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THE ARTS AND SCIENCES, LITERATURE, ROMANCE AND GENERAL REFORM.

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

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

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For the Religio-Philosophical Journal.

FROM HERE TO HEAVEN

By Telegraph.

A Scientific Investigation of Occult Telegraphy, and Kindred Topics.

PAPER NO. 6.

A Synopsis of the Physical Proofs Presented in Former Papers—Spirit Return Demonstrated by Scientific Experiments—The Conclusion Already Necessitated and Abundance of Evidence Yet to Come.

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I shall now take up *seriatim*, the subordinate propositions under the department of Natural Philosophy or Physics, and briefly refer to the proofs adduced for each. Those propositions were all explicitly stated in the first paper, published under date of December 31st, 1887; and are quoted therefrom.

"1. That the key in this box is actually manipulated.

Proved directly. First, By seeing the key operated with the box open in daylight, and nobody touching any part of the key or box or other apparatus.

Second, By hearing the key operated with the box shut and so situated that nobody could touch it.

Third, By feeling the jar caused when the key lever is operated violently, that lever being the only movable part of the key.

Fourth, By the scale test which demonstrated that the pressure applied is not applied by anybody on the outside, but is just enough and no more than enough to close the key perfectly, at whatever tension it may be adjusted, and then only when applied at the proper place within the box.

Fifth, By placing the tips of two fingers, one on each wire at the point where they enter the box, and thus receiving a shock from the local battery for every dot and dash on the sounder; showing that the current which operates the sounder, first follows one wire into the box, and then follows the other wire out again, and that therefore there is no short circuiting done by secret means outside the box, but that the key lever actually closes the gap between the platinum points to which these wires run.

Sixth, By my sounder having been operated in my own room under such known conditions that the actual manipulation of the key in the box was absolutely necessary thereto.

These are some of the proofs, any one of which is conclusive, and the whole collection are overwhelming. Yet, if any reader desires more, they can easily be found by referring to the previous papers. Indirect proofs will also be inseparably connected with the proofs of other propositions, and what I am now saying of this first proposition and its proofs, may be equally as well said of all that follow, singly and combined.

"2. That the local current cannot be manipulated by any secret device situated outside the box."

I have proved in several ways that the local current is not so manipulated. I shall now prove that it can not be so manipulated.

Proved by the fact that the sounder works

perfectly when suspended in mid-air, with only its proper connections with the key and battery; in which case no secret connection could be made between said supposed secret device and the sounder. Even if we suppose the secret connecting wire to be invisible, its presence would be detected by passing some solid body, say a stick, above, below and all around the sounder. Thus it is shown that there is no material connection between the sounder and anything else, except by the two proper wires, one leading to the box, and the other to the battery. These are bare copper wires without insulation or any means of secreting anything about them. But if we even resort to the extreme supposition that there is a wire within each of these wires, we have gained nothing, since, to be within these wires would confine them to the proper place for wires to run, and they would thus fail to reach the location of the supposed secret device. But supposing the secret wires could be invisible after leaving the proper wires, their connection with the sounder would be destroyed by taking all of Mr. Rowley's wires away and substituting other wires. This I have done repeatedly, and the last time by bringing his box to my rooms, I not only substituted other wires, but also other instruments. "The local current," therefore, "cannot be manipulated by any secret device situated outside the box," for want of connection therewith.

"3. That there are no secret wires, springs or other means intended to be used for that purpose."

That no secret means are necessary was proved by substituting my box for his, my instruments for his, and my room for his. It is absurd to suppose secret means without need or use for them. To prove that they are not needed is to overthrow the only hypothesis under which they would exist. Mark, I do not say could exist. If the reader desires to draw the conclusion in the exact terms of the premises, he may hold, if he prefers, that secret means can or even do exist, but are of no use. The words "intended to be used" will then come in to involve the contradiction that they are "intended to be used" but "are of no use," and he will at last be driven to my conclusion, "That there are no secret means," etc.

"4. That the key cannot be manipulated by pressure upon the top, bottom, sides, ends, corners, or any other part of the box, or wires leading to the box."

Proved by the fact that the key lever has no contact with any part of the box or wires leading to the box.

Proved also by hundreds of trials by myself and many others, who have pressed gently, severely, sidewise, in a twisting manner, and in all ways upon all parts of the box and wires and have further tested it by jarring, jerking, rapping, pounding, shaking, and in other ways violently trying it, all of these tests having been applied immediately before and immediately after the operating of it in the usual manner under or near to Mr. Rowley's hand, and without any alteration made in or about it.

