive St. E. T. Jett, 802 Olive St.

SAN FRANCISCO, GAL.: John B. Cummings, 202 Hyde St. J K. Cooper, 746 Merket St. Goldenith, 1000/Market St. and 3 Eddy St. Scott, 22 Third St. and at Stand cor. Market and

Rearney Sts. And at the Spiritual Meetings.

WASHINGTON, D U.: M. I., Wilcos & Co., 207 41/2 St.

FOREIGN AGENCIES.

LONDON. ENGLAND: Juo, E. Narmer, 16 Craven St., Charlog Cress, S.W

MANCHESTER, ENG.: E. W. Walits, 16 Georgo St., Cheetham Hill.

MELBOURNE. AUSTRALIA: W. H. Terry, 84 Russell St.

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

WELLINGTON, NEW ZEALAND; 9. & W. Mackage-20 Lambton Quay.

MIND-CURE AND SCIENCE OF LIFE. Prof. A. J. Swarts, Editor and Publisher, 161 La Salle St. Chicage. A Scientific, Progressive, Monthly Magazine, of Special Interest to the Reformer and the Afflicted. Upon 119 editorial staff are the most distinguished authors on the Mited, on Disease and on Psychic-Laws, as also upon the Divine mether of Heating. We cure through Truth, Justice and Love. Per year, \$1: 6 months, 50c Sirgle copies 10c





The TERRIBLE OPIUM HABIT



12 Articles on Practical **Poultry Raising.**

By FANNY FIELD, By FANNY FIELD, the greatest of all American writers on Poultry for Marites, and Poultry for Proft. Tells how she cleared \$49 on 109 Light Brahmas in one year; about a me-ch-nic's wife who clears \$500 on a village lot; refers to her 60 core poultry farm of which sho clears \$1,000 annually. How to put up buildings, raise green food, cit. Fells about incubators, broaders, prinz chickens, capons, and how to get the most eggs. Price, 35 cm. Stamps taken. Address **DANIEL AMEROSE, Publisher. 3 BANIEL AMEROSE, Publisher. 3 BANIEL STREAMEROSE, Publisher.**

Humors are caused by a vitiated condi- Of the Eyes, Lungs, Stomach, Liver, and

proved itself unequaled.

Affections

By Taking

Since then, whenever she feels debilitated, a few hottles of Ayer's Sarsaparille my she resorts to this medicine, and always with most satisfactory results.—Geo. W. Fullerton, 52 W. Third st., Lowell, Mass.

Horsford's Acid Phosphate Invaluable as a Tonic.

Dr. J. L. PRATT, Greenfield, Ill, says: "It is all that it claims to be-invaluable as a tonic in any case where an acid tone is indicated.

"While practicing law a number of years ago," says Judgo Tourgee, "I had a peculiar will case. An old lady who was a slaveholder, dying, bequeathed her colored man, John, and her dusky maid, Jane, who sustained to each other the relation of husband and wife, to the trustees of the church, to be used as far as possible for the 'glory of God.' I was curious to know what course was taken, and upon investigation found that, after meditation and prayer, the pious trustees sold their living legacy at auction, and with the proceeds sent a missionary to China."

Catarrh, Catarrhal Deafness and Hay Fever.

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

A course of public lectures is being delivered un-der the auspices of the Church Society for Promot-ing Christianity Among the Jews in the Church of the Epiphany, Washington, D. C. It is intended as a frank discussion of the questions at issue between Judaism and Christianity from a Christian point of view; and the object is to reach the thinking class of Hebrews, many of whom are difficult of approach by ordinary methods, and yet adrift from their an-cient religion, and almost "without God in the world."

A Fortune For You.

All is new; capital not needed; you are started free. Both sexes: all ages. Wherever you live you should at once write to Hallett & Co., Portland, Maine; they will send you free, full information about work that you can do and live at home, earn-ing there by from \$5 to \$25 and unwards delig from ing there by from \$5 to \$25 and upwards daily, from the first start. Some have made over \$50 in a day. The best chance ever known by working people. Now is the time-delay not.

The English Catholic directory states that there are now 5,820,000 Catholics in Great Britain and Ireland. The Catholic population of Scotland alone is 350,000, there being 220,000 Catholics in the archdioce Glasgow, The Catholic population of England is over 1,600,000. The Catholic population of the Brit-ish empire is more than 10,000,000. The total num-ber of Roman Catholic bishops in the world is 1,187.

Success.

If success be the true test of merit, it is a settled fact that "Brown's Bronchial Troches" have no equal for the prompt relief of Coughs, Colds and Throat troubles. Sold only in boxes. Price, 25 cents.



