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

VOL. XLIII.

CHICAGO, DECEMBER 10, 1887.

Readers of the Journar, are especially requested to one 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 incideuts of spirit communion, and well authenticated acwunts of spirit phonomena are always in place and will be nublished as soon as possible.

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For the Kellgio Philosophical Journal, PSEUDO-ZODIACAL MYSTICISM.

The Star Alcyone, .- Dr. Kenealy's "Enoch." The Zodiac of Denderal.

I was glad to see, in the Journal of Nov. 5th, the criticism of Mr. E. Whipple's crudities by Mr. J. G. Jackson. When I first read Mr. Whipple's remarks I felt inclined to send to the Journal some critical reflections thereupon, but being quite busy at the time, I failed to do so. I am glad now that I did not then write anything in reply to Mr. Whipple, since the work has been done by Mr. Jackson more effectively than I should have done it. Mr. Jackson, being a specialist in astronomy, is excellently well fitted for the task of correcting the blunders of sciolists and smatterers in that science; and I have read, with great pleasure, the various articles from his pen that have appeared from time to time in the Journal.

Some time since in the JOURNAL I announced my intention of publishing in its columns a critical examination of the socalled astro-theological or mytho-zodiacal theory of religione, as expounded by Mr. Dupuis and others. A large portion of this examination has been written, but its completion has been delayed owing to the difficulty of securing copies of certain works that are now out of print and very scarce. which works contain important data necessary to the refutation of the untruthful theories controverted. Some of these works I have at length succeeded in procuring, and I shall probably secure the remainder at no distant day, after which I shall finish the critique and send it to the JOURNAL for pub-

lication. A number of years ago I published in the Herald of Progress, Ne weastle, England, a denial of the statements in a lecture of Mrs. Cora L.V. Richmond, appearing in that paper, that the star Alcyone is the central point of our galactic system, around which our solar system and the innumerable other suns and worlds composing our galaxy are revolving, and that a proof of this exists in the fact that Alcyone is absolutely stationary in space when viewed from the earth. The truth is, that Alcyone is no more an immovable star than the other so-called fixed stars, and it is not recognized by any competent authority as the central sun of our galactic system. In 1846 the German astronomer Johann Heinrich von Maedler, in his work on "The Central Sun," propounded the theory that possibly Alcyone was the central sun around which our solar system and the other stellar systems of space were revolving. His arguments in support of this theory were inconclusive, and have been disproved by Argelander and others. It met with little favor among astronomers, being nothing more than an insubstantial speculation; and it is not accepted by any astronomer of today. The principal fact upon which Herr Macdler founded his conclusion was this: Nearly all the other stars in the constellation Taurus, in which Alcyone is situated, appeared to be moving in one direction. The Pleiades is the most important group in Taurus, and Aleyone the brightest star in the Pleiades; hence Alcyone must be the central snn. Maedler supposed that the apparent community of motion in Taurus was suf ceneris.—peculiar to that group of stellar sodies. But it is now known that numerous her collections of stars, in different parts of the heavens, exhibit the same phenomena. — movement through space in the same direction, exemplifying what Mr. R. A. Process has felicitately called star drift. It is one that appetive the truth of Macd-

As regards the asserted immobility of Alcyone, the only way I can account for such a statement being made is, that Alcyone and the polar star have been confounded. Apparently all the stars in the northern constellations are seen to move once in every twentyfour hours around the polar star;—that star thus seeming to be immovably fixed as a central point in the heavens. Taurus makes this revolution similar to the other constellations, and Alcyone, or, as it is technically called, Eta Tauri (of the third magnitude,) is seen to move completely around the polar center once every twenty-four hours. How then can it be said that Aleyone is never seen to move? Again, Aleyone is known to have the same proper motion in space as the other stars in Taurus. It is an astronomical impossibility for any star in the heavens to seem to be absolutely motionless. Even were Aleyone the central sun of our universe, it would not have the appearance of absolute immobility. Though it were itself fixed in space, the motion of our solar system around it would necessarily give it apparent motion. To state, therefore, that it s motionless as a proof of it being our galactic centre, is beside the point and meaningless. Spectrum analysis—unknown, as at present utilized, in Maedler's time-tells us whether any star is approaching or receeding from the earth, and its rate of approach or recession. No instance is known, either in that of Alcyone or any other star, where the spectroscope has revealed a star as apparently stationary as regards our earth. In case two stars were traveling in the same plane at precisely the same rate of speed, without variation, then and only then, would each seem stationary when viewed from the other; and even then this would only be possible under certain peculiar circumstances as regards identity of orbital revolustion, position in space, etc.; and this is impossible of application to Alcyone and our stellation or zodiacal sign as the Balance in also come from 12 openings in the zodiac both by the usual symbol of a pair the chariot of the sun, the variation in heat depending on the number of the openings that may be closed or opened. The winds stellation or zodiacal sign as the Balance in also come from 12 portals at the ends of the

ascribed to Enoch, and which shows the vernthat the zodiac had been in use for 21,000 years a few facts thereauent, not referred to by Mr. Jackson, may be stated in ventilation of this series of misstatements. (1) Dr. Kenealy was one of the most notorious "cranks" in England, championing all manner of wild vagaries and absurdities. The more extravagant the theory, the surer was he to enlist in its behalf. For years he was the laughing stock of the sensible inhabitants of Britain. One of his latest "fads" was his espousal of the cause of the impostor who laid claim to the Tichborne estates, Arthur Orton. (2) Dr. Kenealy's work on "Enoch," in two volumes, was published in 1872. It contains a translation of a portion of the socalled apocryphal "Book of Enoch,"—that portion of it which Dr. Kenealy accepts as the genuine production of the patriarch Enoch,—with a very lengthy introduction thereto by the Doctor, the latter comprising over two thirds of the entire work. These two volumes form a portion of a series of volumes by Dr. Kenealy on the "Book of God." The "Book of God" is the Apocalypse or Rev ejation, usually ascribed to John the Apostle, and forming the last book in the Christian Bible. Dr. Kenealy's theory is, that this book, the Apocalypse, is the genuine word of God, originally given to man from God by Adam, God's first message to the world Enoch was, he tells us, God's second messenger to man, and a part of the alleged "Book of Enoch" was, he claims, the genuine revelation of God to man through Enoch. It is well known, however, in contravention of these peculiar speculations of the erratic Doctor, that the Apocalypse was written in the first Christian century, and the earlier part of the "Book of Enoch" was written in the second century before Christ; and that Adam and Enoch were both myths, never having had objective existence in the flesh. hence never wrote any thing at all. Dr. Kenealy includes in his grand apocalyptic exposition ten other messengers of God, making twelve in all. They include the following: Fo-hi, the 3d; Brigoo, the 4th; Zoroaster, the 5th; Thoth, the 6th; Amosis, the 7th; Las-Tseu, the 8th; Jesus, the 9th; Mohammad, the 10th; Chenziz-Khan, the 11th; and an unnamed 12th messenger, appearing in the 19th century. This latter was evidently Dr. Kenealy himself, and his various books in expection of the Amosaluses. various books in exposition of the Apocalypse etc., are understood to be the credentials of his alleged appointment as the divinity-accredited messenger of the Most High. The extreme modesty of the Doctor, in class-ing himself with Jesus, Mohammad, Zoroas-ter, and the rest, is readily apparent.

The series of books published by the Doctor contain a nonsensical rehash of the mysticisms and mythologies of all ages and countries. The reader is reminded of Godfrey Higgins's Anacalypeis while perusing them, but Higgins's work is a much superior production—absurd as it is—to Kenealy's ravings. Kenealy's works are strikingly ravings. Kenealy's works are strikingly akin in character to the piles of rubbish now being published, emanating from the schools of mystics with which the world is cursed,—the theosophists, gnostics, occultists, kabbaliets, rosicrusians, re incarnationists, astrologers, Christian scientists, metaphysical healers, solar biologists, pyramidologists, and the whole broad of callow, shallow thinkers springing up in these latter days, misleading into strange and devious paths of intellectual fatuity and vacuity. Naturally the rubbish in Kenealy's book, being much in the same line of thought as that indulged in by the mystics of the day, is moreor less utilized by them,—one instance being the use made

of his "Enoch" by Mr. Whipple.
(3.) The book of Enoch edited by Kenealy is not the genuine work of Enoch, as stated by Mr. Whipple; but is a spurious production to which the name of the mythical patriarch was attached. (4.) It does not contain a representation of the Dendera zodiae; and (5) the zodiac which it does contain was not ascribed to Enoch by Kircher. The Dendera zodiac was a very different one from the one represented in Kenealy's "Enoch." If Mr. Whipple will look at the frontispiece to the second volume of Gerald Massey's Book of the Beginnings, he will find pictures of the two zodiacs side by side; and he will thus be applied to see what a blander he has made enabled to see what a blunder he has made in identifying the Kircher zodiac with that of Denderah. Kenealy's "Enoch" makes no reference to the Dendera zodiac, and the Dendera zodiac does not show the vernal equinox in Capricornus. The zodiac represented in Kenealy's work is one published by the Jamit Kircher and agained by him by the Jesuit Kircher, and ascribed by him, not to Enoch as Mr. Whipple asserts, but to the second Hermes, a Greco Egyptian personality as mythical as the Biblical Enoch. There is strong reason for believing that this Kircher zodiac is an ideal one gotten up by Kircher, compiled, so to speak, from data in his possession; and that no such actual zodiac, in the exact form represented by him, was ever in existence. To talk about it having been in use 21,000 years ago is nonsense, in view of the fact that this same zodiac contains the regular Latin names of the constellations, including Libra, the Balance, and that the Balance itself is represented on the zodiac both by the usual symbol of a pair tation of the Dendera zodiac, which Kircher | twenty thousand years before the Balance was made a part of the zodiac! If Mr. Whipal equinox in Capricornus, thereby indicating | ple possessed any knowledge whatever of the origin and history of the zodiac, or of Egyptology, he would probably not have published such worthless statements as he has done,statements indicative of the remarkable cre-

> scientific writer. The statement that this zodiac of Kircher represents the vernal equinox as in Capri cornus is based simply upon the fact, that of the 36 divisions of the zodiacal circle the first three are in Capricornus, the sign of the winter solstice, not in Aries, the sign of the spring equinox. Had Mr. Whipple known anything of the formation of the Greco-Egyptian and Romano-Egyptian zodiacs, all of which date from a short time previous to and a short time after the Christian era, he would have understood that the 36 divisions were purposely made to commence at the winter solstice when the days were shortest, —the first six zodical signs and their eighteen subdivisions representing the continuous increase of the sun god's power, through the successive lengthening of the days from December 21 to June 21. Before attempting to write pseudo-scientific articles it might be well for sciolists to at least acquaint themselves with the rudiments of exact knowledge upon the subjects treated. However a person who seriously believes in re-incarnation. Hindu theosophy, Dr. Kenealy, the book of Enoch, astrology, the influence of the zodiacal signs and constellations respectively, and of the equinoctial precessions and the lunar cycles, upon human life and character. —he who can swallow all this quintessential nonsense, cannot be expected to burden his mind with sober scientific fact and historical variety. Living as he does in the realm of the ideal and the imaginative, based upon no enduring superstructure of established facts, it follows that the real, the true, the solid, the tangible, the actual in history in science, and in philosophy, is so unaffinitized to his mental make-up, that its assimilation by blm is an extremely difficult task. The seven devils of unclean mysticism must be thoroughly cast out, and his mental chambers completely cleansed and purified with the detergent waters of common sense and enlightened reason, ere it will be possible for the healthful benignant spirits of rational philosophy, genuine truth, sound, clear judgment, and discriminative intellectual

dulity and crass-ignorance of this pretended

perception to find lodgment therein. Mr. Whipple takes up the space of the Jour-NAL with a detailed description of the symbols representative of a number of the zodiacal signs depicted upon the zodiac in Keneal's "Enoch," and which Mr. W. thinks were actually established by the patriarch Enoch himself. There being considerable variation between these symbols and the usual zodiacal symbols, as used in Greco-Roman astronomy, Mr. Whipple, under the impression, as he says, that they were 21,000 years old, calls them "unique and suggestive," and thinks it a matter of importance to publish a detailed description of them, imagining he is giving to the benighted readers of the JOURNAL something extraordinary. If our mystically-enthralled brother had been in possession of a little rudimentary information concerning the origin and character of tion concerning the origin and character of the Egyptian zodiac, he might have saved himself the time and trouble expended in preparing his article for publication, and also have been spared the mertification aris-

ler's theory; in fact, it never had, from the the weakminded and the mystically inclined ing from the exposure of his ignorance and first, a single positive truth upon which to into strange and devious paths of intellectual lack of judgment in the comments thereupon, that have been made in the Journal This wonderful Enochian zodiac, like all the Egyptian zodiac:, is simply a modification of the ordinary Greek zodiac made in Egypt during the Greco-Roman occupation of that country about the time of the beginning of the Christian era,—only about 2,000 years ago, instead of 21,000. The Egyptians borrowed the Greek zodiac, and altered some of the symbols representing the twelve signs or constellations, so as to make them conform more closely to the Egyptian mythology. That is the whole secret of the variations in the symbols from the usual Greek ones, not that they were presented to Enoch in a vision, as alleged by Mr. Whipple. As, according to Dr. Kenealy, Enoch lived and wrote the account of his visions only 6,100 years ago,4,200 B. C. it is not apparent to an ordinary mortal how he could have had his visions of the zodiacal constellations 21,000 years ago, or 15,000 years before he was born! To a fullfledged mystic like Mr. Whipple it is probable that a small variation in dates, of only 15,000 years, will present no difficulty as regards a thorough harmonization the one with the other. No doubt there is a complete esoteric agreement between the two, not cognizable except to the adept.

As specimens of the inspired wisdom and profound astronomic and meteorologic knowledge found in the "visions" of Enoch, the following is submitted, all of which Enoch tells us was actually seen by him! Having gone to "the ends of the earth," Enoch saw 12 portals or gates through which the sun ascends and descends, and the moon and stars rise and set; he also saw a number of window-openings to the right and left of these portals. The sun. moon, and stars are moved on wagons, driven by the wind. The heat of the sun comes from 12 openings in vol. 2, pp. 178-182; Schodde's "Book of Enoch" pp. 103, 104, 179,—185, 188,-193). It is such rubbish as this that is accepted as divine wisdom, vision-imparted to the holy Enoch. In my forthcoming article on the origin of the zodiac, the facts concerning the alleged zodiac of Denderah (grave doubts are entertained as to its being really a zodiac) will

be fully presented. San Francisco, Cal.

SEVERAL POINTS.

The Anarchists—The Catholics—Christ at The Head-The Materialized Form of The World's Greatest Butcher.

To the Editor of the Religio-Philosophical Journal: I feel like saying a few words to yourself

and readers, touching upon several points:

1. Permit me to give most earnest commendation to the open letter of Lucinda B. Chandler to Frances E. Willard of the W. C. T. U., as it appeared in the Journal of Nov. 12th. Every paragraph of it is rich in wisdom, to be carefully weighed and appreciated by every honest, earnest and patriotic citizen of the country. That letter, or something of the same import, should be scattered broadcast. I intend making an effort to have it inserted in some of our secular papers.

2. Your editorial headed, "Live Felons or Dead Martyrs, Which?" containing the letter of Judge Tuley to Gov. Oglesby of Illinois, is full of wise counsel that should have been

followed. This problem of dealing with the murderous enthusiasts, who call themselves "Anarchist"—mostly the spawn from other countries-who should in some way be restrained from propagating their wild theories amongst us—is a most difficult one. Donbtless their inflamed mental condition is the vile fruit of real wrong and oppression somewhere; but "dynamite methods" should be uncalled for in any country where the people govern. If the majority of our citizens would but unite with a will to crush all legalized oppressions in our own midst, the Anarchists could find little inflammable material here wherewith to set our home world on fire. The strong, even hand of lenient justice could then soon extinguish the now smouldering embers of crime and destruc-

The persistent propagandism of the old Catholic church, so ably alluded to by our friend Hudson Tuttle in a late number, tends to arouse thoughts that have been existing in the minds of many of us, too dormant, perhaps, for years. But, as a friend says "What are you going to do about it?" Are the saving forces of secular education and intel ligence sufficient to counteract the crowds of ignorant devotees of the church of Rome, now and heretofore flooding our land and growing more and more arrogant with the possession of political power? Knowing that there are inclined to be two parties in the Catholic church -the liberal as well as the ultramontane, a Jesuitical party, and also that there are doubtless many good and just men members of that church, we have sometimes been led to hope it would never be allowed to aspire in this country after the reius of tem-poral power. But anxious doubt now seems to dominate hope. There is too much supine blindness among our people. Miss Willard and the Vermont "W. C. T. U.," seem to want

Christ at the head of government. Whether they are of the foolish "Second Adventists," so long vainly looking for his coming, to establish a temporal kingdom on earth, we are not told. But methinks, if they pray not the more lustily, the temporal reign of the "only son of God" in this land, if it should

"only son of God" in this land, if it should come anon, will have to be shared with the "vicegerent of God"—the Pope, the Virgin Mary to be "Queen Mother."

Seriously, does not history fully prove that a corrupted Christianity, at war with the best teachings of Jesus of Nazareth, darkened and cursed the world with ignorance and a false, formal and hypocritical piety, for more than a thousand years? Who can tell how often during the world's history, ancient and modern, in pagan and Christian lands, the sacerdotal power has combined for selfish the sacerdotal power has combined for selfish purposes, with the civil power of governments to oppress the people. Or who can estimate the numbers of the best and bravest of the European governments, that, together with the licentious hordes of the less worthy, were led by a false fanaticism for the name and the "Cross of Christ," to join the several crusades, and leave their homes a prey to poverty and immorality—their countries to disorder and crime, in efforts (ultimately fruitless) for rescuing the Sepulchre of Jesus from the hands of the so-called Infidels? Surely the idolatrous, fanatical worship of the man Jesus has wrapped its dark and bloody mentle long appared about dark and bloody mantle long enough about the world of men. It is time for the light of true appreciation to prevail for the healing of the Nation. Naught else can prevent the repeatings of history. Naught else can avert the failure of Liberty in our own loved land,—wounded unto death in the house of her friends or appreciation only through more and friends, or surviving only through more and

still more baptisms of fire and blood. Let us cease, then, this here ided worship of a Son of Man,—let him have been never so good and noble,—putting

" More faith in one who died Than in the ever living God."

An abiding reverence for God, the Great Spirit, as an infinite all-pervading Divine Presence; an All-Father of whom we, every earth.

With reference to the statement of Mr.

What rubbish to affirm that Whipple, that Dr. Kenealy's edition of the genuine Book of Enoch" contains a representation of the product of the Balance forms a three-fold component part was in use nearly companying the winds (Kenealy's "Enoch" Divine and an earnest obedience to their requirements, must ever be our assured salvation, as certainly as, that this "All-Father" is amply endowed with the attributes of Wisdom, Love and Power.

