No. 15

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

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#### SCIENTIFIC EVIDENCE OF THE EXIST-ENCE OF SPIRIT.

A Sermon by Dr. Fay, Unitarian, Delivered at the Opera House, Los Angeles, Cal.

There is a wide-spread impression that the basis of all scientific knowledge is entirely obvious and well defined; that scientific truth presents the same aspects to all minds; that in connection with it there is no mystery, and therefore no disagreement among the well-informed; that it is wholly within the region of the knowledge. There is also an impression equally wide-spread that spiritual matters have no foundation in reality, that they exist only in a morbid fancy, and are now accepted only by the weak and the credulous.

It will be our business this morning to do what can be done in thirty or forty minutes by way of showing that both of these impressions are fallacious; that though the revelations of science, numerous and brilliant, have so widened our intellectual outlook and so revolutionized our practical methods that we may well pardon the scientist for his arrogance and assumption, notwithstanding they are occasionally rather offensive, yet that spiritual laws and facts are quite as obvious, spiritual phenomena quite as undeniable, and immense and far-reaching deductions therefrom quite as logical as are those in connection with any department of science. First, then, let us disabuse the mind of its impression that spiritual matters are mythical, unreal, and destined soon to disappear altogether; while all science is comprehensible and demonstrable, and its acceptance by those who understand it uniform and universal—not at all a subject of faith, but of clear and positive knowledge,

It would be stating only a truism were we to say that science is not only replete with mysteries so profound that by the savants of the world their solution is not even attempted, but more than that; everywhere there are anomalies and exceptions, missing links and apparent contradictions, so numerous as to suggest only probabilities so numerous that whole departments of science rest absolutely on faith alone. Consider the doctrine of evolution, now bidding fair to become an impregnable foundation for a theistic and spiritual philosophy, while it modifies all of the old creeds and methods. Does a person living, even Herbert Spencer, know it to be true, know that man was developed from germs so low on the vital scale that only by scientific tests could their vitality be determined? Does any one know that polyp and poet, starfish and statesman are brothers in different stages of development? Certainly not. This entire department of thought was suggested by, and must continue to rest on facts, the vast chasm between which can be bridged only with probabilities; probabilities, how-ever, so logical, so consecutive, so far-reach-ing, so dovetailed that they have invaded the church, modified theology, converted doubters, conquered enemies, captured the university and revolutionized the thought of the age; nevertheless, only probabilities, only assumptions, to-day only a matter of belief.

Then consider the science of geology, with the radical changes it has wrought in the popular judgment, as to the method of crea-tion and the origin and antiquity of the hu-man race. In the sense in which the mate-rialist or the agnostic insists that we shall use the term, does any one know that this will globe use ones but a sloud of gaseous races, and subsequently a hell of fire; that

formed by the shrinkage occasioned by the formed by the shrinkage occasioned by the cooling process, as ridges and valleys are formed on the surface of a baked apple; that the British Isles were once a part of the European mainland; that this Western Pacific Slope was once the bottom of an ocean and that it was thrown up by subterranean forces? Has any man such a knowledge of these things as would justify him in testifying under oath in regard to them? Certainly not. The most that the best informed galy not. The most that the best informed gely not. The most that the best informed ge-ologist could say, or would dare say, is that certain facts lead to certain conclusions; well founded conclusions, we admit, but still they are solely a matter of reasoning which is but another way of saying that they are chiefly a matter of belief. But once more. At a given time in the month, and in the evening, we turn our tel-escope towards the moon, and to all appear-ance look directly into the onen craters of a

ance look directly into the open craters of a vast number of extinct volcanoes. It is a wonderful sight. But were they ever actual volcanoes. Who can inform us? In regard

Once more using the work "know," or "knowledge" as the materialists or the agnostic uses it, is there a physician on earth who would dare say he knows that medicine ever cured a disease? How can he know it? How can he know that the same results would not have followed had no medicine been taken? That it is highly improbable is granted. But it is not of the probable or the improbable that we are now speaking. In connection with spiritual to it who can do more than believe? probable or the improbable that we are now speaking. In connection with spiritual matters the materialist objects to a consideration of the probable. He says we have a right to demand positive knowledge, and therefore the obvious pertinency of the question justifies its repetition. Who knows tion justifies its repetition. Who knows that medicine ever cured or relieved anybody and especially as no remedy so called, is uniform in its action. Here is another vast department of science, and also of daily practical life, in which we are guided and governed solely by classified probabilities; or interference in, or other words by faith.

Such cases could be multiplied indefinite ly, and they prove that the popular assumptions that in connection with science everything is clear and comprehensible is utterly unfounded—that there, as everywhere else, with mountain peaks of truth as beacons on our way, we cross the intervening spaces in faith alone.

But consider for a moment some of the anomalies, and apparent contradiction of science. For example, there is such nicety and exactness in the movements of the heavenly bodies, that years in advance an eclipse can be calculated to a quarter of a minute. Is it not a fact too sublime, too appalling for our contemplation, that spinning through space with a velocity almost incredible, and passing on into regions so vast that years are required to complete their orbits, their return to a given point may be predicted to a minute? But what of comets, that dash through the very same space in seeming defiance of order and law? Does any one know whence they come, whither they go. how they move, or of what order they constitute a part? Certainly not.

It is a law of nature that frost expands, and heat contracts objects—excepting iron in which case the law is completely reversed. Do you know why? Can you explain

the anomaly? I suppose not. But look at the most exact of all the sciences. The Rev. Dr. Hill, ex-president of Harvard University, and who, since the death of Professor Pierce, has probably been the ablest mathematician, says that in the last analysis, pure mathemetics rests on faith, and as an illustration of his thought, he instances a curved line, one of the lowest, simplest objects of mathematical contemplation, as Dr. Hill states, and yet the mysteries connected with it, he not only declares to be utterly impenetrable, but so contradictory that in dealing with it, the geometer, in solving a single problem, and for reasons which he does not at all comprehend, is obliged to treat it now as straight, and now as crooked, and then as both at once, and he does it in faith alone. Think of this fact. Dr. Hill, one of the acutest of living metapysicians, adduces this as positive proof, not only that in science as well as religion, we walk by faith, but also to show that faith evinces a higher mental power than knowledge. Ry faith we trust where we cannot see, in science and religion

Finally, under this head, we have coined an axiom which shows that in regard to abstruse matters, the popular judgment is not always enlightened and well based. We say that water runs down hill, that always and everywhere it seeks its level, whereas, the mouth of the Mississippi is several miles higher, than its sources, in the lakes of Wisconsin, and over every inch of its way to the gulf, it runs on an up-grade. Do you know why? Then pray inform us.

If theology were thus studded with anomalies and contradictions, would not Mr. Bradlaugh and Colonel Ingersoll make merry at our expense? That there are ten thousand facts and forces of many of the aspects and relations of which we have a rast amount of accurate knowledge is admitted. And yet, all that it is possible for us to know of the most trivial object, a grain of sand, a blade of grass, a flake of snow, a tiny insect, is as nothing in comsnow, a tiny insect, is as nothing in com-parison with the impenetrable, awe-inspir-ing mystery in which it is enshrouded. "The phenomena of matter and force," assected says Professor Tyndall, "lie within our in-tellectual range, and as far as they reach the work we will at all hazards push our inquiries.

But behind, and around, and above all, the not to evade. Did utter emptiness, utter vareal mystery of this universe lies unsolved. Now as the most scientific deductions are only matters of belief, and as all our scientific investigations are prosecuted in faith alone, is it unworthy of us to form some idea concerning, or to deduce from what we know, something in regard to the mystery that envelops us and all things? Is it not the function of pure reason to guide us from the known to the unknown? Are not from the known to the unknown? Are not the boundaries of the known continually pressed back, because it is the highest funcpressed back, because it is the highest function of knowledge to inspire faith? Had Newton been satisfied with knowing that the apple fell he would have demonstrated that he was made of only common clay; but the fact that his knowledge became the basis, or mainspring, of all-mastering faith, or pressure in record to the them. or persuasion, in regard to the then un-known law of gravitation, that brought the apple to the ground, when it was loosened from the stem, stamped him as a peerless philosopher and clearly demonstrated the idea of President Hill, already named; that of our rational nature faith is a higher power, they browledge. It is simply the power than knowledge. It is simply the peering of our rational powers into the unknown, in search of the causes of the known.

For example: The end of a shaft on which there is a huge pulley, comes through this wall, and by the connection of a band, it drives this room full of machinery. I do not know what drives that shaft. I have never been around on the other side of that wall. But would it be unworthy of me as a wall. But would it be unworthy of me as a rational being, would it prove me to be superstitious and credulous, and weak and fanciful, if I should infer, believe, declare, insist, that that shaft was driven by power that was generated, directed and controlled by intelligence? On the contrary, would not such a conclusion and average the state of the contrary of the contrary with the meet legitimate. sonal observation, I know absolutely nothing. But if I should hold as entirely rational, logical, unavoidable the idea that that graded and well-worn highway did connect with and open into something real and vital on the other side, should I evince discreditable intellectual powers and tendencies or merit criticism for my faith in the to me) unknown? On the contrary, from the topography, the minerals, quarries, soil, timber, climate, streams, altitude, etc., etc., of the side of the mountain with which I am acquainted, would not the ability to deduce somewhat accurately, what must be the main features of the side of which I positively know nothing, clearly evince a mach higher order of mind than the power simply to grasp the facts which fall under my observation? thus again demonstrating Dr. Hill's idea, that faith, or persuasion, is a higher achievement of the mind than

knowledge. Now he who supposes that the intelligent religionist is less anxious than the scientist, to know the facts or less willing to abide by them, or that he has, or desires any other, than the strictly scientific method of dealing with them, accounting for them, or drawing inferences from them, is entirely mistaken. And yet, this is one of the mischevious and far-reaching misapprehensions of our day. It is popularly supposed that the religious teacher is fond of mysticism and fog, and that when he is sharply pursued, like the ink fish, he emits a cloud in which he hides and thus escapes. By the ill-informed, or thousands who have caught the anti-religious infection of our time, pity and contempt are alternately avished upon the Christian minister. Pity that a fairly decent man in other respects. can be so verdant as to become a teacher of religion, and assuming that he knows better, contempt, that he is willing to procure a livelihood by false pretenses. But speaking of the liberal clergy, and I have no right to speak of others, I affirm unqualifiedly that intellectually and morally, in respect to powers-and-resources-natural and acquired, they are quite the equals of their scientific brothren. Indeed many of them rank among the first scholars and philosophers of the world. Newton, Channing, Agassiz, Walker, Dewey, Martineau, Hedge, Holmes, Peabody, and others too numerous to mention, are al most peerless in the realm of thought. And without a moment's hesitation I affirm that they, and their coadjutors were and are, quite as anxious as the scientists, to know the truth, the whole truth and nothing but the truth, and that when they have found it they are quite as good judges of it. And they are implicit believers in the existence of spirit; because the evidence, exactly like that on which whole departments of science rest, is simply unanswerable.

For example, they begin precisely as the scientist begins. Finding a fact they attempt to trace out its connections, to account for it in the most rational manner. And first of all, they accept an axiom of the scientist himself, viz.: This material universe had a beginning. This is universally admitt-ed. There was a time when it was not: and consequently, as time had no beginning, innumerable acons rolled away before a creative thrill or force was felt in all this boundless sea of space. Therefore there must have been—obviously there must have been a given instant when the first creative force or brob was felt. What was it? What produced it? A fair, but a thoroughly home question, and

cuity, absolute nothingness, produce something, begin a universe? If so, then a fundamental axiom of science, viz., an effect can-not be superior to its cause, is completely not be superior to its cause, is completely overthrown. But something is superior to nothing, and therefore if something was produced when and where nothing previously existed, then nothing evidently produced something. Do you believe it? Upon this subject I have read a little, but I have never seen even an attempted reply to this argu-

But this is only the beginning of the chain.
We therefore add that the difference between a vitalized and a non-vitalized particle of matter, kernel of wheat and a gravel stone of the same size, is almost infinite. How can you conceive it as possible that in a universe in which, from centre to circumference, there was at one time not even a hint or semblance of the vital principle, but only dead matter, such matter finally vitalized itself, charged itself with a power above itself. As the vital principle is confessedly superior to matter, did matter generate something superior to itself; and, again, was the self-evident the scientific evice. the self-evident, the scientific axiom disproved, that an effect cannot transcend its cause?

But further still, can you conceive of a proposition more repugnant to all logical thought, or more at variance with the scientific method of inquiry, than the following: In a world in which, as science herself declares, there was once not a living thing, not even a vital force, but only dead matter throughout, and upon which to this day no outside mind or spirit has ever operated, as, according to materialism, there is no extrinsic mind or spirit, matter alone, uninspired, undirected, uncharged by any power above itself, ultimately generated sensation, thought and emotion. And now, tion, when in her distant home a wife hears that her husband has been terribly wounded in battle, and flying to the scene of conflict, makes her way over fields war-plowed and red with blood, and by a single cot, and without sleep, or food, or thought of herself, waits and weeps, and prays, and agonizes till he, with whom she has trodden the way of life is again himself, when a fond mother holds little bloodless hands across a little breast that has ceased to dilate, and for months afterwards lays her sweetest flowers on a little mound in the cemetery, vividly dreaming at every hour in the day of a joyful reunion in the blessed hereafter, when man surrenders his life rather than yield his moral convictions; in all this no spiritual nature is evinced, no immaterial principle is involved, but the whole is caused by the particles of the brain, working in this way in-stead of that. But pray! O pray! what makes the molecules of the brain work in one way instead of another? Is there not a predis-

posing cause? As in the case supposed, the pulley on the end of the shaft playing in this room, all power, all power which we trace to its source, originates in intelligence. To this rule there is absolutely no exception. Consequently, if another axiom of science, namely, "the unknown should be interpreted by the known" is trustworthy, then all power must originate in intelligence; certainly a rational conclusion, and you see

plainly what must follow. Here then is the ground of our faith in the one great cause, and we call special attention to the fact that it is purely scientific

First-Once this material universe was not. Now it is.

Second-Once every particle of matter in the universe was non-vital. Now, unnumbered billions of particles are surcharged with the vital force.

Third—Once in all the universe, there was not a sensation, a thought or an emotion. Now matter is alive, and it feels. Now the great world of man is thrilled with thoughts that breathe and words that burn. Now we have aspiration, ambition, emotion worthy

of archangels. Fourth-So far as we know, and without an exception, power originates in intelligence; and on every hand we discover the outcroppings of an infinite power. And to infer that all, which once was not, but now is, was uncaused, or that it caused itself, came of itself, and has no meaning above itself, appears to us, as irrational, as unscientific a deduction as ever bestrode the minds of men. In the name of science, a much abused name, we protest against the illogical deduction. Our materialist brother may thus believe, as it seems to us not only without evidence, but directly in the teeth of evidence; but the intelligent believer in spirit is far less credulous—needs much broader and more solid ground as the basis

of his faith. 1. Passing to the evidence that man has epiritual nature, we say he acts as though he had—the strongest possible evidence. We never handled or saw a human mind. Absolutely the only proof that man is inteiligent is that he acts intelligently. And yet by thousands of years the altar is older than the school; and to-day millions on millions worship who have made no provision whatever for cultivating or exercising

their intellectual powers. 2. There is not a clan or tribe so low, so be question which of all men, a scientist ought | nighted, that it has no conception of right

and wrong. Was this conception so material that it stamps man as a demigod generated by matter, brought forth from grains of sand that were once as dead as shot. Pray tell us in so many words if you think it is only the mechanical action of the molecules of the mother's brain that causes her cheek to blooch bor tears to flow and her yere to blanch her tears to flow, and her very heart to break, when her son, the idol of her life, sinks in the whirlpool of temptation.

3. When a man does a mean and unworthy deed, though no human eye is on him, what makes him thoroughly ashamed of himself?
What is it that excites in him intense
mortification and loathing as he looks in the glass? I appeal to the common sense of the world. Is a purely material nature susceptible of such emotion? How can it

be? Why should it be?
4. Whence and why the insatiable longing for personal improvement—the inspiring, significant, divine cry for a better, and a best in the character and the personal experience? Why the intense onward stretch, the universal all impelling dissatisfaction with present conditions and attainments that converts infancy into archangelhood and earth into heaven? Do stocks and stones, nay, do the cunningest animals feel

5. There is a man on his knees; not a novice who would be easily deceived in regard to his innermost and uppermost thought and feeling. It is Dr. Martineau, the Unitarian, or Cardinal Newman, the Catholic—universally acknowledged to be one of the ablest men living—on his knees. His eyes are closed. His lips move. From his innermost soul he breathes a prayer. Will our materialist friend explain the fact? It will not do to say that it means nothing, as it would not do to say that a boulder weighing twenty tons, on a vast tract of vegetable mold in which not even a grayal stone not such a conclusion and averment be in exact accord with the most legitimate function of my rational nature? Or, on a graded bridged and well-worn highway, I travel toward the summit of a long and high mountain range, on the other side of which I have tain range, on the other side of which I have embodiment of truth and justice in legislative for many and consistently with it. In like manner, and consistently with his theory, will the materialist explain the fact that there, on his knees, is one of the greatest men of the world, nay, multitudes are on their knees, and we have a right to demand an explanation of the fact.

You send to Hong Kong a letter, pure matter, nothing but ink and paper, so far as the package is concerned; but on reading it the person to whom it is sent faints and falls or is thrilled with ecstasy like that of the seventh heaven. Was it the substance that did it? Was it only matter that felt the shock? The fact is scientifically inconsistent with that theory.

What of mind-reading, that was creating great excitement among the materialists of England when I left that country? What of clairvoyance, in connection with which there has been a vast amount of nonsense and imposture; but which, at the bottom, is an undeniable fact that is far more widely, though unconsciously, recognized in our daily life than we are wont to suppose. It is a matter of history that Swedenborg once sprang to his feet and declared that his house was on fire, though he was sixty miles from it. And at that moment his house was in flames.

In two or three of his most popular works, Dr. Oliver Wendell Holmes fully recognizes the clairvoyant faculty, and well he might, as he was once the chairman of a committee appointed by the Medical Faculty of Harvard University to investigate a case that had attracted great attention in the neighborhood of Boston. And after a most thorough examination he reported that, beyond a question, it was what it purported to be. But is clairvoyance even possible to a nature wholly material?

What of the fact that whenever in the institutions of society, man's moral and spiritual nature has been fully recognized and provided for, there he has attained his highest and best—there has been reached the grandest civilization the world has seen. and wherever man's moral and spiritual nature has been denied, or even ignored, there decay and desolation have settled upon the community. Name an exception to this rule—one single exception. But, as that cannot be done, let us consider the irresisti-

ble force of this argument. What of a character like Christ's, collossal, monumental, heaven-revealing, world-redeeming, if there is a God, and man is his immortal child; but utterly fanatical and unmeaning, if the world was self-created and man is only matter. Now it is admitted that a theory that works out bad results, that is un-true to life, is itself bad. And this theory does work out bad results everywhere and always,

and its real character is thus disclosed. What of the numerous cases that in all lands are continually occurring and that doubtless many of us have witnessed—cases in which those sick unto death have for hours, possibly for days, been totally unconscious, every bodily sense gone, when suddenly opening their sightless eyes and raising their trembling hands they salute dear friends long since gone, even whispering their names, and do not breathe again.