Thoroughly cleanse the blood, which is the fountain of health, by using Dr. Pierce's Gold-en Medical Discovery, and good digestion, a fair skin, buoyant spirits, vital strength, and soundness of constitution will be established. Golden Medical Discovery eures all humors, from the common pimple, blotch, or eruption, to the worst Serofula, or blood-poison. Es-pecially has it proven its efficacy in curing Salt-rhenm or Tetter, Fever-sores, Hip-joint Disease, Scrofulous-Sores and Swellings, En-larged Glands, and Eating Ulcers. Golden Medical Discovery cures Consump-tion (which is Scrofula of the Lungs), by its wonderful blood-purifying, invigorating, and nutritive properties. For Weak Lungs, Spit-ting of Blood, Shortness of Breath, Bronchitis, Severe Coughs, Asthma, and kindred affec-tions, it is a sovereign remedy. It promptly cures the severest Coughs. Tor Torpid Liver, Billousness, or "Liver Complaint," Dyspepsia, and Indigestion, it is an unequalled remedy. Sold by druggists.

DR. PIERCE'S PELLETS – Anti-Bilious and Cathartic. 25c, a vial, by druggists.



MEMORY CULTURE.

BY ADAM MILLER, M. D.

OR,

A practical and easy system by which any person, old or young, can train himself to memorize anything he may

THE CLERGY, Their Sermons; THE STUDENT, His Lessons;

THE BUSINESS MAN, Items of Business,

The author of this work was put to the severest public test, a few days ago, by reporters of all the leading Chicago daily papers. The commendatory notices which appeared the following day showed how well he stood the test

The anthor, an old man, claims to have a memory more to be trusted by training under this system than even while he was young.—*Chicago Inter-Ocean*.

[3We cordially commend it to all persons of failing memory as the best book obtainable on that subject.--*Interior*.

Most ingenious; enables any one, who familiarizes himself with the system, to carry an immense mass of digested in-formation, ready for production on demand. By experiment we have tested the author's mmemonic resources, and been moved by them to wonder.—Advance.

The author's method aids us in getting control at will of the organs unconsciously employed in acts of what may be called spontaneous recollection. It is ingenious and simple, --Chicago Times.

This work, with written instructions by the author, will be sent postpaid to any address on receipt of price, \$1.00.

Addres DANIEL AMBROSE, Publisher.

45 Randelph St., Chicago, Hil,

FREECIFT! A copy of my Hied-sense Book will be sent to any person afficied with Con-sumption, Bronchitts, Asthma, Sore Throat, or Namel Osterrh. It is elegantly printed and illustrated; 144 pages, 12ms, 1879. It is no been the means of asving many valuable lives. Send name and post-office address, with six cents post-age for mailing. The boot is invaluable to persons suffering with any disease of the Rose. Throat or Lunge. Address DR. R. B. WOLLTR, Olneinnett, Ohio.

LIVER DISEASE AND HEART TROUBLE. Mrs. MARY A. MCGLUBE, Columbus, Kansas, writes: "I addressed fou in Novembur. 1884, in regard to my health being afflicted with liver disease, and heart rouble, etc. I was advised to use Dr. Pierce's Golden Medical Discovery, Favoi ite Prescription and Pellets. I used one battle of the "Prescription," five of the "Discovery," and four of the "Prescription," five of the "Discovery," and four of the "Prescription," five of the "Discovery," and four of the "Prescription," five of the "Discovery," and four of the "Prescription," five of the "Discovery," and four of the "Discovery," and fou

LIVER Mrs. I. V. WEBBER, of *Yorkshire*. Cattaraugue Co., N. Y., writes: "I wish to say a few words in praise of your 'Golden Medical Discovery' and 'Pleas-ant Purgative Pellets.' For five years provide to taking them I was a great sufferer; I had a sivere pain in my right side continually; was unable to do my own work. I am happy to say I am now well and strong, thonks to your medicines.

Chronic Dinrrhee Cured.—D. LAZANNE, ESG., 275 and 277 Decatur Street, New Orleans, La, writes: "I used three bottles of the 'Golden Medical Discovery,' and it has cured me of chronic diarrheea."

GENERAL. Mrs. PARMELIA BRUNDAGE, of 161 Lock Street, Lockport, N. F. writes: ... I was troubled with chills, nervous and general debility, with frequent betweet havat, and my mouth was badly cankered. My lawr was inactive, and I suffered much from dispepsia. I am pleased to say that your ... Golden Medical Discovery' and 'Pellets' have cured me of all these all ments and I cannot say enough in their praise. I must also say a word in reference to your 'Favorite Prescription,' as it has proven facelf a most cacellent medicine. It has been used in my family with excellent results,"

Dyspepsia:-JANES L. COLET, Esq., of *Yucatan, Houston Co., Minn.*, writes: 'I was troubled with indigestion, and would eat heartily and grow poor at the some time. I ex-perienced heartburn, sour stomach, and many other disagree-able symptoms cominon to that disorder I commenced taking your Golden Medical Discovery' and 'Pelieta,' and I an now entirely free from the dyspepsia, and am. In fact, healthfer introduced and the source of the source work the past sammer as I have ever done in the same length of time in whole system equal to your 'Discovery' and 'Pelieta,''

Dyspepsia.—THERESA A. CASS, of *Springfield*, Mo., writes: "I was troubled one year with liver complaint, dyspepsia, and eleoplessness, but your 'Golden Medical Discovery' cured me."