Permit me to relate in this connection a communication received during the late Rebellion, from John Quincy Adams. It was delivered by impression through Mrs. J. as medium, and is at least open to no charge of fraud. Possibly it has been published be-fore, and was briefly as follows:
"Oh! America! America! how hast thou fallen! How are thy people being scourged

for their transgressions! Let them awake from their lethargy and prepare for the worst; for through blood shall they wade until every obstacle is removed that now hinders the perpetual growth of Liberty and Peace!"

What think you of it? I never, before nor since, saw the medium so apparently inspired. Her countenance took on a marked change, and an afflatus from the "old man eloquent" seemed surely to be upon her. Is it not true to-day as then, that we should be up and doing?

How does such "wisdom in a nut-shell," compare with some doubtful spiritual (?) communings in these piping times of card playing and wine drinking?—the appearance on this stage again in material form, of one of the world's greatest butchers, and his strutting first officer, and his bespangled, though once discarded Queen. I leave the comparison to others, and return to the words of him who was statesman and patriot both on earth and as now in the spheres:

"Oh! America! America! how wilt thou have fallen shouldst thou permit pions fools and designing bigots, in their ignorant zeal for their human Idol, to tamper with that palladium of our liberties, the United States constitution, framed in consummate wisdom to create a home for the oppressed of all lands where secular and sacerdotal power should never unite to trample upon the con-

sciences of the people." Let us note again what says that brief and comprehensive wisdom from the beyond: "It is not, pray and sing psalms. It is not, put the name of 'God in the constitution' or 'Christ at the head of political parties.' So doing would only add one more element a corrupt and corrupting hypocrisy to our already seething cauldron of political duplicity. No! it is: Awake and work for the removal of all injustice and oppression, of every obstacle that now hinders the perpetual growth of Liberty and Peace. J. G. JACKSON.

A roe shad weighing three and a baif pounds was caught in the Hudson River, near Dobbs Ferry, on Tuesday. The fish is a mature roe of three or four years growth, and was caught in a seine with a lot of perch and other fish. But how it got there at this season of the year is a mystery.

In Quitman, Ga., a drunken negro registes arrest. The policeman hit him on the head with a club, and in an instant the negro's wool was all ablaze. The policeman was frightened and took to his heels. After he had recovered from his fright sufficiently to stop running he resigned. The explanation of the blaze was found in the negrot practice of using his hair as a match safe.

The latest financial notice in London Bortin is an exchange for disposing of stress wedding presents.

For the Religio-Philosophical Journal. The Conservation of Energy and Immurial

The eager curiosity manifested by a child in his investigations of every new object and event in nature is only exceeded by his anxlety to know himself and his destiny when his attention is for the first time called to a birth or a death. Deluded as to the signification of the first, he is often haunted during a life time by the common superstitions regarding the second, and most men pass away without having ever satisfied themselves on the subject of death.

What is true of the individual in this is also true of the race. We are but children relatively to the great intellectual race to come. for it is only during the last two decades that mankind has solved the elementary problem of their origin. But the most learned philosophers of our age having discovered the natural origin of man, are now striving to unravel the mystery of death.

The immortality of human consciousness ought to be capable of a mechanical demonstration if the universe consists of nothing but matter and force, and we should apply the mechanical theory to the study of psychology as well as to that of physiology, on account of the wonderful advance to which it has led in the case of the latter science. In order to arrive at a consistent theory of the mind, let us first get a clear insight into the present mechanical theory of the universe.

Every particle of matter in the universe is in motion and is possessed of an attractive force. The kinetic theory of gases shows that the particles of gases are perpetually moving about, and the Newtonian theory shows that attraction is universal. Attempts at the refutation of these theories are discussed and rejected by Stallo in "Concepts of Modern Physics." According to Grove and most modern physicists, all force is motion and motion is an affection of ordinary matter. Let the self-motion of a particle of matter be a certain definite number of vibrations a second and it gives out light; let it be another certain definite rate and it will give out electricity, and so forth of the other modes of force which are each of them definite rates of motion. Every particle of matter is unceasingly imparting some of its motion to other particles and receiving some of their motion in exchange, but motion and matter remain constant throughout the universe, and the motion which disappears as light may reappear as heat, the different modes of force being all interchangeable. Every time that a particle of matter is

moved by any mode of motion, it becomes so modified by it as to preserve forever a record of the same, and the mode of motion itself has been forever modified by its contact with that particle of matter. This principle, inseparable as it is from the conservation of energy, is not readily demonstrated, but it is arrived at by Grove in the case of light, which he has so thoroughly investigated, and he concludes that every portion of light may be supposed to write its own history by a change more or less permanent in ponderable matter, and "that whenever matter transmitting or reflecting light undergoes a structural change, the light itself is affectbut, what is here true of this mode of force is undoubtedly true of the others, though an enumeration of the evidences is not allowable within the limits of this article, and we refer the reader to the " Conser-One evidence of that law is seen in the fact that a ray of light from a distant star is sufficient for us to analyze the minerals of which that star consists.

In accordance with the precedent scientific data, it will be readily seen that any given particle of matter in the universe, has in process of time accumulated all sorts of impressions of all the events of the past. Light has photographed on that given particle, not alone pictures of all the objects it ever was in sight of, but pictures of all the other obects that this ray of light ever illuminated. It has also been affected in an analogous manner by the other modes of force; heat, motion, chemicism and electricity. This particle is evidently then a microcosm, s faithful fac simile of the grand whole of which it forms part. Supposing that this microcosm could be made to grow in the midst of some new chaos, it would necessarily develop a faithful reproduction of the universe of which it once formed a part, just as the growth of the human germ develops the full man; or, which is the same, let us develop instruments of great precision and magnitying power, and this given particle of matter will represent the whole uniterse faithfully, on the same principle as the microscope shows the characteristic gill slits of the ancestral fish in the human embryo, in which is written the history of our race. In such a wonderful manner is all the events of the past made present to our senses in a particle of matter. Now, as the equivalency of causes and effects through the universe is complete, we would only need greater knowledge and better developed powers of reasoning in order to infer all that this particle will ever be in the time to come.

In such a powerful glance we make abstraction of time, just as the theist claims abstraction of time in God in the sight of whom eternity is present. Coming now to consider that every particle of matter is affected by every other particle to the confines of the universe by means of attraction, and that all modes of force are but manifestations of the same thing, we arrive at an abstraction of space also, which leads us to the transcendental comprehension of an universal, absolute and eternal present in which every particle of matter is an equivalent of the universe.

If this is a correct grasp of the law of the conservation of energy, as we have no reason to doubt, the subject of man's destiny will yet be brought within the range of scientific

speculations and demonstrations.

If our consciousness is the result of some actions of the modes of force on living matter, it must have always existed in them in some form of energy, and then it cannot be destroyed by death. In any way whatsoever modified by it. But, as a particle of matter comes to be what it is by the continued action of the various modes of force on it, it is nost likely that our consciousness has had its origin in and growth in the continual actions of the same forces on the evolving brain of the human species. Indeed, in the brain the organ of mind, pictures of all our sursumidings have been photographed by light through the eye; sounds of all particles of matter vibrating at a sectain rate house. or electing at a certain rate have been sed in the brain through the organ of lag; and in the the senses are correlated as much as the motion of force in national lag. The lags in the la

those generally known exist in nature and that no important new elementary body is likely to be discovered.

As inorganic matter taken into the body becomes living without losing its acquired properties—the staining action of oxide of ron is not destroyed when this metal has become part of our blood—so the new impressions received during life by the particles of matter forming the body are not to be destroyed by its dissociation. From this we naturally infer that after death every particle of matter of which the living body consisted, retains a conscious memory of all the past, of all the present, and may even infer

ell futurity. The law of the conservation of force, applied to the mind, shows that our very thoughts must affect the entire universe as much as the gravitation of a stone falling to and disturbing the balance of the earth affects the whole universe. That it taxes our faculty of thinking to the utmost to grasp the idea of such application of the law does not alter its significance the least.

Modern biology has traced our almost eternal mental existence in the past, and it has pointed out a future which will last as long as the race. We are now able to trace our ancestry through mankind, quadrumanes, quadrupeds, amphibians, fishes, sscidians and, worms to pristine matter itself. We seem to remember certain events in that long life of ours on earth, as we show a recollection in the seven day periodicity, of our disposition, in disease especially, which carry us as far back as the riparian life of our ascidian ancestors in memory, of whom we still observe each phase of the moon in

the form of our seventh day rest.

Biology has taught us that we shall continue to exist in all our descendants and that all our present actions will influence them, and the world through them, during all the centuries to come, and this is something so much like immortality that we may delight in its contemplation. Nothing is annihilated. All our actions will produce everlasting ef-fects through our descendants. What an incentive to practice righteousness! It has been remarked by Th. Ribot, how tenacious some valuable characteristics have been through the many generations of some great families, and Galton is the historian of hereditary genius. Conversely, the transmission of beastly instincts in the criminal classes is no less a matter of fact, and leads to the extermination of some dangerous families in the end, after undoubtedly serving the purpose of a scourge to the wicked and a probation of the good, or rather a sharpening of the wits of the good in the human race.

The permanent effects of education in the formation of the human mind, show that the transmission of mind, independently from the body, is not only possible but often takes place. The study of some great poets like Homer, Vingil, or Shakespeare often tends to shape the human mind after the model of those great men, and fills it with their ideas, that they are thosely resinger pated as it so that they are thereby re-incarnated as it And this form of immortality is probably best observed of the founders of the different religious and philosophies, who so persistently reappear in their followers under the most varied and impracticable circumstances, as for instance the most salient different sects of Christianity.

Though a belief in immortality in one iorm or other has always deen entertained by the majority of the human race, it may have been nothing more than the outcome of a vague idea of the two precedent forms of mental transmission; but, if our mind as a whole writes its own history on all the particles of matter coming under its influence, the ether in which we move and the air we breathe, no less than the food we live on, then that history must be exceedingly minute and complete. That a sort of connection between those mental impressions may remain extending through intervening matter is nothing improbable, for there is an attraction of like existing among the particles of matter, as is shown in the crystallization of minerals, or in the growth of proximate principles in the organic body. That these impressions are themselves conscious is also likely, since they are material, and matter is believed to be conscious by Cope and other philosophers. Then our mind may some day awaken to an absolute knowledge of every thing, and to a god-like immortality. Indeed, if, as science thus points out, every vibration of force has been photographed on matter, if every atom of matter has made itself felt by every other atom, then, every be-souled atom (Haeckel) is a microcosm which, knowing itself, fulfils the description often made of God. And, how could an integral part of a substance be so very different from the mass in its various properties? Whether matter is originally conscious in the true sense of the word, or whether it acquires its consciousness through animation; there cannot be a doubt that consciousness once obtained, is not to be lost in the dissociation of matter, else the conservation of energy ceases being a law. As for vitality or animation it is now generally regarded as the natural property of super-oxygenated protoplasm.

In its disorderly imagination, sleep some times brings forgotten events back to our mind, sometimes it even recalls the experiences of some ancestors. Again, some dreams are prophetic, probably being as such the resuit of a highly speculative condition of the mind at the time. In the same manner, the memory of the past would return to the atoms of matter lying at rest in the grave and that memory might then cover the whole past organic life on earth while inference would extend to cover all futurity.

Many scientific men are aware that some times when life is ebbing, as in asphyxia and some forms of delirium, the consciousness, lost to our surroundings, is often wonderfully vivid in regard to the past and to the mental activity then going on. May it not be that the cessation of life only enlarges our consciousness of all that we have ever been, and opens it to the whole universe? There would thus result a correlation of forces in death as in all other great

physical changes. Thought transference, I think, has been experimentally demonstrated by the "Society for Psychical Research" of England to the satisfaction of the unprejudiced. It agrees with what we know of all the various modes of force, none of which can ever be entirely isolated. Thoughts, like any other mode of force, are transmitted through the omnipresent ether, or more rarefled matter, even to great distances. But the most wonderful instances of thought transference are known in have taken place a short time before death, as Riebard Proctor and others believe, and as I have experienced seyes!. This facility for thought franciscopes, at a time when the sense are a series of a series of a series of a series.

we infer that no other mode of force but the past and conscious of all the present in the base generally known exist in nature and any manner we could devote but little ener- Perhaps he does not marry again, and lives gy to a specialized knowledge and comprehension of our immediate surroundings which have by far the most to do in the formation of our individuality. In this as in so many other cases, what was at first and necessarily conscious life has been for the time transformed into unconscious habit.

In such a manner, the body in the grave may be endowed with an absolute consciousness which nothing can destroy. And, though its decomposition may lead to so many new organic and inorganic changes, it is in accordance with the conservation of force that the individual human consciousness, present in every atom of the body, may no longer be interfered with by any newichange, since we well know that the same matter will receive at the same time separate impressions of different modes of force, and that former impressions are not obliterated thereby.

Should this hypothesis, suggested by the conservation of energy, prove a truthful insight into the life to come, we may conclude that the memory of our good actions will be a perpetual source of satisfaction; that of our evil ones, a perpetual reproach. An entire moral compensation will thus take place and make up for what would otherwise be a very unequal allottment of good and evil in life. And the energy represented by the universal belief in such a future condition will not be lost. But, as the fact of our birth bears witness to our ancestors having been good in the main, else they would not have survived, the balance of happiness after death will undoubtedly exceed that of sor-ELY SHEFFORD. row.

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

BY CHARLES DAWBARN.

'NUMBER THREE.

It is obvious to the reader of the previous articles, that we have now reached the end of our journey on the physical road, for we have found that at a certain time the congregated atoms we call body, will refuse to serve our use any longer; and further we are forced to the conclusion that old worn out bodies would not be the sort of things to wear in polite society in the Summer-land. Wrinkles and gray hair, and crooked backs, and stiff joints, and dim eyes, and toothless gums are not allowed in the dress circle among the angels, and we would not care to carry them with us, and wear them day by day, just that our friends might identify us.

I suppose we have now reached the point where would come in nicely some of those beautiful visions of our clairvoyants who have described a spirit body as issuing from the head of the dying mortal, and forming for itself an ethereal loveliness beyond con-ception by our dull senses. They tell us it floats away out into the atmosphere, confined by no walls, but soaring outward by virtue of its own divine freedom; but probably you and I are not clairvoyant, and before we accept revelations of glory to man we must be assured that they harmonize with the facts of nature already discovered. otherwise we should soon find ourselves as features of the character of Christ in the full of faith as were our grandfathers and grandmothers.

So we turn back to this question of indisists. It is not in certain atoms of matter. for they come and go all the time, so that science tells us that in seven years there is not an atom left that we once called our own. Thus "death" only means the scampering away of the last lot of atoms that had done our physical work in earth life.

I leave my friend fat and jolly, weighing 250 pounds. I return to hear he has been sick. I see him pale and wan and shrunken. till he could not now turn the scale at 100 pounds, but I identify him all the same. Nay. I leave him in youth and return after many years of absence. His manhood's prime has vanished; his hair is now silvered, and his brow carries many a furrow. His voice has lost its ring, and he lives on the childhood of old age; yet to me the friend I knew is still there.

So you see the question is how much bodily change could go on without destroying his individuality to me? First we must acknowledge that some of this cry for a special individuality is merely sentimental. Mothers have many a time received a fraud as a long absent son. In a famous French case a wife received an impostor for her soldier husband, and lived with him for years before he was exposed by the return of the right husband from a foreign prison. In our courts the question of identity often brings honest witnesses on both sides. So there is no infallible instinct in earth life.

Nevertheless there is an identity in manhood that is double; first in some trace of outward resemblance; but chiefly in the mutual experiences born of the spirit. Suppose a man of forty years of age to have had his likeness taken once a month since birth. his own mother could not lay out those portraits in the order in which they were taken, if she did not look at the dates; and the dist and last would not bear a shadow of resemblance. You can hardly conceive of a greater change than between the babe four weeks old and the man of forty years. You don't want any such breadth to individuality as that; nay, if Dame Nature cannot draw a closer picture of your friend, you feel that individuality of form has become a farce.

But how is it in the mental? Surely we are to find a permanent individuality there. Ah! but I am afraid not. If your darling babe passes over, you have no mental power that has peeped out to mark its individuality; and we have just seen that it would be impossible to identify a body that is changing ite form by growth.

So, my sister and my brother, set it down once for all, that there is nothing in the body or the mind of your babe, by which you could claim him in the next life. Unless we find out some other way, your only chance would be to have him registered in the office of some celestial recorder; and even then he would have to be careful to keep his name in the Spirit Directory, or how could you find him amongst the countless millions of that population?

But our earth life does in most cases develop a marked individuality. Yet have you stopped to think how much it is the result of conditions. Here is a man whom perhaps, conditions. Here is a man whom perhaps, his mother's longings made a thief; or of whom circumstances have made a corner loafer. How am I to resognize the noble, gentle, refined spirit who greats mis in the Summer-land, as the man we all despited on earth? It must be inceptive a matter of initia.

Perhaps he does not marry again, and lives his life out alone, till at last the hour comes when he also leaves his earth body. But his wife has not remained earth-bound all these years, and has grown in her new life. Now, remember spirit progress radiates through spirit form, till she stands in a new individuality so far above her poor husband that it has lost to him the sweet equality which must be the soul of mutual love. So every way we look at it, individual recognition from physical and mental standpoints is either impossible or of little value.

In our next we must try to advance much further into the secrets of manhood, for you 808 we have reached the last station on both the physical and mental roads, but without getting anywhere near to the end of our

[TO BE CONTINUED.]

Letter from Dr. Wolfe,

With His Compliments to the Cincinnati Newspaper Man. He Discriminates Between the Woman and the Medium-Defendsthe Latter, but not the First-Strikes Hard at the Platform and Spiritual Movement Looking to the Organization of Spirualists-Spirit Phenomena the Hope of the World-Demonstrates the Existence of the After-Life.

to the Editor of the Religio-Philosophical Journal:

The "Newspaper Man's Statement" which appeared in the Religio-Philosophical Journal of Nov. 26th, contains so many selfevident lies that I am surprised you circulated it among your readers. I know you did not intend to make Mrs. Fairchild appear as one "more sinned against than sinning," and yet the printing of such glaring falsehoods about her will have that effect.

Your correspondent says: "Being connected with an evening daily I started out to find some of the notorious medium's victims. I was very successful and congratulate myself on my luck. After three days' interviews I wrote my article, which I acknowledge was rather severe, and submitted it to our managing editor, an able newspaper man and a perfect gentleman, who in addition is not a Spiritualist, but is a bitter enemy of frauds and robbers. After perusing it, he decided not to use it for reasons well known to those connected with the paper,' and more of such drivil.

This "newspaper man" is as yet but a beardless "kid," a youth to fortune and to fame unknown, whose connection with the evening daily is an assumption as baseless as the fabric of a vision. His statement— the statement you published—was refused by the managing editor of the evening daily. Why? Because the lies with which it was larded were so palpable that he dare not insult intelligent people in Cincinnati by publishing them here.

