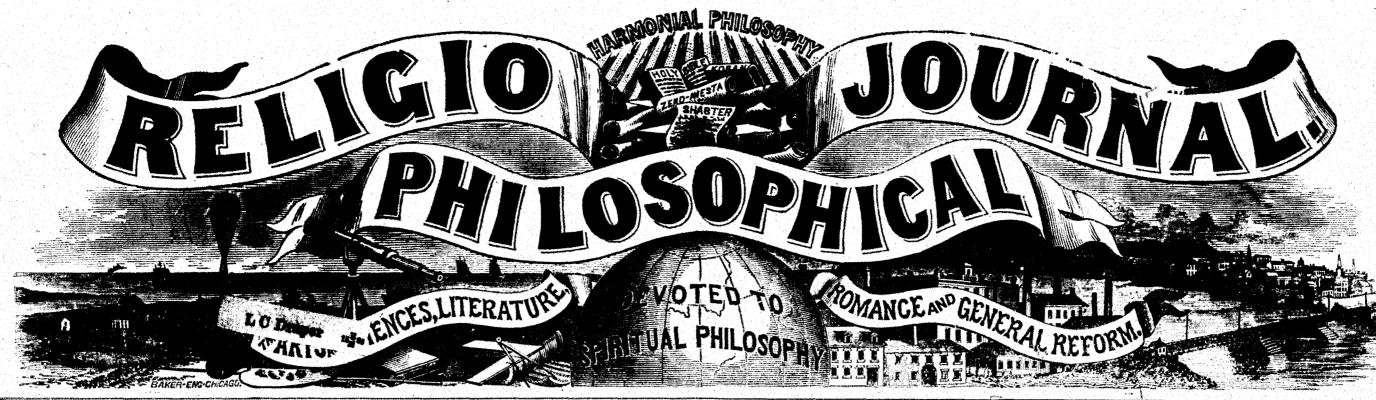
No. 12



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

#### VOL. XLIII.

#### CHICAGO, NOVEMBER 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 organszation of new Societies or the condition of old ones; movements of lecturers and mediums, interesting incidents of spirit communion, and well authenticated ac counts of spirit phenomena are always in place and will be published as soon as possible.

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#### The Church and Corporate Oppression.

An Address Delivered at the Universalist Church, at Charlotte, Mich., Oct. 9th, by Rev. J. H. Palmer.

By the term corporation, as used in this discourse, I mean the private corporation ag-gregate, a creature created by enactment of law, presumably for the benefit of persons directly connected therewith as corporators, and directly for the benefit of the general public which has to do with it through the ordinary course of commerce, at the bank, the factory, the shop, the elevator, or in the

It is an intellectual body, composed of individuals united under a common name and capable of succeeding each other, so that the body-like a river-continues always the same notwithstanding the change of the parts which compose it. It is immortal, intangible. The legislature which creates it cannot abrogate it. It cannot be arrested,

imprisoned or hung. Although it may commit an act, which done by a person in being, were treason, and every individual member of the corporation be known to the officer, yet he may not touch the body of any one of them by virtue of a writ running against the corporation. It cannot therefore be considered, no matter what it does, as capable of committing a felonious or capital crime. It is held as a matter of law, with the utmost distinctness. that "it is not a moral agent, subject to moral obligation," that although it is a person legally, "it exists merely in idea and has neither soul or body."

Its powers over an ordinary co-partnership are many and apparent. It has coercive authority; it cannot be dispersed by death; it is not cumbered by the necessity of frequent conveyances; it is exempt from change of residence, cannot have its funds legally diverted or withdrawn, and is always the same, no matter who may withdraw, or

who may become the holder of its franchises. By a monstrons legal fiction, it is deemed to have an existence for the public good. That constitutes the consideration of its irrevocability. Hence, when a grant or charter is made creating a corporation, the proceeding stands in contemplation of law, as an executed contract which involves private rights and cannot be revoked. It is supposed to always, as it does in many instances, provide for some general good that can be reached in no other way, and the thought has been voiced by one of America's great jurists, that "acts of incorporation ought never to be passed, but in consideration of services to be

rendered to the public." Although the object of a corporation is ostensibly good, the aggregate result of their existence and methods has been the production of an immeasurable amount of evil. In the life of corporations, history has written the lesson of the ruin wrought by dominant or irresponsible power, line upon line, pre cept upon precept, and yet the gullible public will not heed, until too late to profit thereby. the warning words upon the walls of the centuries. Corporations were known to Rome at the hight of her glory, and assisted in that concentration of wealth which hastened her downfall. In the age of Augustus—as in the 19th century—they had become nurseries of faction, disorder, and oppression, and he dissolved all of them but the most ancient. Justinian abolished them entirely, but the ruin which they had wrought and invited could not be averted. They also early manifested themselves in England, and before the middle of the 15th country they abounded.

They continued to increase until, as inevitably the case, the lesser were gradually merged into the larger. Finally the aggressiveness and usurpation of such monster organizations as the Hudson Bay company and the East India company, compelled the attention and action of the government. Their powers were gradually restricted and charters more rarely granted, until now, the civil corpora-tion aggregate, as we have it, and groan under it in the United States, cuts no figure in British commercial or economic affairs.

In our land where we bow allegiance to no king but money, the civil corporation is the most powerful engine ever erected and operated by a nominally free people for their own oppression. To-day, the corporations are practically the government, both state and national. They control the highways of traffic, and senators, representatives, and interstate commissioners with their enormous bill of \$20,000 for less than nine months' work, are their unwilling dupes, helpless foes, or subservient tools.

Their contempt for law is as open as it is cynical. Judges are their pawns, the exe-cutive power of states their playthings. The acutest intellects in the land are prostituted to their service, and with the voice of electricity they can rally their disciplined forces upon the wings of steam. I never witnessed a more pitiable sight than when, two years ago last winter, the legislature of Michigan proposed by statute to compel the railroads of this state to put upon their freight cars form of an automatic coupler. Op-to the railroad committees of the house and senate—eight men whom the people who groan under corporate oppression ad hired for \$3.00 per day each—were G. V. N. Lethrop, Ashley Pond, Henry Russell and Jerome of Detroit, and O'Brien of Grand Rapids. It was comparatively a small matter that was at stake, and yet no case in all the history of Michigan where human guilt or innocence was in issue, ever commanded such a retinue of legal talent as was congregated in Larging that days to defeat the head gated in Lansing that day to defeat the berevolent intention of the state to save the limbs and lives of a few freight brakemen at the expense of those organizations, which the law, with grim exactness, says are not subject to moral obligations and have no souls. True, a statute was finally enacted, but it was the statute of the railroad attorneys, not the one desired by the people, and first reported by the committee, and although it has been operative for over two

years, you can test for yourselves its value by the number of trains-or single cars, for that matter—that you have seen equipped with anything else than that engine of destruction, the pin and link. The constitution of the state expressly provides that "No corporation shall hold any real estate hereafter acquired for a longer period than ten years." (Art. 15, sec. 12.)

The railroads of the northern peninsula hold thousands of acres of land for purposes of speculation in direct violation of this provision of the organic law, and last winter when an effort was made to enact a statute to give effect to a plain constitutional provision, the railroads were strong enough to trottle the life out of the bill before it left the committee room. They were strong enough to secure the defeat of a measure demanded by nineteen-twentieths of the people—the reduction of railroad fares to two cents per mile; while at the same time, under a pretentious clamor against the interstate commerce act, they used it as an axe to lop off many favors previously granted to their patrons, thus increasing the public burden and their own income many thousands of dollars per year.

But the railroad corporations are not sinners above all Israel. The incorporated street car lines, transfer companies, gas and electric light companies, match companies, oil companies, land and cattle com-panies, coal companies, telephone and tele-graph companies and many more whose names are readily suggest themselves, are equally tyrannical and inhuman. The public, for whose good the law supposes them to

exist, is common plunder for them all. The central thought around which they all revolve in one black and accursed circle of equal infamy, is to give as little and get as much as they possibly can. They grin with the triumphant leer of devilishness in the faces of men who criticise their methods, or attempt to bring them within the purview of the law, and ask "What are you going to do about it?"

They have so benumbed the public heart and so debauched the public conscience, that but little can be done. The chief officers of the strongest of them are senators and representatives in congress; or if not there in person, are represented by men bought by their money, who are more skillful in the legerdemain of legislation than they could become themselves. The stockholders in the railroads that make Sunday trains a source of profit—regardless of the souls of conductors, brakemen and engineers—thank God on velvet cushions to the solemn tones of luxurious music for the blessings of a Christian sabbath and a free gospel, and are urgent that every livery stable or saloon keeper who violates the law may be made to feel its extremest wrath.

The stockholder in a coal corporation that gladly enters into a combination with other spirits like unto itself, to force the price of fuel to a point that means actual death to little babies and their poverty-stricken mothers, not singly, but by scores, is likely to be a member of our church; and when even through the thrice thickened mail of ill-got-than gold behind which he has hidden his be-

numbed soul, some little arrow of unrest finds its way, he tries to buy off Almighty God, and is quite likely to buy up the minister, with money red with the blood of his victors, given for a new organ, or to found a chair in a denominational college in which between the black slave of the United States and his republican master. Each age thinks that if the oppression under which it groans the chair in a denominational college in which between villein and baron, another between the black slave of the United States shall I do?" was the next inquiry. Balancing that if the oppression under which it groans the relations to the exchange. "Well, what shall I do?" was the next inquiry. Balancing that if the oppression under which it groans the relations to the exchange. "Well, what shall I do?" was the next inquiry. Balancing that if the oppression under which it groans the relations to the exchange. "Well, what shall I do?" was the next inquiry. Balancing that if the oppression under which it groans the relations to the exchange. "Well, what shall I do?" was the next inquiry. Balancing that if the oppression under which it groans the relations to the exchange. "Well, what shall I do?" was the next inquiry. Balancing the relations to the exchange. "Well, what shall I do?" was the next inquiry. Balancing the relations to the exchange. "Well, what shall I do?" was the next inquiry. Balancing the relations to the exchange. "Well, what shall I do?" was the next inquiry. Balancing the relations to the exchange. "Well, what shall I do?" was the next inquiry. Balancing the relations to the exchange. "Well, what shall I do?" was the next inquiry. Balancing the relations to the exchange. "Well, what shall I do?" was the next inquiry. Balancing the relations to the exchange. "Well, what shall I do?" was the next inquiry. Balancing the relations to the exchange. "Well, what shall be shal young ministers may be taught to be as ob-livious of any sin in the worship of the golden calf as were the Israelites under the manipulation of Aaron.

The extent to which not only the political, but the personal, individual life is at the mercy of corporate power, is but dimly understood. Granting new franchises does not in the least remedy the matter. For the bribe of a penny less per mile on a railway ticket, or a penny less per inne on a railway ticket, or a penny less per gallon on the oil it consumes, or a penny less upon the necessary bunch of matches it burns, the short-sighted and unthinking public can be bought over to the assistance of its old foe as against any new friend, and the hampered opposition must enfor into the showless combination or must enter into the shameless combination or go to the wall. The corporation has by its multitude of combinations, strangled every-thing in America worthy the name of competition. To-day there is practically but one freight line from the Mississippi to the seaboard. There is substantially but two telegraph companies in the United States. So there is but one telephone company, one match company and strengthery appropriate tempony. match company, one strawboard company, one paper, one oil and one coal company.

Four great cattle and butchering corpora-tions control the meat market product of the nation, and we have to-day the wonderful spectacle of cattle so cheap that they are raised at an actual loss, with beef in the eastern cities as dear as when a greenback was worth only forty conts.

The air does not encircle us more intimately than are we encircled by the unbreakable mesh of corporate power. In its exercise of almost unlimited authority it does without hesitation many things that an individual, or an unchartered company would not dare to do. Man is responsible to God. In the midst of his striving and ambitions he canresponsible only to the law, and in the majority of instances where the law touches it, the touch is of a hand of its own direction. if not absolute creation.

Rules are adopted for the government of employes, for the forcing up of prices and the forcing down of wages, schemes devel-oped for the crushing out of competitors, the manipulation of legislatures, courts and newspapers, and for the evasion or defiance of the law, which no person directly responsible to the statute, and to public reprehension, would ever dream of attempting. No matter how rigorous the exaction, how unjust the demand, how oppressive upon the helpless, or dangerous to the community, nobody is personally responsible. • Each actor in the enforcement of the conscienceless, relentless order, from the president down to the humblest official is only "a servant of the corporation," whose duty is to see that the behest of this invisible, intangible, unarrestible tyrant is obeyed. What matter if rest be denied the weary laborer? He enters into the computation exactly as do so many tons of iron, or thousands of lumber, or cords of stone, or cubic yards of earth. or bales of cotton. When he is worn out, fling him into the poor house, the potter's field, or the pickling vat, and get a new supply. He is used up, is simply so much human junk,

What matters it if women starve and freeze, and helpless babies moan out their lives in misery? Let the law continue to give the poor wretch who filches an apronful of coal to keep her child alive, 90 days at the works; fuel must not be stolen even at the royal behest of motherhood, from the man who by his interest in a robbing coal combination, takes money, comfort, health and life from the weak and the helpless to add to his millions and increase the stock of his lux-

What matters it if the service on the road be in the hands of men overworked or in-efficient, so that to travel at the mercy of a corporation that demands impossibilities, is to gamble with the loaded dice of death. Dividends must be declared, huge salaries must be paid the honorary officials, at the risk of a Chatsworth culvert on every section, or a Creston switch at every country station.

What matters it if you and I and all of us put on the garments that clothe us, eat the food that sustains us, hold the homes that shelter us, do the work that comes to us, and if demand be made, lie down in the mud and be crushed into nothingness at the command of this grasping, gory juggernaut, so that its garments be of purple and fine linen, its food sumptuous and well flavored, its home rich with uncounted spoil, and the wheels of its imperial car be kept from contact with the too common earth? Nothing. Let the Czar do what he will with his own. There is no law for the emperor. Cringe, poor slave, and let your chiefest glory be that the chain is on your neck.

Terrible as is our civil condition, it is not hopeless. If in no other way, this mighty structure of oppression, growing by its continued criminal accretions, will oversize at last all laws of cohesion and fall to pieces of its own weight. The very buttresses of law with which it shall hope to strengthen itself, shall drag it down to ruin.

Equality is the birth right of humanity and no heart can be so broken and besotted by oppression, but it feels at times a mighty yearning for the thing which is not, but

Too often the up-rooting of one form of slavery but makes room for another. Demolished evils sometimes fertilize the soil for evils undreamed of. So far away is absolute justice between man and man, that we can hardly have an interest in the day of its aphardly have an interest in the day of its appearing, and it abides in the mind rather as a dim idealized possibility. We are certainly not in, we are hardly on, the read that leads to a new Utopia. Still things are better than they were. It is better to be at the feet of the Standard Oil company, and wear the collar of Jay Gould, than to hold our lives at the whim of a Norman baron or wear the insignia of a Spartan helot. In the measure of freedom attained there is hope of the larger freedom that by courage, persistence larger freedom that by courage, persistence and a right use of opportunities, is certainly attainable. Theoretically, the law, justice and religion, all favor the most complete

equality. In practice they are only voices, often hollow and misleading.
Our first effort is to make them actually what outwardly they appear to be. The Hon. Cushman K. Davis, U. S. senator from Minnesota in addressing the students of Minnesota, in addressing the students of Michigan university, commencement day, 1886, in a terrible indictment of the abuses of corporate power, said: "the legislature became its committee, the judge its register, the executive its pupper, the bar its pander, the pulpit its apologist, the laborer its vassal and the state its prey."

Who shall say that the accusation is not true? As relates to the church, its corner stone is not Christ, but money. In proportion as paralle are near they are abunchess.

tion as people are poor they are churchless—among Protestants at least—and the line at the door of the so-called house of God is as plainly drawn between the possessor of great wealth and the common laborer, as it was between the guest bidden to the feast of Dives, and Lazarus who laid at the gate

To assume that we are the imitators of that Christ who despised property, whose command to one who would follow him was to sell all that he had and give the proceeds to the poor, who would have his followers take no thought of food, clothing or to-morrow, who taught the practical impossibility of having wealth and entering the kingdom of God, is to make such a misuse of words that brass ought to blush when within hear-

ing of such an assertion. Jesus undoubtedly was mistaken in his extreme position, and the world probably would not be so pleasant a place to live in, nor man so strong, so happy and so much a child of God as he is, were he to attempt a literal compliance with Christ's command; but there can be no mistake about the god likeness and value to humanity of the intent that prompted the teaching. Nor can there be any mistake about the fact that in his own administration of his gospel, the poor had it preach ed to them in all its plentitude of sympathy, promise and confraternity. There can be no doubt either, as to the sentiment of the rich of his time, toward that gospel of equality—not in worlds to which man had not attained, but equality there and then. They hated with malignant and murderous hate, the word and the man that proclaimed it, and had no place for him but the prisoner's cords and a place for him but the prisoner's cords and a felon's tree. What place has the golden rule at a meeting of a board of directors of any

great syndicate or corporation? What a motto for the walls of a coal or grain exchange could be made of the words Remember them that are in bonds as bound with them, and them which suffer adversity as being yourselves." And yet any one of these men, who as a matter of business, daily puts to the rack every law of mutual obligation, and tramples with contempt upon every plea of brotherhood, can sit in our best churches, often hold high official position, and is always to be treated with "distin-guished consideration," when money is needed to pay the deficiency in the minister's salary. Aside from an occasional gingerly reference to the possible evil practices of a certain rich man who went to hell 1900 years ago, he seldom hears anything which can in the least disturb his feelings. Bishop Warren, of the M. E. church, aptly says that the preaching to such sinners is to the effect Brethren, you must repent, as it were, and be converted in a measure, or you will be

damned, to some extent." What conference, convention, synod or as eciation, has ever dared to say that the man who profits by acts of corporate aggression, is equally guilty with his invisible principal, and has no place in the kingdom of heaven? What church has officially dared to declare its sympathy for the slaves of the mine, the farm, the factory and the railway, when they have united themselves together to ask that a feather may be taken from their burden, and one additional ray of light be permitted to penetrate the almost hopless gloom which enshrouds them? What church is there that would hesitate a moment at taking a gift from a Standard Oil company or from the Armour Packing company, with which to carry on its religious work? And yet if God be God, and righteousness be rightness, the money they would offer is the price of blood.

To such an extent has modern Christianity sold its birthright for a mess of pottage. that these gamblers in human happiness and life treat its officers with open contempt. I clip the following from the Wall Street News:
"A woman who had \$30,000 up as margins on stocks went to her pastor and asked, "Do you think it would be wrong for me to pray for

replied, "I think it would be safe for you to pray that they shouldn't go down, that's the best pastoral counsel I can offer under the circumstances.

The great moral evil in America to-day is corporate oppression. The great criminal, in whose trail follows all the lesser offenders, anarchists, gamblers, saloon keepers, confidence men and clothes-line thieves, is that monster whose only visible presence is his seal of authority and the willing henchmen who for sums of money, larger or less, according to the measure of their peccability,

cording to the measure of their peccapility, do his bidding.

The church will not stand four square with the eternal equities, until relinquishing all fear of temporal loss and saying in act as in word "my kingdom is not of this world," it shall stand proudly, the foe of all enfranchised crime, and the friend of all the weak, ignorant and lowly of earth. The church now waxes wroth with a righteons indignanow waxes wroth with a righteous indignation over the common gambler, and has its anathama for the small swindler who barely ekes out a living by his petty practices; they are harmless by the side of the gigantic hazards that are staked, where legislatures are the cards to be shuffled, and commonwealths are the sufferers whichever way the game may go. Privation and personal vices go hand in hand.