Proved also by the fact that when the box is violently slammed down upon the table, the key closes by reason of the inertia of the key lever, just as any telegraph operator's key would do, if placed under the conditions in which this one is supposed to be placed. This also proves that this key lever is in its normal condition, and is free to close if pressure upon the box could bring anything in contact with it, and that it is actually open while these tests are being tried.

"5. That the force which does operate the key actually presses upon the end of the branch lever."

Proved by test with scales, by which it was shown, (1) That there is a pressure exerted; (2) that said pressure is not exerted by Mr. Rowley nor any other body; (3) that said pressure is just enough and no more than enough to close the key, no matter how the key may be adjusted, and then only when applied at that particular point.

Since less pressure will close it when applied to the end of the lever than when applied anywhere else, and since it is proven that the key is actually manipulated, and since, if manipulated at all it must be manipulated by pressure, the conclusion necessitated is that the pressure which the scales show to be exerted on or about the box is exerted exactly at that point in the box. If the pressure were exerted anywhere else, it would not be sufficient to close the key. If part of it were exerted at that point and part elsewhere, it would not close the key. But it has been demonstrated that the key actually closes. Therefore, the whole of the pressure is applied exactly at that point.

"6. That there is no more pressure within the box at that time than just enough to close the key."

Proved by testing with the scales the exact pressure necessary to close the key when the box is open and the lever is pressed down by the hand, and then closing the box and observing on the scales the pressure exerted when the key is operated by Dr. Wells, or his operator, John Rife,—the experiment being repeated with the key variously adjusted; that is, so as to require sometimes more pressure, sometimes less, and then testing sometimes first with the box closed and then with it open, and at other times first with the box open and afterwards closed.

"7. That there is a current of animal magnetism within the box when the key is operating, which is not there when the key is not operating."

Proved by the experiment with iron filings explained at length in Paper No. 3. See

JOURNAL dated Jan. 14. The filings clung much more tightly to the slate top when the key was in operation than when not, and also collected into certain nodes and ridges indicating that the currents were stronger in the vicinity of the spiral wire that crosses the inside of the box, and in two spots, one over each side of the branch lever.

"8. That the intelligences controlling this instrument derive that current from Mr. Rowley's body."

Proved by testing Mr. Rowley's hand with iron filings as explained in paper referred to above, and also with strips of tissue paper as explained in Paper No. 1; see JOURNAL of Dec. 31. These tests show that such a force resides in his body.

Also, as explained in Paper No. 3. I have frequently observed when Mr. Rowley was ill or much exhausted that a slight shock often affecting his whole body is experienced for every dot or dash made on the sounder. These symptoms are different at different times, but are such as cannot be simulated. In a few instances, I have seen the veins of his forehead so affected by these currents, that when looking at them, I could read the letters by sight as when receiving cable dispatches; and they were always in unison with the letters heard on the sounder.

Also, when sitting with my own hands on my own box attached to his sounder, and with my ear on the slate where I could hear my own key lever move, I felt these shocks passing through my own system slightly in advance of each dot or dash as given by the sounder, and I continued to feel this sensation for some fifteen minutes, and a much more weakening sensation while I sat at his box and he at mine for some twenty minutes longer; and it required more than three hours for me to recover from these effects so as to feel reasonably comfortable again. [See Paper No. 4, JOURNAL of Jan. 21, Personal Proof of Source of Power.]

"9. That the intelligences controlling this instrument can propel that current where they please, use it outside the box or inside, or divide it up and use different parts of it in different ways at the same time."

Proved by the experiment with tissue paper given at length in Paper No. 1. Six strips of white tissue paper were suspended above the box and hidden from Mr. Rowley's view by a large piece of cardboard. The strips were manipulated by some invisible force different from air currents, and they were so moved as to exhibit astonishing marks of design in doing it. Mr. Rowley neither saw nor touched them, and he was therefore unable either to move the strips or to carry out the design. Some of the peculiar contortions which they were made to exhibit, could not possibly be duplicated by any material means, much less without visible means and without the opportunity to observe them during the progress of their performance. For instance, while one would stand still, its neighbor on one side would dance up and down, one on the other side would swing from side to side, another would twist and untwist, and still another would quiver from end to end. One of them at one time exhibited beautiful undulations running through its entire length, such as could not be duplicated in such material by mechanical means under any conditions, much less under these conditions where one end of the strip was fast and the other end free. These undulations slightly resembled the waves in a flag, though much more perfect and regular; but the most remarkable part, when considered in that light, was that they began at the free end and ran the other way.