If the statements of this callow scribbler were true; if one of Mrs. Fairchild's boys had. been caught personating a spirit, and had had his nose battered while trying to bite his captor's arm; and that Mrs. F. clubbed the gentleman over the head for tampering with her son, -I say if these statements were true, do you not know that the hostile press of this city would have been informed of the circumstance and Mrs. Fairchild publicly ex-

This young scribbler also asserts with the same disregard to truth, that another son of Mrs. Fairchild was caught by a physician of Cummingsville, personating his deceased wife, and that Mrs. F. threatened to knife him if he dared open his mouth to expose her. She warned him that she carried a revolver on her person all the time while in a circle.

I know you cannot believe such shallow stuff. The fact is, this boy started out to hunt testimony against Mrs. Fairchild, and those he interviewed stuffed him with the most improbable stories, which he was green enough to swallow without mastication. These he retails to your readers by your courtesy—a courtesy denied him by the evening daily with which he is (not) legitimately

connected as a salaried correspondent. I am sorry the Journal did this, for it compels men and women who love "fair play" to stand in with Mrs. F. when they see her unfairly assailed. Understand me, I volunteer no lance in defence of this woman! It is her mediumship that challenges my respect. As a woman, there are millions as good as she in this broad land! As a medium, her peer is not to be found among millions of her sisterhood. We must differen tiate between the woman and the medium, as we do between the march slime and the

fragrant lily from whence it arises.
This "Jakey Fresh," and the prominent medium and lecturer to the Cincinnati Society of Spiritualists, J. Clegg Wright, both

slander this medium shamefully. Mrs. Fairchild's deportment in the circle room is blameless. Her presence in full view, always walking and talking in front of the enclosure, gives the most satisfactory assurance that in the manifestations her hands are clean.

Mrs. Fairchild and son were guests in my house for several weeks. My opportunities were favorable for studying the woman and the medium, and I did not neglect them. It is purely in the cause of truth that I say, never knew a medium beside her who could sit twenty-five feet distant from the curtained corner, and furnish sufficient power to enable nine epirite at one time to materialize and walk up and down my parlor floors for several minutes in the presence of myself, Mrs. Fairchild and her son "Sturgie," with a six feet gas burner in half-flame. I never knew a medium but her, who could give suf ficient power to six spirits to write on six different slates, wet and without pencils, which I locked in my fire and burglar proc safe with a combination lock, whose key no one knew but myself, and which the medium no nearer approached than fifty feet.

She is the only medium I ever knew who could give sufficient power to the spirit Plimpton to hold a perfect materialization of face and form for twenty minutes, in a light sufficient to discern colors, during which time he walked up and down the parlors with me talked audibly to me, read to me, drank wine with me, and by my request played cards with me. Thus, this medium becomes a phanomenon to me, but not so as a woman. I knew a preacher who by his wonderful powknew a prescher who by his wonderful powers as a speaker got up a revival of religion in his church, and whose grateful congregation surprised him with a purse of gold and a new suff of clother; in return for which, he surprised his congregation by sliding out one night with a young lady of his fold, leaving his old stir and two "kids" to be cared for in his practiced absence. However much he without in the conduct of a Christian, his

free to say that "Dr. N. B. Wolfe seems to have been psychologized, or at least outwitted by Mrs. F." This, however, is but the echo of what the prominent lecturer and medium, J. Clegg Wright, charged in his views of the situation. My impression is that these two nobodys know not what they are talking about; if they do, for their slander, in the language of the "kid" they should both be clubbed, knifed and shot," for the same reason that T. Pepper left Sheol, and their ancient prototypes, Annanias and Sapphira, lost their abdominal viscera.

From the time "Nature's Divine Revelations and a Voice to Mankind "were first published, up to the present, there has been a systematic effort made to handicap spirit phenomena with a priesthood. To the accomplishment of this object spiritual temples have been built—halls engaged for Sunday spiritual lectures, spiritual week-day meetings are held, and spiritual dancing parties at night—spiritual conventions are periodically convoked and spiritual gatherings to celebrate the annual return of the 31st of March are advised—spiritual camp meetings and a grip-sack spiritual itineracy in swing-ing round the circle,—are accepted devices to promote the same end. Those who enter-tain themselves with this shilly shally have lapsed into a spiritual hybernation, and ceased to push the investigation of spirit phenomena any further. They affect to know it all, and under this seif-satisfying hallucination, sleep and snore as decorously as evangelical deacons.

The advanced phenomens given in the presence of this traduced medium, has shaken up these old sleepy heads every where. They open their eyes only to discover that the Spirit world is getting along very well without their co-operation, hence they kick! They realize that "time has changed and phenomena with time!"

If I understand the mission of Spiritualism right, by enlightening the public mind creeds will be pulverized, and men who stand

in the way of progressive humanity crushed!

It is only through the phenomena of Spiritualism that the actuality of the after-life can be and is proven. This is a great service to mankind-more than all the pulpits and sanctuaries of the world have done; nay, it has done this despite the opposition of forty thousand pulpits and roctrums, who dost defy the omnipotent to arms. Remember the gods grind slow but sure. N. B. Wolff. Cincinnati, 1887.

THE GHOST OF OLD CADOTTE.

A Startling Story of One Who Went Down with the Vernon.

Clifford Byron Baumgrass, the subject of the following thrilling incident narrated by a Sault Ste. Marie paper, was the son of Prof. P. and Mary Baumgrass, the well known Chicago artist. His word could be relied upon, Young Baumgrass left Chicago in August for the Sault Ste. Marie, where he spent a part of last summer. He lingered longer than was expected, knowing that there was no necessity for his immediate return. His parents had, however, looked anxiously for him many days, when at last they received word that he was to leave on the ill-fated steamer Vernon, Letters and dispatches failed to reach him to stay him from his purpose, and the aching hearts of parents and friends have only this cold fact to cling to—that fathoms deep beneath the waves of Lake Michigan lies the beloved form in the cold arms of death. The story told by the Sault Marie paper is as follows:

A startling story, fully authenticated, comes to us from the Middle Neebish and vicinity, which in its details and realistic incidents would furnish a chapter for a volume on spooks and gobline. As the story is told, so it is given; but while we can vouch for the reliability of the report each reader is left to draw his own conclusion as to the

A young sculptor from Chicago, Clifford Byron Baumgrass by name, has been spending the summer in the vicinity of the Sailor's Encampment, making his home with a family on St. Joseph's Island. He spends his time in hunting and fishing, trying to regain lost health and strength. About ten days ago he was hunting on Middle Neebish, near the old Cadotte homestead whereon is the old, dilapidated, long since deserted loghouse in which old Jean Baptist Cadotte died several years ago. It has been unoccupied for years and is nearly a mile distant from any other house on the Island and practically uninhabited. While strolling near the hut he was almost paralyzed with fear by hearing groans issuing from the chamber or garret of the building. His first inclination to fly being overcome and supposing that some suffering fisherman or hunter had taken refuge there he entered the house and asked who was there and what he wanted.

"For God's sake get me a drink. I'm dying for a drink," replied the voice of a person in the greatest apparent agony.

"What will I get it in?" inquired Baumgrase, after an ineffectual search for a drinking utensil.

"There is a pail just outside the door in the entry; get it in that," came the words from above; "and in Heaven's name hurry, I'm choking."

The young nimrod quickly procured the water from the river near by, returned to the hovel, went up stairs, and looked for the dying man. He could see no one.

Where are you?" he asked. "Right here, in the next room," was the

Entering the adjoining apartment he saw nothing whatever. The rays of the setting sun dimly lighted up the room, plainly showing that it was untenanted, and had not been occupied for months. Dropping the pail on the floor he fied, made his way to his boarding-place, told the story, and expressed an intention to take the first boat to nis home. His friends laughed at him, and finally the next day they accompanied him to the old house; but nothing was heard or seen that threw the faintest light on the mystery.

Several days afterwards his courage had ing revived, he repeated his visit at mission this time alone. The incident of the page ous sensetion were repeated. The exgreans were heard, coupled with a for water, and in a search revealed is and no one as before. It is still a million to guench a never-ending the Chicago Tribuss.

Woman's Conference.

LYDIA R. CHASE, LEADER 2139 UBBR PLACE, PHILADELPHIA, PENN.

POEM BY CHARLES DICKENS .- 1844.

They have a superstition in the East They have a superstition in the East
That Allah written on a piece of paper
Is better unction than can come of priest,
Of rolling incense, or of lighted taper;
Holding that any scrap which bears that name
In any characters its front impressed on
Shall help the finder through the purging flame
And give his toasted feet a place to rest on.

Accordingly they make a mighty fuss
With every wretched tract and fierce oration,
And hoard their leaves—for they are not like us,
A highly civilized and thinking nation;
And always stooping in the miry ways
To look for matter of this earthly leaven, They seldom in their dust exploring days, Have any leisure to look up to heaven.

So have I known a country on the earth Where darkness sat upon the living waters, Where brutal ignorance and toll and dearth

Were the hard portion of it-sons and dearth
And yet when they who should have oped the door
Of charity and light for all men's finding,
Squabbled for words upon the altar floor,
And rent the book in struggles for the binding.

The gentlest man among these plous Turks God's living image ruthlessly defaces; The best high-churchman with no fait i in works, Bowstrings the virtues in the market places; The Christian Pariah, whom both sects curse (They curse all other men, and curse each other) Walks through the world, not very much the

worse, Does all the good he can, and loves his brother.

Nearly two years ago the writer was present at a trial in a criminal court of New York, that city so justly notorious for boodle-ism, bribery and blackmail. The defendant, a lady whose hair has grown gray in years of service to her fellows, was likely to become the principal witness in a breach of promise case against a prominent Union Club man of the city: so, to get rid of her evidence a charge was "trumped up" against her through the agency of a "fallen" woman (who was used as a cat's paw in the dastardly transaction) of feloniously obtaining and disposing of some furniture, said to be the property of the "fall-

en" woman aforesaid.
This lady was arrested early in the morning while at her bath, and as the officer would not wait, she was hurried off to a damp, cold cell in the tombs, the walls of which had been tately plastered, and not yet dry-minus her usual proper and comfortable under clothing -there to await her mock trial.

Her first night there was one of untold horrors; with insufficient bed-covering, and with great rats running riot over her through the long, dreary hours. The next night was more tolerable, for the kind-hearted matron allowed a sister prisoner to share her cell and bed: but during the ten days of waiting for bail to be procured sufficiently exorbitant to sat-isly the demands of a prejudiced district attorney, she had contracted an almost fatal illness, pneumonia, which prostrated her for months, and from which she has never fully recovered.

The writer was present at this farce of a trial, during which the animus of the whole proceeding was shown; her bill of sale for the furniture produced, and she honorably acquitted, with a reprimand from the Judge to the District Attorney (who, by the way, has been figuring quite extensively in the late elections) for allowing such a case to be

brought before him.

The poor victim of the foul plot had been earning her daily bread in the teaching of music, languages and elocution, but where was her lost profession after imprisonment. and months of severe illness? Where was her redress for lost time, lost pupils, or lost health?

Here was an exceptional case, do you say? Not so much so as you suppose; there are many similar ones every year, i.e., similar as outrages, perpetrated by law and legal measares, upon innocent and defenseless women, who yet have no voice in making the laws, nor in their administration. Does it not occur to you, my sisters, that it is time woman awoke to her duties in this regard? Does it not seem to you that woman could modify the conditions under which the innocent must suffer indignities to which even the guilty ought never to be subjected? Is it not something appalling to think of a woman cultured, refined, honorable and upright; one who, in other and more prosperous years, had given largely of time, strength and means to alleviate the hard lot of those in the prisons and the hospitals of the great metropolis, cast into a prison as horrible as was the Bastile: dragged into court by a brutal deputy; there to be detained for long hours with no opportunity to attend to any call of nature, except in the presence of her jailer?

Have you ever thought of it, sisters? Perhape it has never "been brought home" to you by being applied to any whom you have known or loved; yet it may be at any time, as it was to me upon that occasion.

In my next letter I will tell you of a noble and notable woman I met at that memorable trial; she who is named Linda Gilbert. the Prisoner's Friend.

Seeking for Light.

DEAR SISTERS.—As a woman "who has to make her own way in the world," I appeal to those of you who are similarly situated and who have had some experience in the "ways and means" for doing this successfully, to advise me as best you can, as to what particular branch of industry you think me adapted, after I have told you what I have already done, or tried to do, and what has come of my efforts.

When a school girl in my teens, my mates were always speculating as to what constitu-ted my "forte," and I think those of them who survive are still in doubt—as I am myself-up to this time.

At sixteen, I began my self-supporting career by teaching a district school and "boarding 'round." I taught "the young idea how to shoot," in this manner for several seasons. and then becoming ambitious, I opened a select school under quite favorable auspices. Having passed the usual vivisection to which a young teacher is subjected in a country town, and still retaining my individuality and self-respect, I think I may truthfully add the respect of the vivisectors, after a two years' trial, I concluded teaching was not the "forte" I was striving to find so pasked I was striving to find, so packed my trunk and bade good-by to the scene of my early labors, and sought to find among relatives in a distant city, a field of usefulness that would bring out my "forte." This time figured my fortunes with those of another regging woman, and together we put out ton.)

tragging woman, and together we put out to the property of the put of the property of the put of

than we were ever able to recover from which. with several other losses-in work unpaid for (heavy for ue)—drove us to the verge of bankruptcy. After a year of hard work, we found ourselves poorer than when we began. Our sewing machine and shop furniture were second hand now, and so were the last year's patterns—decidedly—and after closing out the effects mentioned above, we pocketed a smaller amount of cash, and larger disappointment than we anticipated, I turned my attention to answering advertisements in the " Help Wanted" column, the results of which I will relate in my next letter.

HELEN MILTON. New York, Nov. 16. December Magazines Received.

THE CENTURY MAGAZINE. (New York.) The nortrait of Lincoln adorns this number as a frontispiece and the Lincoln History emfrontispiece and the Lincoln History embraces the events transpiring at and about the time of his inauguration. Prof. Charles W. Shields, Princeton College, contributes an important paper, entitled The United Churches of the United States. Mr. Kennan's second paper deals with the Prison Life of the Russian Revolutionists. An illustrated paper on the Sea of Galilee is contributed by Edward L. Wilson A study of Journalism Edward L. Wilson. A study of Journalism entitled Notes on Parisian Newspapers characterizes various leading Journals. Mrs. M. G. Van Rensselaer writes about Durnals. ham Castle. The fiction of the number is varied and interesting. Mr. Irving's Faust is the subject of two papers. Short papers, topics of the times and poems conclude a most excellent number.

THE POPULAR SCIENCE MONTHLY. (New York.) The opening article for December, Inventions at Panama, embodies descriptions of the engines and devices of recent invention by means of which the excavation of M. de Lesseps's canal has been made practical. Hon. David A. Wells's article, on Economic Disturbance Series, relates to the Changes in the Relative Values of the Precious Metals. The Rise of the Granger Movement is an interesting chapter in the recent economic histeresting chapter in the recent economic history of our country. Mr. Grant Allen gives a valuable contribution to American botanical lore. The Boyhood of Darwin, as written by himself is interesting. Metals of Ancient Chaldea, and The Color of Words are articles of peculiar interest. The editor at his Table dispresses topics of the time discusses topics of the time.

WIDE AWAKE. (Boston.) The holiday num ber of this excellent monthly for the young is replete with good things. Edmund Clarence Stedman contributes an illustrated poem, The Star Bearer. The Wonder Ball is a pretty and suggestive story. Mrs. Jessie Benton Fremont writes about the Cruise of the Coverlet in her bright and pleasant way. The first chapters of My Uncle Florimond fill several pages. Around the World stories is devoted to The Animals I met. An interesting paper is descriptive of Warwick Brookes and his pencil-pictures. The Last Christmas Tree; Those Cousins of Mabel's, and Dill add much to this number. H. Rider Haggard's story, A Tale of Three Lions, will probably be read by old and young.

ST. NICHOLAS. (New York.) In the December number of this delightful Mag-azine Mrs. Frances Hodgson Burnett opens her story Sara Crewe; or What Hap-pened at Miss Minchin's; Frank Stockton contributes the clocks of Rondaine; the Reverend Washington Gladden, in Santa Claus in the Pulpit, reveals the old saint in a new role. H. H. Boyesen tells the strange etory of The Bear that had a Bank Account; How the Hart Boys Saw Great Salt Lake, Edward Duffy, who took part in the ascension of the great air-ship from St. Louis, in June last, tells of the novel, experiences with which he met on his trip.

THE AMERICAN MAGAZINE. (New York.)
The American Magazine for December is in all its features a Christmas number. The leading article,-Christ-Ideals in American Art, gives occasion for the frontispiece. The Boy Christ Disputing with the Doctors, and a sculptured Head of Christ, is reproduced in line engraving on the cover. Charles Gayarré telle, how various means of amusement were provided for rich and poor fifty years ago, in a quarter of New Orleans. Salmon fishing in the Cascapedia river is described in an illustrated article; there are also some finished stories, and a discussion of new

THE FORUM. (New York.) The Review of the Fisheries Question by Prof. Freeman Snow is a timely and suggestive article; John A. Kasson gives the Western View of the Tariff, and Prof. Henry C. Adams contributes Refunding the Public Debt. Other good articles are The Nullifiers of the Constitution; Books that have helped me; Irish Agitation in America; Arguments for the Unseen; The Issue next year, and College Disturbances. Frances E. Willard writes about Woman and the Temperance Question, and Park Benjamin gives some interesting facts in Communications at Sea.

THE ECLECTIC MAGAZINE. (New York. The table of contents for December is varied and interesting. The articles are culled from the best foreign monthlies and quarterlies as the following show: Literature and Language; The Story of Zebehr Pasha as told by himself; Wordsworth and Japan; Wealth and the Working Classes; Pascal; the women A Chivalry; A Jewish Humorist; Literary Notices, etc., etc.

HOME KNOWLEDGE. (New York.) Felix L. Oswald opens the November number with an article upon Instinct; Janet E. Ruutz Rees tells how to make Home attractive: Laura B. Starr continues her series of articles upon Aids to Beauty; there are also notes on Heat and Health, and the Editor's table has many suggestions.

THE PHRENOLOGICAL MAGAZINE. (London, A sketch of the late O.S. Fowler, with portrait is followed by Character from Temperament; Memory; Hygeine and Home Department, etc., etc.

LUCIFER. (London.) The third number of this new monthly is out. Mme. H. P. Bla-vatsky and Mabel Collins are the editors, and the table of contents shows many well known names as contributors.

BUCHANAN'S JOURNAL OF MAN. (Boston.) The December number of this monthly keeps up the usual interest in its articles by popular and well known writers.

HORTICULTURAL ART JOURNAL (Roches ter, N. Y.) The usual information for the gardener and fiorist will be found in the November issue of this monthly. OUR LITTLE ONES AND THE NURSERY. (Bos-

ton.) The children will have a treat this month for the short stories and pictures de-note approach of Christmas and Santa Claus. THE PARSY. (Boston.) Pretty stories poems and pictures fill the pages of this monthly

for the young. KARMEST WORDS. (New York.) This monthly is devoted to Literature, Science and Re-

BABYLAND. (Boston.) The youngest readers will find plenty to amuse them in the short stories and nursery finger-plays.