There are conditions in life—they exist in the state of Michigan—of want, of woe, of gnawing despendency, brought on by ill paid, over exacting service, where drunkenness brings as blessed anesthesia as ever a surgeon's other lader, groupe, brought to a surgeon's ether-laden sponge brought to a poor sufferer groaning in bodily pain. It is a matter of much more moment that the church assume an aggressive position against the crimes that provoke intemperance, than that she here may get an inebriate to sign the pledge, and there secure the fine of some third-grade saloon keeper. The man who sells whisky is, to say the least, as honorable as a man who owns stock in a railroad that runs Sunday trains, and that pays its president \$25,000, and its section hand \$300 per year.

Somewhere sandwiched in between that \$85.00 per day and \$1.00 per day, is the potent masterful devil who is the author of a multitude of the lesser offenses to the moral sense of our partial and purblind civilization. do not see how there can be any middle ground for the church to occupy in this matter. It must be the open foe of all corporations not absolutely controllable by the government, and so have their open enmity, or go into their camp, if not as a silent slave, then as an apologist and defender.

That many people and preachers will pre-fer to do the latter, there can be no doubt. To its shame it must be admitted that too often in the battle for human rights, the church has followed, not lead. It bolstered up and profited by the aggressions of Charles I., and when he was at last executed for treason, embalmed his name in its ritual as a martyr. It was the stronghold of the satraps of George III. in the oppression of the colony. It was the very buttress of the abominable system of American slavery all through the South, and the apologist and defender of the system in the north, until it was literally flooded upon higher moral ground by the rising and irresistible tide of public sentiment.

So I have no doubt but in the most of the denominations there will be eloquent ministers, and astute editors, who can demonstrate by the most rigid logic that the party who takes advantage of a helpless community to extort from it for the necessaries of life more than a fair profit is not a thief, and the organization that through improper care robs a mother of her son or a family of its mainstay, is n a murderer, but the law of God is without aberration. He who takes from the defenceless that for which he renders no equivalent is a robber, and the law with all its charity for the accused, is compelled to hold, that an injury committed with indif-ference, is presumably committed with malice. The church cannot hold much longer a people in whose hearts the sentiments of justice are so strongly intrenched as they are in America, and condone any form of extortion, robbery or murder. Within its holy circle the life and the rights of a pauper must be as sacred as the life and the rights of a president. If it err, it must err in over haste to defend the defenseless. If it incur opprobium, it must be the opprobium of those who devour widows' houses, who are rich through legalized rapine, and who would blind the guards at the gates of Paradise with the glimmer of their gold.

If it is ever strong to cope with the most gigantic of life's ills, its strength must come from the blessing of him who was ready to perish.

If ever shall come to it the guerdon of lory, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world" it will be because in feeding the hungry, clothing the naked, visiting the prisoner of want and misfortune—even the least and lowliest and most utterly forenken-it recognized the fact of our common brotherhood and so won the

approval of God. Personally, a great and solemn duty is upon us. We cannot discharge it by praying in our closets, or listening to the words of the most eloquent preachers. We must do our highest work for God and humanity

#### AN OPEN LETTER To Miss Frances E. Willard.

The following resolution was unanimous adopted by the one hundred and seventy de egates composing the State convention of the

Vermont W. C. T. U. Resolved, That we believe Christ as the Author and Head of Government, should be recognized in all political platforms, and by all societies, and we will rejoice to see the day in which a political party

distinctly gives such recognition."

Miss Willard is reported as adding: "There is not a Miss Willard is reported as adding: "There is not a W. C. T. U. in the land that will not echo this."

Mr. Weir, Secretary of the National Reformers, writes to the Christian Statesman, "I am convinced the thing to do is to appeal for aid in carrying our Lord's cause through in the Prohibition Party to the National W. C. T. U."

Some very serious considerations are involved in the recent action taken by the Vermont W. C. T. U., as reported in the Union Signal; and the possible endorsement by the national organization of which you are the head and representative, will be an act, in my estimation, to be deprecated. I therefore beg leave to exercise the Protestant and Ameri-

can privilege of dissent. It is impossible for me to understand the record of the teaching of Jesus so as to claim him as "the Author and Head of government." He emphatically declared that "His kingdom was not of this world." Jesus of Nazareth neither established ecclesiastical ner civil government. He founded neither Church nor State. The great burden of his teaching was to pronounce the relation of humanity to the Father as one of spirit, and the only worship he enjoined was to worship in spirit and in

How much would this true wership and love of the spirit be promoted by grafting upon political platforms the name of Christ as the "Author and Head of government?"

With your fertile imagination I beg you to forecast the effect upon the native honesty and integrity of office seekers and political partisans, of making the condition of a place in office and political power, a religious test, and the subscribing to a claim that Jesus Christ is the "Author and Head" of our national affairs. Have we not already enough of lying and hypocrisy in our land? Have we not enough of centralizing power already oppressing the people in mammon-bred monopoly? Shall we have added a religious test to the motives for sycophancy, and hypocritical pretence?

Dear Miss Willard, are you ready to lead the large constituency over whom you wield so great an influence, in an attempt to overturn the fundamental idea for which our revolutionary ancestors made such fearful sacrifices, and to perpetuate and promote which the U.S. Constitution was framed the idea of religious as well as civil liberty?

Are you ready to pronounce against entire freedom of thought, speech and choice in the individual? If co, you enlist on the side of despotism against liberty, of arrogated au-thority against the most sacred human

Have you so little faith in the divine pow-or as to think that the name of God or Christ in a Constitution or political platform will be more effective to promote righteousness in civic affairs than the principles of justice and human rights so grandly set forth in our Declaration of Independence and Preamble to the U.S. Constitution?

It cannot be successfully claimed that the profession of Christ and the fact of church membership are such sure guarantees of honest life, or of faithful service to the State. ded of chiminoisp eis

It is quite too easy already for the name of Christ to hide a multitude of sins. The Sun-day school superintendent, the Bible-class teacher, the church official, is shielded from suspicion by his position and profession until his crimes of robbery or licentiousness have accumulated to huge proportions.

What we need, Miss Willard, is a practical application in all civic affairs of the righteous principles of justice and fraternity embodied in our Constitution. For this we need first of all, liberty. Without liberty, honesty, patriotism and all the grand achievements of the last century will be buried under the smothering pall of despotism.

No person, no class of persons, no religious body is endowed with rightful power to dominate over the minds and consciences of

It was the Spirit of Truth Jesus promised to his followers. The Spirit of Truth is the almighty, illuminating, saving, uplifting, beneficent, redeeming power by and through which all humanity must be made whole.

Religious test as qualification for civic service would not develop a spirit of truth. Religious tests and a formal recognition of the name of God or Christ would inevitably become the fettering gyves of an assumptive hierarchy. The Protestant idea and principle having abnegated itself by adopting the method of hierarchical authority, would be swept into the abyes where liberty had already been cast, wounded unto death.

No, no, my much respected sister, I must hope that your more mature consideration will lead you to a different conclusion and determination. I cannot believe you want as "rot." What that means, if it has any religious liberty overthrown. I cannot think signification outside of a bar-room, I am unyou would welcome the reign of hypocrisy able to say. Careful and thoughtful minds and cant as an agency of political power. To enforce outward conduct by offering political preference would not advance either the spirit of truth or of love.

No persons, or class of persons, have a right to make themselves an authority, or to interfere with the individual choice of religious observances, or the choice not to conform to religious observances or tenets.

If the Christian church cannot win the respect and allegiance of individuals by the evidences in its membership of superior goodness, justice, truth loving, and righteous dealing, it fails of proving itself the light of the world, and has no ground rightly to assume a leadership in civic or national affairs, much less to endeavor to destroy the foundation on which our civic institutions

are built. Righteousness, justice, truth, and above all, "love," which "vaunteth not itself and is not puffed up," cannot be actualized in peo-ples or nations through legislative enact-

It is earnestly to be hoped that the W.C. T U. will not lend its influence to any proposed political measures to destroy our constitu-tional liberties, religious or civil, but that they will continue to work diligently on the lines of education, toward a higher physiclogical, social and moral standard of life on

the comprehensive principle of temperance. May we in this beloved land be spared the terrible woes of methods of force in any form, political or social, to propagate religion.

Above all responsibilities, may every lover I humanity and free institutions cherish at loyally exercise that of preserving free-ms of thought, of speech, and of religious.

or non-religious faith and observance. "The kingdom of heaven is within you," does not signify temporal, material power. The Throne of the Highest is in the hearts of create: beings.

Jesus said to Zebedee's sons: "Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you. Whosoever would be chief among you, let him be your servant."

The real followers of Jesus will serve and

minister unto humanity, and not seek to establish political power by means of religious test, even of the name of Christ.

The royalty of materialistic "thrones" and crowns, has no more place in pure Christianity than in genuine Americanism.

If the church under the constitutional freedom secured to it cannot leaven the peo-ple with a love of justice, and make itself a power against political corruption by its higher life, and the spirit of truth in its membership, it would surely fail of accomplishing it by platform dogmas or constitutional amendments.

In the love of Righteousness, Truth and iberty, Your Patr.otic Sister, Liberty, LUCINDA B. CHANDLER.

Dansville, N. Y.

#### Another of Dr. Wolfe's Experiences.

Spiritualists of France are known to be strong believers in reincarnation. That is when a man's mission has not been fuifilled and he has had an untimely taking off, his pirit may be born again through a fitting human organism, and thus work out the in-

completed problem of his first nativity.

Many Frenchmen think that Napoleon Bonaparte did not complete his mission on earth and that he will return to finish in the second edition of his human life what he so auspiciously began in the first. Perhaps "the wish is father to the thought."

When I discovered the extraordinary medial character of Mrs. Mary J. Hollis in 1872 and concluded to make investigations of spirit phenomena through her peculiar endowment, I was surprised to meet upon the threshold of my labors a band of spirits who had won renown in fighting civil and military battles for France, clamorous and persistent for the reincarnation of Napoleon Bonaparte.

I had no faith in this, to me, new doctrine of the transmigration of souls, especially as the spirits teaching it were foreigners, so to speak, with whose language and thoughts I was quite unfamiliar.

From Josephine Bonaparte I learned, and she seemed to be the head and heart of the movement, that their purpose was to restore Napoleon to France through the processes of a new human birth, that he might, as already intimated, finish the work of his destiny, which had been interrupted by his untimely

In carrying out this project, I ascertained that they sought to find mediums through whose physical and spiritual organisms reincarnation of the Emperor could be effected They soon found that I was unsuited for their purpose, unless the minor part of agit ating the subject by opposing it was the part I was to play in the curious drama. As I underetood Josephine, Napoleon was in retreat —dead to the activities of spirit life. Here he became prepared for the contemplated change of existence.

The next important step was to find harmonious persons of opposite sex who could and official responsibility, if a man elected to office had subscribed to a political platform claiming Christ as the "Author and Head of government."

during a conjugal relation. Succeeding in this the germinal Emperor had to pass through all the stages and vicissitudes of utero gestation, parturition, growth and degovernment." eceive the germinal spirit of the Emperol velopment of physical and mental structure, and the thousand and one pitfalls which be-

set humanity from the cradle to the grave. Chimerical as this conception is, it never theless found in Josephine a tireless advocate, who never faltered in her devotion to the desperate and impractical thought. It was the ruling idea of her spiritual life, and it was her purpose to interest every body she could in fetching it to a practical result.

A change came over the spirit of her dreams when Mrs. Helen Fairchild, who represents the highest power known as a materializing medium, came to Cincinnati. Mrs. Mary J. Hollis possesses this power, but not to the degree of Mrs. Fairchild.

Josephine of her own accord relinquished the idea of Napoleon's return to France through the process of reincarnation, and in lieu became a believer in the materialization to accomplish the same purpose.

She is studying the ethics of this new process, and through them is sanguine of success. She hopes to gain sufficient power to hold the Emperor distinctly in view sufficiently long to give him a critical inspection in a good light, and to enable him to speak instructive words to the people of France. Through the medial organism of Mrs. Fairchild, Josephine expects to accomplish this work. All conditions are formed by her imperious loving will power. When other spirits speak of the possibility of the work they are in harmony with Josephine's thought.

Plimpton has lately made two speeches on the subject which have been so imperfectly reported as to be critically designated by Richard Smith, of the Commercial Gazette, do not share in this rotten estimate of Mr. Plimpton's speeches. Don't forget Richard, that

"Pigmies are pigmies still, though perched on

And pyramids are pyramids in vales." Intimations have for some time been given that there would be a surprise party in the Cance-room, and I have accordingly been on the qui vive.

I was requested to darken my parlors on Thursday, August 18th, and hang a curtain from the chimney breast to the jamb of the loor. I did this, but when I shut out the sunlight, I turned on the gas sufficient to read. After these preliminaries had been complied with, I sat on a chair under the gas light in the front parlor a distance of twenty-five feet from the corner shut in by the curtains,

An independent voice from behind the curtain bade Mrs. Fairchild to stand near to. and in front of, this curtain for a short time. She did this, and while thus placed, Josephine glided by her and came quickly to my side. I had never before seen her in so strong a

ight. I was reading a newspaper, and had light sufficient to see the color of her dark blue eyes and dark brown hair. Her skin was white, but not without a rose tinge on her cheeks. She wore a magnificent wrap of lace over the top of her head, which hung loose almost to the floor. Her white gauze dress was gathered in graceful folds, and clasped by a girdle around her waist. She wore no jewels; but gave me the border of her wrap to examine. I took it in my hands and examined its texture as closely as if doing the come thing in Shillito's mammoth siere. The administration made seemed to place het.

She put one arm about my neck and the other hand upon my head, saying, "Have I re-deemed my promise?" "You certainly have," I replied. She then walked back to the cabinet, twenty-five feet, and, without entering, received a hand presented through the opening folds of the cloths. With this a elender man came out, short in stature, with long dark hair, wearing a long grey cutaway coat and a three cornered chapeau. She, holding him by the hands, advanced to where I sat under the gas light. She gave him encouraging words, for he moved cautionsly at first, as if uncertain of his strength, but as he gained confidence walked erect and inde-

I scrutinized the face of the strange man closely. His features seemed familiar, and being in good light, I had no trouble in photographing them in my mind. I did not inspect his personality until Josephine said, "The Emperor!" I was almost dumb with astonishment. He bowed and made a motion with his two hands and arms outward, and then gradually retired. While gazing at this slight form which, had it possessed the brawn of flesh and blood of a Scotchman, might have avoirdupoised a hundred pounds I was still further astonished to see six soldiers standing in open file, with an officer at their head, serving as an escort to their majesties. The Emperor and Empress went back to the cabinet, and when they passed the soldiers on both sides saluted them deferentially.

They paused in front of the cabinet a few seconds and then walked with a firmer tread than at first back to where I sat. I now rose and extended my hand for a shake which the Emperor took with a feeble grasp and said something in an under and embarrassed tone which I did not understand. His guard of soldiers came half way up the parlor to meet him, where they aligned themselves as before on either side and saluted as he passed hetween them.

They had barely got behind the curtains when the young officer gave command, and marched his squad the whole length of the parlor, facing and wheeling by turns with the precision of martinets, until they had circumvented the place three times, when all retired behind the curtain except the officer and one soldier. These two marched up the parlor again until they came to me. Facing and saluting, I extended my hand, which each in turn took and said something which I could not understand. I put my hand on the epaulets of the officer and examined the bullion braid holding it in place. After passing two or three minutes in this way they faced about and retired. The soldier looked as if he was about five feet ten inches high, and might weigh one hundred and seventy pounds. The officer looked less in size and

They wore short-tail coats trimmed with red, the pantalcons baggy about the knees. Josephine came to me again and asked if she had not fulfilled her promise in giving me a surprise. I assured her she had, and

that it was a pleasant one. I was twelve feet from the cabinet in a light enabling me to see a pin on the floor, when Plimpton materialized so suddenly that his beard swept my face as he grew upward in front of me. In a second I was shaking hands and stroking his sandy, grizzly beard He said: "You have seen Napoleon and a detachment of his Old Guard. You were sur prised to see him so slender and young-looking. There are no old people here. The spirit develops in physical growth, so to speak, at about the age of twenty-five years, and never gets to look older, save when they dress and feign age for purposes of identification. Napoleon is almost worshiped by the patriots of the Nation and his companions-in-arms, who still keep up the discipline and usage of the court and camp about him. As you have seen him materialized, so will all France, and his voice will be heard and heeded by his countrymen. My prediction, which you have published in reference to the coming of Napoleon, will be literally fulfilled. He will get power from those about him here to maintain his individuality. This medium is an important factor"— At this moment he quickly flitted from sight, as the ray of light from the wing of a flying bird.—N. B. WOLFE, in Cincinnati Enquirer.

#### SABBATH AND SUNDAY.

The following "Leaflet" illustrates how the Methodist preachers distort Scripture: The "Leaflet" is from the leading Methodist Episcopal publication house in New York and Cincinnati. To say nothing of the anachronism of speaking of Sunday in the time of Moses, observe how the Sabbath (seventh day) is transformed into Sunday (first day):

BEREAN LEAFLET. TITLE, THE MANNA-LESSON, EXOD., XVI., 4-12-

Questions. 1. Where were the children of Israel now In the wilderness.

2. Who was leading them? The Lord. 3. How did they show their want of faith? By complaining.
4. Of what did they complain?

That they had nothing to eat. 5. What did God send them? Bread from heaven. 6. What was the bread called? Manna. 7. What was it like?

Cakes made with honey. 8. Where did they find it? On the ground every morning. 9. How often did they gather it? Every day except Sunday. 10. Could they keep it over night? Only Saturday nights. 11. Why was this?

So they need not break the Sabbath. In the morning when the people looked out hey saw the "bread from heaven" which God had promised. It looked like frost on the ground. It was round and sweet, and was a very good kind of bread. It was called "man-na," Every morning. na." Every morning except Sunday morning they had to gather it fresh. It would spoil if they tried to keep it any night except Saturday night. Then God kept it from spoiling, for he wanted to teach the Israelites to keep the Sabbath holy. What kind care God took of his people, even when they

complained and found fault. Now here are several downright perversions of Scripture. According to the Mosaic narrative not a particle of manna was ever gathered Saturday, which is the Sabbath day of the Bible, except on one occasion when i immediately spoiled. Every Friday the Jews gathered a double portion, one to be eaten

that day and the other on the next day, Sat-urday, which was the holy Sabbath of the Isracilies. Manna was gathered every Sunday being the first day of the week, and which was never kept as a holy day. The Sabbath of the Bible is Saturday, or the seventh day of the week. No other Sabbath is ever mentioned in either the Old of New Tostament. Sunday never was a holy day. It is not start the first day of the week. The factors

began His work of creation. To the tenth question, "Could they keep it [the manua] over night?" the answer is, "Only Saturday which is willfully erroneous and misleading. It should read, "Only Friday nights." Moses ordered the Jews to collect a double portion Friday, the sixth day—one ration to be consumed the Sabbath day, or next day, being Saturday. Sunday, the first day of the week, the Jews were required to collect more manna for that day's consumption. —The "Leaflet" answer to "Why was this?" "So they need not break the Sabbath"—is correct; but the Sabbath was not Sunday, the the first day of the week, but Saturday, the the seventh or last day, as every clergyman of all sects and denominations well knows. Why, then, this studied attempt to change the holy Sabbath day of the bible—i. e., Saturday—the day that Jehovah rested from His creation, into Sunday, the first day of the week, when He began His works? Let the truth prevail.