"10. That there is an electric current in the spiral wire which runs across the inside of the box."

Proved by the experiment with magnetic needle, fully explained in Paper No. 2. [See JOURNAL of Jan. 7.] A common needle was suspended horizontally by a silk thread tied around the middle. It was then hung beside the iron screw in the negative storage plate, and before the needle was magnetized, it was used to prove that the screw is not magnetic whether the instrument is operating or not. The needle was then magnetized and clung to the screw when the instrument was not operating, because of the magnetism in the needle. When the instrument was operating, the same end of the needle was repelled from the same screw, proving, by the principle known as "Oersted's Discovery," that while the instruments are in operation, a current of electricity comes to that storage plate. The needle was held in various places above the slate and by the dipping of the other end of the needle it was proved that the same current reaches that storage plate by traversing the spiral wire across the inside of the box.

When the spiral wire is left out, (as it may be) the current of animal magnetism is propelled through the air. Even when the wire is in, the return is made by propelling the current through the air, from the negative storage plate, over the branch lever to the positive storage plate. The electric current in the wire is induced by the animal magnetism being propelled spirally around the spiral wire as an axis.

"11. That the slate-top has a constant charge of residual magnetism."

Proved by the experiment with iron filings already referred to. The filings when spread evenly over the slate top adhered almost uniformly to all parts when the instrument was not in operation. Some of them "bristled up." None of them bounded or rolled about, but stuck right where they fell. Scattered on paper they performed thus differently, but when the same paper was laid on the slate

and then covered, they performed on the paper as they did on the slate, showing that their action was not due to any sticky condition of the surface of the slate.

"12. That the slate top is more highly charged when the key is being operated than when not."

Proved by the fact that it required much more force to remove or dislodge the filings when the instruments were in operation.

Also, by the fact that when dislodged by rapping violently on the bottom of the box, many of them gathered into two nodes over the end of the branch lever, and a ridge over the spiral wire, whereas, when the instruments were not operating, there was no such tendency.

"13. That this charge is animal magnetism, not mineral magnetism."

Proved by tracing its origin to Mr. Rowley's hand and body as explained in No. 8 above.

Also by the fact that mineral magnetism will take no effect on slate, nor paper, nor any such materials, and that if mineral magnetism could be made to reside therein, its laws of solarity would preclude the possibility of any such results as are described under this head in Paper No. 3.

"14. The physical rationale of the operation."

Under this head it is proposed to give, so far as we understand it, the means and methods by which these intelligences operate this telegraph key. When I say "so far as we understand it," the reader must not infer that we understand it any less perfectly than we understand any other electrical apparatus. In the first paper, a parallelism was set up between this instrument and the ordinary instruments used in sending a message from New York to Omaha. We are accustomed to say that we understand how ordinary telegraph instruments operate, but if I should undertake to explain them to you in all their details, as to how or why they perform as they do, I should be met at every turn by something that all men admit, because it is proven true, but that no man knows anything about, as to how or why it is as it is.

Thus, at the very threshold, I should have to say that when a current of electricity is passed spirally around an iron bar, the bar becomes a magnet. If the bar be of soft iron, it will lose its magnetism immediately; the current of electricity ceases; but if it be hard iron or steel, it will retain its magnetism permanently after the current of electricity ceases to flow. This is the basic principle upon which the ordinary electro-magnetic telegraph depends. No man can dispute its truth for a moment. No man, however skeptical on things which he does not fully know the cause of, has any doubt of the truth of this. But no man can vouchsafe a single word of explanation as to how the electric current magnetizes the iron bar, or why the soft iron loses its magnetism and the hard iron retains it.

So in explaining the spirit telegraph, when I say that the spirit operator propels the current of animal magnetism thus and so, I cannot explain how he propels it; but I have proved by the experiment with tissue papers and in various other ways that he can and does do it. There is no longer any room for doubt as to what is the cause or what is the effect, but why that cause produces that effect, we may never know. Neither should we reject it in the least because they who do it, do not fully understand, or at least cannot make us fully understand how they do it; for we are daily using the electro-magnetic forces above mentioned, over which we have perfect control, but about which we can explain nothing to each other, much less to beings whose capabilities of understanding are more limited than our own.

When they tell me they propel the current of animal magnetism by directing against it a force which they possess and which they can render positive or negative or neutral at pleasure, and which they do so alter as to drive before it or repel the current which they wish to manipulate, I can see no inconsistent conditions in their statement and must admit that it looks reasonable; but I have no demonstrative evidence that this is the exact manner in which they accomplish the result. But I have demonstrative evidence that they do by some means accomplish that result, and with that evidence my point is carried just as certainly as though I could also demonstrate by what means they propel animal magnetism.