THE FREETHINKERS MAGAZINE. (Buffalo. N. Y.) The usual amount of articles by popular writers fill this month's pages.

BOOK REVIEWS.

(All books noticed under this head, are for sale at, or ean be ordered through, the office of the Religio-Panio-sophical Journal.

THE LIFE AND TIMES OF WENDELL PHIL-LIPS. By George Lowell Austin. Boston: Lee & Shepard; Chicago: A. C. McClurg & Co. Price \$1.50.

The Life and Times of a man like the late Wendell Phillips, will always command the attention of thoughtful people, who remember personally, or have learned by reading and by tradition of the wonderful intellectual powers he possessed, and the stirring and important era in American history in which he lived and in which he have a conspinatory. which he lived, and in which he bore so conspicuous a part. Orators who could approach Mr. Phillips in eloquence in the whole history of mankind can be counted by the ingers on one's hand. Indeed it may be safely asserted he never had a superior.

The first chapters are devoted to a history of the anti-slavery movement, and now after twenty years of freedom to our black brothers, this history reads of freedom to our black brothers, this history reads almost like a romance; it seems incredible that a cultivated man should be dragged through the streets of Boston by a rope around his waist in the hands of an infuriated mob, and with difficulty his life is preserved by placing him in the jail for daring to espouse the cause of the elave; and yet this was done to William Lloyd Garrison in 1857, and it was at this time that Wendell Phillips was so awakened to the foll importance of the great work that he to the full importance of the great work, that he followed with so much enthusiasm till the last shackle fell from the negro slave and all were free, His voice and pen were always freely used upon the side of the down-trodden and oppressed; he did valiant service, not alone in the anti-slavely move-

Irish question, and all other questions that have agitated our great minds since 1837 up to the time of his death in 1884. It is very interesting to potice the tide of events as narrated by Mr. Austin in this most eventful life, and read Wendell Phillips's estimate of men and things, and note how remarkably clear and just be was; a brilliant orator, an educated man of wealth. and yet always able to get to the core of tilings and fully appreciate the conditions and suffering of the most lowly and degraded, his hand ever held out to lift them up. This is an excellent book to put in the

ment, but for woman suffrage, labor reform, and the

hands of the young; it can but be an inspiration to a work for humanity. The coming generation will owe Mr. Austin a debt of gratitude for this most interesting life of Wendell

BIBLE TALKS ABOUT BIBLE PICTURES. By Jennie B. Merrill and F. McCready Harris. New York: Cassell & Co. Limitel; Chicago: S. A.

Maxwell & Co., price \$1.25. Maxwell & Co., price \$1.25.

Cassell & Co. have gotten out in very attractive style; handsomely illustrated and with illuminated cover, "Bible Talks" for boys and girls. Jennie B. Merrill is well known as author of "Little Folks," "Bible Gallery," "Bible Pictures," and stories, etc., and she has associated with her in this new book, Mrs. Harris, perhaps better known as Hope Lidyard, who has written many stories for boys and girls. Many of the illustrations are from Dore. The Talks are given in a simple, comprehensive manner, to interest children and familiarize them with the history of these ancient people. The story is given history of these ancient people. The story is given without theological bias, and persons who can see the spirit of these stories without the letter, will find that this pretty book is good reading for children.

TAX THE AREA. A solution of the land problem. By Kemper Bocock, New York: J. W. Lovell Co., Publishers.

One of many efforts to solve a problem which troubles some and for which others care little. The author writes with good logic, and states his theory—tax the land per acre at various valuations—clear ly. He holds to private ownership of land, and quotes Victor Hugo in favor of it as follows: "Democratize property, not by abolishing but by univer-salizing it, so that every citizen may become a laudholder-in two words know how to produce wealth and to distribute it, and you will possess, at once, material greatness and moral greatness."

New Books Received.

A REVIEW OF THE REPORT OF THE SEYBERT Commission appointed by the University of Pennsylvania to investigate Modern Spiritualism. Issued under the authority of the American Spirit ualist Alliance. Boston: Colby & Rich.

SONGS FOR THE NIGHT. Selected by Clara Eastman. Brattleboro, Vt.; Frank E Housh & Co. Price 25 cents.

The following books received from Boston: Lee & Shepard; Chicago: A. C. McClurg & Co.; Negro Dialect Recitations; The Reading Club, Number 18; The Grand Army Speaker; Yankee Dialect Recitations; Irish Dialect Recitations; Baker's Dialect Recitations. By Geo. M. Baker. Price, each 30 cents.

Humorous Speaker, By Geo. M. Baker, Price \$1. CA-IRA! Or Danton in the French Revolution. A study by Lawrence Gronlund, A. M. Price, \$1.25. VOCAL AND ACTION-LANGUAGE CULTURE and Expression. By E. N. Kirby. Price \$1.25

That Glorious Song of Old. By Edmund Hamilton Sears. Illustrated by Alfred Fredricks. Why should the Spirit of Mortal be proud? By William Knox. Designs by Miss L. B. Humphrey. Elegy written in a Country Churchyard. By Thomas Gray. Illustrated by Berket Foster. The Breaking Waves Dashed High. By Felicie Hemans. Designs by Miss L. B. Humphrey. Ring Out, Wild Bells. By Alfred Tennyson. De-

signs by Miss Humphrey. It was the Calm and Silent Night. by Alfred Donnell. Price 50 cents each.

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ILL., Saturday, December 10, 1887.

Churches and Amusement.

was lately made in New York. ked like a step toward favoring its by the churches and clergy,—a lowance of the dance and the play e, as not evil, if rightly conducted. s of Satan, but fit to be cared for better by the elect, and attended members.

nes a late Baptist Congress at In-, representing a good part of the members of that denomination. assembly puts relaxation and its first on the list of subjects for

gns show two things: First, a more id kindly view of human needs: ecrease in the arbitrary power of and clergy and a yielding to the

gone by the word of the clergy had social life far greater than now. athema of the church put an evil the brand on the brow of Cain rew story, on any profane amuse: ch it assailed with words of fear-

To move the feet in graceful acmusic was a sinful act, and to be e was to mingle with the devotees or either of these offenses the churches called their members and if they showed no signs of and still walked in these forsys, excommunication was their

that David danced before the Lord. miracle plays,—a sort of Bible ,—were held under church centuries past, but the Puritan anged the aspect of things, and in reaction against wickedness in s, went to the extreme of casting er life and making human joy an shunned and warned away. As vittily said: "The Paritan opposed g, not because it tormented the because it gave pleasure to the

cloud is passing away; philosophysicians, psychologists and ite, agree that amusements have portant place in life, and are for the best health of body and the best among the clergy are from under the cloud and joining st in singing, "Joy to the World!" and daughters of the Pilgrims iey can dance and see the plays of , and yet hold fast to the noble ess of their ancestors.

a broad wisdom in the Old Testa-"There is a time for all things," rell as for mourning; for amuseoll as for gravity; for the dance as prayer; for the theatre as well as ticle, and all these are needed and righteously used.

ents, in the churches and out feel had better share the pleasures of ren, and so help to make them inst thus the dance, the theatre or arty may be means of grace, and landing the unwary to perdition. and healthful clergyman, who to be priests and are trying to be men serving their brothron, say to and make the dance and the play what they should be and can be, helps to a better life."

Barnum, the great showman, tells a good story of Robert Collyer. He went to his church in New York one Sunday, and was given a decent seat near the door. Collyer. standing in the pulpit, spied him, stopped his Bible reading and spoke out: "I see my friend P. T. Barnum under the gallery. I ask the sexton to show him to a seat in my pew. He always gives me a good seat in his circus, and I want to give him a good seat in our church." Mr. Barnum took the place thus offered him and doubtless profited by the good words of the preacher. He had tried to make the circus decent, and this was the minister's way of appreciating that fact.

How far will this reaction go? Shall we see Rev. Dr. McCosh go from his Presbyterian pulpit in Princeton to a box in a great New York theatre? Shall a grave and reverend Methodist bishop lead the dance in some fine house in Chicago? Shall the Reverend Do Witt Talmage try his hand at progressive euchre? Strange things have happened. This eccentric Brooklyn divine, after preach ing a sermon against Spiritualism a few years ago, which was "fall of sound and fury," signifying nothing but his own ignorant prejudice, lately preached so much like our best lecturers that he felt obliged to label himself: "I am not a Spiritualist." lest people should mistake him for one.

We all need to keep the balance. It is not the chief end of man to dance or go to the theatre, but to do both in the right way may be good. Theodore Parker said: "Industry is the business of man. It is a dignity, and only idleness a disgrace, a wrong, a curse. If you earn nothing by head or hand, by heart or soul, then you are, and must be, a beggar or a thief, and neither pay for your board nor lodging. Let amusements fill up the the chinks of your existence, but not the great spaces thereof. Let your pleasures be taken as Daniel took his prayer, with his windows open,-pleasures which need not cause a blush on an ingenuous cheek."

"Think of a young man conquered by his appetites,-the soul veiled by the body, the smirch of shame on all the white raiment of God's youthful son, who can stoop so low and be a trifler, a drunkard, a debauchee! The mind of man despises it, and woman's holy soul casts it aside with scorn. Stern as you may think me, I can only weep at such decay as this-flowers trod down by swine, the rainbow broken by the storm, the soul prostrate and trodden by the body's cruel hoof."

These strong words teach us that there are sacred limits which amusements must not pass, and passing which they sink to vices and sally the sanctity of the soul. To keep within these limits is to be in the healthful sunshine, and to rest in pleasant places that we may better walk in the paths of duty.

plly less than in past times. The uplifting influence of good men and women, ministers or laity, should grow greater.

It is well that the churches show a rational leniency toward amusements, but let them not stoop to any compromise with evil and so pass the sacred limits. Give us love and wisdom, but no impious weakness under the cloak of piety. The church has compromised with wrong and sanctioned and sanctified chattel slavery by pretense of prayer; let all that cease.

A young man in a western town went to meetings of Spiritualists, which were well attended by good people. His Methodist minister said to him: "If you go there you must go out of our Sunday School," and the young man replied: "Very well, I prefer to go there and shall certainly do as I choose."

If the preacher threatens dancers and theatre goers, they will say: "Very well, we prefer to go, and we will go." He had better give up and go with them; and help them make amusements healthful and innocent, and helps to righteous living.

Health-Harmonious Culture-Long Life.

We are just beginning to think of the wise balance of body and mind; hardly beginning to think how much the fit culture of all our mental and spiritual faculties may prolong life and increase usefulness and enjoy-

ment. It is said so often that the Americans are a highly nervous race, that we are inclined to think that we are unbalanced beyond all others in this respect. No doubt our intense activity in business tends to such want of healthful balance, but if we could compare the average health and power, and the average longevity of the American with the same qualities and attainments in the Englishman or the Frenchman, we should probably stand quite equal to them. The reports of aged persons who are passing away in our midst, are marked by many long lives, up beyond eighty years.

Herbert Spencer came over here and gave us wise and needed advice on our danger from overwork, and went home to be prostrated by his own overuse of the brain. Ruskin has been on the verge of insanity from the same cause. Huxley and Tyndall have been obliged to stop active work, and Tyndall has been on the verge of paralysis. Doubtless jhese men know better, as do many Americans who suffer in a like way; but there is so much to learn and so much to do, that thinkers and workers possessed and carried along by their high tasks, forget until it is too late, and are only stopped by a breaking flown, which

es as a faithful warning.

gaining of soul-knowledge as well as that which comes through the senses.

To be unbalanced is to be unhealthy, and to break down prematurely. A pushing business man, while using certain mental powers up to their highest mark, neglects others, does not stop to think of his soul or body, and so breaks. A scientist like Tyndall who deals with the laws and properties of matter, and ignores the spiritual side of nature or of man, fails to reckon the soul of things as a factor in his process, uses his logical and perceptive faculties, but not his deeper spiritual faculties, and thus loses his balance and fails to do his best work.

Herbert Spencer is inductive and logical, not deductive and intuitive; external and superficial, not internal, and so inclusive of both soul and senses. Certain logical powers, and certain faculties which are busy in collecting external facts, are overused, while the spiritual part of his being is undervalued and but little exercised. Unbalanced, he, too, breaks down. The man full of knowledge of facts breaks and fails; the wise man, seeing ideas and principles behind facts, is better balanced, and lives and lasts and works longer.

Reformers are long lived, yet are hard workers. They live long because inspired by greatideas of freedom, temperance and justice, so that the spiritual faculties are alive and active, as well as the mental powers, and so the harmony and balance which

give health are kept up. Every man and woman may have their leading aim or vocation, but they must have their windows open to light and air from every quarter. To know of the immortal life; to realize the far-reaching intuitive powers of the soul, the wealth of spiritual wisdom as well as the wealth of knowledge gained through the outward senses, the relations of man to the unseen and the eternal as well as to the seen and transient; to keep close to the life beyond, that we may do the work of our life here better; to know and use the body as the temple and the useful organism of the ruling spirit within, is to be harmonious, well balanced, fit for long and useful life here, and ready for the higher life

when our earthly work is done. The balance of body and brain, and the care of both by avoidance of excess in work or indulgence of appetite or passion, is a good lesson, which the world is beginning to learn. The balance of sonl and senses, of every faculty of the mind and every endowment of the spirit, the use of intuition, as well as of logic and induction, a realization of the splendor and beauty of man's relations to the heavenly life and of his soul's power-these make up the harmonious man | to Chicago, and locate here permanently. and woman, full of years and wisdom, full The arbitrary powers of the clergy is hap- of useful labor, reaching toward perfect culture, ready for every good word and work here, and ripening for greater work hereafter.

Thoughts on Death.

It is indeed refreshing when a daily paper devotes a little attention to "Thoughts on Death." It shows that even a secular newspaper man may entertain serious notions with reference to that change common to all humanity. He goes on to say that it is a study worth the thought to go back in the history of the race and see what men have thought of death. Socrates and David were representative men of their times and nations—the one a Greek, the other a Jew; the one a philosopher, the other a king. Socrates says to the judges who condemned him: Death is either a dreamless sleep that knows no waking, or it carries me where I may converse with the spirits of the illustrious dead. I go to death, you go to life, but which of us is going the better way God only knows." David says: "The lord is my shepherd; I shall not want. He leadeth me beside the still waters; He restoreth my soul. Yea, though I walk through the valley of the shadow of death, I will fear no evil; Thy rod and Thy staff they comfort me. Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord forever." Take Cicero and Paul and contrast their words. Cicero says: "I may mistake in thinking the soul immortal, and if I do. I mistake wit; nor would I have this mistake torn from me as long as I live." Paul says: "We know if this earthly home of our tabernacle were dissolved we have a building of God, a home not made with hands, eternal in the heavens." Take Ingersoll's last statement of the problem, in The North American Review. "I have said a thousand times, and I say again, that we do not know, we cannot say, whether death is a wall or a door-the beginning or end of a day-the spreading of pinions to soar or the folding forever of wings—the rise or the set of a sun or an endless life that brings rapture and love to every one." Contrast with this the last words of Judge Jere Black: "O thou beloved and most merciful Father, from whom I had my being, and in whom I ever trusted, grant, if it be Thy will, that I no longer suffer this agony, and that I speedily be called home to Thee."

The Boy Orator will deliver a lecture before the Young Peoples' Spiritual Society on Sunday evening, Dec. 11th. Subject: "Whatever is, is right." Mrs. Belle Fletcher Hamilton and her brother, Mr. C. J. Barnes, of Chelanati, Onlo, will compy the balance of the evening with platform toots. Queeis This Truet

A daily paper asks the question, "Are the Protestant Ministers of the United States a total abstinence body?" and then goes on to say that "it is a question which the temperance workers are beginning seriously to ask themselves, much to the surprise of a great number of people whose attention has never been called to the subject. and who seem to take it for granted that the very fact of their holy office bars them from the ordinary temptations of men. When a Roman Catholic priest or ex-priest, like Father McGlynn, talks in favor of strong drink, as that gentleman has recently done in a very aggressive and offensive manner, and when Dr Howard Crosby, of New York, one of the straightest of orthodox pharisees, talks and writes, in a still more dangerous manner of the use of wine as one of the blessings of life, we are apt to think their cases exceptional, and to think that perhaps they are not personally as bad as their talk would indicate. But while their cases are exceptional, it is nevertheless true that any number of ministers are addicted to the use of liquor to some extent. One lady who crossed the ocean a year or two ago said there were seven clergymen on the ship, five of whom habitually had wine with their dinner. During one of the recent sessions of the national presbytery some of the ministers brought their own wine with them, and had it served with their meals, greatly to the horror of some people by whom they were entertained. Individual cases could be given, but it is unnecessary. Country ministers, as a rule, are total abstainers, but it is not so with those in the city. In fact it has been said that the temperance workers often find the ministers in their way in the large cities, to which the ministers reply that the "workers" themselves are not always guileless, hence they do not co-operate with them as they otherwise would. There is a suggestion in the thought presented, and one well worthy the earnest attention of the temperance people whether in the church or out of it."

Mr. John Slater.

Last Wednesday, John Slater, the remarkable test medium, left Chicago, intending to visit California and Australia. Last Sunday his meeting at the Princess Opera House was well attended by skeptics as well as Spiritnalists, and a deep interest was manifested. His tests were of a character that, at times, they caused a decided sensation. He talks rapidly,-rarely hesitates in his description, and ninety-nine times out of a hundred, the kinship to the Infinite Soul, the culture of one whom he addresses admits the truthfullove and duty as well as of knowledge and ness of his statements. He intends to return

GENERAL ITEMS.

Joplin and Carthage, Mo. He can be addressed at present at Joplin.

Lyman C. Howe has been writing a series of interesting articles for the Free Thinkers Magazine. They are logical and convincing. and go deep into the "soul of things."

.H. K. Hamilton writes as follows from Port Huron. Mich.: "We hold meetings in our hall every Sunday; tests and psychometric readings constitute the order of exercises."

The editor-in-chief is away from his post this week. It is the first time he has been out of town since March: the past summer being the only one in fourteen years that he has remained at home.

Dr. Hicks of Rockford, Mich., writes that W. H. Blair of Chicago, has given a course of lectures there, which were very satisfactory to his hearers, and he would recommend him to other societies.

Dr. B. C. Tabor of Mound City, Illinois, lost heavily in the fire that occurred in his city, November 21st. He lost his entire stock of medicines and the greater portion of his medical library.

Because some of the young people in his choir went to a dance last week in the teeth of his positive prohibition, Rev. Father Tracy, of Burlington, N. J., wouldn't let them sing at high mass Sunday morning.

Dr. J. K. Bailey spoke at Eureka, Kan., Nov. 10th; at Eldorado the 13th; Benton, 21st -23rd; Newton, 29th and Dec. 4th. He may be addressed at Newton. Kan., during the month of December, or his home address, box 123 Scranton, Pa.

We are prepared to furnish "Lucifer," a monthly published in London, by Mme. Blavatsky and Mabel Collins. The September and October numbers are out, and show an excellent table of contents. Price, 35 cents a number.