SCRIPTURE.

#### EXTRAORDINARY MANIFESTATIONS

A Spirit Materializes in the Corridor of a Hotel.

To the Editor of the Religio-Philosophical Journal The enclosed extracts from recent letters

from Dr. Schermerhorn help to supply a great need of the public. The reasons for this statement are: 1. The Doctor is a very intelligent man. 2. He is known to be an honest, unsophisticated citizen. Dr. S. was born near this city, was educated

at our State University, and he has the respect and confidence of the public. A few weeks ago he went to San Francisco, and is being most wonderfully developed as a materializing medium.

For the benefit of that class of your readers who did not read an article from Mr. Smith Thorington, the Doctor's father-in-law, which was published a few months ago, I will briefly state how he first became a Spir itualist.

About five years ago, I think, Mr. Thorington's only brother, Job, was killed in that terrible cyclone which passed over Rochester, Minn. Mr. T. at this time was a confirmed skeptic. He had tried hard to get religion and failed. When he visited his brother's grave he was filled with sorrow and despair, feeling that he would never see him. When he returned to his farm near this city, he induced this son-in-law to sit with the rest of his family in a circle. This case was one of desperation, but after a few sittings, they heard the tiny raps; then intelligent sentences were rapped out.

Over thirty years ago Mr. Thorington worked for a nurseryman in Oregon, and an Irishman named John Clancy worked with him. This same Clancy was the first to control this medium, the one who has now guid ed him to the far west to give him this addi-tional development for the benefit of the

world. The Doctor, before he left Grand Rapids, was a remarkable medium. In July, 1886 my brother Charles was killed by a backing engine, just as he stepped from a passenger car. He had been purchasing and publishing agent for the "American Board of Foreign Missions" for twenty years, and on that ac-count he was widely known. In about ten days after his death he came to me at the Doctor's scance, and called me by name in an audible, independent voice, and gave his uame, and said, All 18 Well. with me several times since, and once said,

'I find it's true.' Some two weeks since John Clancy told the Doctor to enjoy smoking that day all he could, for it would be his last smoke. The next day he tried it again, but it tasted so badly that he is thoroughly disgusted with the weed. He had repeatedly tried to break off before, with utter failure.

"What good has Spiritualism done?" He was walking out in the city, San Francisco, lately one evening, when some one locked arms with him, and soon he found it was John Clancy. They walked and talked a square, then John vanished. We hope soon to welcome the Doctor back to our great manufacturing city. WARREN HUTCHINS. Grand Rapids, Mich.

#### STATEMENT BY DR. SCHERMERHORN.

SAN FRANCISCO, CAL., Sept. 18th, 1887. I will now endeavor to tell you all about my experience last night. About six o'clock John and Uncle Job came to me and requested me to attend some materializing scance that evening if I could find one, as they wished to try their hand at the business. On re-ferring to a San Francisco paper, I ascertained that a medium by the name of Wild was to hold a materializing circle at 8 o'clock. I went. There were about twentyfive persons present, and the cabinet consisted of a small space in the corner of the parlor separated by a heavy curtain. I being the ouly stranger present (not having given my name or place of residence, but carried the idea that I was skeptical), I was requested to examine the cabinet and medium if I so desired. I did so and that very thoroughly, too. I found in the cabinet nothing but solid walls and floor, and the medium had nothing

concealed about him, I am sure. About two minutes after the light was low-ered, a female form enveloped in white, emerged from the cabinet, gave her name distinctly, and was recognized by her father. She remained clasped in his arms for a space of just four minutes (you see it was light enough to distinguish the time by my watch), and then slowly dematerialized before our gaze. This demonstration was repeated a number of times by different spirits, all but two of them being recognized by persons present. Several small children materialized, and one of them, a little girl of six years of age, came and sat on my lap, telling me to hold her tight. I did so, but she vanished into space, and I could scarcely realize that a living child was within my embrace a moment before; as many as seven spirits were distinctly visible at the same time. Suddenly a voice I recognized said: "Come up here, Doctor." I stepped to the cabinet door and my hand was grasped by John, and I saw his features distinctly, examined his body carefully, and was lifted in his arms, carried around the room and placed in my chair. Just before putting me down he told me to look behind him. I did so and saw Uncle Job walking within reach of me. I requested him to take hold of my hand, which he did and retained it until John placed me in my seat.

Uncle Job's features were as natural, and he seemed as real to me as he did the day we were fishing on Green Lake, of which he spoke.

My mother also materialized, but would not let me take her in my arms. I saw her features plainly. She gave me a rose which I held a few minutes when it vanished from my hand. best 19, 1887.—After I had retired to my

which Jehovah, according to Jewish account | turn the gas down and sit in my chair for a few minutes. I did so, and after a short time I saw something white appear on the carpet beside me; it gradually increased in size until John stood by my side in full form. He could not stay but a few seconds, but seemed very much pleased at what he had done. Uncle Job and mother did the same thing, but

not so perfect as John. Sept. 21, 1887.—Last night as I was passing through the upper corridor of the hotel when returning from a seance, two ladies were coming toward me, and just before getting opposite me one of them screamed—both stopped and turned pale. I asked the cause of their alarm. As soon as they could speak, they wanted to know what became of that man who was walking beside me. I expressed surprise and ignorance as to any one being with me, and after trying to convince them that they were mistaken (in which I failed). I asked them to describe the person. They described John as accurately as I could, and as I did not care to cause any excitement in the hotel, I gave them no explanation. They insisted that he dropped down through the floor. I saw him materialize beside me and was wondering if the ladies would see him too.

Sept. 22, 1887. -About two o'clock this morning I was aroused by John and Unclo Job and requested to give them a dim light and they would see how long they could stay and retain the form. I did so, and had the satisfaction of visiting with them for just 23 minutes. They appeared just as real as any body does, and although they did not talk much they lifted every article of furniture in the room and raised me quite a distance several times.

#### Henry Slade alias Mr. Wilson.

As previously announced, Henry Slade, the medium, has been holding séances in Eugland under the name of Wilson, and created considerable interest there. A late number of the New Castle Daily Chroniele speaks of the manifestations given through his mediumship as follows:

A couple of slates, which were first of all critically examined by those present, were placed together, one on the top of the other, a piece of chemical pen cil, about a quarter of an inch in length, being placed between them. them. The slate's were entirely new, quite dry, and absolutely free from marks or writing. They were held at arm's length by the medium, in the full light of day, and placed with one end on the shoulder of a gentleman present. Meanwhile the company had entered into a conversation on Spiritualism, in the course of which the doubts of the public, and even the shams that had been perpetrated in the name of Spiritualism, were discussed. The medium stated in the course of this debate that he had often to complain of the suspicions aroused in certain minds regarding manifestations such as that taking place that afternoon, but he hoped to show to those present that there was no trickery in what he was about to do, but that it was the work of powers beyond him. While he was talking, there was, to the astomshment of every one present, the sound of vigorous writing between the slates. It was impossi-ble that the medium could be writing, as both his hands were to be seen, and it was equally certain that the sound of the writing proceeded directly from between the slates. It proceeded rapidly for a time; there was the sound of a stroke being made, and then again the writing went on as rapidly as before. "There are several doing it," was the remark of the medium, and the finish of what was evidently another stroke was supplemented by a knock indicating that the writing was done. The slates were removed from the shoulder of the gentleman on which they had rested, were laid on the table, and one was removed from the other. When this had been done, the under slate was found to be covered with expressions, divided by almost straight lines. The wording of these expressions was as follows:

Un homme sage est au-dessus de toutes les injures qu'on peut lui dire.—L. de Mond.

The best answer that can be made to such outrages is moderation and patience.—Dr.

Davis.-Sie haben nicht unrecht.-J. S. Quanto sinio felici di avere un tempo evoi bello la preyo de nuel respetti a tutta la di lei cara famiylia.—Z. E.

The writing was of a good kind, and it was clearly in different styles of caligraphy. The first and second sentences had a direct bearing on the conversation that had previously taken place, and referred evidently to the part where the suspicions of the outside world had been referred to. Other slate manifestations followed. At times the hand of the medium shook as if he could scarcely hold the slate, so great, stated he, was the spirit influence upon it, and at another time it was removed from his hand under the table and transferred to the hand of a person sitting opposite. A question, "What profession are two of the inquirers present?" brought the words on the slate, "They are all present." This, however, was not the right answer, and the slate after being under the table again, held nearly fast to the corner by the finger and thumb of the medium, returned with the word "Pressmen," which was correct. The question was written, it should be explained, by one of the sitters, and was handed to the medium, with the writing downward, so that he could not possibly see it, or know what it was. While these manifestations were going on, a heavy iron bed suddenly shifted its position to the extent of about three feet, a chair was thrown from a position near the wall in the direction of the table, and raps were experienced on their legs and knees by the sitters. One of the spiritualists present, after throwing his rands up in an agitated way, suddenly had his eyes closed, and stated that he could not. despite all his efforts, open them again. He stated, however, that Wesley and other spirits were still in the room, and that he was asked by one to state that these manifestations were given by the spirits to people on earth in order to prove that mind could never die, and was eternal. He was also asked to thank the gentlemen of the Press for their presence, and to state that the spirits had often received great favors at their hands. One of these gentlemen, he said, was both a healing and a seeing medium. When this question, however, was put to the spirits, the answer on the slates was, "He is not a medium," and with respect to another gentleman present the words written were "He can be a medium." The slate was taken from the medium's hands, and transferred to a person in the room, but the latter, it is only fair to state, expressed the belief that he could state, expressed the belief that he could transfer the slate, if he placed it on his foot, to the medium at the opposite side of the table, and succeeded in doing so at the second and third attempts. The slate had been previously transferred to persons seated in a position that it seemed impossible for the medium of the with his loss or his banks to seated. Assessment the lates it assessment.

any of the sitters put their hands upon the table, a strong current of air was felt-a current that could not be perceived at any other part of the room. The manifestations, in short, seemed in several instances to be beyond the power of the medium, and it is equally certain-for the visitors were particular in examining everything—that Mr. Wilson had no confederates whatever in the room. Everything was done in open daylight, and the removal of the bed and the side of a slate, covered with another, and held openly in view, contributed considerably to baffle the thoughts of the non-Spiritualists present. There was mystery in nearly all they saw and heard, and unless the doction of Savitivelian has more in it than the trine of Spiritualism has more in it than the majority of people allow, they were unable to form any conclusion whatever for the things they had witnessed.

#### An Unheeded Ghostly Warning.

A strange story of ghostly interference in the affairs of men comes from Miss Lena Herman, on whose authority it is offered to the readers of the Globe-Democrat. It will form another link in the chain of evidence so fast forming from all sides that there is a Spiritworld, and that spirits do still love their friends who are dwellers upon earth in the flesh, and that they do undoubtedly appear to us when there is sufficient cause for their appearance.

Miss Herman was a warm friend of the murdered Mrs. Lena Reich, who was so foully slain by her husband, Adolph Reich, at 144 Norfolk street, in this city, on the night of April 19th last. Miss Herman had not seen Mrs. Reich for several months prior to the murder, and at the time was living in Boston. She has recently moved to Brooklyn. She savs:

When I was visiting Mrs. Reich last January she was in a great deal of trouble about her husband. She had been obliged to have him bound to keep the peace, which, however, he did not do, but abused her shamefully. One day she said to me while we were sitting together darning some of her husbands's stockings: "I ought never to have married Adolph; it was my fault, and I did it with my eyes open, for I was warned that he would murder me! It happened this way. Adolph had been courting me for sometime, and I knew that I loved him. One night, a terrible dark, storming winter night, he told me that he loved me, and offered himself to me. I acknowledged that I was not indifferent to him, but asked a few days to think over the matter and consult my friends. Adolph did not like this delay, and tried to reason me out of it, but I was firm and carried my point. Well, we sat up very late that night together, no one else but ourselves being in the room. When he finally left it was past midnight, and the weather was very cold, so I fixed up the fire to make me a cup of tea to quiet my nerves and warm me up before going to bed. I was a little sorry I had been so positive to Adolph about the time, as I loved him and I thought I might as well say yes any way, so that he would have gone home so much happler I "As I poured out my cup of tea I said aloud

to myself, 'Yes, I love Adolph.' Just then I heard a noise on the stairs, and, thinking some one was going by my door, I turned off the gas, because I did not want any one to know I was keeping such late hours. As the fire in the stove gave out a ruddy light, and the half darkness of the room seemed so peaceful, and suited my mood of mind so well, 1 did not light the gas again, but sat and sipped my tea in the darkness, saying little things to myself aloud. Suddenly, however, I heard a slight noise behind me, and at the same time I heard a church clock strike the hour of one. Weil, I looked around without a thought of anything strange, and oh!well, what I saw almost froze my blood. I drew back faint, but too much terrified to swoon. It was a ghost! Yes, it was a ghost, and that of a man who had told me his love and whom I had loved. It was my Ernest. (You know she had been engaged to marry a young German, who died before the ceremony was performed, almost at the altar.) He was dressed in the same clothes as when I saw him last, his wedding suit, for we were going to our wedding when he died of heart disease. His face was pale and bloodless, his hair long and unparted, his cheeks looked hollow, and a grave-like awe seemed to surround him. His terrible eyes, dull and without expression, seemed to lower on me.

"I shricked and tried to fly from the room, but he spoke: 'Do not move, Lena: I will not harm you. It is by your mediumship that I appear, and even if you go from here. I too must go. I come because I love you and because I pity you. Lena, if you marry Adolph Reich you will lead the life of a dog. He will be cruel and jealous, and unreasonable, and, worse than all, he will murder you in the end. Yes, he will murder you! Stay! I see the scene now! He grasps your hair; he holds a sharp carving knife in the other hand; you reach out for the knife and seize it, when with a terrible oath he draws the keen blade out of your grasp, and almost severs your fingers in doing so! Oh! he has you down on the bed; he draws the knife; you struggle and scream, but it's no use. He strikes! Oh! it takes effect!—the blade he has plunged into your neckl-your beautiful neck! He pulls the knife so as to make the cut greater; you struggle more violently and escape. With the blood spurting from your wound, you run from the room and fall in the hall; and the villain escapes, carrying the knife with him! Oh, terrible! terrible! Then there was a silence; Ernest said no more for some minutes, and I was too much horrified to speak; but again he said: 'Lena, I love you as much as I ever did, and it won't be long now before you join me here, and we shall be happy again. Oh, do not marry Reich, as you value your life and soul! Farewell! God keep you! and he was gone! Well, I did not sleep that night, but next day Adolph came and I told him I had made up my mind not to marry now, as we were too poor. This led to a long argument, and somehow, I don't know how it was, I gave in at last—I loved him! Well, we became engaged, and in time were married. I have been miserable ever since, and although I have never seen the ghost again, I often feel as though there were spirits around. I do believe that Adolph will kill me yet! I some-times dream of the terrible scene that the ghost described, and it makes me sick and haunts me for days afterward."

Poor woman! The warning was only too well fulfilled. Adolph did murder her in the end, and exactly as the ghost said he would. On the morning of April 20th, she was found dead in the hall before her door. Official inveetigation brought out the complete narrative, and a clear case of deliberate purpose that made the jury find Reich guilty of murder in the first degree, and resulted in his being sentenced to pay the penalty of the law, Control Service antopey still body of

tion with the proceedings was that, when Mrs. Reich showed that she died from hemorrhage from a deep incised wound 4 inches long in the neck, made by a keen knife, and three fingers of her right hand had been cut to the bone, an evidence that she had grasped the knife blade. After the wound was in-flicted which resulted in her death, the murdered woman had crawled out of her room and fell in the hall from loss of blood, while looking for help. There she died; meanwhile her husband, the murderer, had escaped, Had Mrs. Reich followed the advice of her chair, together with the writing on the in- | lover's ghost and not married Adolph Reich, perhaps she would be alive to-day. At all events, every part of the ghost's strange and terrible prophecy came true.—New York Correspondence of Globe Democrat.

#### Practical Occultism.

The above is the title of a new work it is proposed to issue as soon as the necessary number of subscribers' names are obtained. The work will contain all the lectures de-livered by the control of Mr. J. J. Morse at the late advanced class of spiritual students —the sessions of which have been held at this office, verbatim reports of which have been taken by Mr. G. H. Hawes. The topics are all deeply interesting and most in-structive, making many points perfectly clear and intelligible that are often obscure to students of spirtual matters. The work will contain six lessons, upon the following topics, with an appendix containing the questions and answers arising from the students.

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#### The Pro. and Con. of Mind Cure.

While there is much to favor the idea of "mind and faith cure" based upon philosophical principles, it is not yet clear, that this "cure" covers all physical disease bearing upon this topic. We present herewith, in brief, the views of Dr. C. A. Bartol, a gentleman of culture and learning, who has been supposed to be a defender of the theory, by the enthusiasts of this order.

It appears that a convention was recently held in

It appears that a convention was recently held in Boston by the believers thereof, in which Dr. Bartol was one of the speakers; and his subject as announced, was, "The Pro. and Con. of Mind Cure."
What he said took the convention by surprise. It was in this wise:-He said:

"There is danger of extravagance. The mental healers have not a monopoly. They cannot kill off the old doctors. Can Christian science set a broken limb? It might take the beam out of the eye, but a

cinder is too much for you."

Mrs. Diaz interrupted the speaker, and asked if he had ever tried the mental healing on a cinder.

Dr. Bristol replied that he tried it, but finally went

to a doctor and had the cinder removed.

Continuing he said: "Let us be true; let us be consistent. But you can't put aside all the old theories. As Dr. Bowditch said, I have yet to see the mental healing that can destroy the germs of typhoid fever. Do not suppose that you can in a moment become the highest type of mind-cure or any other kind of physician. I do not believe that a man can come from behind a counter or from an express wagon and the next day be a good doctor. There are specific tonics in medicine that have their virtues, and you cannot do away with them. Do not think that I am on the fence. I am on both sides of it."—The National View.

#### Columbus and Vespucci.

There is also much to be said about the different way in which the letters of Vespucci and Columbus would affect the literary taste of the age. As I have said, the letters of Columbus are infinitely more attractive to the reader of to-day. The devoutly re-ligious spirit of the writer, his mingling of practical shrewdness with child-like credulity, his artiess rela-tions of the dreams and visions which induced him to set out on his discoveries, his enthusiastic belief in being divinely appointed to his work, his arguments to prove that he had landed near the Garden of Eden, expressed in that simplicity of style which is the chief grace of the early voyagers, all together form a charm for us that superior learning and more correct rhetoric cannot rival. But at the time when Columbus wrote we can believe that Vespucci's letters would more readily attract attention. The latter wrote a clear and succinct account of what he saw, of all he could learn of the manners and customs of the natives; he drew pictorial illustrations and diagrams; he used some bits of scholar-ship effectively; he quoted Aristotle and Pliny, and the immortal Dante. In fact, Vespucci's letters are more like those of a traveling journalist who is sent out by a daily paper of a current magazine, to get the latest and best news and put the narrative in popular form; Columbus writes like the man of imagination and poetle vision, the true discoverer and seer, who is recognized by the future, rarely by the present.—From "The Christening of America," by Abby Sage Richardson, in The American Mag-

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THE CENTURY MAGAZINE. (New York.) The November number of this popular magazine opens its eighteenth year. Much interest is attached to Mr. Kennan's paper on the The Last Appeal of the Russian Liberals; The Home and the Haunts of Washington, with illustrations, and the short paper on Mount Vernon as it is, completes a full account of one of America's Shrines; the special art feature is the sculpture of Augustus Saint Gaudens. to which is added a critical article on his statue of Lincoln, for Chicago, of which a fine engraving is printed with the article. The fiction is notable, including the beginning of two serials. Prof. Stoddard contributes a second paper on College Composites. Grant's Last Campaign concludes the battle series. and Lincoln's history reaches a most interesting part.