To give the most that I can in the space that I have yet to spare for it in this number, I will quote a single question and answer, extracted from memorandum of interview dated

513 Prospect St., Cleveland, Oct. 20, 1887.

Q.—Now, Doctor, concerning the manipulation of the current of animal magnetism. Do you see wherein you can explain to us any further than you have already done? We have proven that you can and do control it, so that on that point our knowledge is perfect as to the result obtained, or in scientific terms of psychology, our cognition is complete as regards what is the cause and what its effect; but it would be very interesting to us to know how that cause produces that effect. Is it knowable?

Dr. W.—We use the current of animal magnetism which passes as your magnetic needle has proven, from the positive storage plate (the one next the medium) around with the spiral wire to the negative plate opposite. But, a small part of the current passes directly across the box under the key. Now, we propel the return current from the nega-

tive storage plate, over the branch lever to the positive plate, and then it is as if we had a string drawn thus across the inside of the box and holding the key down." Then when we want to make a dash or a dot, all we have to do is to break this current and let the key up. Thus you see that we work backward; that is, we break the current to cause open spaces between dots and dashes, while Rowley's current thus propelled by us, keeps the key lever down all the time that we do not interfere, and in that way makes the dots and dashes read right to you.

The reader will readily understand that this is but a figurative illustration. If there were an actual string drawn taut from one side of the box to the other, holding the key lever down, the reaction upward on the box would be equal to the downward action on the branch lever, and the apparatus when set on the scales would show no more pressure independent of the box, when the key is closed than when not. If the string were drawn loosely over the lever and fastened at the storage plates, and then were made taut by a finger pressing upon the string, that pressure would be recorded by the scales as a pressure independent of the box. The next question and answer will throw further light in that direction.

Q.—The current of animal magnetism in your practice is like the current on the main line in ordinary practice. In ordinary practice, the main current is controlled by the sender's key which is situated in the main line circuit, and must be operated before the relay lever will operate. Now the key in this box performs the part of a relay lever operating the short circuit, but it has no appliances of any kind by which a current of electricity can work it as a relay is worked. The current of animal magnetism as you say forces this key lever down like a string drawn over it. Now the question is, where do you make and break this current? In other words, since the key in the box is our relay, where is your key?

Dr. W.—We press upon this current in the open space between the branch lever and the positive storage plate. In common parlance, we put a spirit finger in there, and by its influence, positive, negative or neutral, we can manipulate at will the current which we propel from Rowley.

Q.—If you put a finger in there, why not put that finger right on the key?

Dr. W.—It is not a materialized finger, but a spirit finger, and would go right through (the key lever without resistance, the same as it goes through the slate or anything else material. But animal magnetism, being the connecting link between the spiritual and the physical, can be affected by the spirit; and when thus affected, its effect upon matter will be modified. Thus it is that spirit affects matter. It is through the mediumship of animal magnetism.

[The discussion on this branch of the subject is entirely too long to be given in full in this number. However, a part of the answer to another question I must add here as bearing upon this same finger.]

Dr. W.—We could gather material enough to make it a veritable finger, if that were necessary, but it would be more of a hindrance than otherwise, for then we would only have that much more resistance to overcome; that is, we should have to handle the finger as well as the key. Your own physical finger would not move but for your own spirit finger inside of it. The idea I wish to convey is this,—that it is easier to add to and subtract away from magnetism while not in actual contact with matter; for all solidified matter retains not only a residual attractive force, but has an excess of gravital force over that of non-solidified bodies, so that if we direct a given force against matter, we must overcome both these directly, while if we direct a force against a simple magnetic current, we are not compelled to overcome the inertia directly.

Other good reasons were assigned for operating differently at different times, according to the quantity and quality of the magnetism emanating from Mr. Rowley's body and the manner in which it is affected by the magnetism of others present. The thought waves of visitors who have great mental activity and are very decided and critical in all their observations will, in a measure, interfere until the spirit operator can find some way of neutralizing the interference.

Under the head of Mental Philosophy and Psychology we have proved,

"1. That Dr. Wells is an independent intelligence;" and

"2. That he can obtain information by actual observation of material things and forces."

Proved by the experiment with magnetic needle, where he rendered its vibrations perceptible to us under conditions such that he must have observed them accurately and repeatedly while they were yet absolutely imperceptible to us or any man in the flesh. [Illustrated by experiment with the suspended mill-stone and marble.]