Hon. Appleton Oaksmith, son of our well known and valued contributor. Elizabeth Oakes Smith, passed to the higher life from New York City. The funeral services were held in Hollywood, N. C., the town of the deceased, October 30th, 1887.

The London sociogical gardens have for the first time in their history a living gorrilis. Two weeks after it was received it would take fruit and nuts from the hands of visitors. It has been placed in the same house with "Sally," the educated chimpannee.

Geo. H. Brooks writes: "I have been leeturing in Saginaw City, and in Kest Saginaw, for the month of November, with the exception of last Sanday, when I lectured in MARKET SHAPE BARRET SO CAN BE SHAPE AND

W. S. Rowley, the telegraphic medium, has removed his office to room 39, Nottingham Building, 89 Euclid Avenue, Cleveland, Ohio. Mr. Rowley is associated with Dr. G.T. Whitney, and aided by the Spirit Dr. Wells, they are capable of doing an excellent work.

A notable thanksgiving service at Detroit. was held in "The Church of our Father." Universalist, Rev. Dr. Rexford, G. B. Stebbins, Rev. Mr. Frost, Swedenborgian, Rabbi-Hirsch, and Reed Stuart, spoke, and fine music was given. The andience was much interested.

"It is sacrilegious to day," remarks The Christian Register, "to regard as holy a belief which consigns the greater part of the human race to endless misery, as the victims of an arbitrary and unjust God. It is the duty of every enlightened man to extirpate every shade or possibility of reverence for such an unholy dogma."

Mrs. R. C. Simpson, who has been stopping in the city for a few weeks past, was suddenly called to her home, Hope, D. T., on last Monday. Mrs. Simpson's tests are certainly of a striking and convincing character, and she will always find something to do in

Mrs. John H. Carter paid a brief visit to Chicago last week. Mrs. Carter has long been known at home and abroad as a very remarkable and well developed medium. Years ago, while young, she married Mr. Carter, since which time the general public has been deprived of her valuable services; but her work has been none the less important and useful to Spiritualism. She frequently gives scances to friends, and through her mediumship some of the best authenticated phenomena have been observed.

Boston Budget: President Lincoln said once that the best story he ever read in the papers of himself was this: Two Quakeresses were traveling on the railroad, and were heard discussing the probable termination of the war. "I think," said the first, "that Jefferson will succeed." "Why does thee think so?" asked the other. "Because Jefferson is a praying man." "And so is Abraham a praying man," objected the second. "Yes, but the Lord will think he is joking," the first replied, conclusively.

Mr. W. H. Terry, Melbourne, Australia. writes: "The pressure of work in connection with my medical business and foreign correspondence prevents my giving attention to the book business which it demands. I have made arrangements to transfer it to my nephew, Mr. Charles H. Bamford, whose interest in progressive subjects fits him for the conduct of such a business. Mr. Bamford is located at 87 Little Collins Street East, Melbourne, and is prepared to furnish the RELIGIO-PHILOSOPHICAL JOURNAL at any

In San Francisco there are four journals regularly published in Chinese characters. J. Madison Allen has been lecturing at | These appear weekly, and have a circulation Pittsburg, Kansas. He goes from there to of 2,500 copies. According to the Chinese method a good printer can print 400 sheets a day. Five days' work are required to get out an edition of 1,000 copies. The journals are printed with black ink upon single sheets of white paper, except on the Chinese New Year, when the printing is done with red ink or upon red paper.

> A, horrible case of hydrophobia which proved fatal to the victim attracted wide attention at New London, Mo. Last summer George Norman, living in the country near there, was bitten by a dog and paid no attention to the matter. Just before his attack he woke up and told his friends of a terrible dream he had, in which he saw himself dying of hydrophobia. Almost immediately he began to develop symptoms of the rables, which were quickly followed by awful couvalsions. For twelve hours he struggled in these convulsions and it required the combined strength of six men to hold him. In his lucid moments he begged of his friends to kill him. The end came, when, in the midst of a frightful convulsion, he expired.

A social event of more than ordinary happiness was the celebration, November 24th. at Easthampton, Mass., of the fiftieth anniversary of the marriage of Mr. and Mrs. Artemus Barnes of Easthampton. Mr. Barnes is a subscriber to the RELIGIO PHILOSOPH-ICAL JOURNAL, and we are pleased to congratulate him upon this interesting occasion. In all the half century death has not entered the circle, and their three sons and daughter with their families and grandchildren, were all present at the festivities. Besides the above there were present, Mr. Aaron Strong of Southampton, and Mr. J. P. Searle of Kasthampton, who were present at the wedding reception at Southampton fifty years ago; also many relatives and friends from far and near. Mr. Barnes is now seventy-five years old and Mrs. Barnes is sixty-seven, and both in excellent health.

There were 100 very excited musicians at the Metropolitan Opera-House, New York City, one afternoon, lately. They had come to rehearse with little Josef Hoffman, but their leader, Adoph Nuendorff, had all he could do to keep them at their work, se completely were they carried away by the marvelous attainments of the child. It is said that Hoffman is a musical genius of the rarest order, and nothing like the prodigy has been seen since the time of Mosert. It w amusing to note the theroughly confident air with which the child confident the rewith which the child conditions in the heartest. At these the off sect littles in the The selfs if a part like the

would burst out in a cry of "Bravo," and at the close of one of his own compositions they rushed forward, some to grasp his tiny hand and others to imprint a kiss on his forehead.

The Theosophist for November is received' and has a good table of contents. We are | embraces the best works by the most popular prepared to furnish copies at 50 cents each; authors. If science is sought for, what betalso can supply back numbers.

The Chicago branch of the Theosophical Society held its third annual meeting Satur- and Radical Discourses. day evening. Dec. 3rd. at 42 Pearson St., its present place of meeting. Those having an interest in the Society and desiring to obtain information of the same, can address the President, Stanley B. Sexton, or M. L. Brainard, Corresponding Sceretary.

Raphael Tuck & Sons, the high art publishers of New York and London, have our thanks for a package of their latest Christmas and New Year cards. The designs have been carefully chosen, and the numerous well-known artist's names appearing afford unmistakable evidence that in the selection the subject of the best known artists only have been accepted. Many of the cards are in series, showing a delicate idea, and the most beautiful harmony of colors. The domand for cards at the holiday season is still at its hight, and in this collection the most fastidious as well as the most simple taste can be suited, and there will be many calls for Raphael Tuck & Sons work.

In an article in The Coronado, San Diego, Cal., Jesso Shepard says: "Boston, which used to lead in everything. is no longer gazed at with wonder and reverence; while Philadelphia and Baltimore might as well not exist, so far as an evening's conversation is concerned. The reason of it is, these eastern cities never possessed the spirit of cosmopolitanism which makes the real progressive city. To compare Boston with New York at the present time would be like comparing London to St. Petersburg. But Chicago in point of modern wit, judgment, intellect and progress will compare favorably with New York and this because of her vast army of men and women gathered together from foreign and native shores, from Orient to Occident, all brought into contact with each other in the various pursuits of life and labor. All nations are represented there, and Chicago has long been known as a brilliant and wealthy metropolitan city."

A devotional meeting of the Methodist minister was held last Monday in this city at the First Methodist Church, at which all the ministers in attendance gave their experiences. Rev. Dr. John Williamson gave a wonderful experience which he had the past year. He is the pastor of Michigan Avenue Church, and a year ago his health was so bad reflectance" that he agreed to do this. Some months afterward this weighed on his heart so much that he "cried aloud unto the Lord for divine aid." Dr. Williamson said at that time he held a sweet and indescribable communion with God, in which he was assured that his health would be restored. His physician had but recently assured him that he was as well as he ever was before, and he ascribes this wonderful cure entirely to Divineheal ing. The relating of Dr. William son's experience caused quite a sensation, E. Butler. and many agreed with him that it was an example of divine healing. Spiritualists recognize in this case only the power and influencs of spirits.

The Young Peoples' Progressive Society.

Mr. Slater's last Seances-Hon. Joel Tiffany

To the Editor of the Religio-Philosophical Journal: A large and appreciative audience greeted Mr. Slater at the Princess Opera House last Sunday; even the balcony was well represented, many familiar faces waiting anxiously to witness the last appearance of this wonderful médium. As he stepped upon the stage, a round of applause greeted him which was quickly hushed when he an-nounced that this was "no show," and he deserved no such manifestations of praise. Mr. Slater is very plain in his address; he speaks exactly what he thinks, not caring whether it meets approval or not. He said: "I am not in love with Chicago, but am very much in love with its residents. I have had a very pleasant visit, and on my return from Australia I will endeavor to stay longer with

you. We are very much indebted to the Church of Spiritual Science (a recently organized society), for its kindness in giving the Opera House to us on last Sunday.

In the evening, at Avenue Hall, no seats were to be obtained at 8 o'clock. A more enthusiastic audience could not be wished for, or a more intelligent assembly desired.

Mrs. Ada Foye, the well known platform test medium of California, tried to come in without being observed, but she was recog-nized by many of her friends.

Mr. Slater's scance could not be defined by the word remarkable; it was, seemingly, mireculous, and when he claims at times that he could tell a great deal more than he does few, if any, of those who know him doubt his rord. His engagement has been successful inancially, and I leave it to those interested,

whether it has not been fruitful of a won-drous amount of good in our city.

Hen. Joel Tiffany begins his course of lectures on the Christian Philosophy next Sunday evening before the Young Peoples' Progressive Society at 150 22nd Street. Those destring to obtain a knowledge of Spiritualstring to obtain a knowledge of Spiritualm as well as Christianity, will never obin a better time than the present. It is to
regretted that prejudiced church memide not come and obtain these bleethat are given to us, or realize the
stitutions of their angel friends, who
is manifest their presence to these they
we likelythanity knows not small it loses
and is placed the backings of Spiritualism.
The likely thanks and book wishes are
still it is the lose of the post wishes are
in the same of the post wishes are
thanks thanks and book wishes are BOOKS FOR THE HOLIDAYS.

Order Now and Save Delay.

Who can find a Christmas present more to be enjoyed than a book, especially one with golden words as well as gilt cover? Our list ter than the instructive works of William Denton? The Soul of Things, Our Planet

In poems, Lizzie Doten's admirable volumes, Poems of Progress and Poems of Inner Life, Poems of Life Beyond, compiled by G. B. Stebbins; Barlow's Voices, and Immortality, lately published, are excellent.

The Missing Link, a full account of the Fox Girls' Mediumship, written by Leah Fox Underhill.

The Records of a Ministering Angel, by Mary Clark.

The Next World Interviewed, by Susan G. Horn-Messages from well known authors, statesmen, thinkers, etc., etc.

Wolfe's Startling Facts in Modern Spiritualism needs no commendation. The price has been reduced to \$2.00.

Chapters from the Bible of the Ages, is out in a new and handsome edition, only \$1.00. A New Edition of Psychometry, by Dr. J. Rodes Buchanan, also Moral Education, by the same author.

Maria M. King's inspirational works, Principles of Nature, and Real Life in the Spirit-world.

The Arcana of Nature, 2 vols., and Physical Man, by Hudson Tuttle; also stories for our Children, by Hudson and Emma Tuttle.

Dr. R. B. Westbrook's The Bible-Whence and What? and Man –Whence and Whither? The complete works of A. J. Davis.

Dr. Babbitt's The Principles of Light and Color, and Religion.

Epes Sargent's The Scientific Basis of Spiritualism, which should be in the library of all investigators and thinkers, also Proof Palpable.

A Study of Primitive Christianity, by Lewis G. Janes. The chapters herewith presented were prepared for lectures and are strong expressions of the best results of the higher criticism of the New Testament, and the origins of Christianity.

A report of the Seybert Commission, appointed by the University of Pennsylvania to investigate Modern Spiritualism has attracted such notice that many want to read it for themselves.

Beyond the Gates by Miss Phelps is a combination of the literary and spirituelle. This popular author has for her latest work Between the Gates, a continuation of her delicate style.

'A band of intelligent spirits have, through that his physician told him he would have to the mediumship of Mary Theresa Shelhamer rest at least a whole year. It was with great produced an interesting work entitled Outside the Gates: and other Tales and Sketch es. This work is destined to sell well as it meets the demand of a large class of inquiring minds.

> Unanswerable Logic, the Spiritual Discourses of the well known lecturer Thomas Gales Forster.

Solar Biology; A Scientific Method of Delineating Character; Diagnosing disease; Determining mental, physical and business qualifications, from date of birth. By Hiram

Spirit Workers in the Home Circle is an Autobiographic Narrative of psychic phenomena in family daily life, extending over a period of twenty years, by Morell Theobald, F. C. A.

The Mystery of the Ages Contained in the secret doctrine of all religions, by Marie, Countess of Caithness, Duchesse de Pomar; also A Midnight Visit to Holyrood, by the same author.

Spirit Teachings, by M. A. (Oxon). These communications have attracted wide attention. Many find in them words which are suitable and more or less helpful in confirming their own experience.

work entitled Our Heredity from God.

Space forbids further mention, but any and all books in the market can be ordered through this office.

Partial pricelist of books for sale, postpaid: Poems of the Life Beyond, \$1.60; The Voices, \$1.10; Startling Facts in Modern Spiritualism, \$2.00; Chapters from the Bible of the Ages \$1.10; Psychometry \$2.16; Moral Education; \$1.60; The Principles of Nature, 3 vols., \$1.50 per vol.; Real Life in the Spirit-world, 83 cents; The Bible—Whence and What? \$1.00; The Complete Works of A. J. Davis, \$30,00; the Principles of Light and Color \$4.00; Religion, Babbitt, \$1.60. The Scientific Basis of Spiritualism. \$1.60. The Scientific Basis of Spiritualism, \$1.60; The Scientific Basis of Spirituanism, \$1.00; Proof Palpable, cloth \$1.00, paper 75 cents; Man—Whence and Whether, \$1.00; Our Heredity from God, \$1.75 Arcana of Nature. 2 vols., each \$1.33; A Kiss for a Blow, a book for children, 70 cents; Vital Magnetic Cure, \$1.33; Animal Mag tism. Deleuze, \$2.15; Diegesis, \$2.16; Future Life. \$1.60; Home, a volume of Poems, \$1.60; Heroines of Free Thought, \$1.75; Incidents in My Life, 50 cents; Leaves from My Life, 80 cents; Pioneers of the Spiritual Reformation, \$2.65; Mediums, by Kardec, \$1.60; The Spirits Book, Kardec, \$1.60; Nature's Divine Revelations, \$3.75; Our Homes and Our Employments Hereafter, \$1.60; Transcendental Physics, \$1.10; Records of a Transcendental Physics, \$1.10; Records of a Ministering Angel, \$1.10; Mind Reading and Beyond, \$1.85; The Missing Link, \$2.00; Primitive Mind Cure, \$160; Divine Law of Cure, \$1.60; Immertality, Barlow, 60 cents; Physical Man, \$1.00; Stories for Our Children, 25 cents; A Study of Primitive Christianity, \$1.50; The Next World Interviewed, \$1.50; Our Planet, \$1.60; The soul of Things, \$ vois., \$1.60 cents; Radical Discourses, \$1.33; Beyond the Gates, \$1.35; Between the Gates, \$1.35; Unanswersble Legie, \$1.00; Botar Biology, \$5.30; Spirit

Catarrh originates in scrofulous taint, Hood's Sarsaparilla purifies the blood, and thus perma-

RELIGIO-PHILOSOPHICAL JOURNAL.

The Phelps Publishing Company, Springfield, Mass., have reproduced the celebrated painting "Christ before Pilate," in the original colors, and selling it at \$1.00.

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

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 parmanently cured. I shall be gld to send two bottles of my remedy free to any of our readers who have consumption if they will send me their Express and P. O. address.

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

CHICAGO.

The Young Posples' Progressive Society, mores every Sunday at Avenue Hall, 150 22nd Street, at 7:45 p. m.

The South Side Lyceum of Chicago meets every Sunday afterneon at 1:30 sharp, at Avenue Hall, 150 22nd street.

The Culcago Association of Universal, Radical, Progress and Chicago Association of Chivens, Inducat, Progressive Spiritualists and Mediums' Society meets in Spirite' Liberty Hell No. 517 West Medium Street, every Sunday, at 2:80 p. m., and 7:80 p. m. The public certifally invited, Admission five cents.

Proceedings

**The University Hell No. 517 West Medium Street*

Dr. Norman Medium Precident.

The Spiritual Union meets at St. George Hall, 182 E Madison St., every Sunday at 2:36 p. u., Speaking music and tests, Visiting mediums cordially invited. MRS. S. F. DEWOLF President,

The Young People's Spiritual Society meets every Sunday evening at 7:45 p. m., in Apollo Hail, 2730 State Street. First class speakers always in attendance. Admission free, E. J. Moston. President,

Spiritual Meetings in New York.

The Ladles Ald Scolety meets every Wednesday afternoon three o'clock, at 128 West 48rd Street, New York.

The Peoples' Spiritual Meeting has removed to Columbia Hall, 878, 6th Avo., (fermerly at Spencer Hall W. 14th Et.) Services every Sunday at 2:43 p. M., and 7:45 evening. Frank W. Jones, Cenductor.

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Brooklyn Spiritual Valon—Sunday meetings at Fratornity Rooms, corner Bedford Avenue, and South 2d street. Members scance at 10:30 L. M., Alpha Lycoum at 2:30 P. M., Conference at 7:30 P. M.

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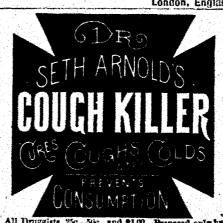
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En Kapport.

BY JENNIE P. MEBCHANT.

A tiny missive I hold in my hand, Just come from the Golden State; It speaks of the flowers in that lovely land, And the zephyrs that 'round them wait;

Of the fruits that mellow on every bough, Neath the bright sun's fervid ray; And it tells of the Ocean's waves just how They dash, and foam and play. Now my eye lids close, and away I drift.

Do you know, my friend, I'm n at? I can see the blue sky above you lift, And old Ocean's wives I hear. I can scent the fragrance that lades the a'r,

And watch the waves that play: I can look far beyond the harber there, At the ships as they sail away: Can stoop on the beach the waves have swept And pick up a tiny shell; The Ocean's secret so long it kept,

I will ask it now to tell. But the Ocean's song is all I can hear, Nothing more I e'er shall know; Twere as valu as to question how or where, Does the soul from the body go.

By my friend unseen, I can linger near, Can echo the smile or sigh; Can enjoy the sunset with her here, Then leave without saying " Good-by."

What Good does Spiritualism do?