Chills and Fever.-Rev. H. E. MOSLEY, Montmorenci, S. C., writes: "Last August 1 thought I would die with chills and fever. I took your ' Discovery' and it stopped them in a very short time."

"THE BLOOD IS THE LIFE."

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

GOLDEN MEDICAL DISCOVERY oures all humors, from the common pimple, blotch, or cruption, to the worst Scrofula, or plood poison. Especially has it proven its efficacy in curing Salt-rhoum or Tetter, Fever sores, Hip-joint Disease, Scrofulous Sores, and Swellings, Enlarged Glands, and Eating Ulcers.

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

Salt-rheum or Tetter, Fever sores, Hip-joint Disease, Scrofnlous Sores, and Swellings, Enlarged Glands, and Eating Ulcers.
INDICESTION,
BOILS,
BLOTCHES.
Rev. F ASDURY HOWELL, Pastor of the M. E. Church, of Silver,
Disease of blockes began to arise on the surface of the skin, and
i experienced a tired feeling and duliness. I began the use of
Dr. Pierce's Golden Medical Discovery as directed by him for
sinch complaints and now sound and well. The Plensant Purgative Peilets' are the best romedy for billious or site headache, or tightmeed. My wile could not walk across the floor when sho began to take your 'Golden Medical Discovery.' Now she can waik quite a hitle ways, and do come light work.''



A TERRIBLE AFFLICTION. Skin Disease. The "Demograt and News." of Cambridge. Maryland says: "Mrs. ELiza ANN POOLE, wife of Leonard Pagie. of Willamsburg, Dorchester Co., Ma., has been cured of a bad case of Eczema by using Dr. Pierce's dolden Medica. Discovery. The disease appeared first in fir feet exten-ed to the lines, cor-so severe as to prostrate her. After being treated by several physicians for a year or two she commenced the use of the medicine named above. She saon began to mend and is now well and hearty Mrs. Poole thinks the medicine has sayed her life and proit aged for days."

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

CONSUMPTION, WEAK LUNCS, SPITTING OF BLOOD.

Golden Medical Discovery cures Consumption (which is Scrolola of the Lungs), by its wonderful blocd purifying. Invigorating and antitive properties. For Weak Lungs Spitting of Blood, Shortness of Breath, Nasal Catarrh, Eror chutis, Severe Coughs, Asthma, and kindred affections, it is a sovereign remedy. While it promptly cures the severest Cougha it. strengthens the system and purifies the blood.

Discovery.

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

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

It rapidly builds up the system, and increases the lease and weighter these functions
 Consumption — Mrs. Edward Newton, of Harrowsmith, Ont., writes: "You will ever be praised by me for the remarkable cure in my case. I was so reduced that my rife.ds had all given me up, and I had also been given up by two doctors. I then went to the best doctor in these parts. He tok me that medicine was only a punchment in my case, and would not undertake to treat me. He said 1 might try (cd liver oil if 1 liked, as that was the only thing that could possibly have any curative now-er over consumption so far advanced. I thed the cd liver oil as a last treatment, but I was to weak I could not keep it on my stringch. My hus-band, not feeling catheted to give me up yet, though he had bought tor me everything he saw advertised for my complaint, procured a quantity of your 'Golden Medical Discovery.' I took only four bottles, and, to the sur-cough which harassed me night and day. Thave been afficted with rhenmatism for a num-her of years, and now feel so much better that I believe, with a continuation of your 'Golden Medical Discovery ' I will be restored to perfect health. I would say to those who are failing a prey to that terrible disease consumption, do not do as I did, take everything else frast; but teke the 'Golden Medical Discovery' in the early stages of the disease, and thereby save a great deal of suffering and be restored to health at once. Any person who is still in doubt, need but write me, enclosing a staymed, cit-isddressed envelope for reply, when the fore-going statement will be inly subtantiated by me.''

Ulcer Cured Isaac E. Downs, Esq. of Spring Valley. Rockland Co. N. F. (P. O. Box (8), writes: "The Goiden Medical Discovery' has cured my daughter of a very bad ulcer.

Golden Medical Discovery is Sold by Druggists.

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

WORLD'S DISPENSARY MEDICAL ASSOCIATION, Proprietors,

No. 663 Main St., BUFFALO, N. Y.

DLEEDING JOSEPH F. MCFARLAND. Esq., Athens, La., writes: 'My wife had frequent bleeding from the lungs before she commenced using your 'Golden Mcdleal Discovery.' She I as not had any since its use. For some six months she has been feeling so well that she has discontinu-ed it.

For the Religio-Philosophical Journal, Life in the Spirit-World and the Preparation for it.

BY THOMAS HARDING.

Whatever that is which thinks, which understands, which wills, which acts; it is something ce-lestial and divine, and, upon that account must neccesarily be eternal.---Cicero.

The tidal wave or deeper souls Into our inmost being rolls.