What of these, and kindred facts too numerous to be even mentioned here and now? Over very important ground I am taking you too rapidly for critical examination. Each of these propositions, and of many others like them, should be made the text of a sermon if we would show the impressesbility of our position. I am helding up be

For the Religio Philosophical Journal FIGHTING FOR THE SAMBATH.

The Clergy Alarmed at the Demands Made by those who would Secularize the Day.

BY HUDSON TUTTLE.

It is to be regretted that in the popular discussion, the most important Sunday question has been, and is, mixed up with that of temperance. The churches have few live issues, and have made the most of temperance. The German element in this country patronize their beer gardens on Sunday. All the continental nations have brought customs and manners quite opposed to the old Puritanic conception of the Sabbath. That conception has passed away forever. There is no use of mourning over it, for it is gone. The broader and more cosmopolitan views which have taken their place, brought by the French, Italian and German, have redeemed this country from its narrow and provincial notions. The Sunday question, whether the day shall be kept exclusively for religious exercises, and stringent laws compel strict observance, or whether it shall be left like all other days, to be observed, as each one desires and thinks proper, should be discussed upon its own merit. Temperance, however, is forced along side, and it is made to appear that, to advocate freedom in Sunday observances, is to join hands with the upholders of intemperance. To the German mind it is not so much that beer and wine may be drank in the beer garden, as that the garden may be opened Sunday, and social life enjoyed therein: not freedom to sell liquor, but freedom of the day, as it is in Europe where those who desire to attend church do so, and those who do not, are not compelled to remain in idle seclusion for fear of incurring the displeasure of those who do.

The saloonists are the great enemies of those who would secularize Sunday. They bring the cause into disrepute, and like barnacles are difficult to cast off. In nearly all the cities where the hydraheaded evil of intemperance has been bound by restrictive laws, which especially hold the sale of alcoholic beverages in check on Sunday, the saloonists have united, and too often maintained a successful resistance thereto.

We believe most earnestly that there should be at least one day of rest in the week, where as nearly as possible all absorbing cares and labors shall be laid aside, and social life in the family and the cultivation of the higher faculties be attended to. The laborer in towns and cities, after an exhausting six days of work, is easily allured to the saloon. It is luxuriantly furnished; he meets with warm friends, and the bodily and mental powers which, relaxed from the strain, are depressed and despondent, by the stimulus of drink, are toned up and exhibitated. Yet the place for such laborers is with their families. at home, or away on some excursion, where they can all enjoy society and fresh views of nature. The sum expended at the saloon would soon procure luxuries for the home, which wife and children could equally enjoy. No. the saloon which invites six days in the week, must not rob the man and his family of the day of rest, and the law compelling it to close its doors on that day is just and right.

But many of the clergy do not take this common-sense view of the subject. They fight everything which looks toward secularizing the day. The old Puritan ideas linger, and may hold nothing of joy or happiness. They 1ght against open libraries, museums and Bunday excursions, as they do opening the saloons. They want everything closed so that the only place any one can go will be the church, and the only recreation one can have will be listening to an orthodox sermon.

The clergy of New York City on October 30th united in a general broadside of sermons on desecrating the Sabbath. The saloonists have united in a "Personal Liberty League," and seek to control the offices in their favor. Of course the clergy were aroused by this, and recommend also political action; yet in reading the reports of many sermons given on that day from most orthodox pulpits, one is astonished at the liberal ideas advanced and the progress made in the last twenty-five years toward broad and practical views. There is little stress placed on the holy character of the day. Rev. Charles Eaton at the Church of the Divine Paternity said: "For a long time there has been a growing laxity in the observance of the Sabbath. The Puritan idea of the day has been giving way to a larger freedom, which united the duties of cheerful worship and enjoyable rest. The defenders of the unbending Jewish Sunday have been forced to retire. In this work the liberal church has been solidly united. It has sought to make Sunday a day of education, and a day of spiritual refresh

Dr. McChesney of the St. Paul's M. E Church said: "There is a need for bodily rest; there is a need for mental rest; a need for social enjoyments and reunions, and, above all, a need for spiritual exaltation and advancement. This is the highest of all needs. Are not these needs permanent, and should not the one day of the week set apart to meet these needs be a permanent institution?
"The Sabbath day is made for all men. Man

is the end, not the means. Man is to keep the Sabbath so that the Sabbath will keep him. We are to keep it so as to get the greatest possible benefit from it morally, physically and mentally. There is a need in man's na ture for a Sabbath."

The preacher spoke of the impossibility of expecting the strict observance of the old Jewish Sabbath. Those stringent rules were meant for a peculiar people. We do not need as the Jews in olden times did, a long list of things which we may not do on the Sabbath

He said: "God has made us for Himself. We are to live like Him, to love Him and become like Him. The great end of our being is to glorify Him. Our highest need is to prepare ourselves for the heavenly world. So observe the day as to make it a day of rest; so observe it to make it a day of beautiful home life and social friendliness; but, above all, so observe it to make it a day that shall be rich in

"Social enjoyments," "reunions" of families, reading, study and music—all these once considered damning, are recommended by a shining light in the Methodist church! This is liberalism in full measure, and shows how the great truths of Spiritualism have entered in and leavened the churches

Rev. Thompson of the West 25th street church, took no such generous views, for he considered the demand for opening the saleons, came from a class of imported citizens who say that they have a right to employ the Sabbath as they piesse. He advised a resort

to the ballot.

ir. Bylance of the St. Marks Protestant
Enlacepal charch, after defining the sphere
of government, proceeded to show from the
amount point of view.

of expediency and from that of political or social economy, that the Sabbath is really a necessary institution. If it is to be com-mended to the workingmen, however, it must not be made a day of gloom. Whatever tends to advance man's true well being is worthy of the Lord's day. Its atmosphere should never be darkened by Pharisaic severities. Children should be trained to love it, not to dread its appearance. Especially should there be no suspicion of class partialities in legis-lation on this subject. Clergymen had been too often accused of preaching two gospels. one for the rich and another for the poor. If Jesus of Nazareth walked among us to-day amid the altered conditions of the nineteenth century, He would likewise rebuke the spirit of Christian Pharisaism. Man is not all spirit. He has a body that needs rest and recreation, with senses and sensibilities that need nourishment and inspiration other than those of a purely spiritual sort. But neither is man wholly material. The body is a shrine of an immortal soul, for the nurture and education of which times and places are consecrated. Show men that the Gospel is not a bondage, but a law of liberty; that the Lord of the Sabbath is not a hard taskmaster, and some who now shrink from that day may be brought to welcome it as one of gladness.

The reader will observe that the day is to be held for social, moral, educational and physiological reasons -not because God com-

manded that it should be.
Dr. Rossiter, of the North Presbyterian church was more emphatic, and declared that it was the American Sabbath which was attacked by the present movement for opening the saloons on Sunday, and he asked his hearers if they were prepared to take down all civil enactments from around the day, and leave that weekly restopen to the urgent, pressing tides of business, pleasure, selfishness and sin.

"Or shall we," he continued, " as intelligent citizens, stand in the defence of the American Sunday, and meet our antagonists fairly on the platform and at the polls?"

The Rev. H. Smyth, of the Collegiate church, was rampant in his lurid rhetoric about the coming "reign of terror," the old bug-a-boo of the French Revolution, and closed his red-hot sermon, in which he ranked liberalist, bomb throwers and rum-sellers all together as follows: "If the Sabbath gces down, religion goes down, and if religion goes down, ignorance, vice crime and all im-moralities go up, and the Republic is doomed. Anarchy follows and the reign of terror becomes universal."

At a special meeting at Chickering Hall the Rev. W. C. Steele, in his address exhibited the befogged state of the orthodox mind on the question of saloons and liberal thought, and like the preceding example mixed and confused them: "While the people sleep, the devil is sowing tares. Party is a good thing, but good government is better. We must unite for good government, and vote for no man who favors violating the American Sabbath. We must stand up and declare that these good right arms will never cast a vote for any man who will desecrate God's day! If the beer mallet has more power than the church it is time for the church to wake up. It is now a death grapple with the saloon. Whenever we sweep away the Personal Liberty League and dig its grave we shall pray every day for the victory of moral principles. The saloon must go!"

Let us be just and consistent. While we demand a free Sunday, with full privilege of doing as we desire within the sphere of personal rights, we by no means advocate a Sunday, it is equally wrong on the other six days of the week. It certainly is expedient to close the saloons on Sunday and curtail the sale of intoxicating drinks at all times. The true man will not be intemperate or yield to temptations, and he should be a guide and educator of those less fortunate.

Mean time, let not this jugglery of confounding temperance and the observance of the Sunday, become the means of enacting laws which may become, as precedents, extremely deleterious to those who belong to

the ranks of liberalism. Let it be admitted for a moment that Sunday is a specially holy day, but a day made sacred by the good works accomplished thereon. Let every effort be put forth to keep the hand of the law from surrounding it with any enactments which strengthen the hold thereon of theology. It is man-made, for man, by man, and subject to whatever changes he may demand. Hold fast to its complete secularization.

If the churches make war on saloons, they are engaged in a good cause; but if they for-bid them from selling liquor on Sunday by law, they should be held strictly to this temperance issue,—not because the day is too good to have liquor sold thereon, but because the traffic is not good enough for any day.

The Old School Doctors' Conspiracy.

To the Editor of the Religio-Philosophical Journal:

The New York Times recently stated editorially that one of New York's best Supreme Court Judges. Judge Barrett, had decided that the Knights of Labor had no legal right to conspire together to prevent a man, who does not choose to submit to their orders. from getting employment and making a living, and that they can be prosecuted for con-spiracy for doing so; that such action is a conspiracy, to prevent a person from working at any trade, labor or calling, within the meaning of the law.

The Times then quotes the text of the decision, which refers to section 168 and 170 of the penal code, and which calls the case a criminal conspiracy. I think that this idea of the case will commend itself to every fair-

minded and thinking person. But in this view, what shall we say of the old school, allopathic medical societies, which in New York and very many other States, band themselves together to suppress by legislation the competition of others who do not pronounce their shibboleth to their satisfaction? In spirit and intent wherein is the difference in these cases? These doctors associate themselves, put up large sums for expenses of lobby, and besiege the legislatures year after year. When they succeed in advancing one step, the next session they ask stronger prohibitive legislation, until as in Illinois they secure a statute making it a misdemeanor punishable by fine and imprisonment, for any person even to sit sliently in the presence of an invalid with the suggestion that the invalid will be benefited by the silent sitting. Read the statute! It prohibits to "treat, operate on, or prescribe for any physical silment of another," except in the domestic administration of family medicines," whatever these may be. You see it is the money they are after! The object and purpose of seeking this legislation on the part of these doctors is notorious—it is to healing business those who have or are supposed to have a natural or acquired gift in that direction and are making a living by it.

It may be and in publisly, presented by

these doctors that it is for the public good they seek these laws. But their private meetings and expressions show to the contrary, and that were it not to suppress com-

petition no money would be forthcoming.

I have prepared two short printed papers one showing what these doctors complain of in their meetings and journals; the other what they seek for, taken from same author-

I would I had the address of each legislator for the coming session at Albany, he should have a copy. After Judge Barrett's decision one would think a reputable physician would scorn to allow his society to be represented before the legislature as seeking this sort of "protection" to their calling, even if he had not objected to it before. BRONSON MURRAY.

238 W. 52nd St., New York.

NEW YORK DOCTORS IN ALBANY.

The following comments on the nature and works of these New York doctors may be useful for reference hereafter. First comes the auestion: CAN THE PEOPLE BE TRUSTED WITH THE SE-

LECTION OF THEIR MEDICAL ATTENDANTS? Wendell Phillips seems to think they can. Somewhere he has said: "We have founded a Republic on the unlimited suffrage of the millions. We have actually worked out the problem that man, as God has created him, may be trusted with self-government." And again: "Two thirds of the inventions that double the world's sunshine...did not come from colleges nor from minds trained in the schools of science....A chronic distrast of the people pervades the book-educated class of the North."

On the other hand the old-school doctors (self-styled "Regulars") insist that the peo-ple are stupid, and that themselves alone are capable of selecting and deciding who shall be allowed to prescribe for the people. They seek legislation in every State to that end. They claim the people cannot be trusted to select a doctor even; and their Medical Societies in New York every year appropriate large sums to get their "Medical Bills" passed professedly to protect the people, but in truth to line their own pockets.

But while it is the case that medical societies of the Old School go as a unit for medical compulsion,

IT IS NOT SO PLAIN AS IT MIGHT BE, EVEN THAT ALL MEDICAL MEN FAVOR IT.

The New York Medical Journal of Feb. 16th 1864, says: "It is not so plain as it might be that the meeting of the State Medical Soclety was really anything like unanimous in favor of legislation in the matter," (the State Examining Board) and it is notorious that there was presented to the Legislature in 1862, from the city of New York alone, the remonstrance of twenty-five doctors of medicine against all interference with the choice of invalids in the selection of their medical attendants, a remonstrance in which two thousand citizens joined.

At the same time Dr. John Swinburne, the very first surgeon of Albany, and later its Mayor, and now one of its Members of Congress, appeared before two Committees of the Legislature, and argued against all such "Medical Legislation," holding that the com-mon law needed little if any modification.

In spite of their pretensions it is a well established fact on both sides of the Atlantic that

THE FIRST MEDICAL AUTHORITIES HAVE BLUN-DERED.

and the St. James (London) Gazette says: "Dr. Niemeyer, the distinguished German physician....condemned absolutely the system of treatment followed by the French physicians in his (Gambetta's) case. The death of Mirabeau, Gambetta's great prototype, was at-tributed in a similar way to the incompetence of his physician, Catanis." It is well said that the "doctor who is not honest enough to confess it when he is puzzled is a well-known member of his profession in all countries."

WHAT THESE OLD SCHOOL DOCTORS COMPLAIN OF AMONG THEMSELVES.

That some patients out of whom fees might be squeezed get the benefit of charity hospi-

That the laws of New York do not "disfranchise (as they say is proposed in England) recipients of medical services at the public expense." That the gratuitous treatment of all who apply at public hospitals lessens physicians

ncomes, and is "a grievance to be brought before the medical profession." That "inspectors" are not appointed to as certain whether applicants receiving such

aid are "able to pay consulting physicians' or surgeous' fees, or (if the cases are not urgent) those of local practitioners."

That "druggists usurp a physician's practice by dispensing valuable remedies without a physician's prescription." That "courts hold a physician responsible

for damage to patient when incorrect diagnosis is given, and a public knowledge of his report injures the business of the patient." That the newspapers report cases of accouchment. This, they say, ought to called

Newspaper medicine." That some physicians "give certificates to be used in bringing to notice any drug, wine or proprietary article intended to be used as a medicine," thereby "contributing to trade in-terests and injuring the medical interests." That "the medical degree is not a passport to refined society." as they think it should be,

and "social standing and influence" is not

greater than it is. That "medical men as a class are poor from overcrowding the profession, and that even the best have indifferent incomes.

That women doctors are permitted to have the benefit of hospital practice. That army post surgeons compete for pri-

That "quacks" prosper and sell their (patent) medicines. That "the quacks are a stumbling-block in

vate medical practice with local practition-

the way of legitimate practitioners."

That there is "a rage in the community for advertising quacks." That it is difficult to suppress traveling

That the people are apathetic to the efforts of the regular fraternity to suppress quack-That "public opinion won't justify more

stringent laws." That it is too easy to become a doctor. That the present medical standard is not to the interest of Yale and Harvard graduates, who are put on a level with other college graduates. That the lectures delivered to training

school nurses are "over the heads" of the nurses, and there is danger of their forget-

That they are compelled to telerate n wives, "since they are with us."

That the Legislature was disposed to charter a college for education of midwives, which it was the duty of the profession to have defeated. (Therefore the New York County Medical Society appointed a Commit-

tee to go to Albany to head it off.) That its incorporation with the right to grant a diploma would be injurious to the interest of the medical profession of the State.

That midwives are likely to give "much

more trouble" here than in Europe.

That "in Germany, besides confinement cases, midwives habitually took gynecological cases and children's diseases and many other things which belonged to the domain of the physician." (Nevertheless the complainant had to admit that one hundred years ago midwives alone were permitted to attend in child-birth. Men were not permitted.)

That a Grand Jury in New York City having thrown out a complaint against a "quack," refused to reconsider its action (whereupon a certain "Censor of the New York County Medical Society" published a severe censure upon that Grand Jury and its foreman, together with the Censor's instruction as to

what was a juryman's duty.)
That "the differences of the three schools of medicine prevented securing advantageous laws."

These complaints of the Old School doctors are not made in public. They are found in the record of their proceedings in the New York Medical Journal, mostly. In public, the medical societies pose solely as disinterested public benefactors, seeking laws for the public health; among themselves no such disenise.

WHAT THESE OLD SOHOOL DOCTORS THINK OF THE LEGISLATURE THAT REFUSES TO PASS THEIR "BENEFICIAL" BILLS.

Hear the New York Medical Journal: "The people of the State of New York have for years persistently and stupidly refused to protect their own interests, their health and their lives by any regulation of medical practice worthy of the name."

Legislators who do not vote their bills are stupid," in the New York Medical Journal's

WHAT THE NEW YORK DOCTORS DEMAND. They demand all they can get of the following propositions, which they first formulated in 1882 3, viz: Not only that no one but themselves shall attach to his or her name "Doctor" (meaning Doctor of Medicine) or Dr. or M. D., but that no one else shall suggest, recommend, prescribe, employ, use or direct for the use of any person, any drug, medicine, appliance, apparatus or other agency, whether material or immaterial, for the treatment, cure, relief or palliation of any real or supposed ailment or disease of the mind or body, or for the treatment, cure or relief of any wound, fracture or other bodily injury or any bodily deformity; and, further, that, beside imprisonment, fines of from fifty to two hundred and fifty dollars shall be imposed on whoever does any of these things, and that half the fines collected

shall go to the doctors complaining.

They demand, too, "in order," as the American Medical Association puts it, "to secure uniformity in methods and results," the establishment by law of a State Board to examine all:candidates for the doctoring of the people: but it turns out the three "schools" can't agree on the composition of the Board. The Old School doctors want the control: Public opinion says they blundered in poor that does not suit the other two "schools." because their diplomas now are sufficient by law, and they get pay for them. That pay goes iuto the private pockets of certain doctors. It is, as Dr. Rooser, of New York, on April 25th, 1882, stated to a reporter, "to-day not one of the leading medical colleges of the State is anything more than a first-class educational establishment owned and practi cally controlled in all its details of financial management . . . by a body usually of seven men." It is the same in 1887, and these "seven-men bodies" don't mean to have competition from new colleges; therefore, not long since they got a law passed, practically securing to themselves the monopoly of medical future instruction. It does not take much capital for seven doctors to get up and run a medical college. At their own starting probably not one of the existing colleges had ten thousand dollars of capital above debts, but the law they got passed, and which is now in force in New York, prohibited any fresh establishment of a medical college unless fifty thousand dollars were first paid in as capital, and permission for it granted by the University of the State of

New York. As to these "Regular" M. D.s. they do not propose either fine or imprisonment for any of their blunders.