To the Editor of the Religio-Philosophical Journals

Well, let me tell you what good it does me. Not Well, let me ten you what good it these me. Not long since I was called to the sick bed of my aged and beloved mother. We watched the little spark of lite that was left, and saw it fade away. There lay before our agonized gaze all that was left here of our best and truest friend. Tell me, O ye Christians, where were we to turn for comfort! You tell me, when I ask for comfort, that my dear old mothers, where labored is elektored and in health for her er, who labored in siekness and in health for her husband and children, watched and wept over them in sickness and trouble, is in hell. My father, my sisters and brothers are all burning in that endless fire! When they have been "there ten thousand years," they will then have no less time to burn You bid me seek Christ and have everlasting. joy! Joy, forsooth. Away with such joy, as if I could be joyful in heaven with those I love as my very life, calling to me from the depth of hell for one drop of water to cool their parching lips. No! I want nothing of the kind. I prefer their company, though it must be shared in hell.

Then again the infidel tells me that when the coffin-lid was closed for the leaf.

coffig-lid was closed for the last time over the face and form of my mother, that I had lost her forever, without hope of future few or sorrow. There is probably more comfort even in that, than in the thought of endless forment.

Spiritualism brings the joyful tidings of a life be-yond the grave, a real life, full of hopes and joys where families are remnited, never to part. "Sister, tell father I am not dead," is the message

that the departed brother of a lady not far from here, sent to the bereft father that had long mourned him as dead. What comfort in the words, "I am not dead." What a load it lifted from that father's heart. Her little girl came and whispered in her ear, "Mamma, mamma, dear, do not weep for me, for I am always near." Do you think that such a message made her grow cold and faint? Do you think she came away with a heavy heart? I think

not. Then let us sing:

Hark from the tomb A joyful sound, Mine ear attend the cry, Why should we mortals dread to die Or o'er the dead heave a sigh?

Through which we pass to part no more, And our dear ones around us stand Ready to guide with loving hand,

How can we their sweet presence spura Or from them in mockery turn When they from their home above Come with tidings of truest love?

Why should we doubt that they are near Or why should we their presence fear? Have our dear ones to demons turned, Fit only to be feared and spurned?

MRS. C. J. DANIELS.

Notes from John A. Hoover.

To the Editor of the Religio-Philosophical Journal.

You struck the key note of truth when in your editorial you say: "Wonderful are the hights to which the human spirit attains in its best moods! Giorious and beautiful the inspiration which comes when the windows of the soul are open to light from every side, even as the windows from the chamber of Daniel, the Hebrew Seer, were open to the four quarters of the heavens. In such homes the whole spiritual being seems possessed and held in the noble service of some high theme or tender emotion of great thoughts?"

I may say to all mankind, is it not a blessing to enjoy a philosophy that elevates the imagination, raises us above the groveling lot of earthly existence, unites us to a spiritual world, shakes off the dross of mere humanity, and purifies and refines our nature? Jesus meant that his followers should walk by faith in contradictinction to the worn out ma-terialistic and ritualistic Judanism from which he sprang. The Jews had no faith in a spiritual world; Jesus proved its existence and the faith that Jesus enjoined, is intended to develop our spiritual manhood, and prepare us for our spiritual homes. Our experience teaches us that spiritual strength and

Durity alone elevate us in any sphere of life. I do not wish, however, to speak more now of the great value of spiritual exaltation; but I wish to say to some writers of the JOURNAL that they do their cause no good, by a constant bombardment against the church. Let the church perish from neglect, so far as you are concerned; champion your own cause, and give us something that will take hold of our hearts, germinate and grow into spiritual beauty; then it will be shown that you have done some

good in the world of thought I feel like personally thanking the venerable Dr. Wolfe for the startling phenomens he has given us in the Journal. While I cannot believe all, I do not wish to deny, knowing full well that we are, as yet, in the morning of spirit possibilities. My thanks are also extended to Dr. Hoffman, for his experience with the old witch. To substantiate his assertions, he can bring to bear leading minds all along the next ages. Thus I would say keep on along the past ages. Thus I would say, keep on, brothers, give us, humble readers, your best thoughts, and you will have our thanks. Ever keep in mind that the wonderful mechanism of the human body contains a soul; that soul did not create itself, but is from a wise Creator; acknowledge him in all your doings, and then you will find a solid foundation for your temple of thought.

Philadelphia, Pa.

Carrie C. Brayshon writes as follows from Peoria, Ill.: We have had Mr. C. J. Barnes with us for a few days, and he has given some grand tests. He is a good platform and trumpet medium. He has given good satisfaction here, and now the Friends are going to hold meetings every Sunday.

many years with great satisfaction, and now I regret that me avanced age, 92, will not allow me to con-things. It has been a source of nisasses and a con-Simon Maybee writes I have read your paper tings. It has been a source of pleasure and profit to me in this world, and I trust that I shall feel beneof by it in the next. Those who will read the cratar will be profited not only here but here ier, I think.

Rope Lee KIII. is very fond of agriculture, and as a general for planting trees. One of his first that the parties of the first that the firs

The Perine Mountain Home.

of the Editor of the Religio Philosophical Journal

During the past three years, a series of Sunday afternoon spiritual meetings, beginning in early spring and ending late in the fall, have been held under the auspices of Dr. Geo. H. Perine and family, at what is known as the "Perine Mountain Home," near Summit, N. J. Although the community surrounding this beautiful resort upon the mountain top, is rigidly orthodox, there is a small but increasing number of inquirers into the facts and philosopi y of Spiritualism: and Dr. Perine, with philosopt y of Spiritualism; and Dr. Perine, with unstinted, generous hospitality and a zeal that knows of no abatement, is effectually ministering to the needs of these inquirers. The "Home" is about thirty miles from New York city. From the summit of the mountain, the view is grand beyond summit of the mountain, the view is grand beyond description: an apparently limitless expanse of varied and beautiful natural scenery, while visible in the distance is that stupendous work of man's creative genius, the bridge connecting the sister cities of New York and Brooklyn. It is here that the gifted pustor of the "Church of Humanity," Mrs. T. B. Stryker, has so often addressed large audiences upon the subject of Spiritualism, and many other speakers and mediums have dispensed the same glorious gospel to eager and interested the same glorious gospel to eager and interested

During the season just passed, Dr. Edward Mc-Glynn, has on several occassions, held aloft the "Cross of the New Crusade," upon this mountain, preaching to thousands who have come from all the adjacent country. The closing services of the season adjacent country. The closing services of the season were held on Sunday, Oct., 23rd. The occasion was an interesting and delightful one. It was one of our glorious October days, and the trees of the thickly wooded mountain, dressed in all the variegated hues of autumnal foliage, presented a speciacle traly inspiring and fruitful of reflection. Such was the expect of autum without while within the prethe aspect of nature without, while within the precincts of the "Home," every want had been anticipated and nothing left unprovided. During the exercises of the afternoon, Mr. I. T. Riersted and Prof. J. T. Withers, of New York, rendered fine instrumental music from flute and organ, and the audience joined heartily in the singing of familiar bymne. Dr. Perine made a few appropriate remarks, and addressee replete with the genius of Spiritualism, were delivered by Rev. E. B. Fairchild of Boston, Mrs. W. H. Martin of Newark, and others. The writer also made a few remarks. Miss M. L. Schooley of Trenton, gave a very fine reading of the

Schooley of Trenton, gave a very fine reading of the instructive and beautiful poem entitled "The Hindoo Kung's Reply to the Missionary."

One thing only gave a sad tinge to the occasion, and that was the enforced absence by sickness. of Mrs. V. A. Hill of New York; a most estimable lady and highly gifted medium (but little known to the general public), who has contributed largely to the interest of the meetings, and especially endeared herself to Dr. Perine's family. A testimonial of the regard entertained by her friends, was presented to her, through her daughter, who was present, accompanied by some very appropriate remarks from Dr. panied by some very appropriate remarks from Dr. Perine. Mrs. W. H. Martin responded for Mrs. Hill, in a very touching and beautiful manner. This incident was followed with a floral tribute to Mrs. Perine, by Mrs. W. E. Wallace, accompanied by an

eloquent expression of esteem.

The day of these closing exercises, is fraught with pleasant memories. It will long be remembered by all in attendance. For one, I am free to confess that never have I attended a more instructive, pleasurable and inspiring meeting. That great good must necessarily flow from these "Mountain Home" gatherings, goes without saying. Were every Spiritualist to emulate our friends there, in proportion to the meaus and opportunity of each one of us, humanity would soon look up and be glad in that light which chaseth away all darkness, the transcendent light of modern Spiritualism. Brooklyn, N. Y. Nov., 15. W. C. BOWEN,

A SUICIDE'S FUNERAL.

A Sermon Embodying the Spiritualist Philosophy of Self-Destruction.

Spiritualistic funeral services over the remains of the unfortunate and demented suicide, W. H. Rex, where held yesterday afternoon at No. 74 Fulton street, Mr. Charles Dawbarn of New York, the lecturer, and Mr. Thomas Lees officiating. Mr. Lees opened the services with Edwin Arnold's poem of He who Died at Azen Sends This to Greet His Friends," and followed it by reading a few beautiful excerpts from the poets on the subject of death.

Mr. Dawbarn then followed with a characteristic address embodying the Spiritualistic philosophy of death. Referring to sulcide he said:

"At one period of history it was deemed most honorable to commit suicide. At another it has been made infamous. In each alike popular opin-

ion has rendered the verdict in utter ignorance of what might be nature's law on the subject. It is useless turning to theology for light on this question, since prejudice and bigotry constitute judge and jury. Permit me to give you the teachings of modern Spiritualism and show you from the stand-point of our spirit friends what must the effect be of rushing uncalled into the world of the future. It is difficult for us to realize the mental agony that precedes suicide in cases where neither nature nor mind can point to insanity as the cause. No matter how various the motives, whether it be love or hate, wounded pride or hopeless despair, there must be a black cloud hiding the soul in its hellish gloom and rendering mortal life so unspeakably miserable that it seems impossible any change could be for the worse. So with desperate deliberation the suicide plans and accomplishes his purpose. Nature knows nothing of mercy, nor even of justice, but only of unchangeable law. When the daguerrean artist catches your picture in his camera he can wipe it from the silvered plate with hardly an effort; but after that plate has been immersed in its chemical bath we are told that it is almost impossible to so clean it that the picture will not reappear and the poor self-destroyer finds too late that the mental agony which rendered life a burden has been chemi-cally fixed by his suicidal act. Years and sometimes centuries of spirit life must pass before he can gain freedom from the consequences of his own act. The horrible depression that would soon have passed by in earth life is now photographed on his spirit, and nature's woe, woe, unutterable woe to the suicide' must long be the fate of him who rushes unbidden

into another world.

Mr. Lees then closed the service with the poem entitled "The Strange Beyond." The deceased leaves a widow and seven children; some are living in their native city, Philadelphia, some in the west and two daughters in this city.—Uleveland Plain-

Beligion Without Reverence.

Milwaukee Sentinel: The free-and-easy way in which some preachers and professed Christians handle sacred matters and drag the veil from spiritual mysteries would probably shock the devout Mohammedan. Those who have gone into the prohibition movement with the most enthusiasm seem to be the most freewith the most enthusiasm seem to be the most ree-and-easy. They are not content to "walk with God" in the manner of old Enoch, but they pat Him on the back in a friendly way. At a Prohibi-tion meeting at Cooper Union the other evening, Col. Cheeves of Kentucky made the startling an-nouncement that "God is running the Prohibition party." But he was ne doubt encouraged to do this party." But he was no doubt encouraged to do this by the prayer of a prominent presence, the Rev. Dr. Beems, in which it was said: "O Lord, we believe that every time we say 'Down with the saloon' Thou sayest 'Amen' in Heaven." Another speaker announced that the Lord was in the fight to crush "the G. O. P." which is slang for "grand old party." meaning the Republican party. Another speaker, also a prescher, represented the Lord as a bull-whacker when he said: "When the Lord says 'Whea! you'd better whoa." The Rev. Sam Small wound up with a shocking remark, which appears in a Prohibition paper among his "gema." namely: in a Prohibition paper among his "gems," namely:
"If I ran Hell I would nall this notice on the front door: 'The Liquor-Dealers are the Mugwumps of Mephistopheles Himself.'" These things recall the pulpit statement of a New York pastor, who was preaching on temperature, that "Jesus Christ Himself would not be admitted to membership in my church if He drank wine."

church if He drank wine."

There may be religion in all this, as there may by religion of the Salvation Army howlings, but it must be of a very low order and without the important element of reverence. The Unknown and Unknownbie God of the positivist is vastly to be preferred to the cascus-running, bull-whacking God of these familiar people.

Part Control of Contro

WITCH.

The Experience of Old Anna Hiller with Florian Mithzowsky.

"The Witch of the White Stockings" is an appellation that may be applied to Anna Hiller, a stout and waddling old German woman of about 50, living in a lonesome manner at No. 3155 Benson street. Justice Everhardt said yesterday that she claimed to have been reviled and persecuted for a sorcerer right here in Chicago. This is her story as told by the Justice:

"Next door to Mrs. Hiller lives the family of Flor ian Mithzowsky. Florian has a fifteen-year old daugliter—a pale, sickly, emaciated creature who is a confirmed invalid. She is also lame and cannot set her foot down without a painful limp. Three different doctors have attended her, but none have been able to diagnose her case correctly. A few days ago old Anna Hiller waddled over to her neighbor's to see the sick child, and brought a pretty pair of hand-knit white stockings as a present for the sufferer. She stroked the maid with tender careeses, told her she must put on the stockings, which would help to sale must put on the stockings, which would help to make her well, performed some queer jugglery rubbing the patient's mouth, and astonished the family by stopping in her incantations, peering weirdly out of her bright eyes at the sufferer, and exclaiming in a sepulchral voice: "Oh, poor child! The doctors can't make you well! You must have another kind of doctor!" Then old Anna turned about and waddled book home. The father that died back home. The father was terribly wrought up over the strange proph cs, and when he came home from work the next night found his daughter had been speaking all day like one in a trance of old Anna Hiller and her white stockings. She could not, it seemed, get any rest, and to wear the stock-ings only made her lamer and sicker. She seemed, indeed, like one possessed. Florian ran madly into the witch's house and accused her of exercising a spell over his child. Would she just step over to the sick-room and see for herself the result of her evil

words? Yes, she said she would.

"Once inside of Florian's house the whole family gathered about old Anna with mutterings and imputations of witchcraft and sorcery. She must exorcise the evil spirit in that child, or break the spell that bound her, or they would wreak vengeance upon her. Florian took up the broom and, holding the stick horizontally across the room by the bedside. commanded the alleged witch to jump over it. Anna said she was too old, but Florian was inexorable. She must do it or he would not answer for her life. So, finding no excuse would avail, Anna caught up her skirts and successfully made the leap

over the broomstick.

"The poor little girl continued to pine away and her people continued to heap imprecations on old Anna's head. One day this week Florian chanced to meet Anna in the alley in the rear of his house and beat her with a stick most mercilessly. Florian was at last driven to deelst by a sturdy teamster who chanced to pass through the alley. Mrs. Hiller had him arrested for assault and he was fined \$10 by me and put under peace bonds for a year. The fine was subsequently suspended."-Chicago Tribune.

A Blind Medium and Lecturer.

to the Editor of the Religio-Philosophical Journal:

I can not refrain from writing a few words to your readers in commendation of the blind medium and lecturer, A. E. Tisdale, to whom I had the pleasand lecturer, A. E. Alsune, to whom I had the pleasure of listening for the first time last Sunday, in Blackstone Hall, Providence, R. I. Viewed from any standpoint his lecture in the evening was a most wonderful effort, surpassing in some respects anything I have ever heard.

I understand that it was reported and will be published in your columns. If it is, I hope it will be no garbled report, as there was not one word used that

could be left out without marring the beauty and completeness of this remarkable discourse.

Further, if it is published in its completeness, I earnestly advise every one to read it with the greatest care. It did my very soul good to hear the strongest arguments of the materialists—which I confess have troubled me not a little—taken up one after an-other in detail, and not only answered but annihilated by the keenest and most convincing logic. I will not attempt any report of what he said, as that will to say it all, astonished me as much as the subject matter of the lecture itself. Where did this complete masterly effort come from? Here was a blind man, comparatively young, having had but very little advantage of education, such as it is possible for the blind to obtain, exhausting the resources of our prolific language to obtain the proper words with which to clothe ideas of transcendent wisdom. He quoted from the various writings of the scientific materialists verbatim, not one word misused or misplaced, every sentence fraught with an idea, and the only difficulty that seemed to trouble him was the inadequacy of language to express the brilliancy of thought that flashed with seemingly impossible brightness. What could it be but mediumship, pure and simple; I thought that the lecturer and lecture furnished at the moment the best possible evidence of the subject discussed. "The Necessity of Mediumship." At least the reality of mediumship seemed to be illustrated before us in the most striking and convincing manner. It seemed to me that the individuality of the spirit controlling was clearly defined. This spirit had evidently care fully prepared a discourse in answer to scientific materialism, and finding a fitting organism through which to express his thought, gave it to us.

I do not believe that my mind, embodied or disembodied, could give such a lecture without first carefully thinking it out and putting it in form. I have no doubt but this is done by our spirit friends. I have seen my wife controlled many times and the spirit would rehearse a poem, beautiful and perfect as any in our language, original to me and to the medium, but evidently a recital of a carefully prepared composition. The memory of the medium does not seem to be impressed by these recitals and consequently they have been lost, as no one has ever been present to report them.

This kind of control is not mental impression but absolute no executor of the medium's martal organ.

absolute possession of the medium's mental organism, a kind of control that it is impossible for a psychologist to obtain over his sensitive, at least so far as my experience extends.

I rejoice that we have among us such mediums as Mr. Tisdale, who can give us on the high intellectual plane phenomenal proof of his mediumship, while he presents us with the unanswerable arguments of A. E. CARPENTER. a pure Spiritualism.

Spiritualism in Philadelphia.

To the Editor of the Religio Philosophical Journal:

The First Society have reason to congratulate themselves on the favorable reception of their chosen speaker for the month--Dr. Dean Clarke---whose lectures have been well attended throughout, and highly instructive. A supper given during the second week of his engagement was an enjoyable as well as profitable auxiliary. The Ladies' Aid Society are endeavoring to lend a helping hand to the parent society, as well as to the poor, whom we "always

The Second Society, in Thompson St. church, hold meetings every Sunday afternoon under the guidance of Mr. Ambrosis, whose "gude wife" adds greatly to the general interest by her very clear and convincing tests. Mrs. Irone Stephenson, Mr. Ab-bott and Mrs. Von Hamm also aid in making these meetings of great interest to the "down town" spiritually minded folk, who constitute a brave and zealone little band.

zealous little band.

The Third Society, Columbia Ava., under the management of Prof. Haskell and Mrs. Parks, (formerly of Lewiston, Maine) is a new and growing feature of up-town spiritual advancement, holding their meetings in a fine hall, and attracting large and appreciative sudiscose. After music and an address by Prof. H., the "child medium," a little girl ten years of age, gives tests of apirit presence and control; sometimes giving as many as thirty-five correct readings at one session; or, parhape, it were more correct to say she repeats, or reads about the messages given her through her cintramilient ear.

Last but not lead, the Fourth Society is doing a

ges given her through her chalcandlent ex.