Longfellow. The glory of the celestial is one. The glory of the terrestrial is another - Paul

Until the mind is fitted to receive the absolute it must be content with the relative, and tropes, figures, allegories and objects must be the mediums through which we become enlightened on questions outside the come eningitened on questions outside the range of our intellectual capacity; thus, for instance, the school teacher asks her little pupil, "How many are 3 and 2?" He cannot answer; the teacher says, "If you had 3 sticks of candy and I gave you 2 more, how many would you then have?" He will at once answer "5." Now, however highly intellectual we may be, we may be but children spirit-ually. The glory of intellectuality is one; the glory of spirituality is another, and that which is hidden from view must be simplified by illustration in the field of the perceptible, before we can form any estimate of what it is like.

Sometimes our materialistic friends find fault because allegories are resorted to, to illustrate and teach spiritual truth; but the sniritual teacher is dealing with a question which cannot be comprehended on the face. Individual soul experiences, and soul-condi-tions and sensations, cannot be perfectly imparted or transferred to another's understanding; those who are cognizant of them (in order to approximate them, and bring them partially within another's comprehension) must illustrate by figures taken from the circle of his present knowledge. Language under any circumstances, is a very imper-fect science; it does not always correctly convey thought even on matters of every-day life and experience; and many have been the guarrels, national and individual, in consequence of misunderstandings which have grown out of the imperfection of language. On spiritual questions the material scientist is too "exact"; he cannot treat true spiritual or moral subjects as he would physical objects which can be weighed and measured by material agent and appliances. Further, if we convey our idea through the medium of words, the end of language is attained, whether our style be elegant or inelegant. In matters which relate to the highest welfare of mankind our aim should be to be plain and practical: Orthography, etymology, syntax, and prosody are secondary considerations, and whatever the caviller may say to the contrary, a phrase whose meaning is universally understood is the most useful where perspiculty is of the highest importance. Let meillustrate; a house keeper enquires of her assistant, "Biddy, is the kettle boiling?" Now, if Biddy happened to be an "exact scientist," she might reply, "No, Madame, the *kettle* is not bolling, but the *water* in the kettle is." Biddy in such a case would be discharged on the spot for impertmence, and instruction of the spot for impertmence. and justly, because she perfectly understood what was intended by the terms employed. In this manner the "exact scientist" may be too "exact" and defeat his purpose. With a view to the elucidation of my meth-

od, it may be well to remark that (in my own ever." mind) I reduce Spiritualism to three distinct leak of it, impliedly under 3. HUU SL the following headings, which, as far as my present knowledge and aspect of the question reach, cover the entire field of Spiritualism, whether ancient or modern, religious or scientific, sensational or philosophical, physical or mental. The first includes all phenomena which come within the range of our outward senses, and reaches all the way from the simple rap to the full-form materialization. All these I place under the head of "Spiritualism com-mon," or what is commonly called "Spirit-nalism." Every occurrence of this kind may be successfully explained and the circumstances detailed by or through oral or written language. If, for instance, we behold a spirit, we can describe her or him; we can give a full and lucid detail of, all the circumstances under which the phenomenon occurred (as far as they have come within the range of physical sense.) We can satisfactorily explain where, when and within what environment we saw, heard or felt. All this comes within the range of direct language to explain, as perfectly as language can explain any ordinary occurrence. This is what is commonly called "Spiritualism." it is a sort of border-land between the two positive and absolute conditions, or the actual physical life and the actual soul life. But these phenomena compose but the vestibule of the temple; they are but the preface to the work to which they are introductory; but the guide-board pointing out the road we are to travel, or the finger beckoning us onward and forward. The second department is that of inspiration, including all mental experiences of a more than ordinary character, and which are occasioned by external influences, whether proceeding from individual spirits, or undefined laws, principles or things, including all occult and mysterious agencies. These I may designate as "Spiritualism Mental, or Intermediate;" and although they may not be fully capable of elucidation by language, yet we may approximate them by making comparisons between them and other montal experiences, and thus bring them in a meas-ure within range of another's intellectual capacity through the medium of words. Suppose for example, we directly communicate with a present visible spirit and that, for the time, we are divested of corporeal duliness to the degree that (without asking any questions) we can unmistakably perceive the mental condition of the spirit present, and converse by mental impression,--understand his character and, in fact, know him as clearly as one unembodied spirit knows another; that is to say, comprehend him as he comprehends himself; it will be at once seen how difficult it would be to describe the situation. sensations and experiences which occur at such a time. Indeed, such an experience cannot be conveyed by language, gesture, facial expression or any external agency, to another party who has never had a similar experience. If we attempt to approach it at all with any hope of even partially imparting the knowledge, we can only do so by drawing an imperfect parallel or verbal figure of something with which the other party is familiar and saying, "It is something like that." All these mental enlightenments (what occur outside our own normal condition or those which arise from study and calculation.) I place under the general head of "Spiritualism Mental," which as I have said, is intermediate between the physical and the spiritual proper.