THE BLUNDERS WHICH DOCTORS HAVE MADE. The Brooklyn Union states that "a druggist talked" as follows:

"It is not only in deadly polson that the errors are made, but other drugs as well. Here's a prescription calling for a two-ounce mixture that contains an ounce of quinine sulphate, and gives a table spoonful as a dose or about twenty grains of quinine. I dispensed one dram, or about sixty grains, in the whole mixture. Here is another prescription calling for forty grains of phos-phorous, to be divided into twenty pills, making two grains for a dose. I put in two grains making the dose one-tenth grain. The maximum dose is about one-fourth grain. Here is another calling for morphine sulphate, one-half ounce, with no further directions. I questioned the man who bought it and he told me it was for his child; so I gave him magnesia sulphate, or Epsom salts. A well-known physician gave a prescription that was brought to me to fill. It called for aconite root, one-half ounce, with directions a teaspoonful. I told the messenger who brought it that it would be finished in threequarters of an hour. That gave me time to send for the physician, who was in a rage be-cause of the delay in filling the prescription. His anger increased when I tried to explain to him, and he said he knew what he was about, and would not have outside interference. After he cooled off it turned out just as I expected. He intended that the teaspoonful of medicine was to be put in a tum-bler of water and a teaspoonful of that taken every hour. But the directions merely stated a teaspoonful, which of course meant the quantity of medicine. The maximum dose of aconite root is about ten drops, and that is the reason I called the doctor. He didn't thank me a bit, however, but said he would send no more prescriptions to me. Another physician prescribed for a child of a few months a dose of one grain extract of belladonna, and repeat every two hours.
The maximum dose for an adult is two
grains. I corrected the prescription so that
there was one grain in the whole mixture. There are many errors made by physicians in confounding hydrargyrum bichloride, or corrosive sublimate, with the inofficiality by drargyrum subleride, or calestot. I here

more than once corrected prescriptions where strychnia sulphate was perscribed instead of quinine sulphate, and there is one physician whose prescriptions I never pass without revising them, as it is not unusual for me to find two or three errors in one of his pre-scriptions. For these things we (I believe nearly all druggists have had the same experience) get no credit; but let one of us make a single mistake, 'hen all hands are condemned. I think the physicians who write the prescriptions need looking after a good deal more than the druggists who put them up."

The New York Medical Journal, without denial, quotes from Mr. John B. McMaster's 'History of the people of the United States." concerning medical affairs at the close of the last century: "Homeopathy with its tasteless mixtures and diminutive doses was unknown, and it is not too much to say that more medicine was taken any year by the well than is now taken in the same space of time by the sick." "Each spring the blood must be purified, the bowels must be purged, the kidneys must be excited, the bile must be moved, and large doses of senna and manna. and loathsome concections of rhubarb and molasses were taken daily. In a thousand ways the practice of medicine had changed since that day, and changed for the better. Water was denied to the patient tormented with fever, and in its stead he was given small quantities of clam-juice. Mercurial compounds were taken till the lips turned blue and the gums fell away from the teeth. The damsel who fainted was bled profusely. Cupping and leeching were freely prescribed," etc. (See New York Medical Journal, April 21st, 1883.

Now it is well-known how these old school doctors opposed all change from those practices, when insisted upon, and finally carried by the intelligent layman led by the demands of the Homeopaths.

Blunders innumerable, similar in their nature, continue still to be made with drugs, as is known by every experienced man and woman; and did space aflow I might demonstrate that equally numerous are the mistakes made with the knife and its use pro-

THE ORGAN OF THE NEW YORK DOCTORS DON'T APPROVE OF THE MEDICAL LAWS OF FRANCE, GERMANY OR RUSSIA.

The Pall Mall Gazette (London) states that 'In France and Germany there is a regular tariff (fixed by law) for the visits of medical practitioners....affording a guaranty against excessive charges for the poor.... In North Germany, except in cases of severe illness, ... a doctor never repeats a visit. He must be requested to do so. If medical fees are too high with us (Eugland) they are too low in Germany and France—two marks and two franks a visit."

What a contrast with the practice here in America, where the doctors want a monopoly, and scont any restriction of their charges.

The law in Russia is similar to France's and Germany's. It requires, too, that a doctor must respond to the call of the poor and rich. He is not allowed to shirk when the pay is doubtful.

A writer in London Truth referred to the evident justice of the above provisions, in view of the monopoly granted the doctors by those Governments. Here is what the New York Medical Journal says of that writer and those provisions: "Probably Jack Cade would have entirely coincided with this (Truth's) writer. It would be interesting to know the circumstances that have given rise to the English writer's approbation of the barbarous state of things to which he alludes."

This New York advocate of compulsory

doctors' laws thinks compulsory attendance is "barbarous." Most people would say, from the dogmatic utterances of the various oldschool medical men and journals, that their doctors should be infallible in both surgery and medicine. It is clear enough they are

Afraid to leave the people make their own laws, they themselves surreptitiously attempt to control them.

I have now presented a very, very limited abstract of the mass of evidences I have collected of monstrous delinquencies and barefaced selfishness of the medical fraternity of New York. Their impudence in applying, by paid attorneys and by committees of their own societies, in constant attendance upon the Legislature at Albany, ostensibly in the interest of what their organ is pleased to designate as a "stupid people," while in reality their motive, as constantly expressed in their society meetings, is their own private personal pecuniary profit—their impudence, say, in this respect, is something without parallel in the history of philanthropists. BRONSON MURRAY.

> For the Religio-Philosophical Journa The Science of Death.

BY CHARLES DAWBARN,

NUMBER TWO.

Counting our first number as a necessary preface, let us now commence our investigation by first examining death from the physical standpoint; and here: we enter the field that the scientist claims as his own. Did you, my reader, ever think that what you call physical death is just a little change in the position of a few atoms of matter towards other surrounding atoms? Take, for instance, solid metal, apply sufficient heat, and it is "dead," although each atom has simply gained new energy. But your eye follows the change, for you say, "Yes, the solid has gone, but here we have the same matter as a liquid." Continue to pour into that liquid the magnetic force you call heat, and presently it dies too; but only into a still greater energy, as the atoms demand a wider sweep, for it has now become a vapor. The liquid has in its turn passed away. You see it no more, but the vapor which stands as its spirit is all around you, and still subject to your control; but with more force and further expansion your vapor be-comes gas; and now you acknowledge those atoms have a range beyond which your mortal senses may not look. But I can hardly conceive any educated mind so limited as to conceive that the range of his perceptive powers is the measure of power for the uni-

I would ask my reader to carefully mark the point made in this illustration. At every change that came to that matter, the ate change that came to that matter, the atom absorbed more force; for you were giving out energy from your furnace heat, which gave to the atom a wider sweep. When the atom passes outside the range of your instrument it means that it has become too full of force for you to control, so that which we call solid, represents no force, save in the attraction of atoms for each other.

tion of atoms for onen converge that the cold a little chargy, and it bursts take heavit at drystal, yet more and at the cold take the cold ta

material nature with manhood's form, as those atoms have gained in energy step by step. We have learned from scientific discoveries that just as the heat-force added by man to that metal turned it into gas, so does the sun's ray bring the force to earth, which outworks these marvels, and gives to matter its wondrous elasticity on which human growth depends. But every stage meant what man calls "death"; and the reason he calls it "death" is because he never sees the unchangeable indestructible atom.

If there be a higher being whose eye notes the individual atom, he sees that there is no such thing as death; but that the influx and outflux of force moulds matter both for man and within man in this life and every other life through eternity. Could mortal man invent a microscope of a million-fold greater power, he would perchance, learn that knowledge destroys both ignorance and death.

So far I have given only scientific fact addressed to your reasoning faculty. Now you tell me there is more to a man than matter, and force and life? I know it. We can, if we will, listen to the heartbeat of the soul in humanity; and those of us who have had sad experience, know that reason is silent by the deathbed of those we love. If it were not that we have discovered that there is something more to a man than a collection of individual atoms, or even of individual life, we might well join the Society for Ethical Culture, and listen to its gospel of despair.

Our whole theme turns on this question of individuality, for all alike will admit that

matter, force and life cannot die; but if their manifestation which we call mother, sister, wife and child can be lost to us forever, then all this scientific talk about being no death is jugglery, and an evasion of the real problem of existence.

Some light is thrown upon this subject by the discovery that life is independent of size; in other words, that the atom of life is no more and no less to the strong man than it was when he was the helpless babe upon his mother's knee.

Evolution changes the quantity of me but not the quantity of life. We have seen that the atom never loses its individuality, so the thinker will say "My individual life is assured, even if matter be forever changing." ing its form."

Still, so far, we don't quite satisfy the longing of the human heart. If you will think a moment, you will see you do not want your individuality of form maintained unchanged. Do you want a form forever that expresses imperfection? Here is your loved child who has been a sufferer and a cripple for years. You certainly hope that expression of individuality will die out; yet remember you cannot alter form very much, without destroying what your heart means

by individuality.

Here is your mother, whose venerable age has left her dependent for years upon your loving attention. Suppose you were suddenly introduced in the next life to some sweet, fairy-like child, skipping and dancing with innocent glee, and were told by the angels that were your mother, it would require more faith even than Brother Talmage has for you to believe them. Of course you don't expect her to hobble with a cane, and totter as she walks. But what is it you do expect? Yonder is your child who smiled up into your face, and then vanished. Do you fancy she is to wait as a helpless babe through eternity that you may identify her individuality? And yet, if some grave and experienced angel greet you after your earthlife is over, and call you "mother," where is the individuality you can identify?"

So whilst we claim our right to individuality forever, as something superior to the earth form, does it not now seem to you as if we had all the time been limiting our conception of individuality by this very form we see day by day, and which we know must be left behind at the gateway of death?

Still, we shall, I think, presently discover that we did not completely limit our conception of individuality to form; and we would do well to remember that the wise man of science, who sees the form die out of shape. can throw no light on this question of a continuous individuality. In my next article I will endeavor to discover in what our individuality consists.

(To be continued.)

## BOOK REVIEWS.

[All books noticed under this head, are for sale at, o can be ordered: through, the office of the Bellion-Philo SOPHICAL JOURNAL.

HENRY WADSWORTH LONGFELLOW: HIS Life, His Works, His Friendships. By George Lowell Austin. Boston: Lee and Shepard; Chic-ago: A. C. McClurg & Co. New edition, cloth, illustrated, pp. 419. Price, \$2.00.

The author says in his preface that in the prepara-tion of this volume, he has had especially one object: namely, to present a clear but popular picture of the poet's literary life. He has purposely omitted the details of Mr. Longfellow's private life, and all correspondence passing between the poet and his friends and admirers. The work is comprehensive in its contract of Mr. Long. and admirers. The work is comprehensive in he scope, and follows the development of Mr. Longfellow's genius, from the first school-boy poem to the latest products of his pen. A number of the earlier poems are given, which are interesting as showing the first manifestation of that genius which has given the poet such lasting fame. The book is interesting and valuable recording as it does the life-work of one who, with pure devotion to high ideas, gave him salf wholly and nobly to the service of laters. The self wholly and nobly to the service of letters. The story of Mr. Longfellow's life has in it a lesson for youthful literary aspirants, namely, that whatever may be the original endowment of genius, hard and long continued labor is essential to high success. "It was his habit during the boiling of his coffee-kettle, to work at a standing deek, upon a translation of Dants. So soon as the kettle hissed, he folded his coffee has the kettle hissed, he folded his Dante. So soon as the kettle hissed, he folded his portfolio, not to resume that work until the following morning. In this wise, by devoting ten minutes a day during many years, the lovely work grew, like a coral reef, to its completion." While some of his poems were written "at a dash,"—as for instance his "Excellor," which was rapidly scribbled upon the first piece of paper at hand when the inspiration seized him, the groundwork of his literary schlevement was laid in hours of honestistudy and continuous toil. If any youthful aspirant for literary honor is fired by the fame schleved by such as Longfellow, let him be sure to read the story of the poet's life, that he may see of what stuff the laurel wreath is woren,

THE BUSSIAN NOVELISTS. By E. M. De Vogué Translated by Jane Loring Edmonds. Boston: D. Lothrop & Co.

The wide-spread interest in Russian affairs at the present time makes this volume of special interest. It is through her Novelists that the character of Russia is to be studied and understood. The strictures of the Russian press are such, that there is no medium for ideas except through the subtle meahes of fiction, which shield as well as convey ideas that wherevise might properly be the subject matter of a destrinal treatise. Then, too, these romanoss injustiate the National Character as no other works are able to do, giving what is most typical in the Russian spirit.

are athe to do, giving wasReaches spirit.

If De Vogné traces the relation of the Russian to
the Rinder,—the Rindu type of mind being easily
propriet in the Shronnic Intellect. The Russianite in
Richard Research to have above timents with the
first the Russianite of the Russianite in the Russianit

lower animal upward it travels till it crowns | is given of the Nihilistic tendency of the Russian mind in the fact that Russia is made up of so many clashing elements attracted at different times by opposite poles; now tossed from Europe to Asia and back again from Asia to Europe, and finally divided against itself. A still further explanation is given in the peculiarities of its soil and climate-endless plains with no distinct horizon, everywhere

the infinite, which confuses hopelessly! The author marks the various epochs of Russian literature, traces the Evolution of Realism, and devotes a series of studies to four contemporary writers,—Gogal, Turgenef, Dostojevski, and Tolstoi. Each of these Novelists is ennobled by high moral sentiments, and with a broad sympathy for humanity. Not one of them alms merely at literary fame but all are governed by a love of truth as well as justice. Speaking of the calm impassibility with which these authors write, De Vogué says: "The Russian writers never attack openly; they neither argue nor declaim. They describe, drawing no conclusions; but they appeal to our pity more than to our saver."

The book is written in a singularly clear and graphic style, not unfrequently reminding the reader of the bold vivid conciseness of Victor Hugo.

MEN, PLACES ANL THINGS. By William Mathews, LL. D. Chicago: S. C. Griggs Co. 12 mo. Cloth, pp. 360. Price \$1.50.

Dr Mathews is the popular author of "Getting en in the World," of which there have been 57,000 copies sold, also of "Words, their Use and Abuse," and several other valuable books. This new book is

and several other valuable books. This new book is a series of most interesting and instructive papers, twenty-eight in number, which have been gathered together and published by S. C. Griggs & Co.

Under the head of the "London Pulpit" are found delightful sketches of Archdeacon Farrar, Cannon Liddon, Dr. Joseph Parker and Rev. Stopford A. Brooke. Dr. Parker is paying a visit to America, has preached in Plymouth pulpit, and is talked of as the successor of the eloquent Henry Ward Bescher. A high and well deserved tribute is paid to Rev. Mr. Brooke, the great liberal preacher of London.

A fine sketch of Attorney General Wm. Wirt, written by request of the New York Biographical and Genealogical Society, and read before that body, and repeated before the Historical Society of Rhede Island, is also found in this volume; an excellent

Island, is also found in this volume; an excellent book to be placed in the hands of young people.

A BUNC OF VIOLETS. By Irene E. Jerome. Boston. S. Shepard; Chicago: A. C. McClurg & Co. . \$

Miss Jerome is a Chicago artist, and one of whom we are justly proud. She is the author and designer of "One Years' Sketch Book," "Nature's Hallelu-jah," and "Messages of the Bluebird," all of which

make beautiful gift books.

"A Bunch of Violete" displays the same delicate taste and matchless skill in their execution as is shown in Miss Jerome's previous works of art.

The beautiful poems of Susan Coolidge, James T. Fields, E. P. Roe, Mrs. Craik, N. P. Willis, F. B. Collaway and Louise Chandler Moulton, are used as a basis for Mrs. Jerome's artistic talent. There are also several full page illustrations.

The cover is designed by Ispen, who has no superior as a cover designer.

WIND FLOWERS. By J. Luella Dowd Smith: Chicago: Charles H. Kerr and Co., 175 Dearborn street. Price \$1.00.

The poems in this pretty volume are divided into twelve sections corresponding to the months of the year, commencing with January. They are marked by a wholesome moral tone, and are upreaching in sentiment, as well as pleasing and unobjectionable in expression. The religionist will find food for his devotional nature, and the progressive mind will not famish for lack of the living truth. In addition the original matter, the book contains many good translations from German poets in the volume. It wins lations from German poets in the volume. It wins your admiration before you open it, by the pretty bunch of wind-flowers in gold, lying on the cover.

### New Books Received.

CHRISTMAS ENTERTAINMENTS for School and Home, with New and Original Exercises and Suggestions. By Jay Kaye. Boston: Walter H.

SWEDENBORG THE BUDDHIST, or the higher Swedenborgianism, its Secrets and Thibetan Ori-gin. By Philangi Dasa, Los Angeles, Cal.: The Buddhistic Swedenborgian Brotherhood.

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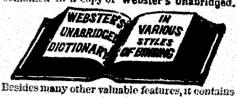
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When newspapers or magazines are sent to the JOURNAL, containing matter for special attention, the sender will please draw a line around the article to which he desires to call notice.

CHICAGO, ILL., Saturday, December 3, 1887.

#### Medical Conspirators.

That individuals have a right to organize for the purpose of bettering their condition in so far as they can do so without trespassing upon the inalienable rights of others. is well established. That individuals have a right to unite in a conspiracy against others, and for the purpose of enriching themselves and unduly increasing their power in the community, is not so well established but is likely to be practically exemplified in this boasted land of liberty through the apathy of | Illinois legislature: that all-nowerful ruler known as the Citizen. There are millions of him and when he really gets aroused he straightens things out about right. But he is indifferent to public interests so long as his own private gains are not injuriously affected; he utilizes his ballot sometimes, but is usually induced to do so rather through a desire to accommodate some aspiring political friend than from any thought of his duty to his country. His patriotism is strong and enduring, but seldom active; he keeps it hung up in a moth-proof closet along with his Sunday clothes and dons it occasionally as he does his best coat or his religion, but not so often. Yet when he does get fired up, he rushes to that closet with his eye full of fire and his heart beating fast, and forthwith he appears ready for the fray; then he always wins the day. He has been wearing his patriotic suit in Chicago for something like a year and a half and it has grown brighter and more becoming as the mouths have flown by. He has made a fool of himself sometimes in his overzealous efforts to defend and protect the State; but he will learn wisdom, and if only he will keep up the patriotic spirit until it becomes a persistent, working, ever present incentive, a normal state, there is hope for the Republican experiment; and the sacrifice of a few lives may prove an ultimate blessing.

Sovereign Citizen has been so intent on gathering in wealth for himself that he has overlooked the conspiracy so long in existonce among the medical fraternity. He has allowed these wily fellows to hoodwink legislatures, secure the enactment of oppressive laws looking to the destruction of competitors and the restriction by statute of the practice of healing; and, has shut his eves to this until now he is finding, thousands of him in different States of the Union. that his own freedom is in jeopardy, his own ingular in danger of being tapped, and he begins slowly to awaken to a realizing sense of the situation.

arouse to a keen sense of the impending peril, the Journal sounds an alarm on the second | country. It is stated that one well with its page of this issue, or rather, allows Mr. Bronson Murray to do it. That the rights of | draught pulled down into earth the burning people are being trampled on with impunity | gas of a smaller well, resulting in a dreadful by a clique of scheming men who seek not the explosion of a large district, destroying the good of the public but only their own selfish | inhabitants thereof. Lake Foo Chang rests ends and who if not whipped into humility on this district. The same catastrophe is and honesty will ere long deprive their fel- imminent in this country unless the laws lows of what the constitution of the country | restrict further development in boring so guarantees to every inhabitant, must be | many wells. The Gazette concludes that plain to every thoughtful, rightminded per- should a similar explosion occur there will son who studies the history of medical legis- | be such an upheaval as will dwarf the most lation for the past twenty years. It is high time the Citizen awoke to his danger. It is high time he made his power felt by the trackling politicians who play the role of men and do the bidding of venal piller, owners of doctor factories and manof hijman flock. If the Citizen does not

books the unjust enactments and stand squarely for equal rights to all, if he does not do this in his collective capacity and in every State that floats the stars and stripes and professes allegiance to the constitution of the United States, he deserves to be a slave and feed the insatiable maw of these doctors.