Proved, also, by the experiment with strips of tissue paper where several different intricate designs were executed on as many different strips at one time, by an invisible force and without contact of any material substance,—which designs could not be simultaneously executed by any man in the flesh, even if he had the ability to move the strips without contact.

Proved also by many other direct deductions from the physical proofs.

The physical investigation proves that the

(Continued on Eighth Page.)

SUICIDE.

The Experience of one Who Tried to End His own Life.

To the Editor of the Religio-Philosophical Journal

A writer in the JOURNAL of January 7th, wants to learn whether it is wrong to commit suicide, and judging from the great and increasing numbers of self-murders that are occurring all around us, and particularly throughout all Christendom, it does appear as if the parties who do commit suicide, either think it is not wrong to do so, or they may be insane or labor under the illusion that by killing themselves they will escape the horrid torments that drive them to self-destruction. First, let us admit the simple fact that science, scientific doctors and schools of medicine, have discovered nothing in relation to suicide, the cause of disease or the cure thereof. One learned professor, or so-called, did a few years ago in Columbia College have the courage to tell his class that after many centuries of scientific investigation and practice, he believed that the medical faculty could conclude that they knew one thing in medicine as a positive fact: that sulphur would cure itch, but beyond this he said, they had no positive knowledge. The fact is our whole system of medicine as taught by the learned of our day is false, hence the present practice and modes of treating the infirm, the sane, and insane, is all wrong, because it is based upon a mere material foundation, as if disease itself is a mere disarrangement of the physical body, forgetting or ignoring the fact that man is a spiritual being, perfectly organized and living within a corporeal body, and that the latter, per se, has no feeling, no sensation, no more than the clothes on the outside of the body; furthermore we need not look for any genuine scientific treatment of disease, or the rationale of self-murder, until mankind is taught the beautiful doctrine—the cornerstone of Spiritualism—that man from conception to eternity is a spirit.

There are two distinct theories held by the great majority of mankind in relation to the origin of man. One theory is in accordance with an article published by me some months ago entitled, "True Spiritual Philosophy," in which I attempted to show the origin and progression of man as revealed through geological strata of the earth. The other theory is the Bible theory, which is to the effect that man came forth full fledged from the hand of his Creator. Besides these two theories I should also state that of late there has been advocated by some modern Spiritualists the old doctrine of theosophists, that the spirit of man had a prior existence and that he is reincarnated when he enters life upon this earth.

Now, Mr. Editor, I wish to say to your correspondent, Mr. B. R. Anderson, that for the purpose of arriving at a proper solution of his question, it is first necessary to know the true origin and destiny of man. If man's object and destiny as unfortunately maintained by many Spiritualists is one of continued progression, then it matters little whether he commits suicide or does any other prohibited act; it will make no difference in regard to his eternal happiness. Alas! what a pity it is that modern Spiritualists have given their adversaries an argument of such weight to use against them.

To admit that man has a right to commit suicide, an act which is universally condemned, is to admit that man has no personal responsibility, and to take away his personal responsibility is equivalent to taking away his freedom, and to take away either the physical or spiritual freedom of man is to reduce him to slavery of one kind or another. Physical slavery since its extinction in our country, has been hated and despised in all others. Modern Spiritualists may justly maintain that all Catholics are spiritually enslaved who submit their own private judgment in religious matters (and some do their political matters also) to the decrees of the popes, cardinals, and priests of Rome; with equal justice they can also say that all Protestants deprive themselves of spiritual freedom who force themselves to admit there is only one God; while at the same time they say with the mouth there are three persons in one God. Is it not a deplorable fact, that the universal theology in the Christian world at this day is founded on the idea of three gods, originating from a doctrine of a trinity of persons; yes, all who are to-day called Christians are in this doctrine so repugnant to reason and rational powers of man, except a few—a small sect called New Church or Swedenborgians, who believe in the one God and also in a trinity, but not in a trinity of persons. The Unitarians cannot strictly be called Christians for they don't believe in the divinity of Christ, while the Spiritualists have no specific doctrine except the belief in the immortality of the soul, future and continuous existence, and the doctrine of eternal progression. The first, belief in a future existence, is held in common by all calling themselves Christians, while the doctrine of continuous and eternal progression is what, in fact, so far as doctrine is concerned, distinguishes the modern Spiritualists from all others. In this latter doctrine they are apparently supported by the modern scientists, who hold the doctrine of development and evolution, of stagnation and death. Cessation of movement is cessation of progress, which is decay, and decay is death. Your readers will observe, however, that the latter clauses just stated, although well taken and is true philosophy on the natural plane, namely, that the cessation of movement is decay and death, is not in entire harmony with the doctrine of continuous eternal progression, for on the natural plane we meet with retarded progress, cessation of movement, decay and death throughout the three kingdoms of nature.