with the spirit sphere to which we belong. and elevated above and beyond all those which are in any way blended with the physical (for although we may be yet encased in a material body-like a jewel in a casket, we may be as distinct from our encasement as the jewel is from the casket.) This is a refinement and elevation of spirit, so to speak, which is accomplished through the cleansing and refining process of intense mental experiences and various tribulations of soul. All process es occurring in this department and all the soul growth and refinement pertaining thereto I designate, "Spiritualism Proper," be-cause they have a direct relation to the Spirit-world proper, so called, being unmixed, so to speak, with the physical. It is a condition of perfection in degree. All such experien-ces, seemingly isolated, cause what is called growth of soul toward that condition where-

as well as under the direct protection of, the true spirit, universal and supreme. In the former provinces (one and two) of Spiritualism, the individual was palpably as-sociated with others, and the subject's knowledge depended upon such palpable associa-tion; but in this the spirit within is the act or; and all knowledge of spiritual things and the spirit's independence of the external are facts which well up from the depths of the soul. This association with the divine is not a society matter, but an individual matter companionship or even familiarity with the thoughts of the best thinkers, or even a knowledge of the general bearings of proknowledge of the general bearings of mo-found spiritual questions, do not assist; it is purely a condition reached through personal exercises; it is "the spirit which quicken eth," and, as far as perceptible, all exercises and experiences in this division of Spiritualism arise from within ourselves.

in it becomes associated and blended with,

The other branches may be indefinitely sub divided, but they are all inferior, and tributary to this, the comparatively supreme condition of the human soul, in which it is superior to, and independent of, ordinary earth life circumstances and even intermediate associa-tion. Now, if Spiritualism in the secondary division mentioned is incapable of elucidation, how infinitely more so are these exer-cises and the so-called sacred books of the world, which (in pointed sentences and profound illustrations have endeavored to convey them) are, as might be expected, the subjects of levity to parties who are ignorant in this department of experimental knowledge. The moral status of an indvidual who has at tained to that high condition, which I am endeavoring to portray is, perhaps, best il-lustrated by the figure of a man walking on the sea; the vast depth of waters and the waves which would engulf other men are under his feet.

These three divisions which, for convenience, I make of the great subject, answer well to the three characteristic divisions of human life. (1) The infant lives in peace in the Eden of a mother's love, but soon the suggestions of personal ambition are listened to; 2) he is driven forth from the abode of infant bliss, by the restless spirit within him. and he wanders through the mazes of selfish desire, until at length finding that "All is but vanity and vexation of spirit," (3) he returns in his old age to conscious dependence, not upon a sainted mother only, but upon the universal spirit of unity and contentment. It is thus that the lessons of earth life are learned and made profitable, until at length we become fitted for the invitation, "Come up higher," and we shall " go out no more for-

I am conscious of the many great difficulties which environ the entire subject. including the understanding of the immediate | to make popular, but for which it is difficult source and ultimate bearings on our lives of to find a substitute-are subjective. spiritual exercises; and also of the almost inwe try to impart a sublime idea or detail a profound experience to another: and without aid from their source I should despair of success; but that wisdom and power which calls them forth and applies them to the completion of our characters, I have good reason to believe will not desert me in the hour of need, nor fail to awaken a correct understanding of the terms I may employ in those who read. In this faithful mood writing, reading and understanding become compara-

the preacher meant by it. It was a boulder needlessly dropped into a stream, not helping but arresting the flow. It is always a sign that good sense is lacking when a preacher, or lecturer, or writer obtrudes a word the meaning of which he is certain will not be at all apparent to the persons to whom the technicality is addressed. The first Bal-lou never used, Spurgeon and Beecher never use, a term certain to puzzle the hearer-certain to retard, it may be to thwart the practical end for which the sermon should always be given.

But some equivalent for this subjectivity has always been a need in popular Christian instruction. It happens to say in one word, what Christ and the Apostles, in all their utterances simple and practical, habitually say in phrases. "The Kingdom of God is within you," is precisely what the preacher referred to meant. "Is within you," is a phrase; "sub-jectivity" is a word. When without the manner of oddity-always and justly offensive-we can convey a thought by a word rather than a phrase, the law of economy dictates what should be our selection. To translate the beautiful passage, "For behold the Kingdom of God is within you," into "Be-hold the Kingdom of God is subjective," would be an example of the adage, "It is but a step from the sublime to the ridiculous." But in the discussion of eternal themes, every age needs a special phraseology. It would be a point gained in the work of sound doctrine; in that of emancipating souls from antique error, if a modern word exactly and inclusively expressive of the vital truth, can be made familiar. Those who have put into speculative and theological literature the words "subjective" and "objective" have had this wise end in view. When without cir-cumlocution, without description, without the cumbersomeness of even a phrase, a practical truth can be expressed by a single word, an important result has been gained. "Vi-cariousness" in theology is intrinsically just as objectionable as the word subjectivity; but conturies have made the one familiar, and hence popular, while in the lack of gen-eral use the other is pedantic and often repulsive.