To regulate the practice of the healing are is right and proper and it should be done But it is one thing to regulate a business in the interests of the public and quite another to legislate in the sole interests of a class who pose as noble benefactors that they may the more easily kill the public and rob the cornse.

There are thousands of honorable physicians who despise the efforts of their incompetent and unduly ambitious fellows who seek by legal measures to obtain undue advantage of the public. Liberty to pursue their calling is theirs, they do not ask for license to tyrannize, nor do they wish the profession to have such power.

Freedom of Speech but not Anarchy.

The anarchists met their fate,-four hanging, two in prison for life, and one died by his own act.

Those who, not believing in capital punish ment, wished them all put in prison and not hanged, believed that the safety of society demanded their sure restraint as deeply as did those who wished them all hung. They were dangerous criminals-all save one made desperate by foreign tyrapny, and so blind as not to see that in this free land the ballot and free speech are better than muskets and dynamite.

The press comments on their career and execution have been some times wise and in the best spirit, sometimes of a sort that would seem to rival anarchy itself in unwis dom and hate.

By the wisdom of our course, as a people, and in governmental ways, we must disarm anarchy by keeping nearer to justice.

While bloody conspirators must feel the resistless power of law,—a power needed for the safety of the people—the rights of poor and rich, of employer and employed, must be well understood and impartially cared for.

Daniel O'Connell, the Irish Liberator, had great influence over his impulsive countrymen, then worse oppressed even than now. His word to them always was: "No political reform is worth shedding a drop of blood for." His peaceful counsels prevailed. Ireland relied on a powerful moral agitation, and gained greatly by it. Only such agitation is legitimate and right in our country.

Here is the emphatic section of the conspiracy act passed by the last session of the

private assemblage of people, or in any public place, resistance to . . . the lawful power of the legal authorities of this state, or any of the towns, cities, or counties of this state, . . . or shall advise, abet, encourage, or incite the disturbance of the state, . . . . the public peace, and by such disturbance attempt at . . . resistance to such authorities shall there after ensue, and human life is taken, or any person is after ensue, and human hie is taken, or any person is injured, or property is destroyed by any person, or by any of the means employed to carry into effect the purpose so advised, encouraged, aided, abetted, or incited, . . . every person so aiding, advising, encouraging, abetting, or inciting the same, shall be deemed as having conspired with the person or persons who actually commit the crime, and shall be deemed a principal in the perpetration of the same, and shall be punished accordingly."

This says, in effect, freedom of speech and criticism, and then the ballot and other peaceful and lawful remedies. No just right crushed, as in Russia, but all bloody wrong foolish and needless as well as wicked, held in strong restraint, and its counsellors and

perpetrators held guilty. The broadest discussion of existing or alleged wrongs, with a view to liberty and justice under law, and gained by the peaceful means which our government holds open for all; but no liberty for words that call for the red flag and the death-dealing confusion for which it stands. Anarchy is treason to freedom and humanity.

## A Startling Prediction.

Two hundred years ago in China, says the Cincinnati Commercial Gazette, there was just such a craze about natural gas as we have in this country to-day. Gas wells were sunk with as much vim and vigor as the Celestials were capable of, but owing to a gas explosion that killed several millions of people, and tore up and destroyed a large district of country, leaving a large inland sea, known on the maps as Lake Foo Chang, the boring of any more gas wells was then and there prohibited by law. It seems, according to Chinese history, that many large and high pressure gas wells were struck and in some districts wells were sunk In order to expedite the awakening and quite near to each other. Gas was lighted as soon as struck, as is done in this unusual préssure, by induction or backterrible carthquakes ever known. The country along the gas belt from Toledo through Ohio, Indiana and Kentucky will be ripped up to the depth of one thousand two hundred to one thousand five hundred feet, and flopped over like a pancake, leaving a chang through which Lake Brie will come

The Boycott as a Factor in Religion.

Telegraphic dispatches from the East convey the startling announcement that the American Board of Foreign Missions is threatened by a boycott at the hands of the Congregationalist churches, and its members are even now quivering with the excitement of the crisis. It is almost certain that some of the churches in the denomination will exercise the right, which they unquestionably have, of refusing to contribute to the fund controlled by the board. Nobody knows how far the movement will go. The reason for this state of things, unique in church history, lies in the famous Andover controversy. As is well known, the dogmas which led to that contest have been agitating the Congregational body, and particularly the Board of Foreign Missions, for two or three years. The theological point at issue is whether the scriptures justify belief in probation after death for those people who never had an opportunity in their natural lifetime to hear the gospel and the Christian scheme of salvation. The executive officers of the Board of Foreign Missions adopted a rather autocratic course in the matter, and declined to send out as missionaries representing the general body any men, whether clergymen or laymen, who believe in the probation after death theory. In this way several competent and enthusiastic proselyters were prevented from going to foreign fields, and a great outery arose from all quarters of the denomination against the decision of the board. The matter came up at two general meetings of the denomination, one at Des Moines, Iowa, a year ago, and the other recently at Springfield. Mass. Those in the general body who had been trying to avert discord had staved off a decision on the matter until the meeting at Springfield. There it was necessary to come to a definite understanding, and by a fair working majority, the action of the missionary board was sustained.

The delegates to the general meeting went home and thought it over. The more the minority thought the more they saw that they could not conscientiously support the board of foreign missions with their contributions. They saw that if they continued to contribute they gave a tacit acknowledgment of the correctness of its policy, an acknowledgment that would be more strong by reason of the dollars that would pour in from their hands to the board than if they simply acknowledged it verbally. Accordingly, the preachers and the leaders of the church here and there consulted with each other by correspondence as to what they shall do, and one or two of the more famous of them quietly advocated a withdrawal of contributions from the missionary board, although they advocated at the same time the raising of funds for missionary purposes, and placing them in the hands of other agencies for distribution. It was pointed out that this policy was all the more necessary as a rebuke to the illiberal spirit displayed by the executive officers of the board for the reason the board's friends would be all the more strenuous in their exertions to raise a considerable fund for the coming year's work. In one or two churches in New England, when contributions were taken up for missionary purposes, blanks were left upon which the contributor could designate to what body he wished his money to go for distribution. It is now expected that the friends of the board-or. in other words, the majority of the denomination-will make a move of their own for a new organization of the Missionary Board. As the board is now constiuted it is almost a close corporation. What is desired is to have a truly representative body-one that shall not assume to dictate a creed to any member of the denomination, whether a missionary or a layman. and one that shall represent not only the strict Calvinistic sect. but the probationist as

The reorganization, when it is attempted will be based solely upon the idea of personal liberty, and the one argument used for the change will be that the board must be made representative and not a close corporation. Meantime, there are those among the liberals who believe conscientiously in boycotting the board, and they may make things very interesting before the winter is

## Another "Angel in Heaven."

Every August for some years past the campers at Lake Pleasant have been made happier by a wee bundle of sunshine and happiness in the form of a little girl. She came to the camp an infant and each succeeding year she grew more interesting and dear to all. Thousands of hearts beat more cheerily for her presence; she was of fully as much importance as any other inhabitant of Lyman Street, though the president of the camp, several directors, and an editor or two were her neighbors. Adella Tice Quacken boss was her name, and Mr. William R. Tice was her grandfather. ..

Though it is a cold winter's morning and the sound of wheels creaking over the snow comes in at the window, we can see a cosy tent embowered with pine and oak, the front thrown hospitably open, great red rocking chairs strewn around, and in one of them the stalwart six-feet-in his stockings grandfather with Adella in his lap and her mother and friends close by. A sweet picture it is one painted with indelible colors on the memory of many a camper and casual visitor.

Adella is now in her sixth year and more lovely and lovable than ever; but we shall camp. She has gone to her spirit home, to that Summer Land where the cold blasts of winter and the bitter winds of adversity are unknown. On the 20th ult., her beautiful spirit left the mortal form and was borne by sweet angels to the waiting arms of loving friends on the other side of the mysterious river.

On the evening of the 23rd ult., the last sad rites were pronounced over the lifeless clay that once was so full of life and light. The services were held at the home of Mr. Tice in Brooklyn. The mourning friends know the dear one still lives and that in due time she will welcome them one by one to her celestial home in the great beyond.

Our Holiday Number-40,000 Copies or More.

The Journal's holiday number for last year was the best ever published; it went into thousands of homes where Spiritualist literature was rarely or never before seen. carrying a new revelation to some and inspiring others with a desire to know more of what is claimed by Spiritualists. This year it is our desire to make a holiday Journal far surpassing, if possible, that of last year. The prospect is now most encouraging for an entertaining, instructive and every way excellent number, one that every subscriber will take pride in circulating among friends. We ask the cordial assistance of our readers in making it a model sheet, for that matter we desire their co-operation in making every issue of special value. Those having marked experiences in spirit communion, or of striking manifestations, or of the benificent resuits of a knowledge of Spiritualism, are cordially invited to contribute to the holiday JOURNAL. There should not be over 700 words in any contribution and a less number is preferred, to the end that as great a variety and large a number as possible may be represented. And don't forget that the manuscript must all be in the editor's hands next week. Sit down at once and prepare your offering while the matter is fresh in your mind!

We hope to publish an edition of not less than 40,000 copies, and shall not be astonished if a larger supply is required. Friends who wish extra copies should send in their orders at once, remitting at the rate of five cents a copy. We will mail copies direct on receipt of list of names and addresses. with out extra charge. Will not the friends of the Journal, every one of them, make an extra exertion to place a copy in the hands of their acquaintances? Try it once and see how good it will make you feel and how much pleasure you can afford your friends at a trifling expense. Should some prefer to make a present to friends of a year's subscription, we shall not object, in fact we shall be rather pleased than otherwise.

## GENERAL ITEMS.

Mr. John Slater gives a scance at Hyde Park on Wednesday, (Nov. 30th) at Flood's Hall, near the Illinois Central Depot.

Lyman C. Howe, who is so acceptably fill ing an eight months' engagement in Kansas City, Mo., lectured Tuesday, Wednesday and Thursday evenings of this week at Topeka

Now is the time to solicit your friends to subscribe to the Journal. Try it as earnestly and faithfully as your editor 'serves you and you will double his subscription list in a

The 1st District Association of Spiritualists, of Michigan, will hold its first quarterly meeting, of the sixth annual, at the Fireman's Hall, in Oxford village, December 3d and 4th G. B. Stebbins, of Detroit, and others will be present as speakers.

J. Clegg Wright closed his engagement with the Union Society of Cincinnati last Sunday, but will lecture in that city through December, reaching his home at Newfield. N. J., the first of the new year! He speaks during January at Providence, R. I., and in February goes to Philadelphia.

Friday evening, Dec. 2nd, Mr. John Slater holds a scance at Avenue Hall, 159, 22nd St., for the benefit of the Young Peoples' Progressive Society. Those interested in this society should come forward and aid it as much as possible. Tickets can be secured o any of the members. Admission 25 cents.

Mrs. R. C. Simpson is at 394 Washington Boulevard near Elizabeth street. Her health has greatly improved since our first annonncement and she is giving a limited number of sittings. From those who have sought to test spirit influence through her mediumship during this visit, we learn that the mental tests are unusually marked and sat-

Mr. A. E. Tisdale who has within two years made an excellent reputation as a lecturer in New England, has been engaged for the Sundays of December, January and first half of February at Canton, Illinois, by a public spirited lady, Mrs. McCall-Black. Societies in the west desiring his services for the last half of February, March and April can address him at Canton. Illinois.

Last Sunday, at Lesters Academy Mr. Slater was very much amused by seeing two negro babes on a card in mid air before him. In an instant he pointed to a lady sitting on the front seat, stating to her that she had lately laughed heartly at seeing such a card. She admitted that she had, and greatly wondered at the marvelous rowers of Mr. Slater. All his toob ware reducibled, that

D. P. Kayner, M. D., can now be consulted at his residence in St. Charles, Ill, having returned from Northern Wisconsin where he has accomplished a great work in restoring some patients classed as incurable, to whom he was called some weeks since. He will also make arrangements to meet patients in Chicago or to give them special attention in any part of the country.

Mrs. Ada Foye has decided to remove her family to Chicago in order to be with her husband who is in business here. She will arrive within a few days, and hopes by keeping within doors during the winter to endure the change of climate. She will probably be able to give private seances in her home, and if so due notice will be given through the

Every subscriber who is truly a Spiritualist, who loves justice as every Spiritualist should and who is owing for the Journal, will pay up and renew before the end of the year. There are few if any delinquents on the Journal's list who can not pay up and renew if they will make one-half the effort todo so that the publisher does every week to give them a good paper and keep himself out of debt.

The Independent repudiates probation after death. Mr. Brown is less humane than was Robert Burns. The Scotch peasant-poet sang his hope that the good Lord would have mercy even on "auld Nickie Ben," but the New York editor gives poor sinners no hone hereafter. The Bible tells how the sins of ignorance are winked at and condoned, but none of that stuff is fit for The Independent. Its word is-shall we put it plain?- "Give them hell!"

A religious paper in anticipation of Thanksgiving day, sent out a large number of inquiries to prominent religionists asking them to write a postal-card what they were most thankful for. The responses were numerous, and it is something like a fairy tale to read them. A large portion of them referred to the hanging of the anarchists, and singled out "the vindication of the law" in their case as one of the special causes of gratitude to God.

Dr. H. H. Jackson of Cincinnati spent last week in Chicago. His many friends plied him with turkey and other thanksgiving things until he was forced to return home to prevent being killed with kindness. Robust and stalwart as he is, he declares there is a limit to his endurance, and that only let him catch some Chicagoese in his town and be will charter the Gibson House, if necessary, rather than not get even. The Doctor has the thanks of the Journal for many courtesies in years past.

In China, there are among the different Protestant denominations seventy-nine persons who devote themselves chiefly to cal work. Twenty-seven are women. There has been issued by the Medical Missionary Association the first number of a medical journal, whose columns contain valuable papers from native and foreign physicians of high standing. The articles by the Chinese doctors-themselves Christians-in the Chinese language will have a wide influence throughout China in removing the prejudice against foreign physicians.

A. L. Coverdale, president of the Young People's Progressive Spiritualist Society. writes: "Tuesday evening, Dec. 6th, at 8 o'clock the Y. P. P. S. will introduce Mr. J. Slater, at McCune's New Music Hall in Englewood. All the Spiritualists in that vicinity are asked to secure the attendance of skeptical friends and to aid in bringing as large an audience as possible. This society is working for Spiritualism and the extension of its truths, and help must be furnished for its maintenance. We request each interested individual to come forward and assist us. An organization may be the outcome of this, if you only give us aid."

One paragraph in the will of the late Sylvanus Cobb, the novelist and journalist. ran: "And I do set it down as my express desire that no member of my family or relatives or friend shall for me put on, at any time, any outward badge of mourning. Let no blackness of crape or funeral weeds cast its gloom upon my memory. I would that my beloved ones should seek the brightness and fragrance of faith and trust in God rather than the gloom that belongs to doubt and unrest. I go to find more light. Add ye not to the darkness who remain behind. God bless you all."

Previous to the adjournment of the North Alabama Conference of the Southern Methodist Church in Tuscaloosa, Nov. 22nd, a resolution was adopted requesting Dr. D. C. Kellev of Nashville, one of the most eminent Methodist divines in America and Missionary Treasurer of the General Conference, to resign his official position on account of his utterances in reference to the Emma Abbott episode at Nashville. The resolution will create a great sensation throughout the entire Southern Methodist Church. Dr. Kelley defended Miss Abbott's rising in church to defend herself against harsh terms used on theatre going.

The pastor and official brethren of the De-Witt Memorial chapel, Rivington street, New York city, applied to a police justice the other day for advice. The chapel is a mission in a poor neighborhood. They print and distribute hand-bilis setting forth that all are welcome to their meetings, and at the meeting thempolves they invite all present to "relate their experience." For two months past, Hiss Re-

cises to a close. The pastor has repeatedly asked her to sit down: attempts have been made to sing her down: Banker Morris K. Jessup has visited her father's house and remonstrated with her: the trustees have even proposed to her to submit the question whether she ought to monopolize all the time at the meetings to arbitration. Miss-Flehn has gone right on talking. "The Lord has chosen me to work in His vineyard," she told Banker Jessup, "and I shall work there until he sends me somewhere else."

In excavating for an addition to a prison in Salt Lake City recently five underground cells were found, each 21/2 feet wide, 6 feet long, and 3 feet high, and with walls 2 feet thick covered with hard plaster cement. The doors were gone, but parts of the hinges remained. There are believed to be many more of the cells at the same place. They are sunposed to have been reached, when in use, by subterranean paths. Whether their doors were grated or solid is not known.

An exchange says: "A number of the Catholic papers are advocating the discontinuance of the use of flowers at funerals and the spending of money for masses instead. This may meet the Catholic idea, but the Protestants would probably consider such a reform as going backward. At least they would never consent to the money saved by abandoning flowers being used in hiring masses. They might agree to a part of it being applied to paying the minister for a funeral sermon, but rather than it should be expended for masses they would send it to the heathen. But the economic idea is not "all there is in favor of funeral reform. It is the least formidable, perhaps, of all the arguments."

Three years ago Mrs. George Winter of Cincinnati swallowed a piece of bone. It went the "wrong way," through her windpipe, and into a lung where it lodged. She suffered great pain, had frequent hemorrhages of the lungs, and from a stout woman wasted until she was almost a skeleton. A few days ago after a tremendous fit of coughing, accompanied by a hemmorrhage, she felt a stinging pain in her side. The pain seemed to rise, and as it went up through her throat she felt a hard substance emerge from the windpipe into her mouth. It was the bone which she had swallowed three years before. She is now recovering her health.

The fools are not all dead yet, as illustrated by the following from Pittsburg, Pa.: Two fashionably dressed young ladies called on Alderman McMaster and one made information against Professor J. F. Balfour, of Lacock street, Allegheny City, for fortunetelling and necromancy. She said that Balfour had obtained from her over \$100 upon the false promise that by means of spells | The instrument is not a mere machine that and incantations he would restore her hus- will grind out communications; it is only a band's affections to her. .Two constables at once went to Balfour's residence, and while one rang the front door bell the other went to the rear, where he arrested Balfour in the pass without results. There is scarcely a act of escaping. Balfour tried to bribe the officer, and the noise brought out half a dozen young lady customers of the fortune | their development, is the desirable office of teller, who took turns in hugging and kissing him. Balfour was unable to obtain \$500 bail, and was locked up to await a hearing ers in care of the RELIGIO-PHILOSOPHICAL JOURNAL. HUDSON THEORY on Saturday next. He is about twenty-seven vears of age.