Lest, but not least the Yearth Scalety is doing a good work, such as only a leave and energetic little hand of systems can so. The president first Even a term of the lest of the with leave a term of the lest of the with leave and other with leave and other cools mediants among their sands hay expect their spot states, and it is in the leave to make the leave to their sands and the leave to their sands as the leave to the

SHE WAS PERSECUTED FOR A Mrs. Powell, a medium seventy-five years of age, upon the charge of "fortune teiling." The Sunday Item contains a very good caricature of Director Stokley trying to "fence in Philadelphia," on one board of which fence reads, "Drown or burn so-called Witches."

Meanwhile the priesthood, Catholic and Protestant, continue to " tell our fortunes " every week; even extending their predictions to a much more lengthy period than the lay brethren or sisters have ever aspired to, forecasting a heaven or heli for us in proportion to the sliver with which we "cross their palms." Does not our city government allow a distinction without much difference?

L. R. CHASE.

The Aim of Human Life.

To the Editor of the Religio Philosopoles: Journal: There are some questions which a perusal of your

paper forces upon the mind. The RELIGIO-PHILOSOPHICAL JOURNAL justifies its name in being representative of many shades of opinion, and a consideration of its articles leaves no doubt of the earnestness of the contributors. It would throw a great light upon many subtle prob-lems, if some of them would offer their several honest opinions of the true aim of human life to them individually. Materialistic and esthetic phi-losophy appear to join hands upon one point, viz., in making happiness this aim,—the question at lesue between them being rather as to that in which it consists than as to the direct object of each individual life.

Materialistic philosophy would seem to teach that the very fact of living may in itself be happiness, while the esthetic philosopher demands in addition to happy material existence food for the high quali-ties of the mental organization. Both would cer-tainly agree as to the desirability of securing haphere and now if it be worth having at all there being no certainty of its attainment else

So much I think will be granted. Now the ques-tion which appears to me of interest in the matter is this. Setting aside all considerations of our right as human beings to enjoyment (of which right we know nothing positive), how seldom we reflect that without past and future, there would be not only no such thing as happiness, but no such thing as existence. When we say we are alive, what does it mean? We are now here, and for the moment in possession of certain faculties; but we should not have those faculties but for the past; we should not keep them but for the future. The uncertainty of human life, of which we hear so much, is as nothing in comparison with its certainty. The present moment includes the last and the best, or it means

There is no to-day without a yesterday, and a pos-sible to-morrow, and is not this in itself a logical argument for the eternal existence of the individual

Faust could not bid the "fleeting moment stay." It is essential to existence itself that it should pass and no imaginative conception of eternal happiness can justify the assumption that it is possible to arrest any period in it. Time and space, as such, may not enter into philosophical considerations of the infinite and eternal, but life means experience, and experience means passing on from one phase to another, whether in moments or in eternity in which time, as such is not, and it is on this fact that the importance of my proposition lies; for if individual life is in itself as experience (whether of the infant or the man), at once the has been is and will be, and how can it cease? or how can existence itself, or happiness itself be the aim of human life. Putting it plainly human life, distinct as existence, can have (it seems to me) no definite aim. It is in itself processive (not progressive), a succession of processes each in Itself involving the has been, is, and will be.
Neither happiness nor misery can be definitely eternal
as each is complete and, alike past, present and future. In my view, then the probable aim of hum in existence must be experience, and it becomes of ex-ceedingly little moment what that experience is, in face of the fact that it is in itself a mere process from the has been to the will be, involving both in

The interesting question is, then, How far our in-dividual conception of happiness or misery can in-fluence an individual experience? or vice versa. Exery one will grant that happiness and misery are purely relative terms, conceptions of them being as

We hear and speak of happy or of miserable lives, but in fact we know nothing positive of any except our own. "Call no man happy till he is dead"— and then, what? Well, logically he will be just where be was or not at all; either the pendulum between the has been and the will be, or the pendulum not only a has been, and no will be; in either case as far from any aim as ever, if by aim we mean something to be attained, and when attained entirely satisfactory and complete. That can be true of one condition only,—of that in which the will be is not, a condition impossible in any case, for if there be an eternity, there must be a will be, and if there is no eternity,—death becomes at, once the has been and the is, and in itself the only logical aim or end of

life. Would not a consideration of this question offer an interesting subject for your able contributors?

Brookside, N. Y. JANETT RUUTZ REES.

This doctrine of the damnation of the heathen is

A Dead Doctrine.

dead, writes Rev. Brooke Herford. It has ceased be believed in any living sense. People may talk it but they do not realize what it means to believe it Why, it is a doctrine which, if those who vote to maintain it had the slightest real sense of what it means, would cast a gloom and shadow over life. What kindly Christian heart that really thought of all that was ancient world—Egypt, Assyria, Greece, India, and China, and all the children of the living God—could think for a moment of their being all in hell, without a sinking of the soul and a doubt whether the whole idea must not be a dreadful dream? Think of the lofty minds and heroic lives that rose up here and there like mountain peaks along those far-off centuries, so lofty and noble that even yet across the immeasurable years they stand out, visible personalities, Zoroaster and Buddha, and the mild, thoughtful Confucius, and, among the nearer Greeks, many a philosopher and sage who spent his life in the eager striving to discern the truth, and many a hero like those three hundred whofought and died to the last man about Leonidas, their king, to save their country from the mighty hosts of Persia. Nothing but hell for these? Dare anyone stand up in these days and say squarely that he believes Socrates is in hell? But, it is not of such great ones that I think. Any creed tries to leave some little loop-hole of hope for such as they. The emperor Trajan was believed to be delivered The emperor Trajan was believed to be delivered from hell by the prayers of Pope Gregory I; and Buddha was canonized among the saints, though it is said, only by an inadvertance. But what presess most upon me is the thought of all the namelees myriads who, from the Arctic wastes to the tropical jungles, through all the boundless, unrecorded past, grew up and did the part that was for them in food's world, tolled, loved, fought their fight, and fought it well, reared children and taught them such duty as they knew, and in their rude ways felt after God if happily they might find Him, and, then dimiy believing in some greater life to come. then dimly believing in some greater life to come, passed on to what? To everiasting hell? Why, it is horrible! If men really believe it, it would darken the universe and fill life with gloom. But they do not believe it. The burning of a score of people in a theater or a railroad-car awakens more real concern in the world in a day than all the flan bell do in a year. Not in the common world that idea of there being no kope for any but Christians is utterly dead and gone—and it is not because the common world has grown too little for such a thought, to hold its peace, but because it has come

Simple Method for Reviving Persons Apparently Dead.

At a meeting of the last congress of German exicutiate this subject was discussed, and Dr. H. Frank mentioned that there are but two ways to stimulate the heart—electricity and mechanical contustion of the heart. The first is considered dangerous by him, as it may easily destroy the last power of contraction remaining in the organ. But what is termed "pasteral concustom" is decided benefits. Br. F.'s method is as follows:

He figures the hands on the wrist to an obtate angle places them both next made other in the Heart and other in the Heart and the figures. These contents of the heart and the displacement.

strikes the chest over the heart repeatedly with the pains of his hand. In favorable cases this method is early successful, and sometimes a twitching of the iids or the angles of the mouth appears with surprising rapidity as the first sign of returning life. As soon as the symptoms are noted, the simple manipulations above described must be carnestly continued and paramyared in from a half to one hour. nipulations above described must be earnestly continued and persevered in from a half to one hour, for, with their coession, the phenomena indicating beginning return of life also cosses. General y, the face assumes a slight reddish that, and at the same time a faint pulsation may be felt in the carotides. By this method Dr. F. has seen life return in fourteen cases, among whom were such as hat hung themselves, drowned, and asphyxiated by carbonic oxide, and in one case by croup. In three cases of asohyxia by coal gas and in one case of apparent death by chloroform the method described alone succeeded.—Med. and Surg. Reporter.

Notes and Extracts on Miscellaneous Subjects.

Coal has been selling at Los Angeles. Cal., for \$16

A troupe of Persian female dancers is en route for Hoosac Tunnel is to be lighted by 1,250 incandes-

cent lamps. Harry Garfield is studying law at Oxford University, England.

A Texas jury in a murder trial reached a verdict by drawing straws.

There is talk in Albany of erecting a monument to the late Professor Parkhurst, the musician.

A kind of ant in Hondaras will prey upon houses, and when once started will soon eat one down. Herbert Spencer, who is badly out of health, is writing his life. He is living at Brighton, England.

Apples are so plenty in Norwich, Conn., that a barrel filled with them is worth no more than an

There is a proposition for the colonization of all the drunkerds of the United States in the "Panbandle" section of Texas.

"Little children in need of shoes" are to be objects of special attention on the part of the New York S. P. C. C. this season.

President Eliot, of Harvard, lately home from Europe, says that English is spreading over the continent as the universal language.

The shipments of California fruits to the East by rail in October were over twenty-four millions pounds—twice as much as in October, 1886.

Secretary Fairchild has decided that electricity, being an invisible subtle agent or power, possessing no substance as a merchantable commodity, is not liable to duty.

A blacksmith in Lewiston, Me., is making money by hammering out iron and steel finger rings, for which he finds a ready sale at 50 cents each. He warrants them to cure rheumatism.

Lord Justice Bowen of England has translated "Virgil" into an English verse, which is said to be an ingenious modification of the hexameter, and his work is about being published. The Methodists who recently assembled at the Cincinnati conference requested their delegates to

the general conference to favor legislation that would recognize the office of evangelist. A California farmer at Pasadena cut open a pumpkin to feed his cow the other day, and found within

a nice little pumpkin vine growing. One of the seeds had sprouted inside of the mother pumpkin. A pithy definition of a lover is the following: "A lover is a man who endeavors to be more amiable than it is possible for man to be, and this is the reason why almost all lovers appear ridiculous."

A Kansas City girl insisted upon being married to a prisoner in jall under a five-year sentence for as-sault with intent to kill. The prisoner's handcuffs had to be removed in order to perform the ceremony.

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-pct poker and other like uten-5|18."

Rev. Dr. Malcom Douglass, who was buried at East Wareham, Mass., provided in his will that his body should go to earth in a pine box, and that no-body should run the risk of catching cold by standing

bareheaded at his grave. Col. Williams in his history of the negro troops in the rebellion says there were 178,975 of the black soldiers enrolled in the volunteer army of the United States, and of this number 36,847 died in the service

of their country. Electric light people are indignant at the remark of Prof. Wiesner of Vienna that that light damages books by discoloring the paper and is not fit to use in libraries. They say that sunlight does the same thing and that it is only the arc light that discolors paper any way. The incandescent light, they claim, is perfectly harmless to books.

A citizen of Topsfield, Mass., was greatly startled the other night when a tall white figure loomed up in front of him on a lonely road. He kept his senses, however, and investigated, and what might have been a first-class ghost proved to be an insane woman who had escaped from the Danvers saylum. The citizen at once took her back to the institution. The citizen at once took her back to the institution.

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 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.

The government experiments this year in making rine government experiments this year in making sugar from sorghum are said to have been very successful. On fair soil the yield of cane was an average of twelve tons. The average yield of sugar per acre was about 1,500 pounds and of syrup 180 gallons. It is claimed that at this rate, even at the present low price of sugar, the business of making sugar from sorghum would be very profitable.

A North Carolinian, recently returned from Japan, says that in a few years the Japanese will be the greatest railroad builders in the world. He bases his judgment on the fact that the Japanese are great patrons of railroads. Even when they have no business to transact they ride back and forth on the cars until their money is gone, even the beggars in the large towns spending their money in this curious way.

Recorder McCord, of the Probate Court in Cincinnati, says that as a rule women are less selfah than men. He comes to this conclusion after reading men. He comes to this conclusion after reading 100 old wills, in which he found many cases where the husband made provision to cut off the widow's supplies in case she remarried; and in his whole experience he has read but one will of a married woman wherein any such stipulation was made respecting her husband.

A passenger on a Georgia railroad with a ticket to Waters station found that the train would not stop there. After appealing in valu to the conductor he went to the front pigtform of the rear coach, drew out the coupling-pin, set the brake, and, when the car stackened its speed, jumped off into the darkness. It was not until the train reached Sylman a passed distance have not that the loss of the car. vania some distance beyond, that the loss of the car

Editors are not ungrateful. The Jackson. (Miss. Suord and Shield man thus requires one who has been good to him: "Miss Dudley of Canton, passed through the city Wednesday on routs for Birmingham, where she goes to open a ladies" restaurant. All who ever ate at Miss Dudley's establishment in this city, where her relia ware a perfect personate poem, the fried ham a dream of delight, and the baked goose a glimpae of psindles, will feel sure that both success and customers will come to her in Birmingham."

The congressional library at Washington cover 111,000 square fest, more than two and a lacros. Mr. Smithmeret, by whom the library been constructed, has carried on, ways the library been constructed, has carried on, ways the library been constructed, has carried on the military has been constructed to been on the library and the month of the library and the library and the library of the library and library and the library and lib The congressional library at Washington

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SPIRIT RAPPINGS.

A Haunted House in Lewis County-Spirits of the Dead Make it Lively for the Occupants-Grouns, Chair Tippings and Broken Pitchers.

Kosterville, in the town of Lyonsdale, has a real sensation, and one which is attracting considerable attention in the southern part of this county. The house which is claimed to be haunted is a large two story building used for a bearding house for the semployee in the pulp mill at that place. The bearding house is managed by John McKim and wife, who have resided there five years. About four years ago a sister of Mrs. McKim died there, and a year later the disturbance began, but only until recently has the public been let into the secret. Mrs. McKim states that one day she heard a sound resembling the mode made by her sister when she died, that of noise made by her sister when she died, that of groaning and singing, but that she thought but little of it at the time. As time passed on, groans and sighs were heard more frequently by Mrs. Mc-Kim, and also by her father and mother, who re-sided there. About a year ago the father, Mr. Hamsided there. About a year ago the father, Mr. Hamblin, died, and some four weeks ago the groans and sighs became so loud and frequent that callers began to inquire the cause. Several were allowed to search the house; but were unsuccessful in finding a clue. Until last week Tuesday night nothing had been heard but the groans and sighs, but on this occasion three or four persons who occupied the same room, claim that at about 11 o'clock they saw a chair move and tip about half way over. The chair was pushed back, but it persisted in moving about for an hour or more, and "then raising itself from the floor three times it whirled around and around." Wednesday evening similar actions took around." Wednesday evening similar actions took place, and the following night mysterious rappings commenced. On this point Mrs. McKim said to a representative of the Turine Leader:

"Thursday night my mother and the girl retired while I sat in this room: it was about half past

while I sat in this form: It was about hair past ten. Suddenly we heard a sound resembling a rap; presently we heard it again. 'Mother,' said I, 'tak to it.' 'Amanda,' (my sister) 'is it you?' she asked: One rap was given in answer. 'If it be you, father,' (her husband) 'rap three times,' my mother said. The raps were repeated three times. 'Can you talk with us?' she asked; one rap in reply.'

On Saturday night it is said the whole household was wakened by a lond crash which, mon investi-

was awakened by a loud crash which, upon investi-gation, was ascertained to have been caused by the breaking of a pitcher that had been left standing in the corner of a room on a stand. The pieces were found upon the floor seven or eight feet from where it had been left when the family retired.—"V." in Herald, Utica, N. Y.

Church and Theatre.

The Baptist Congress at Indianapolis honored the subject of relaxation and amusements by placing its discussion first in the proceedings. The mat-ter is of great importance because of the seeming necessity of a change of attitude by the church itself in order to retain its influence among the vast body of people who own allegiance to the denomination. The Baptist church is the largest Protestant body in the country, the denomination having 29,000 congregations and 2,500,000 communicants. All kinds of Baptists number 31,000 congregations, with about 3,200,000 communicants. The 29,000 societies of Baptist worshipers have found that they cannot maintain their inhibition of first-class theatree. The people go and feel no sin. As in the past, the church is not able to impress the spirit of the time to much as the spirit of the time impresses the church. Withholding its commendation from the theatre the church finds its members in frequent attendance at the theatre, and finds the theatre to be retrogradself in order to retain its influence among the vast at the theatre, and finds the theatre to be retrograd-ing in the worth of its attractions. The thought naturally arise that it would be well for the church to attempt to mold theatrical performances which it cannot dissuade its members from attending. This desire to adjust itself to current conditions is creditable to the church. The Baptists are not singular in such an inclination. It was a cardinal principle of the Methodist church that its meeting houses should be bare and without creature comforts. Even the luxuries of words, so dear to the human heart, rector, an i ology of the Christian religion were cast away, and where the church had done penance in one way the diesenters did a more dreadful penance in another. How readily could the early settlers of the republic accept such a regimen! How well Wesleyism sat on a log bench in a log church! But the age of architecture has approached, and millionaires sit as frequent as pre-emptors once sat to worship the Creator. What "preacher" turned "pastor" would dare to lay down the dictum that the stained glass, the organ, the carved lectern, the cushloned pews the sloping floor and concentering aisles, the holy hush and silken rustle must all go? They would not go. The "pastor" would go. To such extent has the church—divine in its mission, human in its means—moved insensibly into harmony with the age, he it the age of the world, the flesh, and the devil, or the age of increasing spirituality.

The churches, having been forced to alter their fundamental ideas so far as to accept the horn of plenty offered by an industrial era, do well to consider also the needs of men as to amusements. A great specialist of nervous diseases declares that he preccribes attendance at the theatre as often as any other treatment. It is full time, therefore, for the evangelical denominations to so far relax their proscription of such recreation as to make theatrical managers responsive to the needs of churchgoing patrons. Such a change would drive from the stage much that has few friends and much that could not tarry a moment in the face of a protest of paying re-ligious people.—Chicago Tribune.

Disastrous Fire.

To the Editor of the Religio-Philosophical Journal:

Mound City, Ill., has once more been visited by a disastrous conflagration, almost as bad as that of 1879. Thirty-five business houses and dwellings, in the short period of one hour and a haif, were swept from the earth. Many of our citizens within that period were deprived of comfortable and happy homes, and are now seeking places for shelter dur-ing the winter, or until they can rebuild. Many of those burned out had from the sad lesson learned here in 1879, provided for the emergency by having their property insured in good reliable companies. Among the losses in this fire is Dr. B. C. Tabor, who Among the losses in this fire is Dr. B. C. Tabor, who lost nearly everything. The Doctor is a life-long Spiritualist, and at the time of the fire, he had nearly completed a manuscript of value on the subject of "The Philosophy of Spiritualism and the Occult Sciences." The fire came upon him so suddenly that he found it impossible to save it, and he feels its loss quite keenly. He is nearly 80 years of age, and it is not likely that he will ever be able to rewrite it. write it. Mound City, Ili.

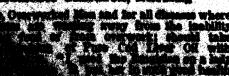
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Contributions for the Atlantic Monthly for 1888, may be expected from Charles Eliot Norton, Thomas Wentworth Higginson, Charles Dudley Warner, E. C. Siefesen, J. P. Quincy, Harriet W. Preston, Sarah Grae Jewell, Henry Cabot Lodge, Edith M. Thomas, Henries E. Studder, George E. Woodberry, George Fredric Passons, Maurice Thompson, Lucy Larcom, Osla, Tharter, John Burroughs, Percival Lowell, Agust Repplier, Elimbeth Tobbins Persuell, Olive Thora Miller, Bradford Torrey, and many others.