In the vegetable kingdom how vast the proportion of seeds and embryonic plants that are destroyed; how many are arrested in their growth, that now produce flower, fruit or seed; the same can be said of the animal kingdom, and man, treated either as a mere animal or spiritual being, forms no exception to this general or universal law, remembering always that what is spiritual is prior and that the natural world is a perfect type or reflex of the spiritual world.

No sane man, scientific or spiritual, will ever attempt to deny that there is a law of eternal progress; we see it everywhere in the movement of the planetary orbs, in the flux and reflux of the tides, in the growth and progress of our earth as revealed through geological strata; we see it in man from conception onward—onward! as we believe through life and trust to all eternity.

Now the point I want to make from all this, is the fact that progression can not only be retarded in its onward march, so far as individual forms are concerned, but if anything is impeded or obstructed while progressing through one form, it cannot advance to a superior form, or degree; and right here I again become aware of the fact that modern Spiritualists have only a slight

inkling, or know nothing, of the doctrine of degrees or the laws of influx, and without which it is impossible to understand the distinction in forms or the advance from prior to posterior things or states of existence; or, in other words, what causes the evolution or change of life from an inferior to a superior state. We have a beautiful illustration of the progress of inferior to superior states of life in the chrysalis caterpillar and butterfly; if the form is destroyed in one state, it cannot advance to another. Man is no exception to this universal law. You must be born again, said the great Master; there cannot be a birth into a superior degree without the growth and perfection of the actual state, where a conjunction or marriage may occur, and when this takes place there is an advance of the same individual, whether it is a mineral, plant or animal, to a superior form, state or life.

Now apply this law to suicides. What is the deduction or conclusions we draw from the foregoing arguments? It is simply this: The man who commits suicide arrests his own evolution or development; he has barred himself out forever from advancing spiritually from the spiritual form or state of life he was in at the time he committed self murder; and right here I wish to be clearly understood. I don't say that he can't be advanced or improved spiritually in the other world if he had already commenced advancing here; yes, in that case he may be perfected to a certain state of life or the degree at the time of his exit. Having failed to perfect himself in that degree, there could be no marriage or conjunction with a superior degree by which he could be advanced to a superior degree or state of life. In the natural world we have seen that not only are forms arrested in the course of development, but we have seen also their complete destruction and extinction. If, therefore, the natural is a true representation of the spiritual, is it not fearful to contemplate what may be the result of self-destruction of the natural body, and how far is the spiritual form within marred by the rash or insane act? These are questions that mankind would do well to consider and understand, so that they may teach them and let the would-be suicide fully understand something of consequences that must surely follow him whither he is going.

I have already spoken of man's free agency—his freedom of will. Certainly if there are two roads to follow, man can make his choice. If here on the natural plane he can hang, poison, drown or burn himself to death, it is a logical deduction to say he has the same choice in spiritual things; and I am instructed and believe that hereafter he will have a similar choice, but as the election of self-destruction was the choice he made in the spirit, by the spirit, while in the life of the body, it is safe to argue that having arrested development here, he will do so hereafter, and the result that will follow will be the destruction and extinction of all human forms of life; the human memory will disappear, all the cherished and holy feelings of a brother, sister, father, mother, kindred and country, will gradually disappear, and become obliterated, and spiritual death, at least so far as manhood is understood, will take place, which is the second death spoken of in the scripture.

I ask my readers if such is not, relatively speaking, the condition of many we know here. The solemn fact is before us; we see instances all around us of poor creatures who have elected a life of sin, shame and crime, and just in proportion as they have descended into the lower forms of life, so far have the upper or higher forms been closed and destroyed; it is, therefore, a fearful mistake to encourage any poor creature or mortal to believe that no matter how evil the life he leads here, that he can still go on progressing to all eternity; such nonsense is contrary to common sense, to all law that governs in the kingdom of nature or the spiritual realms of the universe.

I have now set forth my leading ideas against suicide; but that my readers may know something more, no false modesty on my part or pride of poor self, will I allow to shield my own folly, for the writer was once under the illusion that to commit suicide was not a sin, and made the attempt, and the result, or his experience, will now be told with the hope that should these lines ever meet the eye of any poor unfortunates who may be premeditating suicide, they may be induced to pause and change their course of life, with a full conviction as the poet has expressed it, "It is better to bear the ills we have than fly to those we know naught of."