The St. Louis Christian Advocate (Methodist) has a surprising article on talking in church, of which it says: "It is almost universal. We are astounded at its prevalence in city, town and country. The congregation is more like a quilting society, a gabbling school, than a decent, respectable congregation met to worship God. They have joked, talked, whispered, chatted, gossipped. and laughed till they are about as fitted for the service of that hour as a company of monkeys in the wilds of Africa. The sermon, falling upon such hearers, will have about the same effect as water poured on a duck's back, or rain falling on the sands of Sahara. The old Methodists used to sing while the congregation was gathering; the spirit of worship and of song prevailed. The modern Methodists chant, gabble, gossip and jabber till the preacher rises to announce his hymn. and the spirit of gadabout, rattle-head, idletalker runs through the whole hour of chaffy worship."

The St. James Gazette, England, is a sober and self-respecting paper. It says: "Since it behooves us to face the truth in all things, and acknowledge it, why should so many worthy people seek to deny that the Mahommedan faith is extending rapidly in Africa and the East, that Christianity is spreading at no such rate, and that amongst certain races of mankind the first-named creed does seem to make better men of its converts than the other? It is impossible for any capable and fairminded man to doubt any of these things. It is unquestionably true, as Canon Taylor is blamed by many good people for believing, that in Africa, India, and over very large areas of the Eastern world Mahommedanism is making converts by thousands, where Christianity hardly makes one. And not by any means for the first time do we hear that whereas the 'native' converted to Mahommedanism becomes almost invaribly a nobler being-more mober, more trustworthy, more self-reliant and self-respecting—the native converted to Christianity often sinks into a deeper degration than the missionary found him in.

"I do not want to destroy all the capitaliste." said a French anarchist the other day. "for if there were no capitalists we anarchists and communists could get no work to do, for we would have nobody to denounce."

A runaway team in Hamilton, Ont., knocked down and ran over John Smith, and three of his ribs were broken. One rib pierced his lung, and the air coming through the hole made by the rib but confined by the skin which was unbroken, has puffed him up like a balloon from head to feet. It is thought that he will get well.

It is said that some of the more liberal congregational ministers are considering the question of raising money to send as missionaries to the heathen the young men whom the American board rejected on account of their beliefs regarding the future state of the heathen. The rejected young men are of high character and ability and are consecrated Christians.

A Californian largely interested in the fur-seal industry says that sealskins are expensive, not because they are scarce, but because the trade limits the supply. If all the skins that could be taken were poured on the market the fur would be so common that it would cease to be desired by the wealthy. So the seal-catchers agree upon the total number that they will put upon the market, and they make their report to the furriers of London and Paris, who meet each spring and decide upon the prices.

### The Psychograph-An Explanation.

To the Editor of the Religio-Philosophical Journal:

The new attachment to the Psychograph may not be understood by the many who are experimenting with it. It was at first made with an index running over a large circle, the letters on which were wide apart, so that there could be no doubt or uncertainty as to the ones indicated. Many found fault with this arrangement, which sacrificed ease for perspicuity. When the inventor interrogated the instrument as to a remedy, it suggested that an extra alphabet be placed on one half of the revolving table, and a stationary index placed so as to mark the let-ters passing under it. This has been done, and now either index may be used. In the beginning the larger, or when great certainty is desired, and after there has been an advance in mediumship, the alphabet on the revolving table, by which the speling of meseages is much more quickly performed. If the stationary index should become bent in the mail, it can be readily brought in proper place, which should be with the point over the edge of the table, but not touching it. The fingers should rest lightly on this revolv-

ing table and be allowed to move with it. Recommendations are being constantly received. A well-known lady in San Francisco writes that she had communications of a wonderful character spelled at her first trial, and by sitting has now become a writing medium. Others are not as fortunate, and are discouraged. We say to such, that the fault possibly may rest with themselves. delicate means. It must be used intelligently. The sitter should sit with reverent seriousness, and undivided desire, and at fixed times, and not become discouraged if many sittings family in which at least one sensitive or mediumistic person may not be found, and the discovery of such sensitive members and the Psychograph. Any one desiring further information, may address the manufactur-

## Mr. John Slater.

An Exhibition of his Remarkable Powers-A Benefit.

To the Editor of the Religio-Philosophical Journal:

"That I have been consured for exposing an honest medium," said Mr. Slater yesterday afternoon, "is indeed a base imposition. An honest medium can never be exposed; there is no such thing as exposing a true and upright medium. For exposing fraudulent manifestations, you may censure and upbraid me all you like. I do not believe in such things, and I believe it my duty as well as yours to denounce them wherever and whenever they are perpetrated." Mr. Slater spoke of the absurd editorial in the Herald on last Monday. Such a ridiculous and un-truthful report of the meeting on the previous Sunday only the more plainly shows the government of the press by popular opinion, whether it be false or true.

Over an hour was devoted to tests of the most startling nature. In the evening at Avenue Hall, the tests were still more remarkable. but space will not permit of their publication. As the meeting was being closed, the medium was suddenly controlled by his guiding spirit, Falling Water, who made an elo-quent appeal in behalf of the society, and prophesied for it a successful future. Mr. Slater has broken engagements in Canton, Ill., that he may remain one more Sunday in Chicago. He will appear in the Princess Opera House, 560 W. Madison St., at 2:30 P. M., and 159 22nd St., in the evening. Friday evening. Dec. 2nd, he will give a scance at the Society's Hall, 159 22nd St., for its benefit; a social entertainment and dance has also been arranged for the occasion. We kindly request the attendance of our friends and also those who desire to aid us in this work. Admission 25 cents.

#### A. L. COVERDALE. Avenue Hall. The Spiritual Union,

to the Editor of the Religio-Philosophical Journal: The above society, Mrs. S. F. DeWolf, President, is at present holding meetings in St. George Hall. 182 Madison street. On Sun day, November 27th a line audience listened to several excellent discourses, vocal and instrumental selections and tests. Mr. Larkins, of Iowa, gave a scholarly address, followed by Mrs. Orvis and Mrs. Burlingame. The Bange Sisters gave platform tests by independent slate writing, every name and relation being fully recognized. The scance concluded with spirit writing on a slate Christian missionaries thomselves, years and years ago; travelers innumerable have noted for collections and fit is only on the testimony with the collection of the collectio

### Married.

Married, at the residence of Dr. J. H. Randall, Nov. 21st, Mr. J. Howard Bishop and Mus Pearl Randall, Mr. U. A. Bishop, father of the groom, performed the ceremony. The couple received many valuable presents. Only the two families and a few near friends were present.

After diphtheria, scarlet fever, or pneumonia, Hood's Sarsaparilla will give strength to the system, and expel, all poison from the blood.

Advice to Mothers, Mrs. Winslow's Soothing Syrup should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhea. 25c. a bottle.

#### "The Burlington's Number One."

The Burlington Route, C. B. & Q. R. R., on and after December 4th, will run a fast train to Denver and Omaha. This train known as "The Burling-ton's Number One" will leave Chicago Daily at 1201 noon, arrive at Omaha at 5 o'clock a. m., and

We call the attention of all who are in any way interested in Florida to the advertisement in this issue headed "Florida 40-Acre Farms for \$60.00." H. W. Wilkes, the Florida Commissioner, who is stationed at Louisville, Ky., proproses to furnish reserved. State Lands for the original low price of \$1.50 per acre, with deeds direct from the State of Florida to the buyer, an advantage that cannot fail to be appreciated. Read the advertisement and write for the maps, plats, and information pamphlets he proposes to send.

#### Consumption Surely Cured. To the Editor:

Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bettles of my remedy free to any of your readers who have consumption if they will send me their Express and

Respectfully, T. A. SLOCUM, M. C., 181 Pearl St., New York

#### CHICAGO.

The Young Peoples! Progressive Society, mosts every Sunday at Avenue Hall, 159 22nd Street at 7:45 p.m.

The South Side Lycoum of Chicago meets every Sundsy afternoon at 1:30 sharp, at Avenue Hall, 150 22nd street.

The Chicago Association of Universal Radical Progressive Spiritualists and Mediums' Seciety meets in Spirits' Liberty Hall, No. 517 West Madison Street, every Sunday, at 2:30 P. M., and 7:30 P. M. The public cordially incited, Adulated five certs.

B. Norway Mack vol. Admission five cents. DE. NORMAN MACLE

The Spiritual Union meets at St. George Hall, 182 E. Madison St., every Sunday at 2:30 p. m., Speaking, music and tests, Visiting mediums cordially invited.

MRS. S. F.: DEWOLF President,

The Young People's Spiritual Scelety meets every Sunday evening at 7:45 P. M., in Apollo Hot, 2730 State Street. First class speakers always in attendance. Admission free. F. J. Morren, President.

### Spiritual Meetings in New York.

The Ladies Ald Society meets every Wednesday afternoun at three o'clock at 128 West 48rd Street, New York.

The Peoples' Spiritual Meeting has removed to Columbia Hall, 878, 6th Ave., (formerly at Spencer Hall W. 14th Et.) Services every Sunday at 2:45 p. at., and 7:45 evening.

Frank W. Jones, Conductor.

F Metropolitan Church for Humanity, 251 West 29rd Street, Mrs. T B Stryker, services Sunday at 11 a.m. Officers: Geo. D. Carrell, President; Oliver Russell, Vice President; Georgo II. Perine, Secretary; F. S. Maynard, Treasurer.

Grand Opera House, 23rd Street and 8th Avane.—Services every Sunday at 11 a.m. and 7:45 p.m. Conference every Sunday at 214 p.m. Admission free to each meeting

## Spiritual Meeting in Brooklyn, N. Y.

Conservatory Hall corner Bedford Ave., and Fulton Street —Services every Sunday at 11 A. M. and 7:45 P. M. Com-mencing Sept. 11th, Mrs. A. M. Glading will occupy the res-trum until Nov. 1st.

Brooklyn Spiritual Union—Sunday meetings at Frater-bity Rooms, corner Bedford Avenue, and South 2d street. Members scance at 10:30 A. M., Alpha Lyceum at 2:30 P. M., Conference at 7:30 P. M.

Everett Hall, 398 Fulton Street. Conference every Saturday evening at 8 o'cleck. FRANK W. JONES, Conductor.

## Saratoga Springs, N. Y.

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

## St. Louis, Mo.

Organized August 22nd, 1886. The First Association of Spiritualists meets every Sunday in Brandt's Hall, couthwest corner of Franklin and Ninth Streets, at the hour of 2:30 P M. Friends invited to attend and correspondence scitcited.

H. W FAY. Prest, 620 S. Broadway.

ISAACS, LEE Cor. Sec., 1422N, 12th St. G.

## PUBLISHER'S NOTICE.

The RELIGIO-PHILOSOPHICAL JOURNAL will be sent to new subscribers, on trial, thirteen weeks for fifty cents.

Subscribers in arrears are reminded that the year is drawing to a close, and that the publisher has trusted them in good faith. He now asks them to cancel their indebtedness and remit for a year in

Readers having friends whom they would like to see have a copy of the Journal, will be accommodated if they will forward a list of such names to this office.

The date of expiration of the time paid for, is printed with every subscriber's address. Let each subscriber examine and see how his account stands. Specimen copies of the Journal will be sent free to any address.

## . THE

## PSYCHOGRAPH, DIAL PLANCHETTE

This instrument has now been thoroughly tested by num erous investigations, and has proven more satisfactory than the planchette, both in regard to the certainty and correct ness of the communications, and as a means of developing mediumship. Many who were not aware of their mediumi itic gift, have after a few sittings been able to receive aston

hing communications from their departed friends. Capt. D. B. Edwards, Orient, N. Y., writes: "I had commu-nications, (by the Psychograph) from many other friends, even from the old settlers whose grve stones are mos-grewn in the old yard. They have teen highly satisfactory, and proved to me that Spiritualism is indeed true, and the communications have given my heart the greatest comfort in the severe loss I have had of son, daughter and their mother."

mother."

Dr. Engene Crowell, whose writings have made his name familiar to those interested in psychical matters, wrote to the inventor of the Psychograph as folk ws:

DEAR SIR: I am much pleased with the Psychograph you some and will theroughly test it the first opportunity I may have. It is very simple in principle and construction, and I am sure must be far more sensitive to spirit power than the one now in use. I believe it will generally supersede the latter when its superior merits become known.

A. P. Miller, journalist and poet in an editorial notice of the instrument in his paper, the Worthington, (Minn.) Asserted.

"The Psychograph is an in provement upon the planchette, having a dial and letters with a few words, so that very little 'power' is apparently required to give the communications. We do not hesitate to recommend it to all who care to test the question as to whether 'spirits' can return and com-

municate.

diles il. Subbbins writes:

"Som after this new and ourloss instrument for getting aptric measures was made known. I obtained one. Having no gift for its use I was obtiged to wait for the right medium. At last I found a reliable person under whose touch on a first trial, the disk syung to and fro, and the second time was done still more readily." PRICE, \$1.00.

A NEW BOOK

By " The Prince of Popular Essayists."

By William Mathews, LL.D.

Uniform with His other Works. 394 Pp. \$1.59 There are twenty-eightes says in the book, every one of which swell worth reading and pondering.—Chicago Journal.

The paper on William Wirt is refreshing and charming, and worth ten times the price of the entire volume.—Philo

A collection of vigorous papers on such subjects as Napoleon I.. William Wirt, Bulwer, Dumas, the Weaknesses of Great Men, the Greatness of London, the Ho se of Commons, Illusions about the Past, the Philosophy of Handwriting, etc. There is much force and point in the treatment alike of the men, the glaces, and the questions discussed in the book. It will well repay reading.—Brooklyn Eagle.

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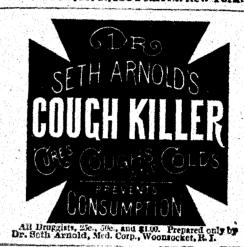
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s written by Jeremiah editor and literateur of 23, 1882. It was copy-ues & Co. of New York, nat Teachers' Monthly

71V66. sters, nor strives. ly. Rad Wises re they dote: ily ties vote.

sts they unfold embrace; 18 I grow cold: her place. ne, they find f feeling are bid, ion unbind: roop of my lid.

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#### IE FUTURE.

somewhat of late with may, perhaps, be permit-hat we have been saying, to a superficial observer en for a temporary or fina s Spiritual ism, is absolutele have come to a new dehe attention, too exclusively wondering observation of mena, is no longer spent has even seemed that an in mere open-mouthed asied too far. We have not irprise that these various t attention, evidencing as ction of an unrecognized ce of an unembodied inwell that it is by these attracted in many instan-hical means would achieve t there is a type of mind erial proof; and it is that ch at the present is most oming more spiritual and thode. For it is open to who has witnessed the mnena purporting to be and has accepted them as by advanced. His knowl-n a Spiritualist, and may rialist that it found him. If na, he will not be thereby it seems to us, takes any-dvantage in argument in Materialist, any more than s, by calling him an Agse are mere nicknames, meaning nothing. There us to be a phase of soh is rather degraded Materrsons who would be rude-

o are not fitly called by that e fact remains that no pro-ntion to any phenomena, be dignified by any such ritualist. And it is dimly those who concern them-ers, that the rationale of orth attention than its ret the why and the whereare quite as important as ot desires in any way to dis-of any fact. There will type that fastens on facts, and arranges them. And work, however, in this par-s singularly, uniquely diffieologist, even the biologist, ulties as does the man who e phenomena, which he has which are, in the final issue, oneible will of an invisible by a variety of conditions undly ignorant. We do in what are (rather loosely) es, every man can and does he same result as his neighitical conditions. We should etent sources of information equation does not come in hemistry. It certainly does in psychism. There we find d another left. One man ly say, "by accident," to a f conviction of that which ave proven, while another dark, unable to see, though bandons the quest, or in a tell, conviction reaches him. views that the world hears

e change that we see creep-te, or at least is more develerficial attention that has tive phenomena has resulted to produce a special race of the service of the public for as brought on us evils that a disorderly state of things. ame out of promiscuous sée, and the like phenomena.

I their time. That time is
an cry, Spiritualism is dying
at it is passing from a cruder some more developed condiore potent influence than it ith its adherents to make it, es they wreck it, the great ig power of the age. ght only by attention to the m. It is not too much to say

ure of the great movement call Spiritualism, is fraught n the course of a letter adjournal by an English Spirave had reason to complain, ments which have our unwriter thus delivers him-

igiously-minded people are eyes for a practical and edu iritualism which will lead to e is the constructive power are its spiritual services fraternal fellowships? are are from thoughtful welllists to be an incoherent sts only? or can we co-opeto only spiritual aspirations, use of the b-autiful and har-of soul powers and generous or rooting up errors and sup-

;; and according to the turn or in the immediate future beneficent institution. All n, and poob-poob the religare respectfully invited -Light, London.

Your paper continues to be y so was Dr. Thomas's laked last September. Pub-d also the special cormons of hour men are able liberalists, and inclusions on invalind.

#### The Pessimism of Buddhism.

BY PERCIVAL LOWELL.

For all that it preaches the essential vilences of the natural man, Christianity is a gospel of optimism. While it affirms that at present you are bad, it also affirms that this deprayity is no intrinsic part of yourself. It unquestioningly asserts that it is some-thing foreign to your true being. It even believes that in a more or less spiritual manner your very that in a more or less spiritual manner your very body will survive. It essentially clings to the ego. What it inculcates is really present endeavor sanctioned by the prospect of future biles. It tacitly takes for granted the desirability of personal existence, and promises the certainty of personal immortality,—a terror to the evil-doers, and a sustaining sense of coming unalloyed happiness to the good. Through and through its teachings runs the feeling of the fullness of life, that desire which will not die, that wish of the soul which beats its wings against its earthly casement in its longing for expansion beyond the narrow confines of threescore pansion beyond the narrow confines of threescore years and ten.

Buddhism, on the contrary, is the cri du cœur of pessimism. This life, it says, is but a chain of sorrows. To multiply days is only to multiply evil. These desires that urge us on are really cause of all our woe. We think they are ourselves. We are mistaken. They are all illusion, and we are victims of a private. This personnitis this sense of self. is of a mirage. This personality, this sense of self, is a cruel deception and a snare. Realize once the true soul behind it, devoid of attributes, therefore without this capacity for suffering, an indivisible part of a great impersonal soul of nature: then, and then only, will you have found happiness in the bilesful quiescence of Nirvana.

With a certain poetic appropriateness, misery and impersonality were both present in the occasion that gave the belief birth. Many have turned to the that gave the belief birth. Many have turned to the concolations of religion by reason of their own wretchedness; Gautama sought it, touched by the woes of others whom, in his own happy life journey, he chanced one day to meet. Shocked by the sight of human disease, old age, and death, sad facts to which hitherto he had been sedulously kept a stranger, he renounced the world that he might find for it an assent from its like. His quest for manfor it an escape from its ills. His quest for man-kind was immunity from suffering, not the active enjoyment of life. In this negative way of looking at happiness, he acted in conformity with the spirit of his world. For the dectrine of pessimism had already been preached. It underlay the whole Brahman philosophy, and everybody believed it implicitly. Already the East looked at this life as an evil, and had affirmed for the individual extinction to be happler than existence. To wish for an end the ego, the hope to be eventually nothing, Gautama accepted for a truism as undeniably as the Brahmans did. What he denied was the Brahman prospectus of the way to reach this desirable impersonal state. That road, he said, could not possibly land the traveler where it professed, since it began wrong, and ended nowhere. The way, he asserted, is within you. You have but to realize the truth, and from that moment you will see your goal and the road that leads there. There is no paragrap for human road that leads there. There is no panacea for human ills, or external application. The Brahman homeopathic treatment of sin is folly. The slaughtering of men and bulls cannot possibly bring life to the souls. To mortify the body for the sins of the flesh is futile, for in desire alone lies all the evil. Quench the desire, and then the deeds will die of inanition. Man himself is sole cause of his own misery. Get rid, said the Buddha, of these passions, these stri-vings for self, that hold the true soul a prisoner. They have to do with things which we know are transitory: how can they be immortal themselves? We recognize them as subject to our will; they are, then, not the L.