THE AMERICAN JOURNAL OF PSYCHOLOGY (Baltimore, Md.) Number one of volume one of this quarterly is issued and makes a fine appearance. The editor says the object of this journal is to record the psychological work of a scientific, as distinct from a spec-ulative character. The aim will be to please teachers in psychology; biologists and physiologists; anthropologists; physicians who are especially interested in mental and nervous diseases, and all others whose attention has been inlisted in the great progress made in more exact methods to the study of the problems of human feelings. Subscription price. \$3 a year.

THE ENGLISH ILLUSTRATED MAGAZINE. (New York.) The mediation of Rulph Hardelot is continued, also The Story of Jael, and the series of papers upon Coaching Days and Coaching Ways. An illustrated description of Capri is given. The Christmas number of this monthly promises an unusually attractive table of contents, with many fine illustra-

THE THEOSOPHIST. (Madras, India.) Travestied Teachings, the Elohistic Kosmogony opens the October Theosophist, and is followed by Himalayan Folk Lore; Resicrucian Letters: Two Professors; The Crest Jewel of Wisdom; Buddha's Teaching; etc, etc. Also, Reviews of current literature fill several pages.

THE HOMILETIC REVIEW. (New York.) The usual articles upon religious thought, sermonic literature and discussion of practical issues complete a good table of contents.

EARNEST WORDS. (New York.) The second number of this monthly is at hand and has articles, notes and Items upon literary, scientific and reformatory subjects.

THE FREETHINKERS MAGAZINE. (Buffalo. N: Y.) Articles by well known writers, with notes, reviews and items fill this month's pages.

ST. LOUIS MAGAZINE. (St. Louis, Mo.) Contents: India and the Indians; The Old House; The Neglected Daughter; Literary Chat; The Maid of Honor; Etc.

THE SIDEREAL MESSENGER. (Northfield, Minn.) A varied table of contents is found in the November issue of this excellent monthly devoted to astronomy.

BABYLAND. (Boston.) The little ones will find much to amuse them this month.

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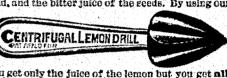
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When newspapers or magazines are sent to the Journal, containing matter for special attention, the sender will please draw a line around the article to which he desires to call notice.

CHICAGO, ILL., Saturday, November 12, 1887.

The Condemned Anarchists—Live Felons or Dead Martyrs, Which?

Before this issue of the Journal reaches all its subscribers, and possibly before it leaves the press room, the fate of the seven condemned anarchists now lying in Cook County Jail will have been decided. When the bomb buret in Haymarket Square, its report echoed around the world, stirring every heart. But all hearts were not agitated by the same emotions; horror at the crime, sorrow for the maimed and dying policemen and their stricken families was great, but the feeling that the bomb was a premonitory symptom of dangerous disease in the body vior. politic, was even more profound and terrifying. Anarchy had been boldly and impudently flaunted before the citizens of Chicago for years, with no attempt on the part of the corrupt authorities to suppress it. Treason to the State seemed apparently, an insignificant and trifling matter to the ward bummers, guttersnipes, and groggery keepers who, with an unscrupulous politician for a leader, constituted the controlling power in the City government. So long as the public crib was open to the boodlers and the mayor could ply his schemes for political advancement; so long as ballot boxes could be stuffed with impunity, and pious thieves could rise from the communion table and with the same hand that had carried the emblems of Christ to their lips, pay out thousands of dollars for a chance to plunder the public; so long as these things could go on and the respectable portion of community remained apathetic and careless of its interests, it mattered little to those in authority how much treason was plotted or how much violence was advocated by professional agitators.

At last there came an awful awakening. On that fatal Tuesday night in 1886, the teachings of foreign-born revolutionists were put into practice and the respectable, lethargic portion of community realized that it had been selfishly and criminally indifferent to the social volcano so long rumbling warnings and spitting forth smoke. When too late, it was clear that all was not smoke; the crater had opened and belched forth death and torture. Revengel was the cry, taken up and echoed by the press. Horror at the slaughter and hatred of the slaughterers prevailed. Only blood would satisfy; and blood must be had. Finally seven men were put on trial as accessories to the murder of officer Degan. These seven men now lie in the jail waiting to be hanged on Friday unless Governor Oglesby interferes by commuting the sentence to im- | of church property, \$7,560,000; Sunday school prisonment or by stay of execution. That | membership, 54,000; number of parishes, 900; these men are guilty we do not question. actual complicity in the crime is much than it is against Spies, Parsons, Fielden and Schwab, and that the latter should not receive as great punishment as the former, has been established, and P. T. Barnum prois conceded by eminent juriste and by large poses the gift of \$100,000 if \$500,000 shall be numbers of intelligent citizens who have raised for this purpose. The interest in forcalmly and carefully studied the history of the trial free from bias and heat.

We are opposed to the execution of the sentence upon these men for two reasons; (1.) We oppose capital punishment, on principle, and in years past have given such evidence of devotion to this principle as few a, fertunately, are ever called upon to y. (2.) We believe the best interests future.

of the community will not be conserved by hanging these criminals. Alive and in the penitentiary they are ignominious felons. Dead, they are more alive than ever! and exalted to the pinnacle of martyrdom, their memories will be the watchword which shall stimulate other misguided enthusiasts to deeds of violence.

For these reasons and others ably set forth by W. M. Salter in his lecture before the Ethical Society and reiterated by the able jurist. Judge Tuley, in different language. we have signed a petition of which the following is a copy:

To His Excellency R. J. Oglesby. Govenor of the State of Illinois: We, the undersigned, residents of Chicago and vicinity, holding in abhorrence the doctrines and methods of anarchy, yet believing that the great ends of justice and the safety of the State would he better served by a commutation of the sentence against Spies, Schwab, Fielden. Parsons, Engel, Fischer and Lingg, than by carrying it into effect, most earnestly and respectfully ask you to exercise your prerogative of clemency at this time.

Fully coinciding with the views of Judge Taley, we prefer to give his language as reported by a daily paper, and which is as follows:

."Although I believe that such men as Lingg and others—who belong (as I understand it) to the Bakurin school of Anarchists and who believe it to be a duty to destroy all constituted authority by assassination or any other means—are enemies of society, and as such should be confined so that they can do no harm, yet I would not hang any one of these men for reasons of public policy.

"It is unfortunate that the crime of which these men are convicted was connected with the eight hour labor movement. There was a general strike of laboring-men in favor of eight hours as a day's work, and the meeting at which the bomb was thrown was a labor meeting. These men advocated the eighthour movement and several of them were speakers at that meeting. They seized upon this labor movement to agitate and excite the masses of workmen and to attempt to convert them to their peculiar doctrines. While they are no true friends of labor, yet the laboring classes have the idea that they are to suffer because of their advocacy of the cause of labor, or at least that their efforts in the cause of labor have led them into their present terrible position. However erroneous such an idea may be, I am perfectly satisfied that it exists, and is widespread among the laboring classes. The relations of labor and capital are now much disturbed, and wise policy would seem to demand that they be not further strained.

"Again, these men exhibit all the enthusiasm of martyrs—in fact, appear to be anxious to become such. I believe the best interests of society lie in not permitting them to become martyrs. If the Virginia authorities had not hung John Brown, would we have witnessed that grand anti-slavery up rising that followed upon his execution More than one Abolitionist had been sent to the penitentiary before that time for crimes against slavery and his name forgotten in less than a twelvemonth. If Jeff Davis had been hung his every treasonable word would have been household words throughout the South, and he would have done the country infinitely more harm dead than he has alive. The blood of the martyrs is the seed of the church.' Already it is stated that the portrait of Spies is to be found in every Socialistic saloon in London, marked Our Second Sa-

"The public should draw a distinction between a crime resulting from the advocacy of doctrines political in their nature—like this—and that of the common every day crime. This crime is quasi-political in its nature-it has to a large extent grown out of the advocacy of doctrines which these men believed for the best interests of society as a whole, and doctrines which involved a change in our political arrangements and institu However erroneous the doctrines may be, history shows you cannot stamp them out by killing the men who advocate them. History also teaches us that magnanimity upon the part of the State in deal ing with such crimes is much the best policy. When such transgressors are imprisoned and thus silenced they soon pass out of public notice. It is only the blood of the martyr that is the seed of the church.

"I firmly believe that if these seven are hanged it will give such an impetus to their pernicious doctrines as the world little dreams of. Annual pilgrimages will be made to their tombs, and their portraits will for many years be held forth as those of the seven martyrs to the cause of the oppressed people, or probably as the 'seven martyrs to the cause of labor.' The law has demonstrated its strength; now let the Governor in the interests of the people at large. of society in general, as a matter of public policy, prevent these men being made martyrs of. The lesson is already taught Let the State now be magnanimous and avoid committing what, in my opinion, will be a great and fatal blunder. The wise stateman never permits a drop of human blood to be unnecessarily shed."

#### The Universalist Showing.

The reports from the late general convention of the Universalists of the country, held in New York, show convention funds to the amount of \$250,000; church funds held by State conventions for benevolent work and church missions, \$200,000; assets of publishing house, \$75,000; value of property invested in schools and colleges, \$2,700,000; value number of ministers, 720; estimated number but not equally guilty. That the evidence of | in regular attendance upon the Universalist ministry in the United States, 337,000. There stronger against Lingg. Engel and Fischer | are three theological schools, with about 80 students in preparation for the ministry. The foundation of a foreign missionary fund eign missions is steadily growing. One missionary is already on his way to Japan. There never was a period of such real prosperity enjoyed by the Universalist Church as during the year just closed. The advance of liberal sentiments in many of the so-called or thodox churches is hailed with joy, and is sunsidered as one of the bright signs of the

Ecclesiastical Eructations.

The publication of that amusing and unique work which on the cover bears the facetious title. "The Seybert Commission on Spiritualism," has given new hope and fresh impetus to the beloved followers of the meek and lowly Jesus. The Christ-like spirit of these dear brethren in their treatment of Spiritualism and Spiritualists is so in harmony with the teachings of the "Master," and so clossly in accord with the New Testament, that there must be fresh joy in heaven over their work. Here is the way the Cincinnati Methodist, Western Christian Advocate, J. H. Bayliss, D.D., editor, welcomes the pastime product of the so-called Seybert Commission:

This modern iniquity has received another black eye at the hands of the Seybert Commission, whose report has just been published by Lippincott. Perhaps as interesting a part of the report as any relates to the Slade Zöllner experiments. Prof. Fullerton, secretary of the commission, interviewed Prof. Zöllner's colleagues in the investigations. It will be remembered that Zöllner was looking for the fourth dimension of space. He held some seances with Dr. Slade, in company with Profs. Fechner and Scheibner, of Leipsic, and Weber of Goettingen. Prof. Wundt, of Leipsic, was also present. The first four were hoodwinked by Slade, and solemnly announced that they were perfectly convinced of the reality of the manifestation, and that they were not the result of imposture or prestidigitation. It now transpires that Zöllner was of unsound mind at the time; that Fechner was partly blind from incipient cataract; that Scheibner is exceedingly near-sighted; that Weber was very old and feeble, and did not see every thing. Wundt, the only com-petent observer in the company, pronounced the thing a humbug; that the slate-writing was very bad German, just such as Slade spoke, and that all of it could have been done by an ordinarily expert juggler. And yet Zöllner's great name" has been given to support this fraud, and many have been misled by it.

The dear Methodist editor lacks the graceful sweep and light touch of the Reverend Fullerton, but what he misses in artistic handling he makes up in color. Gaze at the, vermilion hue which he throws over his work in its finish:

It will prove a powerful weapon with which to club this absurd and wicked notion that is working such mischief. "The spirits that peep and mutter" are thoroughly exposed. No one hereafter need be fooled by this abomination. Competent men who began to investigate, hoping to find it true, found nothing but fraud, imposture, and wickedness. Daylight is absolutely fatal to

Such pious tergiversation may evoke the righteons wrath of John Wesley whose experionices with returning spirits are matters of history, but it will not harm Spiritualism nor prevent the lambs of the fold from following Samuel Watson and other Methodist leaders in their successful pursuit of knowledge of the continuity of life, and spirit presence. Club away, esteemed one! the harder you strike, the greater the harm to Methodism; and you don't hurt Spiritual-

The Congregational ministers of Chicago and vicinity at their regular Monday meeting on the 1st inst., gave another of those final "death blows" to Spiritualism. That same handy club, "The Seybert Commission on Spiritualism." was deftly swung by Rev. Clayton Welles of Englewood, assisted by a full company of ministerial helpers. According to the Inter Ocean report, "there was a wholesale indersement of the book and a denunciation of Spiritualism, palmistry, slate writing, clairvoyance, and visions.' That is right, gentlemen, enjoy yourselves to your hearts' content! Of course you know very well that the more you denounce these things the more your dear people will want to know how it is themselves, and that you are helping increase the demand for psychical wares, and killing the already decreasing inquiry for pulpit products. Indeed, were you not above suspicion of worldly or venal motives it might be fairly assumed that Bob Ingersoll and the mediums pay you for denouncing them. The trick is an old one, but often works well, it has put money in Ingersoll's purse and helped many mediums. If the purveyors of materialism and mediumship have not divided with you and your brethren elsewhere it is too bad; and their parsimony ought to be held up to the contempt of a generous public.

"A clear case of predestination" is set forth in the "Army Stories" of the Philadelphia Times: "There was one fine fellow, who scorned the burden of even a blanket on the march, and so at night, when he failed to steal one (which was seldom), he sat up by a fire and made night hideous with mock sermons of wonderful theology and doubtful morality. Strange to say, he survived the war and is now enlisted in the army of the Lord. At Vicksburg this same preacher was responsible for a ready retort under trying circumstances. He was then a firm Calvinist, and was always ready to do battle in defense of his creed. One day he was sitting, with a group, in an angle of the works, discussing his favorite dogma of predestina tion. Just then a shell exploded among them and knocked the predestinurian over without hurting him. When he recovered his breath and legs he darted off for the shelter of a traverse just in front of us. His antagonist yelled at and twitted him with his want of faith in his own doctrine. He did not pause in the order of his going, but stuttered back: 'Ca ca-cant stop; it's pre-pre-predestined that I must get on the other side of the tra-traverse? and he fulfilled the decree to the letter and with commendable slacrity." Mrs. Ursula N. Gestefeld, the popular and

successful metaphysical healer and teacher has been called to Kansas City to give a

A Blow at the Twin Relic.

A dispatch from Salt Lake, Utah, states that the Supreme Court, by unanimous decision has decided to appoint a receiver for Mormon church property in excess of the limit fixed by Congress in 1862. Judge Zane wrote the decision. Review is made of the territorial act incorporating the church, which pronounced it extraordinary, and the power of Congress to annul it is affirmed. The court declares no vested right accrued to the church, because the charter was accepted under the express right of amendment by Congress as the conclusion of the law and of the facts as stipulated. The Court concludes from these facts that it sufficiently appeared that the defunct corporation had in its possession real property in value exceeding \$50,000, the limit fixed by the act of Congress of 1862, and that a portion of it is not a building or the grounds appurtenant thereto held for the purpose of the worship of God, or parsonages connected therewith, or burial ground, and that the title to a large portion of the same property was acquired subsequently to the time the act of 1862 took effect. "In deciding this motion," the Court said, "we are not called upon to finally determine the rights of the parties. With respect to the rights, they will be decided as they ultimately appear, and if the receiver appointed shall claim a right to the possession of any property as receiver, to which third parties also claim a right, the issue will then be determined. We are of the the appointment of a receiver should be bill."

#### GENERAL ITEMS.

Mrs. S. F. Hinckly, healer, of 529 W. Madison street, Chicago, is speken of by those having called on her, as doing some good

Mr. J. R. Evans, of Phillipsburg, Montana, would like to correspond with Spiritualists in or near Phillipsburg, for exchange of news on the subject of Spiritualism and free thought.

Mr. A. H. Dwight, of Marcus, Iowa, would like the address of a good healer in or near | Sabbath; that they did not know the meanthe western part of Iewa. Any one who can | ing of the 'law of liberty;' that they did not give the desired information can address Mr. Dwight, as above.

The ladies of Unity Club will give an entertainment at the Princess Opera House, 558 West Madison street, on the evening of November 18th, consisting of vocal and instrumental music, recitations, dialogues, etc. Admission, gentlemen, fifty cents; ladies, twenty-five cents. The proceeds are devoted wholly to benevolent purposes.

Bishop Keener, of New Orleans, has pub-Methodist papers giving his reasons for believing that the Garden of Eden was in the vicinity of Charleston, S. C., and Savannah, Ga. He bases his belief upon the remains of large mammals, of the construction of the | people since the death of Mr. Beecher as the ark from gopher or pine and live oak, in Rev. Charles A. Berry of England, who occuwhich this region abounds, and the abundance of herbage for the animals in the ark.

Mr. Spurgeon, the great preacher has with drawn from the Baptist union of England His reasons are: "That some persons are allowed to remain in the union who make light of the atonement, deny the personality of the Holy Ghost, call the fall a fable, speak of justification by faith as immoral, refuse credence to the dogma of the plenary inspiration of the holy scripture, and hold that there is another probation after death, with possibilities of a future restitution of the 109t."

The Dublin Express. (conservative) says that Archbishop Walsh, of Dublin, has expressed strong displeasure at the boycotting of the sisters of Magistrate Seagrave, the official who superintended affairs at Mitchellstown on the 9th inst., on the occasion of the fatal conflict between the police and populace. The Express alleges that the archbishop has warned the clergy that if the boycotting of the ladies again occurs at the church at Mitchellstown he will close the building.

Saloonkeepers do not seem to be growing in favor. The Knights of Labor organization will not admit them to membership. The Baltimore Council of the Roman Catholie Church made it the duty of priests, bishops, and archbishops to discourage saloonkeeping, and to strenuously urge on their congregations the dangers of such occupations on religious grounds. And now comes the Masonic organization, greater in numbers and influence than even the Catholic Church, which proposes not only to refuse membership to the saloonkeepers but also proposes to expel those of the "trade" who are now members.

Last Sunday, at Boston, Rev. O. A. Gifford, Baptist, preached to the Union church Congregational brethren. After giving out the regular prayer-meeting and sociable notices. he paused a minute and then went ahead as follows: "And now I wish to aunounce that I am informed that caucuses of the political parties are to be held the coming week to select candidates for public offices, and it is my wish that every man present should absent himself from the prayer-meeting and be present at those caucuses. Your vote at the caucus is of more value than at the polls: there is the place to smash political rings and secure the nomination of good men, and whoever absents himself from the prayermeeting for that purpose will perform his

Mrs. Janet E. Ruutz Rees, is now engaged in writing descriptive pamphlets and circulars for those contemplating advertising, and will be glad to correspond with any and all who are looking for a competent person to do such work. She can be addressed at Brookside, New Jersey.