THE EXPERIENCE OF ONE WHO ATTEMPTED SUICIDE.

Some fourteen years ago the writer had pending before the American and Mexican Joint Commission then in session in the city of Washington, a large claim against the government of Mexico. The Commission consisted of one American and one Mexican, and it was provided that in case of disagreement there would be an appeal to an umpire whose decision would be final. The umpire at that time was Sir Edward Thornton, the British Minister. The Joint Commission failed in agreeing upon my case, and with the great majority was sent to the umpire.

While pending before the umpire, my counsel, Archibald Roan, now deceased, informed me that he had been approached by an ex-Senator of the United States, who claimed that while he was in the Senate he had rendered such services to the British minister who was then the umpire, that the said umpire could not refuse him any favor he might ask of him. The claim was for \$330,000. I asked my counsel how much the ex-senator required for his services; he answered, \$50,000. I then asked my counsel if he understood in case it was granted if any portion would go as a bribe or corrupting fund; to this my counsel would not, or could not, reply. I then said: "Mr. Roan, I have no objection to paying well to have my case properly presented to the umpire, but if he thought or was aware that any part of the sum demanded would be used for bribing, I would object. A few days after this interview I met the ex-senator on F street, when to my surprise he offered to obtain the final confirmation of my claim, and mentioned the names of three claims for which he had already received a very large award. He also stated that the reason why he had such influence with the umpire was the fact that while in the U. S. Senate he had rendered such extraordinary service to Sir Edward Thornton as Minister, that now as umpire he could not refuse him any favor he might ask. I left the ex-senator without any promise, but with my mind full of doubt as to the truth of his statements as to his power over Sir Edward Thornton. Well, the result of my not entering the ring (for bear in mind that in those days, if there is not to-day, there was a ring around every court, public tribunal and nearly all public institutions in Washington) I was tabooed and my claim was rejected upon a mere technicality, and because I would not pay the bribe.

Overwhelmed with anguish and trouble, I began to lose confidence in my God, my coun-

try and all mankind. All the earnings of my life were swept away by one unjust decision. I was completely shipwrecked, with a wife and family who for years had been waiting anxiously for a happy termination of my troubles and my return home. All! all! I was doomed to disappointment, and when I remembered how in my early manhood I had been twice nearly ruined because I would not pay a bribe, and saw that these bribers and unjust men continually appeared to flourish, and that there was no reward to the honest and upright, I became bewildered. I complained in anguish against God's providence, and doubted if any notice was taken of the evil doings of men. It is true that being spiritually minded I was instructed both in dreams and visions, to have faith; to be strong and fight the battle of life; but I found myself not only ruined, away from home and friends, I was also in debt. My sorrow and anguish kept increasing; it appeared as if only dark clouds were around me.

To assuage the mental strife and torment, I drank some strong liquor, which so inflamed my rebellious spirit that I resolved on self-destruction. I took laudanum, was discovered, carried to a hospital where an emetic was forced into my stomach. In a few days I recovered and left the hospital still intending to commit suicide. About two o'clock the day following my leaving the hospital, while engaged in trying to develop a scheme by which I could do so, without making a failure or to avoid scandal, I threw myself upon my bed, and while laying there I became, I suppose, entranced or in other words my spiritual sight was opened. I was perfectly awake, but this is what I beheld. I saw a large public building like a college situated in the center of a beautiful park; first, from one end emerged many boys; from the other many girls; they were all yet young, ranging from seven to twelve—I judged from their appearance—going out into the winding ways or paths; they marched in column, four abreast, the largest first, then gradually to the least. The winding paths in this pretty park seemed to be of the form of the figure 8. They frequently passed and repassed, and as they walked, they sang a mournful song, with a tune I never heard before or since. The song I can't now remember, except one verse and the chorus, although after the vision I remembered three verses which I wrote down but they are lost, and I now can only remember the following:

Oh! mortal, poise thy trembling wings; Spare, spare, thy rapid flight; If thou wouldst to better life aspire, Go slow, and you'll go higher! higher! higher!

It was the last line that came in at the close of each verse, and each of the last words were on an ascending scale, so that they had a ringing, penetrating sound, as if they had penetrated the highest heaven, and the singing of the children was echoed back from the angels above. There was a kind of mournful sadness in the music, and the words of the song, which seemed to convey the idea that they regretted having had to leave the earth too early. As the echo of their voices and the music faded away, so did my vision. I found myself still wide awake, but fully aware of the lesson I had received. Since that time many years have passed away, and often when affliction and trouble have come, a dark infesting spirit whispering suicide, the memory of that instructive vision came back bringing with it golden rays of hope, and again I would listen to memory chanting,

Oh! mortal, poise thy trembling wings; Spare! spare! thy rapid flight; If thou wouldst to better life aspire, Go slow, and you'll go higher! higher! higher!