As a man, he taught, becomes conscious that he himself is something distinct from his body, so, if he reflect and ponder, he will come to see that in like reflect and ponder, he will come to see that in like manner his appetites, ambitions, hopes, are really extrinsic to the spirit proper. Neither heart nor head is truly the man, for he is conscious of something that stands behind both. Behind desire, behind even the will, lies the soul, the same for all men, one with the soul of the universe. When he has once realized this eternal truth, the man has entered Nirvana. For Nirvana is not an absorption of the individual soul into the soul of all things, since the individual soul into the soul of all things, since the one has always been a part of the other. Still less is it utter annihilation. It is simply the recognition of the eternal oneness of the two, back through an

everlasting past on to an everlasting future.

Such is the belief which the Japanese adopted. and which they profess to-day. Such to them is to be the dawn of death's to-morrow; a blessed impersonal immortality, in which all sense of self-lilusion that it is, shall itself have ceased to be; a long dreamless sleep, a beatified rest, which no awakening

shall ever disturb. Among such a people personal Christianity converts but few. They accept our material civilization, but they reject our creeds. To preach a prolongation of life appears to them like preaching an extension of sorrow. At most, Christianity succeeds but in making them doubters of what lies beyond this life. But though professing agnosticism while they live, they turn, when the shadows of death's night come on, to the bosom of that faith which teaches that, whatever may have been one's earthly share of happiness, "it is something better not to

Strange it seems at first that they who have looked so long to the rising sun for inspiration should be they who live only in a sort of lethargy of life, while those who for so many centuries have turned their faces steadily to the fading glory of the sunset should be the ones who have embedded the spirit of progress of the world. Perhaps the light, by its very rising, checks the desire to pursue; in its setting it lures one on to follow.—December Atlantic.

## Notable Articles.

To the Editor of the Religio-Philosophical Journal:

Fearing lest some of your readers have failed to peruse certain articles which have lately appeared in the JOURNAL, allow me to call attention to them. The first is that notable address on "The Church and Corporate Oppressions," delivered in Mich., by the Rev.J. H. Palmer on the first page of your issue of Nov. 12th. Such a tremendous arraignment of oppression ought to be put into the hands of every man and woman in this country. When people rightly meet and treat such tyranny there will be few anarchists since the causes which produce anarchy no language content. longer exist.

The other is an article by Jesse Shepard in the issue of Nov. 19th, entitled "Spiritism and Black Magic." While not agreeing with every statement, allow me to express my gratification at seeing a prominent medium take the position upon which he plants himself. His description of the popular estimate placed upon mediums and mediumship is all too true, and upon Spiritualists themselves reets much of the blame of the contumely with which the world at large regards the subject. To my mind Mr. Shepard has struck the key-note of the march of progress.

So long as mediums are regarded as mere "spirit-machines," with no need of intellectual culture, and having nothing to do with moral responsibility, so long shall we have individual and social demoralization. Society will have what it demands. If that be a clean, pure, uplifting and progressive mediumship, then no powers of darkness can find expression for there will be no darkness to ex-HESTER M. POOLE, New York City, Nov. 19.

## Passage of Matter through Matter.

We read in the *Monituer Spirite*, of Aug. 16th, the following, under a photographic illustration of the experiment: "On the first of May the medium Slade, having been thrown into a trauce by spirit Owasso, announced that a fakir Indian would lend his assistance for the production of the phenome-na of matter passing through matter, and this for the benefit of meritorious Spiritualists by way of

"Mr. B. then came forward with a cord about 4 meters long, and also two wooden rings turned out of one piece of timber, and two smaller copper rings. These rings were all strung upon the cord, the ends of which were tied together by a knot. "The cord was now covered over with a handker-chief. Mesers. Sinde, Houle, Engineer B. and Mr. Hochstein were seated around a table, with their hands piaced thereon, those of the medium and Mr. H. being piaced on the extremities of the serie as represented in the cut. After waiting about two minutes a naise amounced that one of the two wonden rings had been reserved, and we discovered the formation of knots and twiste in the sum that "Mr. B. then came forward with a cord about 4

#### High Art Mediumship.

BY W. H. WATSON.

To the Editor of the Religio-Philosophical Journal:

In the advance of spiritual power we have been too apt to pay little attention to the growth of high art. What has already come through mediumship ranks only with the mediocre productions of the art world, and it is now fully acknowledged that all world, and it is now fully acknowledged that all masters were more or less inspired, and that distinct individuality marked the works of each. Spiritual science proves this to be a fact, for a mannerist or a copyist cannot possibly be controlled; good artist spirits will not compromise their work by juxtaposition with the medium's own normal efforts, and for this cause the spiritual world has thought fit to steer clear of art production for rational and just reasons, as a false step in this direction would prove disastrous to fine art mediumship. Superiority is demanded and nothing short of perfect development will suffice. Spiritualists should endeavor to advance this phase of the cause as it is, perhaps, the most important in its results and will carry more weight among cultured classes than any other

A spirit artist cannot prove his identity through a poor instrument; strict conditions will qualify a medium only; artists of masterly quality and exalted genius are always found in high spheres, and different to that of the medium; and it is an effort indeed, to leave that pleasant and high occupation indeed, to leave that pleasant and nigh occupation among angelic compeers to come and mix colors, inferior in all respects to those of heaven. It is known that Turner was the only English master that ever lived, for he "created a school" and superseded all others in landscape, and no artist to-day can copy his works; he allowed no one to see him paint, and the most exeptical say he was inspired. Mr. Ruskin, the eminent critic, declares that his pictures will not be generally admired for many years to come and not be generally admired for many years to come, and it was Ruskin who discovered the wonderful ments of Turner.

The art that is demanded from modern mediumship must be a combination of the highest beauties of all masters; that is, representative heads of the schools of Europe, such as Rubens of the Flemish, Murillo of the Spanish, and Titian of the Italian school. To group together upon a flat surface the highest conceptions of those men, would prove an impossible task for a normal artist, which has never yet been attained after struggling to do it for a lifetime, Every great painter has a distinct personality in everything he touches; in form, color, composition, handling and feeling, he differs The art that is demanded from modern medium color, composition, handling and feeling, he differs widely from his brethren. The Spirit-world aspire to reproduce their works by mediumship and require highly developed people to work through. A real attempt has been made now and then to do this, but failure has prevented a continuance; failure would be disastrous to the cause, and this is why mediocrity has run a course through the ranks of mediumship. Why should American soil not produce the desired result? Why have the required conditions not been given? They may be severe and require discipline, what of that! when such a glorious end is to be attained, an end that no philosophy or religion can reach; to bring the highest because ideals down to earth to transplant the human ideals down to earth, to transplant the transcendent work of the artist gods of heaven upon our sphere, would be the greatest and final achievement of mediumship, and the effect upon the world would be marveillous,

Spiritualists are laboring upon the platform and

Spiritualists are laboring upon the platform and in literature, set their grand work would be ac-complished by the stroke of exalted genius upon canvas. The art spheres of heaven are chary in coming in contact with undeveloped mediums; they do not wish to reproach themselves with having done any work unworthy of themselves and their great religion; their worship is to represent and to live as the true and the just, learning to understand and reproduce the works of God by their wonderful ideality and inspiration, such as we never dream of in this earth sphere. There is a fear that their high art could not be understood by the masses here, but it would be wise for artist mediums to teach them the value and uses of art in appealing to their imagination and taking the lead in the art world. We are too backward in this phase, and have paid but little attention to that element which has proved itself more vulnerable than religious philosophy and doctrinal theology, and which has commanded the attention of the highest classes since the crusades, when it appeared, weird and fantastic in form and which is, in fact, the main support or motor of the Catholic church, and we cannot even to-day imagine the mighty influence which high art has upon the progress of the human

Room 57, 243 State St., Chicago, Ill.

#### For the Religio-Philosophical Journal. Tell Only Those who Seek to Know.

One of the strangest things in human experience is the inability of man to learn wisdom from the follies of his father. The son is continually falling into the pitfalls that entangled the feet of his an cector and when one more venturesome strikes out into a new path, he imagines it is equally new to all men, and that he has only to tell everyone where and what it is, and they will straightway rush to see and enjoy his "find." But he very shortly dis-covers that very few want to know anything about his elseium and when he becomes wiser he finds that his discovery, is not new at all, and that others had found it before him, and as eagerly pro-claimed its riches, only to meet the same scoffs and sneers as himself.

In no department in life's experiences has this been more marked than in spiritual things. The acceptance of spiritual truths demonstrated by phenomena has ever been retarded by the unwise zeal of fresh and over-anxious disciples, too many of whom are like an honest but injudicious lady who recently had a very wonderful Esychic experience, far beyond what is generally granted, even to the most earnest and persistent seekers.

The voice of wisdom would have counselled her to

reserve this for the ears only of those whose spiritual unfoldment would enable them to accept it; but this voice was unheeded, as it usually is, and her report is heralded unto "Jew and Gentile, Greek and Barbarian." Among others, she told it to the wife of a prominent liberal minister of this city, doubtless thinking it would be accepted and the minister at once become a convert to Spiritualism. Instead of this, the minister's wife has not failed to repeat the story to people of all sorts and conditions and beliefs, and when asked what she thought about it, this minister's wife says she "is reminded of the story of the simple-minded old man, of whom a young man besought a favor, saying, "You are my father, although I am not your son." The assertion troubled the old man, who continually repeated it to every one he met, asking how it could be. Soon the whole village was earnestly discussing the old man's conundrum and finally it became a topic of debate at a town meeting, in the midst of which, one man arose and solemnly said he believed he could solve the difficulty, and after waiting a mo-ment, that all might become attentive he said— "The young man simply lied!"

Now don't blame the minister's wife, she is just as honest in her belief as was her wonder-telling ac-quaintance. Remember that Jesus and Krishna both said that these things are to be told only to those who seek after them.

And their admonition should be heeded by every gleaner in the psychical field, be he Gentile or be he Chicago, Nov. 11.

The Beligio-Philosophical Journal in the estimation of a large proportion of the leading authorities on Spiritualism, stands preeminent as a fearless, independent judicially fair advocate of Spiritualism. It is admired and respected not only by reflecting critical Spiritualists, but by the large constituency just outside the spiritualistic ranks, who are looking longingly and hopefully toward Spiritualism as the beacon light which may guide to higher broader grounds, and give a clearer insight to the soul's capabilities and destiny. The Journal has received more frequent and higher commendation from intelligent sources, regardless of sect or The RELIGIO-PHILOSOPHICAL JOURNAL in the tion from intelligent sources, regardless of sect or party, than any other Spiritualist or liberal paper ever published; the records will confirm this.—Coal Ricer Record, Racine, W. Fa.

#### IS IT DEATH OR TRANCE?

A Young Woman's Funeral Delayed for a Week Because of the Uncertainty.

A peculiar case of what is supposed to be suspended animation has developed near Mankato. A week ago to-night Miss Rosa Pfeister, 17 years old, who has been residing for the last fifteen months with a has been residing for the last fifteen months with a German family two miles north of the city, retired for the night in her usual good health and buoyant spirits. The next morning, not responding to repeated calls, she was found apparently lifeiess in her bed. She was still warm, and her face exactly resembled that of a sleeping person. The Coroner was summoned, and, after investigating the circumstances of the supposed death, decided that no official inquiry was necessary. There was no suspicion of four play, as the family with which the young lady resided is highly respected, though Miss Pfelster was an orphan and had some property coming to her.

an orphan and had some property coming to her.

The funeral was to have occurred last Saturday,
and every preparation was made for it. When the time came, however, it was found that the remains had not begun to decompose, though they were kept in a heated room and were not packed in ice. The face had a wonderfully life-like appearance also. After observing these and similar things it was decided to postpone the functal until something developed. At present the body lies in an unchanged condition. The undertaker has made thorough tests, and finds that no decomposition has taken place either externally or internally, and he pro-nounces it the strang est case he has ever met with in his long experience in such matters. He thinks that the young lady is dead, and the health officer concurs in his opinion. On the other hand decomposition almost invariably begins within forty-eight position almost invariably begins within forty-eight hours after death at the utmost, even when the body is kept in a cold room. This body has remained in a heated reom for a week, and has not changed in the least during that time. The face resembles that of a sleeping person and looks perfectly lifelike except that it is quite pale. The house where the remains lie is crowded every day by curious spectators. The family of which the young lady was a member is agitated by the most painful uncertainty, not knowing whether she is dead or alive. If it should prove to be a case of suspended animation the young lady would have very narrowly escaped a horrible death either by the knife of the post-mortem examiner or by being buried of the post-mortem examiner or by being buried alive .- Pioneer-Press.

#### Mrs. Jamison's Strange Experience.

"The Story of an Enthusiast," which will be published next week, is written by Mrs. C. V. Jamison; of New-Orleans, the author of "Woven of Many Threads," and of many short stories of exceptional power, one of which is "The Drinkwater Tragedy," published in Harper's Magazine a few years since. Mrs. Jamison has the temperament of the dramatic novelist. Her organization is singularly responsive to invisible and mysterious influences. When visiting Boston last summer, Mrs. Jamison related to the writer a curious incident of her childhood. She was entering the parlor and saw before her a man in was entering the parlor and saw before her a man in military dress who seemed entirely at home in the room, and the little girl supposed he was a callar and thought no more of it at the time. Later and thought no more of it at the time. Later she asked her mother who the stranger was, describing the military exetume, but no one in the house knew of him or had seen him. Some time later the girl discovered among some old family portraits at the house of a relative, which she had never before seen, the exact portrait of the man whom she saw in her mother's parlor, and learned that he was an ancestor of the family. There is no doubt that the finer perceptions which take cognizance of things invisible to others are a genuine endowment of certain organizations, and when accompanied with the distinctive literary faculty such writers give the perdistinctive literary faculty such writers give the perfection of imaginative romance.-- Boston Traveler.

### Bismarck's Favorite Flower.

Prince Bismarck, like other great men, has his favorite flower. It is neither more nor less than the common red blooming heather. As long ago as 1862, when traveling in France, he wrote to his pres-Tollows: "Chambord castle in its present leserted state reminds me of the fate of its owner. In the spacious halls and vast saloons, where kings held court with their mistresses, the toys of the Duke of Cordeaux form almost the only furniture. The sunny courtyards appear like so many deserted churchyards. From the tops of the towers one en-joys a fine view, but wherever one looks one sees nothing but ellent forests and heather as far as the horizen. No town, no village, no farm house visible near the castle, nor as far as the eye can reach. From the inclosed samples of heather you will see how beau-tifully blessoms here the purple flower I love so much —the only flower in the royal gardens. Swallows are the only living creatures in the castle, which is too lonely even for sparrows."—Berlin Tagblatt.

## To Young Men.

There were young men who began life by hiring magnificent offices and sitting down therein waiting for success, in the full belief that it was the duty of success to come to them. There was the young man who, by way of exercising his pen, learned to copy his master's signature, and did it once too often. All were in error, as they generally found to their cost. What was wanted was industry. Go to work. It is the normal condition of life. Adam was put to work at once, and if he and his wife had been attentive to their proper work, in place of roaming over the gar-den in after fruit, they would have made less trouble for themselves and their descendants. Don't get into your heads the fatal idea that you are gifted with genius. Genius is the curse of the country. I would rather be an ox treading the ground and trudging along to some purpose than a soaring eagle with aimless flight.—Dr. Talmage

## A Sudden Cure.

A correspondent of the Petit Courres de St. François, a religious weekly of the diocese of Liege, says: "Mrs. Orinel, whose maiden name was Marie Franck, of Pepinster, whose lower limbs had both been paralyzed for two years, lately recovered the use of these members by means of a pligrimage she made to the Malmedy chapel. We can neither de-my nor guarantee the authenticity of this sudden cure concerning which a good deal of bluster is being made, for a purpose that may be readily com-prehended. We chronicle the event, dear to Catho-lic hearts, with the observation that the numerous cures produced by magnetism and Spiritualism cures produced by magnetism and Spiritualism, have long sluce deprived such facts, possibly analogous, of their miraculous character."

## Hasty Interment.

During the last few days a case of hasty interment has caused much commotion in the com-mune of St. Ouen, (He et Vilaine). The remains of an aged woman had just been lowered into the grave when the grave digger thought he heard a noise in the coffin. The man in great fright hurried away and made the circumstances known to the Mayor; a physician was called and the coffin was opened. The physician gave it as his opinion that the woman had been placed in the casket alive but in a condition of lethargy, though he now pronounced her dead. The fright experienced by the woman on hearing the earth fall upon her coffin, was the ultimate cause of her death,—Le Mesager,

Lucinda B. Chandler writes as follows from Dansville, N. Y.: I can't refrain from expressing my pleasure that you published that sermon by Mr. Palmer. What a glorious fruit of free and so-called Christian civilization that a system is established whereby an impersonal legally irresponsible power, can "limit the output" of the necessaries of the agent to mild. I liked what you mild shout the life, even to said! I liked what you said about the anarchists but I consider the method of trying men in a bunch shominable. I consider the anarchism of Americans the fruit of our abominable, unjust systems, and mammon slavery. We have much re-pentance to experience, repentance that is a consti-tutional change of mind and heart, and political economy. The discourse in Journal of the 5th ult., also voiced my views of Providence—an admirable and instructive sarmon.

Doy by day I think I read more plain
this orrowning texts, that crib or car and pain.
So its analysis of the crib or car and pain.

Notes and Extracts on Miscellancous Subjects.

There has been a fall of red snow in Allegheny.

In the United States there is published one paper to every 4,433 inhabitants.

The word "dude" has been legitimatized by the compilers of Webster's Unabridged Dictionary. A solid cut-glass bedstead, richly worked, was late-y made at Birmingham, England, for a Calcutta mil-

Much alarm exists among coffee planters in Bra-zil owing to a new disease having broken out in the

The bicycle has been adopted in Persia. Six of the machines are in use in Teheran—two by nobles, the others by telegraph men.

In the northern part of Michigan two bucks got their horns locked so that they could not get apart and were killed by hunters recently. A cat in Portsmouth, Va., deliberately committed uicide by taking a position in a cellar that was rap-

idly filling with water, and sitting still until drowned. Farmer Biggerstaff, of Richmond, Ky., recently plowed up a dozen army crackers, which were as fresh as when the rebel forces abandoned them twenty-five years ago.

In the primary schools of Stockton, Cal., the boys in the lower classes are obliged to learn needle-work just the same as the little girls, so that hereaf-ter they can make small repairs for themselves.