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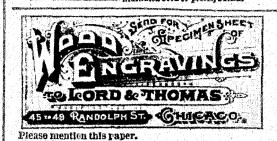
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THOMAS J. BURHING, Esq., 2002 Pine Street, St. Louis, Mo., writes: "I was a great sufferer from ontarrh for three years. At times I could hardly breathe, and was constantly hawking and spitting, and for the last eight months could not breathe through the nostrile. I thought nothing could be done for me. Luckily, I was givined to try Dr. Sage's Catarrh Remedy, and I am now a well man. I believe it to be the only sure remedy for catarrh now manufactured, and one has only to give it a fair total to experience accounding results and a permission our could be experience.



FROM CATARRAL.

Prof. W. Hausner, the famous mesmerist, of Ithaca, N. Y., writes: "Some ten years ago I suffered untold agony from chronic nasal catarrh. My family physician gave me up as incurable, and said I must die. My case was such a bad one, that every day, towards sunset, my voice would become so house I could barely speak above a whisper. In the morning my coughing and clearing of my throat would almost strangle me. By the use of Dr. Sage's Catarrh Remedy, in three months, I was a well man, and the cure has been permanent."

J CLEGG WRIGHT.

He Replies to Dr. Welfe and Sets Forth Mis View of the Nature and Aims of the Initial Platform.

To the Metter of the Religio-Philosophical Journal.

In my last letter to the JOURNAL, I pointed that the testimony of Dr. Wolfe could be taken on such extraordinary pheena as he said had occurred at a scance held by Mrs. Fairchild in Cincinnati, and that before such phenomena could be believed the evidence must be of a more ex-traordinary character than the phenomena, so that it would be easier to believe than to deny. The article written by him showed all the qualities that would indicate the possibility of fraud, and none of those wise safeguards against imposition.

I have had great hopes that materializa-tion would sometime effect something which would afford complete demonstration of the reality of spirit nature without resorting to a priori argument; but it seems to me we get no nearer to that demonstration. Mediums and sitters are content to accept the old methods and make no progress. I want the day to come, when we can examine the spirit, look at it, handle it, dissect it, and see what the body is made of, and if possible see how spirit acts upon matter and how matter acts upon spirit, and the difference between them. When we know all about that we can tell whether the energy of spirit nature is capable of forming dense material bodies, and be able to explain why they, as material bodies, cannot remain permanently We can then find out why a medium is needful for their production, and how far the psychic emanations of the medium enter into the psychic conditions of the spirit. These are profound studies, and I want to see more

thought devoted to them.

The present state of the phenomena and the study of the physical side of Spiritualism, imposes upon us the necessity of having to visualize spirit nature, as the substantial cause of phenomena, in the same way as we do with atoms and the luminiferous ether. I hold that we are on the right road to a

scientific Spiritualism.

We are trying to develop phenomena, through matter, which are caused by spirit; but these phenomena will never demonstrate the nature, quality, and identity of spirit When you tell me that the materialization is a certain person, because he could tell you things that nobody but himself knew, that is evidence of another character, and may be even convincing of the reality of the personality; but the bare phenomena of materialization at its best, do not lead us to a reality with which we can grapple by the scientific method of investigation.

The first duty of the experimentalist is to test the reality of the form, making sure that it is not produced by fraudulent means, and then to proceed to find out the nature of its composition; unless this be done, the prob-lem of materialization will continue a puzzle, like that of perpetual motion. These are my general views upon the subject at large, Dr. Wolfe serving only for the pez to hang them upon. I am sorry that he did not have more discretion and better taste than to write a crazy attack upon me, as if that would solve any problem. Nobody wants to see that kind of writing in the JOURNAL. As to Mrs. Fairchild, she is only one; I have known many who claimed to have the power to materialize spirits, but under such conditions that the evidence presented was not onclusive. the possibility of fraud existin At all the scances given by Mrs. Fairchild in Cincinnati the widest chance for imposition existed, it having been demonstrated that her "spirits," are mortals playing a part, as set forth by Mr. Davis in a late JOURNAL.

It is a charitable excuse for Dr. Wolfe, for meto say that he is sincere, but that his faculties are hallucinated. He did not insist upon conditions which would have made fraud impossible. He believed where he ought to have doubted. He allowed the forms to go when he ought to have seen of what they were made; hence I say his testimony cannot be taken.

The letter of Mr. Davis proves Mrs. Fair child a fraud, and raises very serious doubts as to her possession of mediumship. Plimpton. Napoleon, Josephine, and the bright ancient spirits, go for nothing with the bleeding nose of Mrs. Fairchild's boy enacting a spirit —proof positive notwithstanding the declaration to the contrary of Wolfe, wine and wonder. It is to be regretted that these impositions, one after another, have to be published to still further prejudice the people against the other and more reliable phenomens upon which we rest for proof of Spiritualism.

We may take the article of Dr. Wolfe as the manifesto of spiritists and spiritism. It exhibits an uncompromising hostility to philosophy and the work of speakers on the rostrum. Spiritism knows nothing of anything but bare sensuous Epiritualism (sensationalism would be the word), which requires nothing higher than phenomena. Well, I have sympathy with that, but phenomena are not enough; man has other faculties besides the perceptive. He has great powers of reason and imagination, and these qualities are parts of his soul nature and must be fed. Spiritism degrades the mind: it has a pestilential atmosphere; in it neither intellectlowest grade of spirits can produce phenomena, and the psychic effects of such spirits tend to destroy the moral beauty and purity of the medium and sitters. That Dr. Wolfe is the brilliant mouthpiece and bold champion of spiritism, is illustrated in his curious, and I am sorry to say, indelicate article in reply to me. In mitigation of his transgression of literary usage and refinement, I hope that he has done nothing worse than contracted a corrupt style, which will be but temporary. I am not able to cull my similes and wit from dens of vice and the slang of courtesans; I am, therefore, unable to reply, if I would, to Dr. Wolfe in that style. If I cannot add to the charm and grace of the English tongue as now written among advanced thinkers, I will not employ the style of the coarse age of the Stuarts, when the language of the Court was overflowing with the license of its practices.

Spiritism and materialization are but slight affairs when compared with the great issues involved in Spiritualism. Materialisation will neither help nor retard the use ful and sublime work of the true epiritual platform; but I will not further delay time with the manifesto of Dr. Wolfe, couched, as it is. in his bombastic style, nor in any way handle the dirt of his virus and egotistical serosity. I will take the liberty then of let-

ing him step off the stand. My main purpose of soliciting again the attention of the generous reader of the commat, is to set forth the nature, character, also at the solicitical platform. Spiritlect, feeling and spirit substance. It deals with philosophy, both theological and morphological; it embraces in its wide and universal grasp, all science, the purest ethics, and all forms of religion. The work of Spiritualism is the study of phenomena and their laws in relation to the organization of nature, the mind of man, society, order, lib-erty, right and development. Spiritualism deals with the agents and causes operating in the building of matter, the universe, and all phenomena.

The spiritual platform can properly enter into the discussion and exposition of the following propositions:

1. The nature, power and attributes of God; occultism, theosophy; the domain of absolute causation, and the philosophical opinions of men thereon.

2. The powers and attributes of man, his physical, intellectual, moral and spiritual natures; and the nature and quality of mind as expressed through organization, both in normal and abnormal states of conscious-

3. Of the influence of the organic and the inorganic kingdoms on the mental constitution of man, and the influence of external bodies upon physical organic nature; how they make, modify and destroy tissue, bone and nerve.

4. Of the action of mind upon mind, in normal and abnormal states of conscious-

uese, perception, reason and imagination. The faculty and function of clairvoyance, mesmeric phenomena; sleep, dreams, trances, illusions of sense, illusions of feeling, illusion of inference, all forms of hallucination, mental health and disease, and the influence and qualities of material bodies, with their senerate and readling action men with their separate and peculiar action upon these different mental states.

6. The independent existence of spirit how that existence can be demonstrated; the action of each quality of spirit upon organic and inorganic matter; the influence of indi-vidual spirit upon the brain and mind of

The influence of the mind of man upon spirit, the nature and quality of spiritual consciousness, social relations in spirit life, spirit society, spiritual environments and spirit progress.

8. The nature and constitution of sensation, quality and reliability of reason; the character and worth of intellectual certitude; and of moral nature and quality; and men's opinion thereon.

Evolution; modes of atomic motion, with their origin of moral nature and its quality; the nature and quality, affinity, crys-tallization, light, heat, electricity and mag-

10. The origin of society, law, order, and system; development of ideas in society; different forms of civilization; important national epochs, their general and special influence upon human progress; organic forms of civil government; the me hod of education; the origin and progress of religions, and their influence upon man's in-tellectual and moral nature; the development of philosophy from the earliest to the present time; speculations, ancient and modern, and their influence upon progress and conduct; the general and special results of progress upon humanity; history and the philosophy of history; civilization, what is it? Liberty, fraternity, justice and hu-

From this great aggregation of thought. we see at once that there is a vast necessity and boundless scope for the inspired and thoughtful speaker upon the spiritual rostrum. Spiritism is but a speck upon the great scroll of human thought, work and aspiration. No sane man will say that the necessity does not exist for the proper discuesion of these great problems and ideas before popular audiences, by intelligent and competent speakers. Quit the rostrum? Never! There is a demand in the condition

of human nature for its increased usefulness and continuance. Man can more readily dispense with the phenomenal spiritist, than the educating power of the spiritual rostrum. Its work consists in elucidating the great problems of nature and being, and developing the latent qualities of the intellect, refining the delicacy and beau-ty of thought, and the creation of moral and spiritual systems of reason, which will bring mankind into a better state of social, intellectual, moral, and spiritual development. If Spiritualism be not strictly a science, it is a great and beautiful study, approaching the frontiers of certitude and demonstration, which, when reached, will place it among the most exalted of the sciences. It can accurately be said that it is rapidly advancing to the full requirements of a high philosophy; it is already superior to any existing system of philosophy, in asmuch as it can cultivate and strengthen the spiritual faculties in their hard conflict with the tragic realities of earth. Spiritualism philosophically may not have advanced psychology beyond the school of Kant or Mill; but by experiment it has made discoveries that students of their systems could not have reached. Spiritual inspiration and control have found another way into the mind besides the avenues of objective sensation. When a man by patient, private study and experiment has matured his facts and their correlations and co-ordinations, to gether with the laws that regulate them, he can ascend the platform and make known to the world the nature and worth of his ual nor moral qualities can flourish. The discoveries and describe those phenomena which startle with their strangeness and amaze with their greatness the students of

nature. The platform educates the intellect and refines the heart. Phenomena address the senses; philosophy the reason and imagination. Phenomena convince; philosophy perfects; they are twin sisters of nature, and go hand in hand. Spiritism has no moral ambition; it drags its votaries in the mire, and has no reverence for the beautiful and sublime. Its light illumines the murky sky of barren materialism. Spiritualism sweetens the aspiration, allures to more exalted virtue, cheers the sud, reveals the destiny of humanity, crushes the animal nature, perfects the soul, gives wisdom in difficulty, for-titude in misfortune, virtue in all things and confidence in death through life everlast-J. CLEGG WRIGHT.

At the Country Club, near Washington, a track has been laid out around which the members can speed their horses. The track has been named the "Folsom Circle," in honor of Mrs. Cleveland, whose permission was granted to this use of her name a short time ago.

The first fox-hunting sheep on record in this country is reported from Lowndesville, 8. C. It is the property of Alonso Bowman, who keeps a pack of foxhounds. The sheep stay with the dogs constantly, and the other day followed a fox with them and was in at the death.

For the Beligio-Philosophical Journa I. Americanism, Remanism and God in the Constitution-i-m.

ART. 6, Clause 3, Constitution of the United States:

The Senators and Representatives...and the members of the several State Legislatures, and all executive and judicial Officers, both of the United States and of the several States, shall be bound by oath or affirmation, to support the Constitution; but no religious test shall ever be required as a qualification to any office or public trust, under the United States.

Amendment 1.—Congress shall make no law respecting an establishment of religion, or prohibiting free exercise thereof; or abridging the freedom of speech or of the press; or the right of the people peaceably to assemble, and to petition Government for a redress of grievances.

Freedom of conscience in relation to religion, freedom of speech and freedom of the press, are the essence of Americanism. These are the bulwarks of liberty and the priceless inheritance for which our revolutionary ancestors endured the hardships, privations and sufferings of a seven years war. The one qualification which every citizen of this country should possess without any reserve or drawback, is that of full allegiance of mind and conscience to these principles. This truth is self-evident, that any person who does not believe that the inalienable right from the Creator of every human being, is to be free in conscience as to religious views, to be free to think and speak, amenable only to the tribunal whence human mind is derived, is not and cannot be American. Any person or class of persons who deny these rights to the individual, have no just and moral right to the privi-

leges of citizenship.

Now, what is Romanism? And what is Romanism aiming to do in this country? Let the increased tendency to destroy or cripple our public school system, and the teachings advocated for parochial schools,

From A. J. Grover's able exposition of Romanism I take the following,—"from a high authority in the Roman church:"

Abridged course of Religious Instruction Apologetic, Dogmatic and Moral, for the use of Catholic colleges and schools.

"The church by virtue of the power of binding and loosing which she has derived from Jesus Christ (!), may for just reason dispense from yows, or commute to other good works. She can also dispense from a promiseory and This remarks the can also dispense from a promissory oath. This power belongs to the pope and bishops, who exercise it either themselves or by their delegates." (p. 293)

"Rationalism, or rather atheism, of the State, consists in the exclusion from the civil government of all religious influence, above all, that of the true religion of the church of Jesus Christ; or in other words, the separation of the State from the church; absolute independence of the State with regard to the church, which means oppression of the church by the State." (pp. 97, 98) "The civil laws (of Christendom) are bind-

ing on conscience so long as they are conformable....to the rights of the Catholic Church." (p. 278).

"Human laws are susceptible of dispensa-tion. The power to dispense belongs to the sovereign pontiff." (p. 279) "The sacrifice of the mass procures for us

the remission of our sins and punishment due them." (p. 210) "Romanism pronounces our Constitution Atheism, and 'the civil laws binding, only

when conformable to the superior rights of Romanism is, by its never changing teaching and policy an enemy to free schools, free institutions, free thought, free men. She holds her hierarchical power over the consciences and minds of her subjects, and

over the creative functions of woman. The perilous step our National Reformers are proposing, and the W. C. T. U. becoming accessory to, is to revolutionize Americanism backwards.

The Pope says our constitution is atheistic. The national reformers are claiming the

same. Romanism is vigilantly working not only to get God into the constitution, but the Romanish Church into rulership, politically. To this end she is withdrawing the children from the stressphere of free schools and free from the atmosphere of free schools and free thought. To this end she is teaching in Catholic schools that the power of the church is supreme, and no other obligations are binding. To this end she is amassing property for her various institutions, which is exempt from taxation. And Protestant Americans propose to push on by amending our glorious guarantee of free thought and freedom of conscience, these efforts of Romanism to .nake our constitution an instrument to put the chains of ecclesiasticism upon human souls and minds.

And the prohibition party, with the pop-ular reform of total abstinence, is being made, especially through the W. C. T. U., an instrumentality for helping Romanism

to destroy Americanism. Secretary Weir, of the National Reformers, in a report of the Pa. Prohibition Convention, says: "The acknowledgment of the authority of God in civil government, which within the past year or two has be-come the almost universal declaration introducing the platforms of the prohibition party, was given as usual the first place. This is its proper place;....And to what does the party pledge in that declaration? Plainly this: God being the source of governmental power, and the ruler who uses it being therefore his minister, that they will choose for office only such as fear God."

Who are "conspiring" for revolution? No provision in our constitution is more explicit than that "no religious test shall ever be required as a qualification to any office or public trust, under the United States," Up to the 8th of November no less than seven State W. C. T. Unions had pronounced that "Christ is the author and head of Govern-ment." Maine Resolved: "We believe the watchword of the hour is God in Govern-

Ohio Resolved: "That we heartily approve the aims and operations of the National Reform Association.'

Secretary Weir in a letter to the Christian Statesman says: "I am convinced the thing o do is to appeal for aid in carrying our Lord's cause through in the prohibition party, to the National W.C. T. U. It is the attitude of the W. C. T. U. that is compelling the unwilling leaders of the party to endorse woman

Thus, the vast well drilled organization of the W. C. T. U. is on the side of prohibition in polities, being made an adjunct of the National Reform Association, to transform our Constitution and the most secred princi-ple of Americanisms.

ism is just as hateful to this devouring tyranny as is the public school system.

Romanism and Americanism are antago nistic. Romanism is wily, insidious, saga-cious; works steadily, persistently to the one end, that of mastery. Once given a foot-hold of constitutional power, she would wrest from Protestantism and civics, the es-sential liberties of Americanism. The Christian Statesman says: "What we seek is to maintain the separation of Church and State. and at the same time to maintain the connection between religion and the State."

Mise Willard assures me in reply to " Open Letter," that she "does not think her position is one to which you (I) would object. She means simply and only the spirit of Christianity, with nothing ecclesiastical about it!'

Shades of our Revolutionary sires, true Americans have reasons to hold in everlasting grateful remembrance your farseeing wisdom in putting the unequivocal shall not, in the guarantee of our liberties.

"But no religious test shall ever be required as a qualification to any office or public trust under the United States."

On the inmost and sacred altar of being O patriotic men and women, who are Americans, yow to preserve us against Romanism. ecclesiasticism, or any form of Religion-ism this most vital and priceless element of our national life, prosperity and advancement! LUCINDA B. CHANDLER.

The Spiritual Union.

To the Editor of the Religio-Philosoppical Journal: The services at 182 E. Madison St., on Sunday, Dec. 4th, were varied and interesting. Mrs. S. F. DeWolf, trance speaker, delivered an excellent address on the "Free and the False."

Mr. Seely related some results obtained during his recent investigations at the

Bangs Sisters' scances.

Mrs. Cole and Mr. Weldon sang, "There is no Death" and "The Beautiful Stream."

The Bangs Sisters' independent slate writing scance was a decided success. The writing given on the suspended slate and in full blaze of gas light was indisputable. The slate, without being touched by the mediums, was cleaned, wrapped in a handkerchief, and suspended to the chandelier by one of the audience. When removed the side of the slate that had been uppermost contained a tersely written message and test of identity.

Mrs. Orvis sang "The Beautiful Hills," and Mr. Williams closed the meeting by singing the ever welcome "Old Musician and his Harn.'

Chicago, Dec. 5. A. A. BURNHAM.

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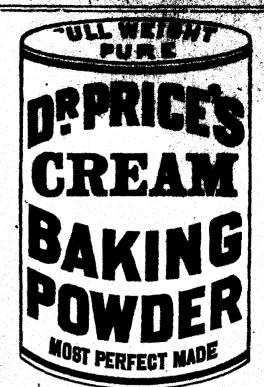
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