If, however, we were under contract to put the distinctive and distinguishing quality of the New Testament gospel in a word exactly filling the measure—saying everything and omitting nothing—we doubt if the Una-bridged can furnish a better one than the word which moved the derision of a large auditory about thirty years ago. If we are right in our apprehension of the subject, the root and substance of what is erroneous in Calvanistic Orthodoxy is in making heaven and hell "objective." Is there occasion for the translation, which however in the multiplication of words is cumbersome and relatively weak: "In its making heaven and hell places where people go, in which the happi-ness or woe comes not from themselves so much as from the things which surround them and act upon them?" The "devil," the "fire and brimstone," the "wrath of God" flashing upon wicked souls-these are not in and of the soul; they are external to it; they approach it from without; they are in sub-stance apart from it. Of course the pain is in the soul, but in the old theology its cause is not "within it"—the cause is without—it is "objective."

For many decades Universalists and Unitarians have concentrated upon the point, as interpretative of all other points, that not alone the soul's woes or bliss, but also the immediate and efficient causes thereof, are in the wicked or the righteous soul: in the

"My host met me on the veranda, and ush-ered me into the library where we proceed-ed to discuss the business to which he had referred in his message. It was nearly night when I was ready to start home, and the wild, torn, skurrying clouds, the sharp flashes of lightning and the low, flerce mutterings of thunder told that we were on the verge of a storm.

"My host prevailed upon me to stay until morning. "At 11 o'clock he showed me up to my room

-a bright, artistic apartment, with hand-some furniture, pictures, bric-a-brac and flowers. A ruddy fire danced and sparkled and crackled on the hearth, and everything was comfort incarnate.

"The wall was unpapered, and the side of the room furthest from the bed was unbroken by door or window. I was indisposed to sleep, and lay facing the bare, blank wall, and watching the play of the fire-light upon

its snowy surface. "Suddenly I saw a sight that made the blood turn cold in my very heart—I saw the shadow of a man upon the wall f

"From where I was reclining I could see the fire burning brightly on the hearth, a few feet beyond the foot of my bed-could see that nobody was standing between its light and the wall upon which the phantom

figure was distinctly defined. "I started up and leaned upon my elbow-every nerve tingling with excitement." "Were you afraid?" I inquired.

"Well no. It wasn't exactly what you'd call fear, but I had a feeling as if there were somebody in the room besides myself, and that sort of unnerved me, you know. As I was saying however, I started up in bed, and, as I did so, the shadow of a woman ap-peared upon the wall and confronted the man. She lifted her hands, clasping them in the attitude of prayer. Her body swayed to and fro, and finally she hid her face in her palms. The man, meanwhile, had been standing straight and motionless, with his arms folded on his breast.

"The woman lifted her head.

"Her companion walked off a few feet, re-turned and resumed his former position.

"The fire flushed up more brightly than before—the shadows became darker, more distinct.

"The woman letting one arm drop raised the other in a defiant manner, and then turned away, as if to leave. "Quick as thought her companion drew a

revolver, and-

"Well, I felt like crying out for help. 'He will kill her,' I thought to myself. The whole thing seems real-seemed as though the shadows on the wall had suddenly transformed themselves to real, live beings of flesh and blood.

"The man drew a revolver, as I said-the woman fell-the vision vanished." "Is that all?"

"No. not quite all. A husband had murdered his wife in that very room, as I heard for the first time on the following day. You may say what you please of the supernatural, but you can never convince me that those shadows on the wall can be explained by any known or unknown law of nature."

The old gentleman put up his pipe, turned a seat over and spread himself out for a nap. leaving me to discuss his story with my traveling companions and digest it as best I could.-Will Hubbard-Kernan in the Chicago Journal.

A good position in society is not proof against sin. Adam and Eve were the very

MARCH 12, 1887.

A MEDICINE, NOT A DRINK.

High Authority.

Hop Bitters is not in any sense, an alcoholic hoverage or liquor, and could not be sold, for use, except to persons desirous of obtaining medicinal bitters.

> GREEN D. RAUM, **U.S.** Com'r Internal Rev.

Washington, D. C. Sopt. 24, 1884.

Dear Sir-Why don't you got a cortificato from Col. W. H. W., of Baltimore, showing how he cured himself of drunkenness by the help of Hop Bitters. His is a wonderful case. He is well known in Rochester, N. Y., by all the drinking people there. He is known in this city. Cincinnati, New Orleans, Now York; in fact all over the country, as he has spent thousands of dollars for ram. I honestly bollevo his card would be worth thousands of dollars to you in this city and Baltimora alone, and make thousands of sobor men by inducing the use of your bitters.

Prejudice Kills.

"Eleven yours ago our daughter suffered on a bed of misery under the care of several of the best physiclans, who gave hor discuss various names but no rollef, and new sho is restored to us in good health by Hop Bitters, that we had peaked at two years before using it. We earnestly hope and pray that no one oles will let their sick suffer as we did, on account of projudico against so good a medicino as Hop Bittors,"-The Parents-Good Templars.