The Philadelphia Ledger says that card-playing is a social craze in London, and that thousands of young ladies in that city are "familiar with the mysteries of the jack-pot poker and other like uten-Now that Sir Charles Dilke has returned to Lon-

don, a strong effort is being made to rectore him to is former prominent position in politics. He may run as a Home-Rule candidate at the next general

There is no place where the upe and downs of life occur more rapidly than in Washington, and as a result the pawnbokers of the capital are all wealthy. The house occupied by Secretary Vilas was built by a pawnbroker. Under a recent decision of the North Carolina Supreme Court a judge in that state has issued a war-rant for the arrest of a man for committing an as-

sault with a deadly weapon, "to wit, a certain victors and large buildog." An old negro engaged in digging a ground hog out of a hole on Benson Creek, near Frankfort, Ky, unearthed a tomakawk of flint, a knife made out of fish bone, several earthern bowls and a number of ruddi-fashioned gold trinkets.

A postoffice employe says that the gummed surface of a postage stamp should never be placed on the tongue. Moisten the other side of the stamp and corner of the envelope, or the latter only, and the stamp will stick for all it is worth.

The wife of Henry Carlton, of Skaggs Creek, Rockcastle county, Ky., presented her husband with twins last week for the second time within a few years. The new comers are a boy and girl, and the happy father has named them Grover and Blainey

Dr. E. G. Ufford, of Agawam, Mass., is a fine of a New England gentleman. He is eighty-six years old, weighs 225 pounds, has practiced medicine for over fifty years and, this fall has dug and picked up 117 bushels of potatoes, and marketed fifty bushels. Veteran Chesley Heal of Searsmont, Me., has just

had his one hundred and eighth birthday. He lives with a young wife of sixty, and has but two weaknesses, one for tobacco, the other for telling yarns about the war of 1812, in which he fought, Dr. Frantzel of Berlin, reporting on the effect of tobacco on the heart, says that smoking will not af-

fect a person for many years, and that then there will suddenly come a trouble of the heart. Common cigars, he says, are not so lik ly to produce the trouble as the finer ones. The silk dress-coat has reached Boston, and makes

a tremendous sensation among the dudes of the Hub. It is really a handsome garment, made of heavy, corded, lusterless silk, which at a little disance looks like the richest of black broadcloth. is a Paris fashion. The worst enemy of the California tarantula is a big sect, something like a wasp, only in much larger, which attacks the monster spider wt enever

it sees him. Almost invariably these waspe sting the tarantula to death in a short time, and then tear the body in pieces and carry it away. Next summer there is to be held in London a Ro-

man Catholic congress, at which all English-speaking communities will be represented. The three chief topics to be discussed are: The attitude of the Catholic church toward education in general; greater cooperation of the laity in the work of the church, and the diffusion of catholic literature among the

A short time ago, in a well dug on the farm of Andrew Sisson, a mile and a half south of Swan creek, in Illinois, was found a fine specimen of petrifica-tion—viz., an orange completely petrified, and taken from over forty feet below the surface of the ground; with it was also found a small twig of brush, which had thorns on it, but the man who dug it out broke the thorns off thoughtlessly.

The unusually large number of young men who have been committed to the State Insane Asylum of Michigan in the last year and a half has led to the discovery that almost all of them smoke cigaretts to excess. In many cases it is said to be absolutely certain that cigarette smoking was the cause of the insanity. It is also reported that a prominent society young man in Detroit has been made deaf by cigarette smoking.

Mrs. A. E. Bennett of Paynesville, Minn., thought she heard a dog following her as she walked home the other evening, and, looking around, saw that a slender little animal was trotting along close behind her. It followed quietly until she reached home, and when she opened the door heeltated a moment and then darted into the house and up-stairs It was a mink, which very soon made itself perfectly at home, and with the Bennett family is as tame as a kitten, but very shy when strangers call.

Orthodox Christians will watch with interest, and perhaps alarm, the new missionary movement in Germany. So-called advanced theologians have a well-organized society, whose object is to make use west-organized society, whose object is to make use of the elements of culture and morality that are found in educated heathen nations, and on this basis build up a Christian culture according to advanced ideas. This society thinks that the old methods fall in that they do not interest the thinkers among educated non-Christian people. It has 7,755 members is Switzerland and Germany and has a few men at work in Japan and Chine. work in Japan and China.

A few days after the recent rich strike was made in the Black Queen mine, near Gunnleon, Col., D. B. Fowler, who had a lease and bond on the claim, pre-pared to ship ore. Mrs. Ellen Jack, one of the own-ers of the mine, went there just as a pack train was starting with a load of ore, and, drawing a pistol, or-dered them to leave the mineral. They obeyed, and then swore out and then swore out a warrant for her arrest, charging her with assault with intent to kill. After a three days triel Mrs. Jack was acquitted, the judge holding that Fowler had no right to the ore, and that she had a right to defend her property.

Capt. W. D. Fitch of Williamsburg, S. C., has a pocket-knife which was found in the gizzard of a large turkey gobbler killed at his place. The knife is three and a half inches long and about the size of an ordinary knife. The handle is made of dark-golored hours, and trimmed with beingst water and a size of the control an ordinary knite. The handle is made of dark-colored horn; and trimmed with bright metal at each end, which no doubt caused the turkey to take it for some kind of an insect. The handle of the knife shows signs of having been wasted by digustion. The turkey was healthy and fat. Capt. Fitch's method to the knife. It is curious how such a large, hard instrument could be swallowed by a turkey, and how it could survive with it in ginnard.

and how it could survive with it in its gintard.

B. A. Bartiett of Randolph, in this State. It is present and the state. In a recent explicition of his still he is said to have hit a common white bean at a distance of twenty-five yards, holding his rifle in vertous positions. He also hit a pastaleners that was ret up adjection. Using a Manifest tell he shot through a Monitor beared, the builts aphiling out a knife-blade on the further and of the evolvet harrol, and each helf of the builts breaking up age. He ignifed a partier matter had been and the tar-

#### "It Might Have Been!"

When I was a sby little maiden. And he was a fair-haired boy, He said he would be my sweetheart, And he kissed me with childish joy; Alse! for those hours of sunshine, And alas! for the days that have been, When he was my little hero And I was his little queen!

When I had grown out of my childhood And wearied of dolls and toys, And he was a bandsome young sailor, The idol and pet of the boys,
He asked me again if I'd kiss him
And go with him over the sea;
O, 'twas only in play that I whisper'd—
Those words which brought sorrow to me!

And the years have rolled on unrelenting.
Nor staying their hurrying flight—
And the morning of life is fast fleeting
And deepening down into night:
Yet still there is hope for the faithful,
And rest for the sorrowing heart,
For I know I shall meet him hereafter
Where sorrow nor trouble can part. Where sorrow nor trouble can part.

-Frederick W. Farnol.

It is well to remember that happiness is not porfection unless it is shared. That great presessions may bring great misfor-

That a foolish friend does more harm than a wise enemy.

That the hardest thing to empty out of the heart is

That It is not necessary to be mean because one is

a man of means. That good temper, like a sunny day, sheds a

brightness over everything.

That one of the causes that leads us to misfortune is that we live according to the example of others.— Good Housekeeping.

A remarkably case of "substitution" was recently found in a Georgia iron mine. Workmen digging came upon a pine stump, or what had been a pine stump, now converted into brown iron ore. The stump showed all the fibres and bark of the original pine tree, and resin streaks were plainly seen in

Among the natives of the Phillipine Islands when a man wishes to marry, the parents of the girl he has selected send her before sunrise into he woods. After the lapse of an hour, her lover is allowed to start in pursuit. If he succeeds in finding her before sunset she becomes his wife, if not, he must abandon

Hiram Brown, of Peoris, Ill., was ninety years old the other day, and seventy-five big and little Browns assembled to do honor to the patriarch. He went to school in Cummington,/Mass., with William Cullen Bryant, and was a descon in the Congregational Church there until he became an abolitionist. Then the brethren went back on him and threw etones at him after dark, and so the deacon became a free-

#### "DOCTORING OLD TIME."

#### A Striking Picture-A Revival of Old Time Simplicities.

In one of Harper's issues is given a very fine illostration of Roberts' celebrated painting, known as "Doctoring Old Time." It represents a typical old timer, with his bellows, blowing the dust from an ancient clock, with its cords and weights carefully secured. One of these clocks in this generation is appropriated only as a represent.

secured. One of these clocks in this generation is appreciated only as a rare relic.

The suggestive name, "Doctoring Old Time," brings to our mind another version of the title, used for another purpose,—"Old Time Doctoring," We learn, through a reliable source, that one of the enterprising proprietary medicine firms of the country, has been for years investigating the formulas and medical preparations used in the healing and is and medical preparations used in the beginning of this century, and even before, with a view of ascertaining why people in our great-grandfathers' time enjoyed a health and physical vigor so seldom found in the present generation. They now think they have secured the secret of secrets. They find that the prevailing only on that the revisited that the Drevalling oblinion that then existed that "Nature has a remedy for every existing disorder," was true, and acting under this belief, our grandparents used the common herbs and plants. Continual trespass upon the forest domain, has made these herbs less abundant, and has driven them further from civilization, until they have been dis-carded, as remedial agents because of the difficulty of obtaining them.

H. H. Warner, proprietor of Warner's safe cure, and founder of the Warner observatory, Rochester, N. Y., has been pressing investigations in this direction, into the annals of old family histories, until he has secured some very valuable formulas, from which his firm is now recovery and continuous, from which his firm is now preparing medicines, to be sold by all druggists.

They will, we learn, be known under the general title of "Warner's Log Cabin Remedies," Among these medicines will be a "Sarsaparilla," for the blood and liver. "Log Cabin Hops and Buchu Remedy," for the stomach, etc., "Log Cabin Cough and Consumption Remedy," a remedy called "Sciapine," for the hair, "Log Cabin Extract," for internal and external use, and an old valuable discovery for Catarrh, called "Log Cabin Bose Cream." Among the list is also a "Log Cabin Plaster," and a "Log Cabin Liver

From the number of remedies, it will be seen that From the number of remedies, it will be seen that they do not propose to cure all diseases with one preparation. It is believed by many that with these remedies a new era is to dawn upon suffering humanity, and that the close of the nineteenth century will see these roots and herbeas compounded under the title of Warner's Log Cabin Remedies, as popular as they were at its beginning. Although they come in the form of proprietary medicines, yet they will be none the less welcome, for suffering humanity has become tired of modern doctoring and the public has great confidence in any remedies put up by the firm of which H. H. Warner is the head. The people have become suspicious of the effects of people have become suspicious of the effects of doctoring with poisonous drugs. Few realize the injurious effects following the prescriptions of many modern physicians. These effects of poisonous drugs, already prominent, will become more pronounced in coming generations. Therefore we can cordially wish the old-fashioned new remedies the

## A Great Newspaper.

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Catarrh, Catarrhal Deafness and Hay Fever. Catarrh, Catarrhat Deafness and Haw Fever.

Sufferers are not generally aware that these discess are contagions, or that they are due to the presence of living parasites in the lining membrane of the nose and custachian tubes. Microscopic research, however, has proved this to be a fact, and the result is that a simple remedy has been formulated whereby catarrh, catarrhal deafness and hay fever are permanently cured in from one to three simple applications made by the patient at home. A pamphlet explaining this new treatment is cent free on receipt of stamp, by A. H. Dixon & Son, 308 West King Street, Toronto, Canada.

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the second s

In restoring diseased or wasted tissue is all that any medicine can do. In pulmonary affections, such as Colds, Bronchitis, and Consumption, the musous membrane first becomes inflamed, then accumulations form in the air-cells of the lungs, followed by tubercles, and, finally, destruction of the tissue. It is plain, therefore, that, until the hacking cough is relieved, the bronchial tubes can have no opportunity to heal. Ayer's Cherry Pectoral

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Alonzo P. Daggett, of Smyrna Mills, Me., writes: "Six years ago, I was a traveling salesman, and at that time was suffering with

### Lung Trouble.

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Do you feel dull, languid, low-spirited, lifeless, and indiscribably miserable, both physically and mentally: experience a sense of fullness or bloating after eating, or of "goneness," or emptiness of stomach in the morning, tongue coated, bitter or had taste in mouth, irregular appetite, dizziness, frequent headaches, blurred eyesight, "floating specks" before the eyes, nervous prostration or exhaustion, irritability of temper, hot flushes, alternating with chilly sensations, sharp, biting, transient pains here and there, cold feet, drowsiness after meals, wakefulness, or disturbed and unrefreshing sleep, constant, indescribable feelling of dread, or of impending calamity?

If you have all, or any considerable number of these symptoms, you are suffering for of these symptoms, you are suffering for the symptoms, you are suffering for these symptoms, you are suffering for the experience a secondary of these symptoms, you are suffering for themes, or these more complicated your disease has because this because has because the because his because his because his because byspepsia, or Torpid Liver, associated with Dyspepsia, or Torpid Liver, associated with Dyspepsia, or Torpid Liver, associated

DR. PIERCE'S GOLDEN MEDICAL DISCOVERY acts powerfully upon the Liver, and through that great blood-purifying organ, cleanses the system of all blood-taints and impurities, from whatever cause arising. It is equally efficacious in acting upon the Kidneys, and other excretory organs, cleansing, strengthening, and healing their diseases. As an appetizing, restorative tonic, it promotes digestion and nutrition, thereby building up both flesh and strength. In malarial districts, this wonderful medicine has gained great celebrity in curing Fever and Ague, Chills and Fever, Dumb Ague, and kindred diseases.

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LIVER
DISEASE

Mrs. I. V. Webber, of Yorkshire, Cattaraugus Co., N. Y., writes: "I wish to say a few words in praise of your 'Golden Medical Discovery' and 'Pleasant Purgative Pellets.' For five years previous to taking them I was a great sufferer; I was unable to do my own work. I am happy to say I am now well and strong, thanks to your medicines."

MALARIAL Mrs. Mollife E. Tahlor, Camelon, Ida., writes: "I think the 'Golden Medical Discovery is one of the greatest medicines in the world. I gave it to my little girl and it cured her of the malarial fever."

Dyspepsia.—Theresa A. Cass, of Springfeld, Mo., writes: "I was troubled one year with liver complaint, dyspepsia, and sleeplessness, but your 'Golden Medical Discovery' cured me."

A. B. Weaver, Esq., of 396 Bouck Avenue, Golden Medical Discovery in my family, I desire to testify to the great relief afforded by it in cases of sick headache. As a children's remedy, for coughs and colds, I have likewise found it all that could be desired, its employment having uniformly availed to promptly check any attacks of that kind."

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Thoroughly cleanse the blood, which is the fountain of health, by using Dr., Pierce's Golden Medical Discovery, and good digestion, a fair skin, buoyant spirits, and bodily health and vigor will be established.

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A medicine possessing the power to cure such inveterate blood and skin diseases as the following testimonial portrays, must certainly be credited with possessing properties capable of curing any and all blood and skin diseases, for none are more obstinate or difficult of cure than Salt-rheum.

SALT-RHEUM

BILIOUS

"COLUMBUS, OHIO, Aug. 18th, 1887.
WORLD'S DISPENSARY MEDICAL ASSOCIATION, 663 Main Street, Buffalo, N. Y.:
Gentlemen.—For several years I have felt it

Mrs. MOLLIE E. TAHOR, Cannelton, Ind., writes: "I think the 'Golden Medical Discovery' is one of the greatest medicines in the world. I gave it to my little girl and it cured her of the malarial fever."

Gentlemen—For several years I have felt it to be my duty to give to you the facts in relation to the complete cure of a most aggravated case of salt-rheum, by the use of your relative of mine had been a great sufferer from salt-rheum for upwards of forty years. The disease was most distressing in her hands, causing the skin to crack open on the inside of the fingers at the joints and between the fingers. She was obliged to protect the raw places by means of adhesive plasters, salves, ointments and bandages, and during the winter months had to have her hands dressed daily. The pain was quite severe at times and her general health was badly affected, paving the way for other diseases to creep in. Catarrh and rheumatism caused a great deal of suffering in addition to the salt-rheum. She had used faithfully, and with the most commendable perseverance, all the remedies prescribed by her physicians, but without obtaining relief. She afterwards began treating herself by drinking teas made from blood-purifying roots and herbs. She continued this for several years but derived no benefit. Finally, about ten years ago, I chanced to read one of Dr. Pierce's small pamphlets setting forth the merits of his 'Golden Medical Discovery' and other medicines. The name struck

my fancy, and seeing that it was essentially a blood-purifier. I immediately recommended it to the old lady who had been so long a sufferer from salt-rheum. She commenced taking it at once, and fook one bottle, but seemed to be no better. However, I realized that it would take time for any medicine to effect a change for the better, and encouraged her to continue. She then purchased a half-a-dozen bottles, and before these had all been used she began to notice an improvement. After taking about a dozen bottles she was entirely cured. Her hands were perfectly well and as smooth and healthy as a child's. Her general health was also greatly improved; the rheumatism entirely left her and the catarrh was almost cured, so that it ceased to be much annoyance. She has enjoyed excellent health from that day to this, and has had no return of either salt-rheum or rheumatism. The 'Discovery' seems to have entirely eradicated the salt-rheum from her system. She is now over eighty years old, and very healthy for one of such extreme age.

she is now over eighty years out, and very headily for one of such extreme age.

I have written this letter, of which you can make any use you see fit, hoping that some sufferer from salt-heum might chance to read it and obtain relief by using your 'Golden Medical Discovery'—for 'Golden' it is in its curative properties, and as much above the multitude of nostrums and so-called 'patent medicines,' so zealously flaunted before the public, as gold is above the baser metals.

Respectfully yours,

E. W. When your 182 21st St."

## CONSUMPTION, WEAK LUNGS, SPITTING OF BLOOD.

GOLDEN MEDICAL DISCOVERY chres Consumption (which is Scrofula of the Lungs), by its wonderful blood-purifying invigorating and nutritive properties. For Weak

GONSUMPTION.

SOLOMON BUTTS, of North Clayton, Miami Co., Ohio, writes: "I have not the words to express my gratitude for the good your 'Golden Medical Discovery' has done my wife. She was taken with consumption, and after trying one doctor after another I finally gave up all hope of relief. Being very poor and having but one dollar in the world, I prayed to God that he might show me something; and then it seems as though something did tell me to get your 'Golden Medical Discovery.' My wife took it as directed, and as a result she is so she can work now."

Wasting Disease.—Warson F. Clark, Eq., of (Box 104), Summerside, Prince Edward Island, Com., writes: "When I commenced taking your Golden Medical Discovery,' I was not able to work and was a burden to myself. At that time I weighed ISE pounds, and to-day I weigh 147 I used to est about one meal a day, and now can if I dared to."

Mrs. N. W. RICE, of Newfane, Vermont, says: "I feel at liberty to acknowledge the benefit I received from two bottles of the 'Golden Medical Discovery,' which cured a cough of five years' standing, and dyspensia, from which I had suffered for a long time."

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FIVE YEARS'

Asthma Cured.—Carrie S. Stowell, Postnistress at Mag-nola, Colorado, says her husband was cured of asthma, by using "Golden Medical Discovery."