The Annual Executive Session of the Illinois Equal Suffrage Association was held at the Congregational Church, Galva, Illinois, Nov. 9th, 10th and 11th. Rev. M. J. Miller delivered an address on "Ethics of the Question;" Mrs. E. E. Fitch, on the "Achievement of Women;" Judge C. B. Waite of Chicago on the "Power of the Legislature in Regard to Suffrage."

"Faithless, cowardly creatures that we are," says The Nashville Advocate. "We send two or three consecrated women and set them down in one of the largest cities of China, with the avowed expectation that the gospel of Christ will prove itself adequate to the conversion of its benighted millions. and yet the thousands of Christians of all denominations in Nashville allow whole decades to pass by without seeming to realize that they can do anything effective to deheathenize the fellow-creatures in our midst." This will be regarded as a vast improvement on the usual paragraphs from such sources. It nails a fact.

Professor Smyth of Andover hasn't got through with his handling of his would-be persecutors, the "Board of Visitors," who would visit upon him the odium theologicum opinion that the complainant's motion for | for daring to favor a better gospel than "an eye for an eye, and a tooth for a tooth." His allowed. An order will be made to that et. appeal from their act of removing him from fect in accordance with the prayer of the | his place, and asking for a writ of certiorari ordering them to produce all the documents in court, was heard to-day in the Supreme Court at Essex. Charles Theodore Russell and ex-Governor Gaston are counsel for the Professor, while Judges Hoar and Asa French are for the Visitors. It is decided by consent of both sides that the writ shall issue: the date being about the 1st proximo, and the trial probably in Boston.—Hartford Times.

A religious weekly finds something not altogether bad in the essential spirit of the German Sunday. "We may frankly conclude," it says, " that the Puritans did not fully comprehend the biblical idea of the apprehend Christ's declaration that the Subbath was made for man; that we may learn something as to Sabbath liberty from the land of Luther. We may even concede that one sermon is better than two; and that a Sabbath evening devoted to the development of quiet family social life is better than one spent in listening to a second sermon, the first effect of which is to drive out of mind the first one. We may frankly concede, in other words, that the best observance of Sabbath is that which divides it equally between public worship in church, and domestic rest at home."

No minister, says the New York Sun, has so deeply interested the Plymouth Church pied the pulpit two Sundays, and made an address at prayer meeting, and who has mingled much with the leading members of the congregation since his arrival in this country a few weeks ago. So favorable was the impression made by his first two sermons, Sunday. Oct. 16th. that the next Sunday there was a great rush to hear him at each service, and hundreds were obliged to remain standing. For the first time since the great Brooklyn preacher occupied the pulpit Plymonth Church seemed to be itself again. The young English Congregationalist at once became a prime favorite with the leading members of the church and the society, and hisname now stands foremost on the list of those discussed in connection with the pastorate.

A prominent city official, the head of an important department, is, or has been, absent for some time, engaged in "Catholic colonization" schemes somewhere in Wisconsin or Dakota. There is a precedent in this action that might be used by other denominations. Why should not some Presbyterian official start out and undertake a Presbyterian colonization scheme somewhere in the territories? What is there to hinder officials who may happen to be Unitarians, Swedenborgians, Hard-Shell Baptists, Universalists, Methodists, Congregationalists, or what not, from taking a vacation and prosecuting colonization or some other scheme for the benefit of their respective churches? In fact, it will be an economical movement; their salaries as officials go right on, and hence their efforts will cost neither them nor their denomination any considerable outlay. If the city of Chicago can give the services of its employes to assist in colonizing Catholics, it can certainly do as much for any other sect. In fact, it can aid in the colonization of any other class, whether sectarians, anarchists, boodlealdermen, or some other of the more or less worthless elements of the city. Who knows what may follow the precedent established by the city collector? If it should result in schemes which would relieve Chicago of the foreign riffraff, without respect to denominational belongings, it would be a grand benefit. So far as the labors of Mr. Onahan will relieve us of this class, they will not be condemned .- Chicago Times.

A hale old couple of Lexington. Ill., are John Reynolds and his wife. He is 106 years old and she is 94.

The Methodist and two Catholic churches at Kanakee were entered by burglers and robini of mid and stiver vessols and other

#### "The Olive Branch."

The Olive Branch, a monthly publication, which has been edited and published at Utica, N. Y., for twelve years by David Jones, has been transferred to the Olive Branch tinue to contribute to its columns, but relinquishes the active management. In their brief salutatory the new managers say:

We are sincere in the belief that the cause is growing daily; that one of the elements most conducive to that growth is an intelligent, fearless, outspoken organ, ready at all times to defend merit and denounce imposition. To us this appears to be one of the great needs of the hour. The time has come when the wheat must be sifted from the chaff; when intelligence, activity and honesty must be made to count. Thousands there are to day who are Spiritualists at heart, but who are fearful lest a confession of their abiding faith will bring stigma upon them.

It shall be the mission of the Olive Branch

to uphold the cause of Spiritualism, to trace and aid its progress and advancement, and to assist in bringing to the ranks of the avowed believers those who now find secret consolation in its teachings.

To all of which the JOURNAL most heartily says, amen! and cordially cheers the Olive Branch people in their enterprise. The JOURNAL, which has so long fought the fight of righteons aggressiveness almost single handed and alone, at least without such vigorous, courageous and persistent co operation as it should have had, welcomes with special fervor every new indication of the growth of rational, healthy sentiment in the ranks of Spiritualism.

There are now three publications in the East, whose managers have clear perceptions, good powers of ratiocination, courage, and Utica, Light on the Way at Dover, N. H., present address. and the Eastern Star at Bangor, Maine. With the possible exception of the first, neither of these enterprises can command the capital requisite to publish a strong and influential paper, and none of them can hope to secure a patronage adequate to their worth. It would be an excellent thing if the three could pool their interests and issue one able, well edited weekly, such as is needed in the East.

The Journal has had within the past year excellent grounds for hope that it would have a powerfully equipped ally in the city of New York, which would work with it in the interests of the higher aspects of Spiritualism. But circumstances seem to have thwarted the purposes of the generous projector of the beneficent and greatly needed activity, and if such a paper should appear hereafter it will probably be founded by other than the one who had set his heart on the enterprise. With the millions of money in the hands of Eastern Spiritualists, the establishing of a paper, equal to the demands of the times, and on a level as to facilities, size and influence with the leading religious weeklies of that region, should not longer be delayed. If the several papers above named cannot be united for this purpose, then let a new one be founded.

#### Future Probation.

A number of interviews with non-Congregational clergymen about "future probation" gave a theological flavor to the columns of a New York paper the other day. Rev. T. De Witt Talmage deplored the renewal of the controversy in the American Board. "I think it unjustifiable to bring up that old subject," he said, "and I believe the devil interjected it into their proceedings." Rev. James. C.S. Huntington "the Protestant Episcopal monk," told the reporter that the church took no interest in the disturbance, but that the early fathers of the church undoubtedly sanctioned the hope that heathen dying in a benighted state might be saved. "We Hebrews," said Rabbi F. de Sola Mendes, "do not believe in any system of purgatory after death. We hold that man is placed upon earth to do his best in the way of morality and virtue, and that any failure to do that best is totally within God's province and not ours." Father Pendergast listened to the reporter's explanation of his errand with a smile. "The Catholic church," he said, "has never recognized the possibility of a probation after death. At the same time the church has never declared that those who do not die within its outward fold are surely damned. It teaches, after St. John, that there is a true light which lighteth every man that cometh into the world.' This light is given to the heathen, although through ignorance he may not recognize it as the spirit of Christ. The church has always held that there is a large chance of salvation for him who minds this light so far as he knows it and to the utmost of his ability. The church has no list of the damned, while it has millions of saints on its rolls. If the question that Dr. Taylor suggested at Springfield were to be put to me by the heathen, 'Have all our ancestors who died without this faith been damned?' I would not say as he would, ' No', but I would nake answer merely that I did not know. The church does not profess to know. It leaves it to the benevolent fatherhood of God."

The New England Helping Hand is the name of an interesting paper published by the Helping Hand Society at the Fair held in Herticultural Hall, Boston. One-and the first-object of this Society is to provide for wage-working girls, HOMES which shall be such in the best and most sacred sense: to give them, for such compensation as they are able to make, not only good food and a shelter, but such attention to health, morals, manners, and general development as shall in for gradier nectainess to their em-

ployers in the present, and for a much larger sphere of usefulness to themselves and the community in the future. The aim of the society is certainly commendable, and should receive encouragement from all sides. Miss A. M. Beecher, a prominent Spiritualist, is Publishing Company. Mr. Jones will con- taking an active part in this philanthropic movement.

> "Mystic London: or Phases of Occult Life in the British Metropolis," by Rev. Charles Maurice Davies, D. D., is a work that has made considerable stir in the literary world. Price 20 cents in paper cover. For sale at this office.

#### Notes from Boston.

Interesting Experience by a Prominent Medium.

to the Editor of the Religio-Philosophical Journal:

I am once more settled down to my work in the good old city of Boston, where for many years I have given my time and strength to healing the sick through the divine gift of

mediumship. Last April circumstances occurred that made it necessary for me to take a long journey with my husband, and although as far as possible I made explanations to friends and patrons, still I fear that there were a great many who thought it very strange that I should so suddenly and silently disappear. We went first to the city of Mexico, to which place I left orders to have my mail sent. But we only remained there a few days instead of weeks as we intended, and the result was that my letters never reached me. Had there been nothing else to mar the pleasure of my trip, the worry caused by the fear that I should lose the confidence of my people would have been quite sufficient. Should this meet the eye of any one who wrote to me from April good powers of ratiocination, courage, and to August, and received no answer, I will be broad views, namely, the Olive Branch at very glad if he will send me word to my

> From the city of Mexico we came back over the Mexican Central road to El Paso, a small town on the United States side of the Rio Grande, where we remained one week. During my stay there I one day became suddenly and violently ill of a congestive chill, the result, I suppose, of fatigue and the terrible heat. We were so situated that it was not convenient to procure the assist-ance of a physician, but in our extremity "there came unto us two angels." In the midst of the most terrible distress that I ever experienced, there appeared at my bedside two spirits, one being my mother, and the other my faithful friend and guide, the doctor. I saw both as distinctly as I ever saw a human being clothed with flesh. could hear a low murmur of voices as if they were conversing, but could not at first understand the words. Presently the doctor said in a voice perfectly clear and natural, "She will be better in the morning." Sure enough, almost from that moment my fever began to abate, and the next morning, although very weak, I knew that the danger was passed.

From El Paso we travelled across New Mexico and Arizona to Southern California. Our first stop was at the bright little town of San Diego, after which we passed a week at Los Angeles: Then by steamer we went up the coast to San Francisco and Oakland where we remained six weeks. Everywhere in California we found warm iffends. arucuiariy among Spiritualists. Never will I forget our first introduction to a San Francisco audience of Spiritualists, and the many friendly hands that were extended with kindest words JULIA M. CARPENTER. of welcome.

#### 8 Pembroke St., Boston, Mass. A Skeptic Convinced.

I met a gentleman the other day from Kentucky, a man of known intelligence and classical in his knowledge. During the course of conversation he broached the subject of Spiritualism. Among many things he said: That he had always looked upon a man who believed in Spiritualism as very weak in the mind, and from the very bottom of his soul and heart he pitied him. One of his best and most learned friends, he has ascertained, was a staunch Spiritualist, and he concluded his poor friend was a fit subject for a lunatic asylum; but still he had so much method and intelligence in his madness, he was fain to listen to him, and was finally persuaded to visit our prominent medium, in company with another friend, with an introductory note from Mr. were soon made aware of the fact that Spiritualism was at least a serious, if not a sacred matter; a letter from his spirit wife awakened him to this fact. The names of the gentlemen were not known to the medium, nor were they made known only by the spirits. One of the gentlemen finally

"Mrs. L. you do not know my name. I never saw you nor you me, that I am aware of. If I could receive a letter from my dead wife, with her full name attached, I think I would be converted to Spiritualism." Mrs. L. replied that "she did not think it possible for the dead to write; but probably he might receive a letter from his living wife." The slate was held under the table, and it was evident that a lengthy communication was being written. When withdrawn and opened there was a communication written in a lady's handwriting, occupying both leaves of the slate, couched in the most beautiful, tender and loving language, addressed to the gentleman, giving his full name, and signed by his wife with her full name-her surname before and after marriage.

After reading the affectionate epistle the gentleman, looking at his friend, the tears coursing down his face, exclaimed, "My God, Judge, this is true! Those familiar sentences and words written on this slate are as true as if she had spoken them with her ever tender and loving voice. Oh, my God! why did I not know this before? From this time forth I am a Spiritualist."

Thus Spiritualism is working its way into the intelligent and educated minds of the

So will the truth work in its way into every honest-thinking mind-into every mind which is not wrapped up in its own selfish purposes and ends. The time has at last come when the Son of Man, the Spirit of God, is making itself known among men, and the Angels of Heaven are about ready to rechant the song the shepherds heard in the olden time as they fed their flocks by night, "Glory to God in the highest, on earth peace and good will toward men."-Apparitor in Evening Telegram, Philadelphia.

A Georgiana turkey hatched seven turkyes, four chickens and twenty-four guines chicks, but doesn't claim to have laid all the eggs.

#### General News.

The report that a bloody strife is imminent on the Cherokee reservation are declared to be false in every particular.—The United States school-ship Portsmouth put into New York yesterday in a disabled condition.—A local physician predicts that the epidemic of yellow fever at Tampa, Florida, will be over within ten days.—The Canadian authorities have no fear that the warlike movement of the Crows in Montana Territory will extend to the Indians of the same tribe across the border.—The Mexican authorities are anxious to co-operate with those in this country in a war upon the bandits whose deeds of violence have created a reign of terror along the border.-From the late mail advices from China it appears that a typhoon on September 17 caused great loss of life on the island of Hoi Ling. Two hundred people are thought to have been drowned.—By an explosion of moulten steel at the works of an iron company near Springfield, Illinois, four men were seriously injured.—Considerable excitement has been caused at Philadelphia by the discovery that a physician of that city has two lepers under his care. He refuses to disclose their whereabouts, but steps will be taken to compel him to turn them over to the board of health.—George A. Knight, of Bra-zil, Indiana, shot David Kahn for paying at-tention to his daughter. The young man was not seriously wounded, but it is probable that his ardor as a suitor has cooled.—The new train from Omaha to San Francisco will make the run in seventy-two hours.—Passengers from Chicago will reach the coast on the fourth day out.—W. A. Cone, a defaulting tax-collector of Harris county, Texas, has been arrested after cluding the vigilance of the police for six years.—The United Labor party of Minnesota is preparing to thoroughly organize throughout the State during the coming year.-A compromise has been affected between the coal miners and operators of Southern Illinois by which the former secure a little more than one half the advance they have demanded.—The funeral of Jenny Lind occurred at Malvern, Eng., last Saturday.—Friends of David Scott, the part-ner in the New York firm of Vernon Brothers & Co., who mysteriously disappeared after overdrawing his account, think that he has committed suicide.—A meeting was held in New York for the purpose of considering the question of properly celebrating in 1889 the inauguration of George Washington as first president of the United States.—The negotiations with reference to the Red River Valley railway which were thought to have fallen through have been resumed.

#### Haverhill and Vicinity.

To the Editor of the Religio-Philosophical Journal:

The First Spiritualist Society of this city continues to hold meetings in Good Templar Hall, Merrimack street, as usual. Up to the present time it has had upon its platform this season, Mr. Edgar W. Emerson (one of the best platform test mediums in the field of phenomena workers,) J. C. Street, H. P. Fairfield and the Banner of Light medium, Miss M. T. Sheihamer. Each one has a special work to do; each one has special friends, and each one fills a niche. None are perfect, ience all are subject to praise as well as criticism. So on we move, each trying to solve the problem of life and its uses, as best he can in his day and place.

Mrs. R. S. Lillie is expected to be upon this platform the Sundays of Nov. 6th and 13th. Among the speakers to follow in the near future are Miss Jennie B. Hagan, C. Fannie Allyn, J. D. Stiles and Mrs. Hattie C.,

Haverhill. Mass. W. W. CURRIER.

#### Mr. John Slater.

to the Editor of the Religio-Philosophical Journal:

This remarkable platform test medium has been engaged by the Young Peoples' Progressive Society for the last two Sundays of the present month. Nov. 20th and 27th. He will appear both on the west and south sides of the city, under the management of this society: at Lester's Academy, 615 West Lake Street, at 2:30 in the afternoon, and at Avenue Hall, 159 22nd Street, in the evening at 7:30. Mr. Slater is undoubtedly one of the best mediums before the public.

A. L. COVERDALE, President, Y. P P. S.

The worst feature about catarrh is its dangerou tendency to consumption. Hood's Sarsaparilla cures catarrh by purifying the blood.

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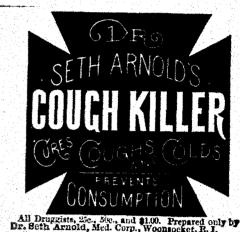
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HOME.

The only Eden left untouched, Free from the tempter's enace-A payadise where kindred hearts May revel without care. A wife's glad smile is imaged there, And eyes that never knew a tear. Save those of happiness, Beam on the hearts that wander back From off the long and beaten track Of sordid worldliness, To tasto those purer joys that come Like angels round the hearth at kome.

HEAVEN.

The end of all a mother's prayers, The home of all her dreams; The guiding star to light our path With hope's enchanting beams, From out a world where light and dark The tempests often rise: Yet still in every darksome hour This star shall rise with holy power And point us to the skies, Where Mother, Heaven, and Home are seen Without a cloud to intervene.

#### Mesmerism Forty Years Ago.

A half century ago, says Hall's Journal of Health Harriet Martineau, the popular English anthoress, was deeply afflicted by a painful disease which de fied the skill of the most eminent physicians, and rendered her an almost helpless invalid for years After experimenting with all the usual means of cure, attainable at the hands of the more skillful medical practitioners of her time, without appreciable benefit; as a *dernier resort*, Miss Martineau was introduced to try the effect of mesmerism in her case. As a result she was completely restored to health, and, rather from a sense of duty, than otherwise, gave the public the benefit of her experiences in a series of seven letters originally published in the London Athenwum, and subsequently in pamphlet form by the well known New York house of Martineau says of mesmerism notably in the last of these letters, applies with equal force to some of the more recent discoveries of our times, we republish the seventh letter.

#### LETTER VII. TYNEMOUTH, November 28, 1844.

"Many persons suppose that when the truth, use and hearty of mesmerism are established, all is settled: that no further ground remains for a rejection of it. My own late experience, and my observation of what is passing abroad, convince me that this is a mistake. I know that there are many who admit the truth and function of mesmerism, who yet dis-countenance it. I know that the repudiation of it is far more extensive than the denial. It gives me pain to hear this fact made the occasion of contemptuous remark, as is too often by such as know mes-merism to be true. The repudiation I speak of proceeds from minds of a higher order; and their su-perstition (if superstition it be) should be encountered with better weapons than the arrogant compassion which I have heard expressed.