Milton. Bel., Fob. 10, 1880. Having used Hop Bitters, the noted romedy for debility, nervousness, indigesti .n. etc., I have no hesitation in saying that it is indeed an excellent medicine and recommend it to any one as a traly tonic bitters. Respectfully,

REV. MES. J. H. ELLGOOD.

Scipio, N. T., Dec. 1, 1884. I am the paster of the Baptist church here and an educatoil physician. I am not in practice, but am my sole family physician, and adviso in chronic cases. Over a year ago I recommended your Hop Litters to my invalid wife, who has been under medical treatment of Albany's best physicians several years. She has been greatly benefitted and still uses the medicine. I believe she will become theroughly cured ofher various complicated diseases by their use. We both recommend them to our friends, many of whom have als been cured of their various aliments by them.

REV. E. B. WAREEN.

136 State St., Chicago.

Cured of Drinking.

"A young friend of mine was cured of an insatiable thirst for liquer that had so prostrated his system that he was unable to do any business. He was entirely cured by the use of Hop Bitters. It allayed all that burning thirst; took away the appoilte for liquor; made his nerves steady; and he has remained a steady and sober man for more than two years . and has no desire to return to his cops, and I know of a number of others that have been cured of drinking by it."-From a leading R. R. Official, Chicago, Ill.



····· 🔬 ····

But, thirdly, there is a class of experiences and developments still higher and more im-portant, because immediately connected unsavory to all. Then very few knew what splendid oaks.

tively easy. The subject with which we are dealing is all-important; the possibilities of great good or great evil to the world through Spiritualism are immense, and small considerations should not be permitted to intrude. In the hour of public danger we care little for " red tape," and when the tornado is desolating our homes, our thoughts are not upon our geraniums. The present world is hungering and thirsting for the truth about the future; it cares little for poetic figures, but it calls for substantial information; the hungry man needs good bread more than strawberries and cream; let none of us try to cheat him with sugar plums at a high price, but give him good bread, pay or no pay! That man, woman or spirit, who has been prepared for the work, and desires to confer a substantial good upon others, reflects the light of heaven and drinks in the inspiration of his "God." How widely such a one differe from the modern lady author who, in the plenitude of her good nature, condescends to give instruction to those better posted than herself.

But we have all a great deal to learn, and sometimes those who think they "know it all" are the most in need of instruction. The materialist says, "Of what value to me is the knowledge of the future? If it exists, it exists for me as well as for you; if it does I shall be so much ahead, and just as well off there as you who have been bothering your heads about it. Let me enjoy myself here; the future will take care of itself." But let me ask him: " Is the penniless stranger cast ashore on a strange land, likely to fare as well there as the thoughtful emigrant who lands amidst his acquaintances, who speaks the country's language, possesses a good outfit suitable to the climate and a purse of the current coin?" Nay! Let us while we can lay in a stock of knowledge which will stand our need when the hour of transition comes. for (all things considered) " death " is a serious change and demands a serious preparation.

Sturgis, Mich.

"The Kingdom Within."

Many years ago, in a sermon preached in the then Warren St. Church, on occasion of the General Convention. the preacher, noted for use of uncanonical words, flashed upon his hearers some such phrase as "the subjectivity of the kingdom of heaven." We are not sure that we give the exact words; we certainly give the equivalents; and we are infallible touching the word "subjectivity." At this date usage has made the word somewhat familiar. Its occurrence in the course of a sermon would be strongly suggestive of pedantry, but it would not startle as being particularly odd. On the occasion to which we refer we know that with many the word

word that once moved derision, which is hard We have named the Calvinistic Orthodoxy. We surmountable obstacles' which intrude when | do this to distinguish it from the New. The central principle of the New is its discovery at the eleventh hour of the subjectivity of heaven and hell-a truth now commonplace in the Universalist and Unitarian thought. -Christian Leader.

The Shadows on the Wall.

While on my way west from Chicago a few weeks ago, I made the acquaintance of a very pleasant old gentleman, whose conversation sparkled with brilliant sallies of wit, and who seemed far younger in spirit than any youth upon the train.

As the day closed drearily in, with fitful bursts of rain, the conversation began to drag, and at last our little party lapsed into silence.

The brakeman came in, lit the lamps, and I took a newspaper from my valise to pass the time.

"Bosh!" I said, throwing it down, after reading a few minutes.

"What's bosh?" inquired the cheery old gentleman, lighting his pipe and settling himself back comfortably in his seat.

"O, simply a fool ghost story I was read-I don't see why papers print such faling. 1al.

'Don't believe in ghosts, eh?"

"I certainly don't-do you?"

"N-n o-o. That is to say, I don't know. I'm no Spiritualist, yet—"

He came to a pause, patted the ashes in his lipe to prevent them from running over, looked out of the car-window at the dull, lowering sky-at the vast vague sweep of the prairies-at the little farm sheds rushing past our vision-at the whole dim, uncertain picture over which a black, tempestuous night was rolling in.