WORTH \$1000

W. R. Davis, Esq. of Bellville, Florida., writes: "I have taken your wonderful "Golden Medical Discovery" and have been cured of the consumption. I am now sound and well, sad have only spent three dollars, and I would not take three thousand dollars:

F. W. Wheeler, 182 21st St."

fore you only a few of the strands of which wist our cable and a cable that has held heart of the world. Moses may have nade many mistakes, and Mr. Ingersoll may deal with them in a very amusing and elfective manner, but does he ever attempt to explain away these and similar facts that are transpiring before our eyes? Ah! friends, does it not clothe with new beauty field and flower, valley and plain, towering mountain and twinkling stars to see on them the imprint of the Creator's hand, and in them a divine, and infinite meaning? Is not beauty richer, music sweeter, order more auggestive and truth more inspiring when they are held to be emanations of an Infinite mind? But if man is a child of chance, and in a world of chance is playing but a chance game, and all is soon to end in total extinction, then is life utterly devoid of all high meaning; and ambition, aspiration, self-sacrifice, pains-taking discipline, and all upward bearing zest are but solemu mockeries, shimmering moonbeams on mountains of ice. But, if God be God, and man is his child; if life is educational, if personal improvement is eternal personal capital, and death but the portal to an ever-heightening beyond, then the scene changes, and God's good angels becken us onward over every inch of the way. And if our word this morning helps any soul to see and feel that in cherishing this faith it plants its feet on the rock of ages, our object will be accomplished.

> For the Religio-Philosophical Journal. THE REASON WHY.

### As Given by Judge E. S. Holbrook.

It is now Oct. 29th, Sunday, and as I am in the spirit on the Lord's day, as was John the revelator (though likely of quite a different order). I take up as usual the latest issue of your ever valuable, spiritual paper, sometimes a revelator, too, for the sustenance and refreshment of the innermost spiritual man. Herein I read with pleasure, and I hope with profit, too, the reports of some remarkable experiences of our co-psychological student Dr. Wolfe, of Cincinnati, before this, farfamed along this same line as the happy re-cipient of strange visitors; and I exclaim, "God-speed him in his work so full of promise." I see also the letter of our gifted preacher and expounder of the latest oracles of God, Mrs. Watson, from the sunset land of gold, and notice especially her treatment of the question if Spiritualists should or will go into the Christian churches. And now my mind runs back to that and kindred questions lately discussed by some of your able correspondents.

I will, by your leave, make some comments; but first I want to say a word about my humble self, made proper, if not necessary, by what has transpired. Some one of the learned ones threw out the suggestion as to me, though indeed quite differentially, as to the experiences that I seemed to myself to have, and enjoy, too, in materializations,those that I reported to the world through your paper last winter—that likely I was psychologized at the time, and therefore I was in some way mistaken, and that I did not, in fact, experience what I thought I did; and so my testimony as to an objective reality was not good. I refer to Mr. Chaney, but it is likely that others have said the same thing, or thought it, at least. I find no fault. From my knowledge of the world, I could but conjecture in advance that people would so write, a few, or talk, many more, or so think a great many more; but I thought as well, that it was not wise to be abashed by any or all of them, and so, keep my knowledge to myself. Therefore, to him and to all others I will take occasion to say what follows here, for whatever good it may do, or whatever bearing it may have on the past, or the future, also, for I did not tell all my story, and I may have more to give out when the proper time comes.

## AS A MESMERIZER.

When mesmerism broke out in New England, I stumbled upon it because of my environment. I was going to school, and knew one of the sensitives approximate to me in family, age and acquaintanceship. Upon experiment it was discovered that I had the peculiar power to mesmerize. Whatever it was then no one knew; only most people, the ministers especially, knew it was of the devil. I will skip over and along now as an old story, and say, and so forth. I was wonderstruck, but had no fear, and so I made use of the opportunity to know what I could. I therefore rode on the front wave of new things. Soon we called our new unknown magnetism, and then

## PSYCHOLOGY.

The nub of this is that I was, and I have been all along, and am now, a dispenser of psychological influences, and not a re-ceiver, or subject. Indeed, since Spiritualism came, as before, so far as I know, I have continued untouched by any such influences, whether mortal or spiritual. I mean at the seance table while others can feel influences. (and jerk, and jump and shout,) poor me has to sit still because no power moves me. I call this stolidity, and do not let any man, just out of regard to my misfortune, away out in the circumference of the country (Chicago being the center, you know) speak of my supersensitiveness, and, therefore, my in-ability as a witness. Perhaps it would be healthy, in a logical sense, for me to remind Mr. Chaney and others that they ought to consider in this connection that

## THERE WERE PRESENT

twenty to forty persons at each scance, and the seances continued week after week; and many repeated their attendance for the purpose of simply visiting with their spirit friends. To say then, that they are all psychologized, and all the time, so that they cannot be believed on the matters of objective facts,—this would be carrying the question to absurdity.

Again, another correspondent writes that he attended Mrs. Reynolds' scances, and he pronounced that there was only one voice from her cabinet (and that, of course, was her own). That, certainly is an antagonistic remark to all who differentiate. Now, again, I will say for myself, to justify my statement, that "Mr. Gruff said," or that "Kffie said," or "somebody else said," and so on throughout an evening, and through many evenings all along, that if, in anything

## PROFESS TO BE AN ADEPT

it would be in the discrimination of voices; naturally so, and the study of elecution has helped it some; and the study of vocal music, its practice, and teaching it, has helped much more. And I believe that now, if any of these refers should some to me from the air, I heald recognize each one well. To such a shorter (se to samehors, etc.,) I will say subling to redect upon his want of discrim-tistics, for it may be that the seamers he at-

varied circles and manifestations is just one of the things that are yet in mystery, and stand before the public for explanation. Successful materialization is a great mystery; failures by the same mediums are great mysteries too. Here is a great work to be done; who will perform it and bring

#### ORDER OUT OF CHAOS

truthout of clouded perplexities? Now, then, these spirit manifestations in the presence of Dr. Wolfe (and I will include the hundreds of those others equal to them, and the thousands of those others that are nearly equal), they are good indeed, but, oh! how unavailing. Here I am to interpose my confession and my lament and my disappointment. When I first examined and proved these new and strange phenomena, and found they were sufficient

#### TO PROVE SPIRIT EXISTENCE

by the usual methods of logic and science, and further found by these, that the leading dogmas of the prevailing Christian churches, so repugnant already to all good reasoning, were actually disproved—and instead there was that which common sense and benevolence could contemplate with pleasure-"rejoiced with exceeding great joy." Now, I said, the Gordian knot is untied, or cut; this great question as to the future of man is answered; this question of such great interest that has brought so much contention and wee to the generations past at least, and fills with fear and bitterness now. How quickly and gladly will the people leave those myths and husks and bones, and come to enjoy the truth as now revealed!

Here it is that I confess my disappointment. It is hard to understand it yet. As we go, a few of the many people, on Sun-day to our little gathering, and know that we will hear direct from spirit land; and as to the true import of life and death and a glorious future to all (though last and least to those who postpone their struggle for the noblest things), we meet full throngs of those who seek the orthodox churches to hear the same old doctrines that seem so unworthy of a good God, and most hostile to man, all without proof, and pay no regard to the evidence that we offer. Oh! why is this so, and why does it so remain? Last night I visited

PANGRAMA OF "JERUSALEM ON THE DAY OF THE CRUCIFIXION,"

and I gness I saw a little more plainly the reason why, at least, one of the chief reasons why, than ever before. Quite evident it is because our phenomena are so insignificant beside the Christian as they allege and be-lieve them to be. For what is there, taking the bulk of mankind as they are, what is there that stands for evidence in religious matters except prodigy? Yes, prodigy, one word for many. I mean all that seems wonderful, nnnatural, miraculous. Such things are divine, and none other, and therefore anything the more prodigious it is, the more divine. In this panorama we are in the midst of prodigy; it is prodigy all around, here, there, and everywhere, now, or has been in the past. We are standing outside the walls to the north, and the next is Mt. Calvary, a rock vaulting straight up several hundred feet with three sides at least perpendicular, itself and all its surroundings rough, jazged, desolate; the sky darkened with clouds. Some master of ceremonies describes with appropriate eloquence, so far as that can be. This picture represents the Crucifixion. That upon the middle cross represents Jesus, the Son of God, who died for the sins of the world, for the redemption of mankind, and so on. Now come the other things in order just as we have heard them in camp meeting style, only so much the more vivid, as now we actually see. So the whole group is gone through with, too weary and too much to repeat here; and I was surprised to see so many right here on the ground at once, and everybody and everything prodigious; camels, men, mules, people and caravans, all prodigeous, horror stricken, and so dark nothing could be plainly seen. Now this is explained thus: The time was from the sixth hour, when there was darkness over the whole land, until the ninth hour, and then there was the loud cry as of the mighty God, the earth quaked and the rocks rent, and the graves were opened, and the dead arose, the vail of the temple was rent, and so on.

The resurrection of Jesus, though not painted here, for want of unity of time, is alluded to with its earthquake and other attendant prodigies.

The places around came in for proper notice; that is the temple, not an imposing structure indeed, but remarkable in this that the Holy God dwelt there, and from the Holy of Holies went forth

## LIGHT TO ALL THE WORLD.

There is the palace of Herod, where he died in the most terrible agonies after he had put to death all the male children of Judea, in order to destroy the Savior. There is the dwelling of the High Priest where Peter denied his beloved Muster. There is the Dead Sea, over the ground where Sodom and Go morrah were destroyed by fire from Heaven for their wickedness. There is Jericho, whose walls fell at the sound of rams' horns, and so on; and finally there is the Mount of Olives. where Jesus wept; and there is Bethany, wherefrom before the assembled disciples Jesus ascended into Heaven, his mission done, and sat down at the right of God whence he will return to judge the quick and the dead on the great resurrection day.

And so to this prodigy, there is no end. See the Jewish history as compared to all others: its chief characteristic is prodigy, all the way through. The story of the creation, the story of the fall, the story of the flood and the ark, of the Israelites in Egypt and their departure thence, and the ruin of the Egyptians; the stories of miracles, even as to fuxes, lions, serpents, fishes, battles, prophesies, temples, and deific, angelic and devilish presences, and sacrifices, all, everything, no matter what,

ALL SURPASSES EVERYTHING ELSE

in all the world. That about sacrifice is most peculiar. Tired of things in common with other nations, they rise and rise in degree as offerings for sin ( and no wonder they did this,) till they conceive of an indefinite atonement, and so sacrifice upon the cross their very God, amidst earthquake, and while the sun withholds his light.

> "Well might the sun in darkness hide, And shut his glories in, When God the mighty Savior died, For man, the creatures' sin.".

Now, Mr. Editor, what have we to place against all this? Surely when all this is implicitly believed in, and the faith is made strong by the Word of the living God! another of its prodigies; and now I see I have left out the greatest prodigy of all, the most effective in a religious sense, the most fearful, and that is the final doom of the wicked to an everlasting perdition; and the wicked include all those who do not believe.

Ro! No! Mr. Editor, it is pretty difficult to make rapid headway against such forces.

tippings, and thence on to spirit materialization, all good to us who hold ourselves to the rock bottom of science; but how small in front of the great church that makes prodigy, old or new, its chiefest pillow, and does now, or has, manufactured prodigy at will, and will enstain it by power! Hence it is contrary to my earlier expectations that our progress must be comparatively slow. We shall meet perhaps the wants of some agnostics that seek to know. We shall meet and receive and satisfy those who, by natural laws, have outgrown the church and are casting about for knowledge and rest; and even as to most of these there is an indescribable something that holds them where they are; and now seemingly more than before. I tell them, I tell ministers of my experiences, tell them I have better evidences of resurrection than Thomas had. I even say to them that I have had more evidences of spirit existence, and the conditions of spirit life than all they have in the whole Bible, even if it all be true; and yet they make no account of it, and will go and tell the meeting of Thomas with Jesus, as divine evidence, and say nothing of mine. Well, we cannot proselyte as others have done and do, by force, nor yet by presenting unwelcome truths. Nevertheless we will keep our light shining though we have to wait, knowing that, under the law of eternal progress, men will sometime come to a higher estate, and will abandon a theology that stands upon false prodigy, for science that stands upon proofs.

We come now to the question raised, as'I understand, by the practices of some, till a discussion has arisen.—what about attending the Christian churches, and what is the future of Christianity and Spiritualismwill Christianity absorb Spiritualism, and should we submit to be so absorbed? Or will Christianity come to Spiritualism and so pass out, and have no distinctive organiza-

To answer the first by my own action, will say that I go somewhere; to the Spiritualists meetings first, to the liberal Christians next; and then to the orthodox. I have sometimes been chided for it, but I think there is good in such practice. The good, or evil, of going consists in the spirit and method. Let not a Spiritualist neglect his own meetings. Then if he will go to a Christian church, let him go as a Spiritualist, with his armor on and fully charged with his own principles. Let people say "That one is a Spiritualist, and how well he behaves, and how nobly he acts. He aids every good work." Let him go, sure enough, to enjoy what is enjoyable; and it is there good preaching, in the main; good music, and fine society; but let him go also as a preacher of good news, and await his opportunity—it will come. But never to deny his principles, nor hypocritically to affect those of the church that are untrue, for ease and quiet and popularity. It creates a kindly feeling, and they will say "He comes to us; we will go to him," and so there will be humanitarianism, at least, between them. According to my judgment I have seen too much of self-imposed isolation among Spiritualists. would sooner impose my presence on those of other faiths, and recommend my cause as best I could, but that implies gentility and decorum.

### THE SURVIVAL OF THE FITTEST.

This principle will apply in the long years, at least, to the future of Christianity and Spiritualism,—in spirit at least if not in name. I believe in universal democracy at the last, and so I believe in universal Spiritualism at the last. This is the democracy 16 ileacom - 8UU NADDIUG each soul. If we will have triumph we must do that which is needful to have triumph. It may be a fancy of mine, but it seems to me that now is a time of trial. "The love of many waxeth cold." Some want ease, some want alumber, some want popularity, and few want trial and martyrdom. We are halting somewhat in our onward march. There are many burdens among us that need not be-may we say some demons that will not be exorcised. Some say that there are demons in the Spirit-world (demons at least to us and our cause) that bring trouble, a matter that might well be believed, but I don't say it should be believed. It better be held till at least otherwise proved that the demons, or errors, are of our own creations, or live by our permission; therefore ourselves may, and should, cast them out. Let us bravely maintain the truth already given to us, and add unto it.

## CULTIVATE MEDIUMSHIP,

make it more true and perfect, and hence a better source of evidence; not for prodigies as such, but actualities along the line of science, and let us be second to none—nay, be the first along the line of morality, and then our religion will be attested as fit to survive, and so will survive.

Chicago, Oct. 29, '87.

## Coman's Conference.

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## Moral Courage,

Canst thou bear defeat? O warrior Fighting on life's battle-field, When thou'rt conquered in a contes Dost thou then know how to yield? Yield thy sword and furl thy colors, But maintain thy purpose true; That thou mayest in coming conflicts, Courage have to dare and do?

Fortune is a fickle goddess, Man must woo her when he may; First defeat and then a victory— Thus she doth with mortals play; When she smiles, be not elated; When she frowns, be not dismayed; Press with bolder courage forward, Final victory's but delayed.

Truth must triumph, so must effort-Effort for a worthy goal: And as fiercer grows the struggle, Still yet stronger grows the soul. Courage, then; endure, be patient, Never let thy efforts cesse;

Fix thy aim, and thus pursuing, Thou shalt know the conqueror's peace -Stella Marble.

A Reminiscence of Rosa T. Amedey.

It requires a higher, almost a greater, courage, to act as the color-bearer of a new and unpopular truth, and to meet dauntlessly the small army of exclusive and conservative relatives and friends, armed with the bows of contempt, and the arrows of sarcasm and ridicule, than to lead a charge like that at Balakiava,

The student who, to-day, investigates the beautiful philosophy of Spiritualism, finding himself, or herself, but one among millions of such searchers after truth, scattered over every land of the civiliand globe, their literature published in every written language.

han thirty years ago only a handful of people had ever even heard of its modern advent, nor can guess what a sublime heroism was necessary at that time to enable one to lead the van of such a " foriorn hope."

In those early days of the "new dispensation," there came forth such a leader, from out one of Boston's oldest, proudest and most conservative families, its head a "City Father," her mother a devout member of the Old South Church—that synonym for orthodox exclusiveness.

Raised by her spirit guides from what her friends feared would prove a bed of death, she was led forth a modern Joan d' Arc to crown as king this grand new Revelation, and to proclaim it as her mission to the world.

Gently and tenderly reared as she had been her hands unused to toil, or her feet to the rougher walks of life, fitted by her grace and beauty, as well as her intelligence, to adorn the select circle in which she moved, she lett the brilliant society, the Juxurious home, the fond and loving mother, to go forth through the "highways and byways," and to preach the gospel of immortality.

One Sunday in the city of Bridgeport. Ct., being herself "off duty," she was invited to go with a Baptist friend to attend "her church" and listen to "her minister." The reverend gentleman had given notice the previous Sabbath that his sermon on this particular day would be a continuation of the former one, a kind of sequel to it, as it were: but observing a notable in his audience, he changed his plan, and took as his text the description of the "Dragon," the arch enemy of mankind, he of the hoofs and horns, who roams up and down the earth "seeking whom he may devour," and pointing with his index finger to the pew that held our Rosa, he said in a clear and distinct voice, and with solemn emphasis, "Behold! the very Dragon is in your midst!"

Our brave little medium (for she was a trance speaker) quietly took out her eye glass, that ready weapon of the Boston girl, and adjusting it to her eye, she gazed with such imperturbable gravity at the zealous parson, that he grew exceedingly nervous and drew a very excited and exciting picture of the future of heretics and the temperature of the home of the Dragon.

When the youthful Prince of Wales visited this country in the year preceding our great civil war, and while he was being feted and entertained in Boston, Rosa T. was giving a series of lectures in the Universalist Church at Binghamton, N. Y., being a guest of the writer's family during her stay in that city, and while there received an invitation to the well remembered Prince of Wales ball.

On the following Sunday evening, before an audience of several hundred persons, she was controlled by the spirit of Daniel Webster to give one of the most powerful and prophetic discourses ever listened to. He asked the American people why, instead of showing to this young scion of a royal line, the conservatories, art galleries, ball rooms and banquet halls of our northern country, they did not take him to the arsenals and the forts. and impress upon him the strength of the North: that a terrible conflict was about to take place within our borders, in which England would surely array herself against us. "Already." said he, "I see the bayonets of contending armies glistening in the sunlight, and white tents pitched upon a thousand hills."

But the sweet mortal lips through which this remarkable prophecy was uttered, were silent before its complete fulfillment; for Rosa T. had passed from the scenes of earthly conflict into "that peace which passeth

understanding.

From Vineland, N. J., comes the story of Mrs. Mary McMahon, a widow seventy years of age, who is building a house and barn for herself, being the architect, carpenter, plas terer and laborer, all in one. She owns the place upon which she is building, and lives upon a small monthly allowance received from her brother; and having reduced the cost of her subsistence to about eighteen cents per day, she uses the remainder of her little stipend in the purchase of second-hand building material, and the work has thus been going on for three years. When the weather is too cold to admit of outside work. she devotes her time to inside improvements. such as painting, patching up, plastering and papering.
Mrs. McMahon has the face of a young girl

her cheeks are rosy and her eyes a mild blue, and she has a crown of silver locks that add much to her beauty. She is a good cainter, a fair carpenter, not much of an architect, but a first class paper-hanger, says the Cincinnati Enquirer.

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