I own I have less sympathy with those who throw down their facts before the world, and then despise all who will not be in haste to take them up, than with some I know of, who would seriously rather any extent. Than have recourse which they believe unauthorized; who would rather that a mystery remain sacred than have it divulged for their own benefit; who tell me to my face that they would rather see me sent back to my couch of pain than witness any tampering with the hidden things of Providence. There is a sublime rectitude of sentiment here, which commands and wins one's reverence and sympathy; and if the facts of the history and condition of mesmerism would bear out the sentiment, no one would more cordially respond to it than I-no one would have been more scrupulous about precuring recovery by such means—no one would have recolled with more fear and disgust from the work of making known what I have experienced and learned. But I am persuaded that a knowledge of existing facts clears up the duty of the case, so as to prove that the sentiment must, while preserving all its veneration and tenderness, take a new direction, for the honor of God and the

Granting to all who wish, that the powers and practice of mesmerism (for which a better name is sadly wanted) are as old as man and society; that from age to age there have been endowments and functions sacred from popular use, and therefore, committed by providential authority to the hands of a sacred class; that the existence of mysteries ever has been, and probably must ever be, essential to the spiritual walfare of man; that there should ever be a powerful sentiment of sancity investing the subject of the ulterior powers of immoral beings in their mortal state; that it is extremely awful to witness, and much more to elicit, hinden faculties, and to penetrate by their agency into regions of knowldge otherwise unattainable;-admitting all these things, still the facts of the present condition of mesmerism in this country, and on two continents, leave to those who know them, no doubt of the folly and sin of turning away from the study of the subject It is no matter of choice whether the subject shall remain sacred—a deposit of mystery in the hands of the church—as it was in the Middle Ages, and as the Pope and many Protestants would have it still. The Pope has issued an edict against the study and prac-tice of inesmerism in his dominions; and there are some members of the Church of England who would have the same suppression attempted by means of ecclesiastical and civil law at home. But for this it is too late: the knowledge and practice are all abroad in society; and they are no more to be reclaimed than the waters, when out in tloods, can be gathered back into reservoirs. The only effect of such prohibitions would be to deter from the study of mesmerism, the very class who should assume its administration, and to drive disease, compassion and curlosity into holes and corners to practice as a sin what is now done openly and guiltlessly, however recklessly, through an ignorance for which the educated are responsible. The time is past for facts of natural philosophy to be held at discretion by priesthoods; for any facts which concernal human beings to be a deposit in the hands of any social class. Instead of reënacting the scenes of old—set ting up temples with secret chambers, oracles, and miraculous ministrations-instead of reviving the factitious sin and cruel penalties of witchcraft, (all forms assumed by mesmeric powers and faculties in different times), instead of exhibiting false mysteries in an age of investigation, it is clearly our business to strip false mysteries of their falseness, in order to secure due reverence to the true, of which there will ever be no lack. Mystery can never fail while man is finite: his highest faculties of faith will through all time and all eternity, find ample exercise in waiting on truths above his ken; there will ever be in advance of the human soul, a region "dark through excess of light;" while all labor spent on surrounding clear facts with artificial mystery is just as much profane effort spent in drawing minds away from the genuiue objects of faith. And look at the consequences! Because philosophers will not study the facts of that mental rapport which takes place in mesmerism, whereby the mind of the ignorant often gives out in echo the knowledge of the informed, we have claims of inspiration springing up right and left. Because medical men will not study the facts of the meemeric trance, nor accertain the extrement of its singularities, we have tales of Estat-

icas, and of same men going into the Tyrol and

deewhere to contemplate, as a sign from heaven

elsewhere to contemplate, as a sign from neaven, what their physicians ought to be able to report of at home as natural phenomena casily producible in certain states of disease. Because physiologists and mental philosophers will not attend to facts from whose restness they profilestimently shrink, the infants delicate mentalism and organization. Of legic, necessarily spirit the limits of the contemplate and mind the factors as a law lab that

hands of children and other ignorant persons, and of the base. What, again, can follow from this but the desecration, in the eyes of the many, of things which ought to command their reverence? becomes of really divine inspiration when the commonest people find they can elicit marvels of prevision and insight? What becomes of the veneration for religious contemplation when Estaticas are found to be at the command of very unhallowed—wholly unauthorized hands? What becomes of the respect in which the medical profession ought to be held. when the friends of the sick and suffering, with their feelings all alive, see the doctors' skill and science overborne and set aside by means at the command of an ignorant neighbor—means which are all ease and pleasantness? How can the pro-fession hold its dominion over minds, however backed by law and the opinion of the educated when the vulgar see and know that limbs are removed without pain, in opposition to the will of the doctors, and in spite of their denial of the facts? What avails the decision of a whole College of Surgeons that such a thing could not be, when a whole town full of people know that it was? Which must succumb, the learned body or the fact? Thus are objects of reverence desecrated, not sanctified, by attempted restriction of truth, or of research into it. Thus are human passions and human destinies com-mitted to reckless hands, for sport or abuse. No wonder if somnambules are made into fortune-tellers-no wonder if they are made into prophets of fear, malice and revenge, by reflecting in their som-nambulism the fear, malice and revenge of their questioners; no wonder if they are made even min-isters of death, by being led from sick bed to sick bed in the dim and dreary alleys of our towns, to de-clare which of the sick will recover, and which will die! Does any one suppose that powers so popular, and now so diffused, can be interdicted by law-such oracles silenced by the reserve of the equeamishsuch appeals to human passion husbed-in an age of universal communication, by the choice of a class or two, to be themselves, dumb? No: this is not the way. It is terribly late to be setting about choosing a way, but something must be done; and that something is clearly for those whose studies and art re-tate to the human frame to take up, earnestly and avowedly, the investigation of this weighty matter; lo take its practice into their own hands, in virtue of the irrisistible claim of qualification. When they become the wisest and the most skillful in the administration of mesmerism, others, even the most reckless vulgar, will no more think of interfering reckless vulgar, will no more think of interfering than they now do of using the lancat, or operating on the eye. Here, as elsewhere, knowledge is power. The greater knowledge will ever insure the superior power. At present, the knowledge of Mesmerism, superficial and scanty as it is, is out of the professional pale. When it is excelled by that which issues from within the professional pale, the remediate where it is excelled by the remediate where it is the contraction of the professional pale, the remediate where it is excelled by the remediate where it is dial and authoritative power will recide where it ought; and not till then. These are the chief cousiderations which have caused me to put forth these letters in this place;—an act which may seem rash to all who are unaware of the extent of the popular

tenance of an influence which gives human beings such power over one another, I really think a mo-ment's reflection, and a very slight knowledge of Mesmerism would supply both the answers which the objection requires. First it is too late, as I have said above; the power is abroad, and ought to be guided and controlled. Next this is but one addition to the powers we have over one another already; and a far more slow and difficult one than many which are safely enough possessed. Every apothe-cary's shop is full of deadly drugs—every workshop is full of deadly weapons—wherever we go, there are plenty of people who could knock us down, rob and murder us; wherever we live there are plenty of people who could defame and ruin us. Why do they not? Because moral considerations deter them Then bring the same moral considerations to bear on the subject of Mesmerism. If the fear is of lay-ing victims prostrate in trance, and exercising spells over them, the answer is, that this is done with infinitely greater ease and certainty by druge than it can ever be by Mesmerism; by drugs which are to be had in every street. And as sensible people do not let narcotic drugs lie about in their houses, within reach of the ignorant and mischievous, so would they see that Mesmerism was not practiced without witnesses and proper superintendence. It is used at will to strike down victims, helpless and unconscious, as laudanum does, except in cases of excessive susceptibility from disease; cases which are of course, under proper ward. The concurrence of two parties is needful in the first place, which is not the case in the administration of narcotics; and then the practice is very uncertain in its results on most single occasions; and again, in the majority of instances; it appears that the intellectual and moral powers are more, and not less vigorous than in the ordinary state. As far as I have any means of judge ing, the highest faculties are seen in their utmost perfection during the mesmeric sleep; the innocent are stronger in their rectitude than ever, rebuking levity, reproving falsehood and flattery, and indignantly refusing to tell secrets, or say or do anything they ought not; while the more faulty confess their sins, and grieve over and ask pardon for their of-fences. The volitions of the Mesmerist may actuate the movements of the patient's limbs, and sugges the material of his ideas; but they seem unable to touch his morale. In this state the morale appears supreme, as it is rarely found in the ordinary condition. If this view is mistaken, if it is founded on too small a collection of facts, let it be brought to the test and corrected. Let the truth be ascertained and established; for it cannot be extinguished, and it is too important to be neglected.

knowledge and practice of Mesmerism.

As for the frequent objection brought against inquiry into Mesmerism, that there should be no coun-

And now one word of respectful and sympathizi ing accost unto those reverent and humble spirits who painfully question man's right to exercise faculties whose scope is a new region of insight and foresight. They ask whether to use these faculties be not to encroach upon holy ground, to trespass on the precincts of the future and higher life. May I inquire of these in reply, what they conceive to be the divinely appointed boundary of our knowledge and our powers? Can they establish, or indicate any other boundary than the limit of the knowledge and powers themselves? Has not the attempt to do so, failed from age to age? Is it not the most re-markable feature of the progress of time, that in handing over the future into the past, he transmutes its material incessantly, and without pause, convert ing what truth was mysterious, fearful, impious to glance at, into that which is safe, beautiful and be neficent to contemplate and use—a clearly consecrated gift from the Father of all to the children who seek the light of his countenance. Where is his pleasure to be ascertained but in the ascertainment of what he gives and permits, in the proof and werification of what powers he has bestowed on us, and what knowledge he has placed within our reach? While regarding with shame all pride of intellect, and with fear the presumption of ignorance. I deeply feel that the truest humility is evinced by those who most simply accept and use the talents placed in their hands; and that the most childlike dependence upon their Creator appears in those who fearlessly apply the knowledge he discloses to the furtherance of that great consecrated object, the welfare of the HARRIET MARTINEAU. family of man.

#### The Remedy for Social Ills.

The advocates of the new theory of property, in their revision of the Bible, would give us an im-proved version of the parable of the Good Samaritan. They tell us that when the proud Levite and the elfish pricet had passed by the wounded man, kind communist came down that way, and began to whisper in the sufferer's ear: "My friend, you have been much in error. You were a thief yourse when you were amassing your private wealth; and these gentlemen who have just relieved you of it with needless violence have only begun in a hasty and unjustifiable manner what must soon be done in a large and calm way for the benefit of the whole community." Whereupon, we are to suppose the man was much enlightened and comforted, and beman was much enlightened and comforted, and be-came a useful member of society. But Christ says that it was a Samaritan, a man of property, riding on his own beast, and carrying a little spare capital in his pocket, who lifted up the stranger, and gave him oil and wine, and brought him into a place of security, and paid for his support. And to every one that reads the parable he says: "Go thou and do likewise." Here is the onen secret of the recondo likewise." Here is the open secret of the regen-serven, eration of society in the form of a picture. And if we want it in the form of a philosophy we may get it from 8t. Paul in five words: "Let him that stole steal no more (reformation), but rather let him laber (industry), working with his hands that which is used (homesty), that he may have (property) to the like that needed (chartity.)"—Res. Dr. Ven.

#### For the Religio-Philosophical Journal. A Vicarious Atonement.

BY GEO, A. SHUFELDT.

For four thousand years after the sin and fall of Adam the world ran along under the supreme power and dominion of satan. Great nations sprang into existence and rose to a condition of culture and civilization which have, perhaps, not been equalled even in modern times. The greatest warriors, orators, philosophers, poets, painters and sculp-tors, lived in this age of sin. They founded great empires, and built great cities. They erected temples and monuments, which, for architectural design and magnificent beauty, have no equals in these latter days. The chisel and the easel produced the grandest statues and the most beautiful paintings. The poems of Homer and Hesiod, the histories of Herog dotus, the philosophies of Socrates and Plato, and the orations of Cicero, were all before the time of Christ. Confucius, Buddha and Zoroaster had given to the world the sublimest codes of movels and yet. to the world the sublimest codes of morals, and yet the human race was so drenched in sin that God found it necessary to provide for his long neglected people a method of salvation or of escape from the clutches of the devil, and so He sent His only son into the world to die in order that man might live. Christ took upon himself the sins of the world and by shedding his blood appeased the wrath of God and made an atonement through which God was enabled to reclaim some of his failen children. The theory is, that if man repents of his sins and says he believes in Christ, that God will forgive him and he may be saved. What are the facts? Man may sin against himself, but never against God. Finite man can do no harm or injury to an infinite God. If he could, no amount of forgivness could get rid of the sinful deed; a thing once done is done forever; it cannot be uncommitted.

It is claimed, that, by means of the atonement, man may get rid of the consequences of his sius by shifting the burden of them upon the shoulders of an innocent person-more theological nonsense! No greater truth exists in nature than the axiomatic fact that every man must bear the consequences of his own deeds. He can no more shift the responsibility than he can put his brain into another man's head. If he could load his sins upon Christ, what of it? he could never get rid of the stain that attaches to his own soul so long as he shall live. Suppose a man commits murder and is convicted. His brother comes in and save "if will hear the nearly." I love comes in and says, "I will bear the penalty. I love this man better than my own life." The law takes him and is satisfied. Does this remove the stain

from the man who committed the crime? I say to you, brethren, that the only repentance for sin is by atonement in acts. You can only escape the effects of the wrong by living it down. If you could change all of your wrong doing to Christ, where is the man made after the pattern of God, who would be mean enough to do it? This gentle, loving being came here among us to show us how to live, to teach us benevolence, charity and kind-nees, and not as the scape-goat of all the vice and badness in man's nature. It is a pusillanimous religion which teaches you to shift your sins upon the shoulders of another; but it is a grand philoso-phy which tells you that there is nobody to bear them but yourself.

#### The Boon of Nature.

Robinson Crusoe enjoyed the boon of Nature. He climed to the top of his island and looked about, "monarch of all he surveyed," not a human soul to divide or dispute it with him. He sank down in despair, thinking himself themost miserable of living creatures, just because he had the boon all to himself and because the maintenance of his existence was such a crushing task. How many men in the United States to-day could maintain 'their existence each on a square mile of land, in its natural condition, in the temperate zone, if they were cut off from society and civilization?

Only the rudest and strongest men are now capable of breaking up land in a state of nature, and beginning the reduction of it to human use, even when they have the resources of the arts and capital. and are supported and reinforced all the time by a strong civilized society behind them. There are millions of acres of the "boon" now open to any one who will go to them, and none go but those who are at the same time physically the strongest and socially the worst off of living men. The existing land-owners of the United States are represented to be holding unjustly exclusive possession of what Nature had given to us all. In the sixteenth contury the whole territory now in this Union stood free and open, entirely unappropriated by white men. Every one of the numerous attempts that were made to establish settlements of white men here failed. Instead of finding Nature holding out a boon which they had only to take, they found her waiting for them with famine, cold and disease. The settlement at Jamestown barely maintained tiself against the hardships and toil of its situation. The Plymouth settlement would not have survived its first winter if the Indians, instead of being hostile, had not given aid. No settlement was established in the indians in t lished until it was supported by capital and maintained through a period of struggles and first con-quest over Nature, by reinforcements from a secured and established civilization in the old world.

There is no boon in Nature. All the blessings we enjoy are the fruits of labor, toil, self-denial and study .- Prof. Wm. G. Summer in The Independent.

#### Is That You, Billy Bonnell?]

I am very much interested in your spirit column published in your Sunday's edition of The Enquirer, and with your permission will relate an incident that occurred in September, 1883, but which is as vivid to my mind as though it occurred but yester-day. I was confined to my bed with what my physicians called a serious case of sporadic cholera. One evening about eight o'clock, while lying on my bed in the full giare of the gas-light, thinking of my condition, there passed across the room at the foot of the bed a person whom I at once recognized as W. T. Bonnell. I called out to him: "Is that you, Billy Bonnell?" He made no reply, but disappeared in a twinkling. Now to the best of my knowledge I had not seen Mr. Bonnell for two or three years, but supposed he was working the wires in the Western Union office in this city. I gave the mat-ter no concern whatever as I thought he was living. but what was my surprise a few days after when I heard that Mr. B.'s remains were brought to this city for burial. He having died in Nebraska the same day on which his spirit appeared to me at my home in Mill street. I related this to three persons the next day, and who will vouch for the accuracy of this statement.—D. G. C., in Cincinnati Enquirer.

#### Prolonged Mourning.

Women are so apt to prolong their grief for the death of a near relative as for some sudden misfortune, says a writer in the Boston Budget. For awhile your friends and acquaintances will feel with you, and would help you if they could. They will comfort you, drop a tear with you, and listen to all your moaning for once. But if you keep on they will soon turn away. They weary of a grief that lasts, of wo that is unending. They expect you to get over your trouble again, to have your broken heart mended so that the crack cannot be seen. You can never, never, really be yourself if your heart is actually broken; and people live for years who have that happen them; but unless you wish to be shunned by those who have loved you beet, you must pretend to have gotten over your grief. You must force smiles, and pretend to be interested in things, and say nothing of the haunting thought forever in your heart. You must take your skeleton and shut it into a closet, and only open the door on dark nights when no one can possibly call. Then you will know what it is—the dead bones of a warm and living joy-but, at least, no one else will.-Ex.

#### The Wife of a Russian Priest.

There is only one happy woman in Russia-the priest's wife,—and it is a common mode of expres-sion to say "as happy as a priest's wife." The reason why she is so happy is because her husband, position depends upon her. If she dies he is de-posed and he becomes a mere layman, and his property is taken away from him and distributed, half to erty is taken away from him and distributed, half to his children and half to the Government. The dreadful contingency makes the Russian priest careful to get a healthy wife, if he can, and makes he cured her. He waits upon her in the most abject way. She must never get her feet wet, and she is petted and put in hot biankets if she has so much as a cold in her head. It is the greatest possible good fortune for a girl to marry a priest—infinitely better than to be the wife of a noble.

#### The Kiss of Death.

The Santa Cruz ghost, which is engrossing the attention of the citizens of that famous wateringplace by its midnight revelries, recalls a legend of

place by its inidnight reveiries, recalls a legend of San Juan, in the adjoining county, told the writer many years ago by a narrator no less credible than a good old Spanish priest, with whom the writer happened to b staying on a few days' visit.

One morning after breakfast I expressed a wish to stroll into the ancient grave-yard attached to the old adobe church of that quaint little Mexican town. The old padre, with the kindness and courteey characteristic of the simple missionary fathers, at once acceded and accompanied the writer, relating as we acceded and accompanied the writer, relating as we walked among the graves the brief history of some who lay quietly beneath. "Here," he observed, who lay quiety beneath. Alors, he observes, with a quiet smile as he pointed to a grave in the middle of the cemetery, "here is a grave which the simple old Mexican families around here look upon with unusual interest, if not with actual awe.

"A murder?"

"No, no! Something much stranger. I have tried to combat the idea, and, while I would be addressing the people they would say. 'Si Si Padre.' They would assent to all I said, but the belief remained

and does remain indelible.
"A spirit," he began, " is said to have appeared to every one buried in that grave, and to warn the family whenever any of them are about to pass

away.

"Its appearance, which is generally made in the following manner, is believed to be uniformly fatal, the same and death to those who are so unhappy

being an omen of death to those who are so unhappy as to meet with it.
"When a funeral takes place the spirit is said to watcht the person who remains last in the graveyard, over whom it possesses fascinating influence.