"It's this way," continued the old gentle-man, after a few puffs at his pipe. "It's this way with me. I always believed that the mysterious happenings of which we so frequently hear were mere optical illusions, or freaks of fancy, or figments of a fevered brain—always believed this way until the summer of 1883, when I was suddenly and strangely led to question the infallibility of my conclusions in the premises. Since then I have been all at sea, and I really don't know what I believe, as far as the supernatural is concerned." See a ghost?

"No-not precisely a ghost. I'll tell you how it was.

He hesitated.

"It always makes me feel queer when I allude to it-feel as though I had left some duty undone in connection with it—as though ought to have seen that the law avenged the But let me tell the story from the beginning. 'It's brief.

"I resided in Southern Ohio in 1883, and my business frequently called me to the pleasant little town of Batavia, not far from Cincinnati.

"One afternoon I was sitting in my room at the hotel in that place when I received a note from a friend living three or four miles in the country, inviting me to call and see him. I ordered out my horse and buggy at once, and started for his house. It was a large rambling residence, built at different periods, old-fashioned, the most of it, but handsome withal, and surrounded by a beau-



F. UNDERWOOD (formerly Editor of The Index), and SARA A. UNDERWOOD, Editors.
THE OPEN COURT, continuing the work of The Index, in presenting religious thought upon a rational, scientific basis, will encourage freedom of thought, untrainmelled by the authority of any alleged revelations or traditional beliefs; allord an opportunity in its columns for the independent dis-cussion, by able thinkers, of all those great ethical, religious, social and philosophical problems the solution of which is now demanded by the practical meeds of the hour with 'an urgency hitherto unknown; treat all such questions second-ing to the scientific method and in the light of the fullest knowledge and the best thought of the day; will advocate the complete secularization of the State, entire freedom in religion and exact justice for all. It will help substitute catholicity for bigotry, rational religious thought for theo-logical dogmatism, and humanitarianism for sectarianism. It will emphasize the supreme importance of practical mo-raiity in all the relations of life, and of making the well-being of the individual, and of society, the aim of all earnest thinking and reformatory effort.
While the critical work which is still needed in this transi-tional period will not be neglected, the most prominence will be given in fills OPEN COURT to the positive, affirmative side of radical ilberst thought. Subjects of practical interest will have preference over questions of pure speculation, although the latter, with their fascination for many minds, which as Lowes says. " the unequivocal failure of twenty centurities" has not sufficient to descry and the discussion of which is not without value, will by no means be wholy ignored.
The OPEN COURT, while giving a fair hearing to represent-stives of the various schools and phases of thought, will be thoroughly independent editorially, asserting its own convic-tions, party contentions, theological controversies and social and political crazes of the hour, to submit Among the writers already engaged to contribute to the olumns of FAE OPEN COURT are those here given: olumns of THE OPEN 4 James Parton, Geo. Jacob Hoiyoake, Fred. May Holland, Minot J. Savage, Elisabeth C. Stanton, Anna Garlin Spencer, Edwin D. Mead, William J. Potter B. W. Ball, Chas. D. B. Mills, Allen Pringle, Rowland Connor, W. D. Ganning, Edmund Montgomary. Moncure D. Conway, Wm. M. Salter, John W. Chadwick, Ednah D. Cheney, Eonan D. Cheney, Paul Carns, George Hes, W. Sloane Kennedy, W. H. Spencer, Hudson Futtle, Xenos Clark, Lewis G. Janes, Theodore Stanton, Felly I. Gawald

Edmund Montgomery. Thomas Davidson.

Felix L. Oswald,

Among those from whom we have good reasons for expect-ing contributions, is the distinguished philoiogist and ori-ental scholar, Prof. Max Muller; and we have the statement of one of his personal friends, that Ernest Ronan will prob-ably encourage us by articles from his pen. Several other well known radical thinkers, European as well as American, whose names are not included in the sbove list, will be among the contributors to the columns of THE OFEN COURT, in which will also be printed occasionally, during the year, lectures given by Prof. Fellx Adler before his Society for Ethical Uniture.

THE OPEN COURT will be published on the 1st and 15th of ming in February.

TERMS: \$3,00 per Year. Single Oopies, 15 Cents.

Make all remittances payable to B. F. UNDER WOOD, ddress THE OFEN DOUBY, P. O. drawer F. Ohlongo, Bla.

PRAIRIE CITY NOVELTY CO.,

45 Randolphist, Okioago, Ill.

The prevailing style of wear-ing the hair makes this article in great demand, and agents are pathering a golden harvest by introducing it. Send for agents'

 $\tilde{\mathbf{z}}$

A New Device for Curling

2 4

-

1140

and Frizzing the Hair.

Bound to Supersede the Old Meth-ous for the Following Reasons:

oils for the Following Reasons: 1. The hair is wound around the outside shell while cold, a-voiding any danger of burning the hands. 2. It will not scorch the hair. 3. The heated from not being brought into direct contact with the hair, it will not black the hair, face or fingers. 4. It does the work perfectly. Any lady, after a single trial, will use no other.