"If the person be a young man the spirit takes the shape of a fascinating female, inspires him with a charmed passion, and exacts a promise that he will meet her at the grave-yard a month from that day. This promise is sealed with a kiss, that com-

municates a deadly taint to him who complies. "The spirit then disappears. No sooner does the person from whom it received the promise and the kiss pass the boundary of the church-yard than he remembers the history of the specter. He sinks into despair and insanity, and dies. If on the contract the state of the specter is the specter of the specter of the specter. trary, the specter appears to a female, it assumes the form of a young man of exceeding elegance

The padre showed me the grave of a young per-The patte showed me the grave of a young person about eighteen years of age, who was said four months before to have fallen a victim to it. "Ten months ago," the father said, "a man gave the promise and the fatal kiss, and consequently looked upon himself as lost. He took a fever and died, and was buried on the day appointed for the meeting which was exactly a month after the fatal interview.

"Incredible as it may appear, the friends of these two persons solemnly declared to me that the parti-culars of the interview were repeatedly detailed by the two persons without the slightest variation.

"There are several cases of the same kind mentioned, but the two cases alluded to are the only

ones that came within my pers nal knowledge,
"It appears, however, that the specter does not
confine its operations to the grave-yard only. There have been instances mentioned of its appearance at weddings and social parties, where it never failed to secure its victims by dancing them into pleuritic fever."

On being questioned as to what he might think of such possible occurrences, the good father simply smiled and shook his head—San Francisco (Cal.,) Examiner.

#### Mrs. B. F. Hamilton and Charles Barnes.

to the Editor of the Religio Philosophical Journal

Among recent additions to the number of reliable mediums in this city, are Mrs. Belle F. Hamilton, lately a prominent worker in Cincinnati, and her their permanent residence at 103 South Paulina street, which our people will recollect was the home of the excellent medium, Mrs. Dole. Mrs. Hamilton has appeared at some of our halfs and given tests with treat estisfaction to the endiance protective of with great satisfaction to the audiences, notably at the hall of the new society meeting at 523 West Madison street. Here she and Mr. Barnes did excellent work on Sunday, Oct. 27.

Mrs. Hamilton has been engaged by the Young Peoples' Progressive Society to give tests at their hall on 22ud street, on Sunday eveninge, dating from Oct. 30. As a medium for private scances she has given eminent satisfaction to many who have visited her, especially in clairvoyance. She gives a public scance for tests at her home every Thursday evening, and Mr. Barnes gives his public séances on Tuesday and Friday evenings at the same place. Mr. Barnes' scances are unique, and afford abundant material for thought to the skeptic and investigator. The writer attended one last week and was surprised at the unquestionable and overwhelming proof of spirit return. The spirit friends of every one present manifested themselves and gave satisfactory evidence of their indentity, speaking with independent voices and giving their full names in all instances, with appropriate messages. The musical manifestations were also excellent. Mr. Barnes' phase of mediumship is very fine. We believe these two mediums are destined to do a good work for Spiritualism in Chicago. AMICUS. Chicago, Ill.

#### That Which I Saw Many Years Ago.

I had been sleeping quietly and dreamlessly, one winter night, when I awoke suddenly, and found myself trembling a little. The room was completely dark, the window both curtained and shuttered; nev ertheless I saw a dim white somewhat, apparently crouching upon the foot of my bed. Indistinctly as I saw it, I had at once the solemn conviction that I beheld the apparition of my triend E. M., who died at sea on a long voyage, some months before, yet l certainly had not been thinking or dreaming of her just previously.

I raised myself in bed, and supported on my hands gazed steadfastly at the appearance. I felt no terror from first to last. I could distinguish nothing definite, only that formless somewhat, about the height of a small crouching woman, and seen apparently by its own dimly-luminous whiteness. might be a few moments, or minutes, when the white somewhat disappeared, and in its place there blazed an intense glow of crimeon light, illuminating the whole room. So vivid was it that I imagined the house must be on fire and was in the act of starting out of bed under this impression, one foot had touched the floor.—when the broad crimson glow began to fade. It melted into an ineffably lovely and radiant rose color, dimishing in breadth as it melted: it took a quivering, fluttering, flickering, wing-like motion across the black background faintly revealing objects as it passed, and yablehed leaving total darkness.

As I laid myself down in bed I found that my face

was bathed in tears. Almost directly, I heard s clock strike three in the morning, and soon after l fell quietly asleep.—M. B. in Medium and Day-

#### Hm. Jonathan G. Waite.

Whereas the Harmonial Society of Sturgls was incorporated on the 2nd day of September, 1858 according to the laws of the State of Michigan,-Harrison Kelly and Jonathan G. Waite, incorpora-tors; and whereas Hon. J. G. Waite has filled the office of President of said Society from the date of its formation to October 16, 1887, and declined reelection in consequence of his advanced age of 76 years, therefore be it,

Resolved, That we, the officers of the Harmonia Society of Sturgis, Mich., (acting by authority of said Society), in memory of the valuable services of our late President, Jonathan G. Walte, during the period of 29 years, do hereby give expression to our gratitude to him for the faithful discharge of his onerous duties, and testify to the high respect and esteem in which he is held by the Harmonial Society of Sturgls.

DANL. R. PARKER, Pres. Signed C. CRESSLER, Sec'y., CLARA B. GARDNER, Trees. THOS. HARDING, BUFUS SPALDING. Committee. Sturgie, Mich., Oct. 25, 1887.

When John Youm, of Valley Bend, W. Va., died the other day, there were gathered at his bedside his six children, all gray heired, and in one or two cases feetle. The old men was one hundred and six years old, and retained his densities to the last. He had not been if you are supplied to the last.

### Notes and Extracts on Miscellaneou

Subjects.

An elk that weighed dressed 800 pounds, was recently killed in Coes county, Oregon. It was 1534 hands high and 11 feet 6 inches long. Deer are doing so much damage to the crops in Grass Valley, California, that Indians are employed

to guard the fields by night and day. The Reno Journal says that the practice of smoking optium is becoming almost as prevalent among the Pacific coast Indians as among Chinese, from whom they have learned it.

Benjamin Wingat e, who recently died near Farmington, N. H., at the age of 91, once employed on his farm a young man who afterward was well known as Vice-President Henry Wilson. J. P. Johnson of Chattanooga Co., Tennessee, has a plg born with only three legs, there being no shoulder-blade on the left side or other indication

that a leg was ever intended to grow there. The superstition of betting men is illustrated by a telegram sent by a Portland man to a friend in this city. It said: Bet on Teemer; he has found a

horseshoe,", The Crown Prince of Germany has greatly improved in personal appearance, but his throat needs constant attention. He subsists entirely upon milk, beef ten and vegetable soups. He will spend the

winter in Italy. Tennessee has an area of 5,100 square miles of coal, which covers twenty-two counties. During the past six years the output of coal in the state has grown from 491,000 tons to 1,700,000 tons, an in-

crease of 400 per cent. At Barre, Vt., is being quarried an immense block of granite to be used in a California bank vault. It is to be twenty-five feet long, five feet thick and five feet wide, and it will require thirty span of horses to

draw it four miles to the railroad station. Mr. Nancy C. Kimball, of Elgin, Ill., recently celebrated her one hundredth birthday. She had-hundreds of visitors, and received them all without showing fatigue. Mrs. Kimball is the mother of nine children, and for fifty years has been a widow.

Railway conductors have fade, and the latest one is collecting punch holes from other conductors. A conductor on the Delaware & Hudson Railroad has a collection of more than a hundred punch holes,

representing disks hearts, crescents, crosses, birds, and many other objects. Dr. W. I. White of Council Bluffs give the president a health charm as he rode through that city.

As he put it into the president's hand he said That's a Christian charm to cure all manner of diseases. When you had rheumatiz last winter I sent you a charm that cured you and saved your life. This will save your life and bring you into the kingdom of God."

The other day as Mr. Stansfield Baldwin of Jack-The other day as Mr. Stansfield Baldwin of Jacksonville, Ill., was hauling wood he found a blood-red owl about the size of a half-grown chicken. The day being bright he captured the bird and put it into his pocket, intending to bring it to Dr. King to be mounted, but unfortunately it escaped. Mr. Baldwin says it was the only owl of the kind he ever saw, and he regarded it as a great curiosity.

Mr. D. M. Spinney of Anniston, Ala, has a horned snake which he killed while out hunting. There were two of them, not over a foot apart, and when Mr. Spinney first discovered them they appeared in the act of springing at him. They were about one foot long with a hord horn on the and of that talks. foot long with a hard horn on the end of their tails, which is their weapon of defense. They have been known to kill small trees by goring their horns through the bark. This species is also known as the boop snake.

The San Bernardino Times says: "There Is In the canyons and on the hills north of the city a tree which is covered with a fruit resembling the cherry both in looks and size. It has a very pleasant taste, does not grow in clusters, as does the cherry, has a very large stone, which also resembles the cherry-stone in shape. The tree grows more like a bush usually, though some attain a height of forty to fifty feet. The leaf resembles that of the live-oak. In the hands of a practical horticulturist this fruit could be made something very valuable.

About four months ago Mrs. Settles, the wife of Andrew Settles, a farmer living near Lathrop, Mo., **was** in the garden at work with her son, a boy about 14 years of age. Two snakes were noticed fighting, and Mrs. Settles commanded her son to kill them, which the boy did, masning their heads with a hoe. Mrs. Settles watched the fight and the killing of the snakes with interest, and one week ago she gave birth to twins. Both of them have flattened heads like a snake and had to be separated on account of their hostility to each other. The family had intended to keep the matter from the newspapers, and nothing heat had said of it up to this time. and nothing has been said of it up to this time.

J. H. Sullivan, who lives near Pilot Point, Tex. hearing the distressful bleats of one of his fal lambs, hurrled out with his double-barrel shotgun Hearing a tremendous rustling in the tree-tops which somewhat confused the cries of the lamb, his attention was attracted thither. He saw an immense gray object in the top of the tallest trees. The object was discovered to be flapping its huge wings, and before the immense bird could free itself from the branches of the tree for an unobstructed flight with its victim he discharged both barrels of the gun into its body, felling it to the ground with the lamb. The capture proved to be a very large gray eagle, which measured six feet from tip to tip, with immense beak and talons. The eagle received two buckshot in its head.

A Topeka woman, Miss Mary Abarr, has taken a claim in western Kansas and holds it. The "rustler" of that section has endeavored to annoy her and force her to abandon it, but she is an American girl, and thus talke to them in a notice stuck upon her house and in the Fargo Democrat:
"Further depredations in the way of poking and

peering in at my windows after night, or carrying off my provisions or otherwise spooking around molesting me or mine, will result fatally to you. There is something about the house loaded and with further provocations will go off, and you will most likely hear and feel something drop. Mary Abarr, re-emptor.

"P. S .-- If you can't read, or don't take the paper you had better get your neighbor to read this notice to you, for I mean business.

Just west of the Wilson Creek bridge, on the Billingely farm, near Aurora, Ind., is a huge gravel-bank that for the last half-century has been used by the county and the various road superintendents to get all their needed supply of gravel for public high-ways, etc., and a very large excavation has been made into the hillside fronting the river. A few days ago, while digging gravel as usual, the work-men found buried in the bank, at a depth of eighteen feet from the surface, two twelve-pound shells and one six-pound shot. The shells are a foot in length, and weigh, with the substance that has corroded to them, fourteen pounds each. The only explanation of how those heavy missiles of War came where found is that during the war of 1812, Gen. Laughery engaged in a skirmish with the enemy in this vici-nity, in which two men were killed near the creek, and the tradition descended from the pioneers as serts that some cannonading was done from the opposite range of Kentucky bills, and the strange balls now unearthed were then fired into the bank.

In May last Mr. Luther F. Brooks of the firm of, Brooks and Pike, diamond merchants and mounter o came across a petrified fish in Oregon and purchased it of a man who had just brought it down from the mountains. The finder said it came out of a ledge on top of the mountain near Portland, about three thousand feet above the level of the sea. The stone from which it was obtained came off in layers. At the time Mr. Brooks purchased it the tail of the fish could be seen and that was all. He set to work removing the rock that covered the remainder of the fish. He worked carefully and slowly for several hours a day for six weeks, and was rewarded by obtaining a fine specimen of a petrified fish that is probably thousands of years old. The fish is about seventeen and one-half inches long and six inches through the widest or thickest part. The outlines of the tail are perfect and the small rib bones are as distinct asthough they had just been placed there. The upper and lower fine are also plainly seen, and the head has retained its shape. The vertebral column is also clearly defined. The stone proper is of a light grayi-h tint, forming an excellent relief or background for the durk color of the fish. It is not unlike a codfish.

A Georgia man has an old her that, since she was batched, until recently, was decidely white. Not long ago she began moulting, and every white inches has drapped out was replaced by a black one said new stage of dark in something from hill to

#### A Curious Narrative.

NOVEMBER 12, 1887.

The following curious parrative is from the

A few days sgo I had occasion to visit Darjeeling. when I called on an old friend of mine, Babu Srin-rath Chatterjee, of the P. W. Department. After the first complimentary greetings my friend told me that his son, a boy about fourteen years old, had fractured his right arm by a fall. A doctor was sent for and the arm bandaged as usual.

It happened that Lama from Thibet was then re-siding at the Babay's boxes. On beging of the and-

siding at the Babu's house. On hearing of the accident, the Laura volunteered to cure the boy by occult means. My curious friend allowed him

The lama then ordered some fire and put the blade of a large knife into it till it was red-hot. He then took the knife out of the fire, and began to lick it with his tongue with as much nonchalance as a child licks a piece of sugar candy. After doing this for some time he began to blow-from his mouth on the fractured arm. He repeated this for three days

the fractured arm. He repeated this for three days without any injury to his tongue.

I have not heard how the boy is doing. If he be cured, I cannot attribute the cure wholly to the Lama's treatment, as a doctor, too, attended on the boy. What I was astonished to see was the Lama coolly licking the red-hot blade of the knife repeatedly, without injury to his tongue. I leave it to the professors of occult science to explain how he did it. I only narrate the fact as I saw it. Besides myself, there were present Babu Parbati Charan Roy, Deputy Magistrate, Babu Chutterdbur Ghoof, agent of the Magistrate, Babu Chutterdhur Ghoot, agent of the Burdwan Raj Estate, and Babu Srinath Chatterjee.— Yours truly,

PASUPATI N. CHATTERJEE.

Note.—Itis said that Albertus Magnue, after trial by ordeal of fire had been abolished, published the secret of the art of handling and walking on hot iron, which merely consisted in rubbics the hands and feet with certain compositions. The Book of

and feet with certain compositions. The Book of Days (Vol. ii., p. 278) says:—

"One Richardson, an Englishman, astonished the greater part of Europe by his tricks with fire; and, though a mere juggler, acquired a sort of semi-scientific position, by a notice of his feats in the Journal des Savans for 1680. Evelyn saw this man, and gives the following account of his performances. Having called upon Lady Sutherland, he says: "She made me stay for dinner and send for mances. Having called upon Lady Sutherland, he says: 'She made me stay for dinner, and send for Richardson, the famous fire-eater. He devoured himstone on glowing coals before us, chewing and swallowing them; he melted a beer-glass, and ate it quite up; then taking a live coal on his tongue, he put on it a raw oyster, the coal was blown with belows, till it flamed and sparkled in his mouth, and so remained till the overer gard and was quite helded. remained till the oyster gaped and was quite bolled. Then he melted pitch and wax together, with sulphur, which he drank down as it flamed. I saw it flaming in his mouth a good while; he also took up a thick piece of iron, such as laundresses use to put in their smoothing-boxes; when it was fiery hot, he held it between his teeth, then in his hand, and threw it about like a stone; but this, I observed, he

cared not to hold very long?

"A Signora Josephine Giradellia attracted most fashionable Metropolitan audiences in the early part of the present century, by her feats with fire. She stood with her naked feet on a plate of red-hot iron, and subsequently drew the same plate over her hair and tongon?

No doubt many more instances could be adduced. The above are quoted to show that trickery is possible in similar cases.—ED.

#### A SENSATION: Opinion of a Fashionable Woman of the World.

"Do you expect to win in your dress reform move-ment," was asked of Mrs. Annie Jenness-Miller, 19 E. 14th St. New York, editor of *Dress*. "I hope to!"

"Why do you object to the present style?"

"It is ungraceful, deforming and injurious,"

"Do ladies generally support the reform."

"Yes, very generally. My correspondence is very heavy. Next to Mrs. Cleveland's mine is said to be the largest dally mail of any woman's in the United States, and from not only every state in the Union but from almost every country of Europe."

"Is the magazine, Dress, succeeding?"
"Very handsomely, indeed. Dress has been published less than a year, and I am gratified with reports from all over the world of the acceptance by ladies in the very highest rank, of the reform which Dress advocates."

Mrs. Miller is a correct woman in appearance and

Mrs. Miller is a comely woman in appearance, and is very enthusiastic in her dress reform agitation. As the New York *Graphic* says: "She herself is young and attractive, with a figure so harmoniously developed as to suggest strength, power and beauty."

The reform which she is urging with so much eloquence and grace seems to be the coming one. Mrs. Jenness-Miller has the advantage of high social position, being of the same family with the late Wendell Phillipe, and the poet, Oliver Wendell

"It is in the fashionable world, of course, where all the styles are determined, and where all the change must begin," she says.

"How do you endure so much work and keep so

"How do you endure so much work and keep so well?"
"I dress myself according to my own ideas, and furthermore, I give myself the best of care and treatment. Six years ago, I was nearly exhausted from my work of lecturing, writing, etc."
"Indeed, you do not look like it now!"
"No? I am not now. I am now a perfectly well woman and intend to remain so. You see I understand the laws of life ton well to be, or remain ill.

stand the laws of life too well to be, or remain ill, but strange as it may seem for one to say who is op-posed to medicines on general principles, if I find myself tired or feeling ill I fly to the one single myself tired or feeling ill I fly to the one single remedy which I do endorse, and that is Warner's safe cure, which gives new energy and vitality to all my powers. It is indeed what I sometimes call my 'stand-by.' I have many opportunities to recommend it, and embrace them gladly because I know that it is thoroughly reliable, and for women expecially effective. Indeed, I often find myself recommending it to my friends as warmly as I do my magazine, or indeed my improved garments, and this I would not do did I not personally know of its virtues!" of its virtues!"

Mrs. Miller inslets that all women can and must be beautiful, and will be so if they follow her style of dress and self treatment. "Will you not state, briefly, in just what your re-

form consists?" "Oh, with pleasure! I propose a jersey fitting garment to be worn next to the body, making of woman a vision of loveliness!

II. "Over this I put a cotton or linen garment, of one piece, without bands or binding, covering the entire body also.

III. "In place of the petticoate, I propose one complete body covering garment called 'legiettee,'
IV. "We abandon the corset entirely as totally unfit for use, in its common form, and we substitute thereof a supple supporting walst, and then we make the outside gown as beautiful as artistic skill and common sense can design."

Mrs. Miller's words of counsel, which every woman should heed, will undoubtedly give to the women of America some new ideas upon a subject so very near to each of them.

#### A Tax on the Tongue.

A novel club was organized in a town of the old Nutmeg State last winter, one which would not fail to do good in many other places if its plan of opera-tions was faithfully carried out. It was called "The Tongue Guard," and each member pledged herself to pay a penny into the treasury every time she said to pay a penny into the treasury every time she said anything against another person, whether she absolutely knew it to be deserved or took it from some one's "say-so." This was done by means of home boxes, and at the end of three months they were carried to headquarters, and the contents utilized for charitable purposes. It would require, of course, a great respect for one's word to keep the pledge, since many pennies collected in the box would stamp one as ill-natured or a goesip, but this mortification was probably prevented by having all of the boxes exactly alike and without mark, so that they could not be indentified. The more matter of being obliged to put a penny in it e box when thoughtless remarks were made would be curative, because of its inducing the habit of thinking when speaking.—

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BLE HORBERS, Bunyon P. O., Columbia Co., Pu., says: "My daughter had caturth when she was five years old, very badly I saw Dr. flage's Catarrh Hempdy savertised, and prosured a bottle for her, and soon saw that it helped her: a third bottle effected She is now eleptage. Years old and sound

(Continued from First Page,

in our various relations as patriotic citizens. We need not be less democratic or republican; we must be less the mere putty that is unresistingly molded by scheming and degenerate hands. We must be party freeman, not partisan serfs. We must sp ak our own not the thought of others. We must act as though the destiny of this great nation was actually in our hands.

Thus only shall we be worthy of our time, and prove ourselves worthy of our great

#### Spiritualism in Cincinnati.

A Prominent Medium and Lecturer Paints the Spiritualist Rostrum as he sees it. He also Reviews with Considerable Directness and Vigor Dr. Wolfe's record of Observations with Mrs. Fairchild.

To the Editor of the Religio Philosophical Journal

It is an interesting subject sometimes to review the result of one's work or conduct, or the work and conduct of others in which we share and have a common interest and purpose. Spiritualism is such a work. I am interested in its progress and usefulness. By progress I mean better methods, and more efficient ways of examining the phenomena, making them more easily produced and better seen in detail and completeness in all their phases and parts; and by usefulness I mean the capacity of these understood phenomena for helping the mind to free itself from ignorance and superstition, and sustaining with more power the standard of better private and social conduct, as well as realizing a better idea and plan of the life beyond. Probably no man can speak of and diagnose another's work correctly. We find it sometimes very difficurrectly. We find it sometimes very una-cult to justly express another man's opin-ions, and handle them fairly when we do not agree. It is a difficulty we find in the working of the intellect itself upon opin-ions and teachings not in harmony with its own. We have a tendency either to exaggerate or diminish the distance between ourselves and one who thinks differently from

There will be some things enlarged and others diminished in the drawing and painting of his mental picture. An enemy will enlarge our vices and follies, and a friend will vaunt our virtues and accomplishments. With these conscientious reflections before me I shall try to paint as correct a picture of Spiritualism in Cincinnati as pos-

There is one Spiritualistic society having meetings every Sunday morning and evening. They are attended by a class of people drawn together by widely different motives, to see and study different phases of spiritual phenomena. Some of these attendants are young; others are old; the extremes are united by the middle aged. The rostrum is oc-cupied by myself as lecturer, and by Mrs. Porter as test medium, who follows after the lecture. I cannot say that the result of this combination works well, because it divides the audience into two parts: one part does not want the lecture, but the tests. Another part wants the lecture but not the tests. As far as the society is concerned it seems to pay the best to work the combination. As far as the educational work of Spiritualism is concerned, it necessitates lectures upon the elemental phase of spirit phenomena, and makes it imperative to leave out the discussion of those great questions involved in theology, ethics and philosophy. Mediums find that it to accept the theological teachings of the church, than to reject them, because the bulk of inquirers are Christian people. Spiritualism thus loses all distinctive character as a philosophy. Advanced minds cease to come to meeting; they leave their seats to be occupied by those who want proof of an after life. It seems to me more and more clear, that the mere lecturer will be less and less wanted upon the Spiritualist platform. When one looks at what has taken place in Boston, New York and Brooklyn, one cannot help but feel that the same fate awaits Cincinnati, viz., that societies will so work as to bring in the most money to the exchequer, and as the test medium is the most effective in this, the lecturer upon philosophy and the great ideas of human progress will have to retire. Time will show whether this view is correct. After a time the societies will cease to exist because they cannot continue to live upon sensationalism.

Our meetings are well attended, but the people know nothing about the great study the phenomena of Spiritualism present; they are not interested in systems of ideas which men and spirits have reasoned out to account for and explain the great unfoldments of material and spiritual nature. The endless questions are,—"I want to converse with my mother." "How will the market stand to morrow?" "Does my husband love me?" "Can you find those articles stolen from my room the other day?" "When shall I marry?" This is what Spiritualism amounts to in the minds of three-lifths of the people who attend our meetings. These are not actually the people who join a society, but those who determine the policy of its management; to them the management caters because it is from them that the dimes come; every Sunday brings new faces; they get their little test, and come no more.

Mrs. Fairchild, the so-called materializing medium, is in Cincinnati, doing some business of a sort. The people interested in materialization are divided in opinion about her. I have seen the woman but not at her scances. I have read the amazing account of her doings in the article published in the JOURNAL last week from Dr. Wolfe. The Doctor says of that strange visitor from another world, "Plimpton:" "His mental powers flash with intelligence and startle with brilliant declamation." What a pity the world is denied the supreme happiness of particpation in the mental feast. We are longing for those "flashes of intelligence," but the "brilliant declamation" is not of much account in a serious, cold, scientific inquiry like that of investigating the reality of materialization.

The spirit Plimpton and Dr. Wolfe sitting at a table over glasses of "Mumm's best brand," reads more like an advertisement for Mumm than a serious, sensible investigation into the fact of spirit return. I would like to ask Dr. Wolfe a question or two: Why did the Doctor not make a complete examination of the spirit Plimpton? He might have measured the hight of the spirit. He might have measured the length of his arm, his leg, the size of his head. He might have invited Plimpton to take more wine, in order to see what the capers of a drunken spirit were. He might have tied him to a table and experimented as to what would become of him. He saw and drank wine with him, and settled nothing about his nature and character. It would have been an interesting experiment if Dr. Wolfe had shot the spirit; it would not have been a crime under the spirit; the spirits of i would not have been a crime under the ghos

are not recognized by the Federal and State constitutions.

And then, again, Mrs. Fairchild, it is said. always carries a revolver into her seances, and probably Plimpton himself was armed, too; so I do not see that the spirit would have been at a disadvantage. It would simply have been, as the cowboys say, "For him who could get the first snap." I am not sure that a man or woman will carry a revolver without intention to use it when the circumstances render necessary, therefore there is nothing outrageous or unscientific in the suggestion to have a friendly shooting of the spirit. It may be said that it would hurt the medium. How do we know? If the medium was shot, it is plain that Plimpton could not be a spirit. If the spirit was shot, the ball could not hurt the medium. If Mrs. Fairchild will not run the risk involved, it looks suspicious and indicates that she knows something she has not told, as to the stuff of which Plimpton is made.

Plimpton has eyes of a peculiar sort; he, poor fellow, is near-sighted. What a sublime spectacle for the world to look at! Dr. Wolfe and a spirit playing cards and drinking wine. Pshaw! The whole article smells of wine! It has that kind of inspiration which tangible spirits can best give "in flashes of intelligence and starting and brilliant declamation." That a man with any mind at all should be so deceived as to imagine he saw in these forms the spirits of departed men, fills me with supreme sur-prise; but that he should write such an ar-ticle with an air of enthusiastic belief for publication in a respectable paper; fills me with infinite amazement. There may be some who will read his article with frantic delight and wonder; but minds capable of such excitement cannot be higher in the scale of civilization than the childish mind of the Hottentot.

It is well known to Spiritualists in Cincinnati that these forms which have so dreadfully imposed upon Dr. Wolfe, are persons employed by Mrs. Fairchild to act their part in a show and take their money like pro-fessional clowns upon the boards. Mrs. Fair-child is the evil genius at the head of a dread-ful and infernal conspiracy to deceive the simple public, always eager and never appeased in its curiosity to enter into the sublime and impenetrable mysteries of subsensible nature. This credulous mob is ever ready to feed like hungry vultures upon the inventions and crafty devices of unprincipled adventurers. There is a class of men, like the late Thos. R. Hazard and Dr. Wolfe, whose testimony is made absurd by an eagerness of belief and the awe of wonder that places it out of the realm of rationality or acceptance. Such testimony makes Spiritualism contemptible, and cannot spring from a well balanced mind. The article is written in a brilliant style, scintillating in poetic metaphor and hot images culled from an active imagination, the worst and most vicious style a man can use in describing phenomena of a character which requires the calmly judicial and coldly scientific method of state-

In leaving, for a moment, the article which Dr. Wolfe has written, to look at the mental nature and character which produced it, we find in it an enthusiasm and a condi-tion of preconception altogether inconsist-ent with the qualification of a safe, useful and independent witness. Dr. Wolfe him-self never dreams that he might be deceived that what he saw before him were anything but spirits, was the last possibility of doubt that could enter his mind. He was already equipped to believe all that was claimed. His mind in such a condition is destitute of critical power. He presents a manifestation of a psychological state in which a dominant belief can even affect the reliability of the senses, and awaken the imagination to efforts of creation far beyond the possibility of all objective realities, capable under the given circumstances of acting upon those organs which cognize the objective.

The manifestations of spirit Plimpton did not end this marvellous séance; greater wonders follow. Napoleon and Josephine are introduced with a poetic and romantic splendor. The emperor took a glass of wine, tasted it and put down the glass and said some-thing, which the Doctor could not understand, and disappeared, but how he could not tell. Here there is no evidence that Napoleon was present. The evidence that may be put in by Doctor Wolfe will not prove it. Personally, Napoleon could only be known by being like his picture, but this would not be evidence that it was Napoleon. The identity of Napoleon here would be difficult to prove There is no attempt in this instance to examine the form. What Dr. Wolfe saw amounts to nothing as evidence. Around him were all the opportunities for the perpetration of fraud, —no checks against imposi-tion, and a mind filled with admiration. The actors in this strange drama are described as a little boy would describe Joe Jefferson in Rip Van Winkle. The Doctor's mind is filled with the illusion of reality and awe. The other characters which come, including Josephine, inspire the same landatory devotion. Josephine is described with great literary skill and artistic finish. The writer may have been inspired by Lamartine or Chateaubriand, so enthusiastic and brilliant are his descriptive powers. The introductory des-cription of the beautiful empress is prepared with the grace and finish that Burke be stowed upon the unfortunate Dauphine of France, or that Lamartine employs in des cribing Lady Esther Stanhope in his beautiful and romantic account of Eastern travels. It has often been proved in the history of science and literature that a man may be a brilliant pen man, a fluent correspondent, and yet be destitute of all the essential qualities that make a trustworthy observer and

wise and cautious writer. There is no evidence to show that Plimpton. Napoleon, Josephine and the rest were not wicked frauds. The account as a whole puts Dr. Wolfe's testimony forever beyond the pale of credibility upon all matters pertaining to Spiritualism. Plimpton ought to have been examined; Napoleon ought to have been thoroughly overhauled, and the beautiful Josephine disrobed of those garments which once played so important a part in the Boston Spiritual Temple. The late Mrs. Tyler could have taken the impudence out of Josephiue, and from under the sham garments of a queen the repulsive features of a simple and unfortunate mortal might have

been seen. What a sad state of moral turpitude such people must have reached who are capable of contriving and enacting these frauds. I do not believe that Dr. Wolfe is anything more than a victim. His own mind is biased and inflamed with eager belief.

Mrs. Fairchild has been proved to be fraud. The 4,000 dead democrats who voted in the city of Baltimore will vote no more.

If Plimpton, Napoleon, and Josephine did return to mortal reality as alleged; if they did burst upon Dr. Wolfe's wondering sight; if the luminous forms of ancient Egyptians did burst out of invisibility, what a blessed, and, oh! what a fortunate mortal is Dr. Wolfe! And by the same token why could not 4,000 dead democrats of Baltimore have materialized, claimed their votes and voted?

Dr. Wolfe alleges that a spirit came to him and drank wine. Wine and the act of voting have often been associated together in old Baltimere. Is one act more improbable than the other? Let those four thousand spirits vote no more! Spirits are not citizens of the United States. If this suggestion had been presented to the learned judges, probably the hue of Baltimore politics might not have been so dery to day and years likely if have been so dark to day, and very likely if Dr. Wolfe had not penned his article he would have rated as a wiser man before the

Again, to be serious, for I believe in, and have great respect for, Dr. Wolfe; he has done some excellent literary work; he is a good writer, a bold thinker and a man of courage. He came boldly out to affirm the reality of phenomena which were denied by hundreds who had equal opportunities and capacity. He felt a virtuous enthusiasm and a combative dignity in standing by phe-nomena which he thought had been con-demned prematurely. His evidence, however good or authoritative, cannot be reckoned in the face of such tremendous and irrational impossibilities. To make such phenomena credible would require evidence of such a character as to be more extraordinary than the phenomena themselves. As Dr. Wolfe does not and cannot come up to this axiom. I must deny the trustworthiness of

his eloquent testimony.

I have nothing to say about the medium and the manner in which she manufactures and introduces her characters into séances, as she calls them. I leave her and her doings to be judged by the person pay-ing for the entertainment. He pays his money and takes his choice; but when a man writes an account of what he sees, and asks the reader to take his testimony, unless that testimony be extraordinary in its completeness and conclusiveness, I ask the reader to withhold belief and wait the opportunity for personal investigation.

J. CLEGG WRIGHT.

Henry Slade alias Mr. Wilson.

On the 2nd page of this issue of the Jour-NAL, is an article taken from the New Castle Daily Chronicle, England. The following are editorial comments thereon by the same paper, and should be read in connection therewith:

It has long been our opinion that the spirits themselves injure most their own repute by their manner of going about the business to convince mankind of their existence. Mortals of every age and country have been wont to pass into a reverent mood when thinking of or attempting to deal with the immortal; and, in consequence either of their experi-ence or teaching, have been accustomed to think that revelations from beyond the grave should be of a kind and made in a way calculated to silence the scorner, to work upon the emotions of wonder and fear, to inspire solemnity. The spirits of the modern Spiritualist do not do that. They deal in raps and cuffs and squeaks, firt about fiddles and guitars, tie and untie sailors' knots, abstract weight from tables, clutch with their foggy Herriner chatter incoherently, spell as badly as Lord Napier of Magdala, write as bad grammar as Prince Bismarck, take delight to work in cupboards and under tables, like the darkness better than the light, and will have it that those favored with their visits should join hands like holiday-making lads and lasses at kiss-in-the-ring. This demeanor of the spirits is certainly more conducive to mockery than to seriousness; and in so far as concerns the spread of conviction, the spirits are undoubtedly losers by the process. Having said that, we are far from saying that it is any argument against the existence of spirit, much less, against the genuineness of such manifestations as that given yesterday afternoon by Mr. Wilson, the

psychographic medium" In treating some time ago this very subject we remarked that no honest inquirer into modern Spiritualism can pass the threshold of the subject without discovering that it becomes him to be modest, and to avoid using ridicule and scorn -the weapons of ignorance and vanity. In truth, a wise man will com-port himself modestly towards any subjects about which he is wholly or partially ignorant: but a little examination will make it clear that the alleged phenomena of Spiritualism have a better claim to respect than have most other new subjects. Although by no means carrying conviction with it, there is yet much in the fact that the votaries of Spiritualism are found in very great numbers in every civilized country, and that amongst them there are not a few men of great ability-men educated to the very highest pursuits of truth, and consequently. it might be expected, impregnable to the grosser onsets of error. That such men are not always thus impregnable, however, that like the sun the brightest intelligence may have its black spots, that knowledge in certain directions is very far from always dispell ing unscientific habits of thought in other directions, that the same mind may harbor at once the sublimest truths and the most debasing errors—that all this may be is a fact of which the history of so-called great men bears lamentable but undeniable evidence. Why, even John Wesley, whose ghost came up yesterday afternoon, was himself a be-liever in ghosts; and did not Martin Luther

use to go to bed with the devil? Notwithstanding the littleness of the great, it is presumption in any one, before he has rigidly tested its stability, to treat with contempt and to assail with ridicule a creed whose bulwarks are planted in many lands, and which has gained the adherence of men whose talents demand respect. Gen. Bon-langer, for instance, is reputed a Spiritualist. We have formerly shown that the foundations of modern Spiritualism are laid in the very heart of what is called the orthodox philosophy; and that to shake its basi- the whole metaphysical fabric must be shaken. It is not to be gainsaid that the evidence for most modern wonders of the sort in question has intimate kinship to that for those on which the authorized creeds must stand or fall. The whole thing is largely a question of evidence; and when the discoverer of thalium asserts that he has witnessed phenomena inexplicable by any known laws of nature, shall we treat him with scorn, and yet accept with unquestioning faith such transmitted ascertions as that the waters of the Pamphylian Sea fell back to make way for the Macedonian army? Apart from this or that Spiritualist and from the undentable importures, the fact ought not to be everlooked that the contral allocation of

Spiritualism, the enduring individuality of the immortal part of man, and the central allegation of the creeds must stand or fair together. Also, that every blow levied at the former is a plunging of the axe into the very root of that tree of wonders on which are hung the hopes of millions.

Mr. Wilson and other Spiritualists present

in that gentleman's lodgings, yesterday afternoon declared that John Wesley was also there—that he was apparent to their senses —that they either saw, heard, or felt amongst them the founder of Methodism. It would be presumption on our part to doubt that they did not perceive the rev. gentleman. but it has to be proved that there was anything miraculous or supernatural in the perception. They may have seen John Wesley without John Wesley being there. Nor is this a paradox. For when one is said to "see," the object on which the eye is fixed is literally photographed on a white curtain at the back of the eye. This little image is absorbed by the retina, whence it is transferred by the optic nerve to a particular part of the brain. and the impression there made constitutes the sensation of sight. Now, it must be apparent to everyone that if by any other means it were possible to make this same impression on the same part of the brain—to irritate, in fact, the same nerve to the same extent—the same sensation of sight would be experienced by the person as if the actual object had been presented to the eye. Grant that it is possible to make this impression otherwise than through the medium of the eye, and an apparition is the result. Though in healthy people the higher senses are thus seldom excited when awake, yet in the dreams of all men they are as active as the lower senses. For when we say we thought we saw such and such in a dream, the fact is we actually saw it; and it is a well-known fact that if any one habitually opens his eyes on waking from a dream, he will see the objects gradually disappearing from his view as really as he does on any ordinary occasion. We have assumed that the sensations of sight (and the same thing holds with the other senses,) whether actual or revived, are simple; and that the individuals affected by them are of sound body and mind. But the fact is, every optical impression is a subtle compound of numerous ideas and sensations, both past and present. And when we add to this that there are minds naturally excitable, when we remember that hope, fear, and the other emotions influence a mind morbidly agitated, how can we wonder at the com-plexity and diversity of the subjective sensations of which the patient may become con-scious, or of the delusive judgments he may form as to their causes?

The French and German messages may pass muster, but the Italian is poor gibberish. I am disposed more and more to wonder why those beings who, I entertain no doubt, do actually write these messages should apparently go out of their way to throw suspicion on their own performances. What is the use of writing bad Italian—Italian so bad that it is suspicious on the face of it—when a com-mon-sense sentence in English would be so much more appropriate? These are difficul-ties that we want more knowledge to solve Meantime, even this poor stuff is enough to engage the attention of all thinking men. The problem is, who wrote that sentence, and how? That problem solved, it will be in order to inquire why the Intelligence did not write something better.—M. A. (Oxon) in

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