To me that blessed vision was then, and has been ever since, a perfect cure for my desire of suicide. Since then I have read, traveled, thought, studied and had many a vision, but this is the only one I have ever laid before the public, and now I only do so with the hope that your correspondent may receive an answer, and the further hope that through the wide circulation of your excellent JOURNAL it may be the means of causing others to pause who are meditating suicide.

A. A. G. New York City.

"Blue Laws."

The following "compendium," so-called, of Ancient Blue Laws, to which this significant name was probably first applied, is copied from a history of Connecticut, printed in London in 1782, and copied into the Massachusetts Magazine, printed in Boston by Isaiah Thomas and Ebenezer T. Andrews, at Faust's statue, No. 45 Newberry street, February, 1791.

The governor and magistrates convened in General Assembly, are the supreme power under God of the independent dominion. From the determination of the assembly, no appeal shall be made.

Whoever says there is a power and jurisdiction above and over this dominion, shall suffer death and loss of property.

Conspiracy, attempting to change or overturn this dominion, shall suffer death.

The judge shall determine controversy without a jury.

No one shall be a freeman, or give a vote, unless he be converted, and a member in full communion with one of the churches allowed in this dominion.

No man shall hold any office who is not sound in the faith, and faithful to this dominion; and whoever gives a vote to such person, shall pay a fine of 20s. for the first offence; and for the second he shall be disfranchised.

Each freeman shall swear by the blessing of God to bear true allegiance to this dominion, and that Jesus is the only king.

No Quaker or dissenter from the worship from the established dominion shall be allowed to give a vote for the election of magistrates or any officer.

No food or lodging shall be afforded a Quaker, Admite or other Heretic.

If any person turns Quaker, he shall be banished, and not suffered to return but upon pain of death.

No priest shall abide in this dominion; he shall be banished, and suffer death on his return. Priests may be seized by any one without a warrant.

No one is to cross a ferry but with an authorized ferryman.

No one shall run on the Sabbath, or walk in his garden or elsewhere, except reverently to and from meeting.

No one shall travel, cook victuals, make beds, sweep house, cut hair or shave on the Sabbath day.

No woman shall kiss her child on the Sabbath or fasting day.

The Sabbath shall begin at Sunset on Saturday.

When it appears that the accused has confederates, and he refuses to discover them, he may be racked.

No one shall buy or sell lands without permission of the selectmen.

Whoever publishes a lie to the prejudice of his neighbor, shall set in the stocks, or be whipped 15 stripes.

No minister shall keep a school. Whoever brings cards or dice into this dominion shall pay a fine of 25.

Whoever wears clothes trimmed with gold, silver or bone lace, above two shillings by the yard, shall be presented by the grand jurors, and the selectmen shall tax the offender at £300 estate.

A debtor in prison swearing that he has no estate, shall be let out, and sold to make satisfaction.

Whoever sets a fire in the woods and it burns a house shall suffer death; and persons suspected of this crime shall be imprisoned without benefit of bail.

No one shall read common prayer, keep Christmas or saint's day, make minced pies, play cards, or play on any instrument of music, except the drum, trumpet, and Jew's harp.

No gospel minister shall join people in marriage; the magistrate shall only join in marriage, as they may do it with less scandal to Christ's Church.

When parents refuse their children convenient marriages, the magistrates shall determine the point.

Fornication shall be punished by compelling marriage, as the court may direct. Adultery shall be punished with death.

A man that strikes his wife shall pay a fine of £10; a woman that strikes her husband shall be punished at discretion of the court.

A wife shall be deemed good evidence against her husband. No man shall court a maid in person or by letter without first obtaining the consent of her parents; £5 penalty for the first offence, £10 for the second, and for the third, imprisonment during pleasure.

Married persons must live together or be imprisoned. Every male shall have his hair cut round—according to a cap.

The Blue Laws so-called, were not statutory laws, but originated from decisions of local magistrates at a time when there was neither charter nor laws in the colony.

Enactments, similar in nature and purpose to the foregoing, were passed both in Connecticut and Massachusetts; as for example:

At the May term of the General Court in Massachusetts, in 1677, it was ordered that cages should be erected, or "set up," in the market place in Boston, and in such other towns as the county courts judged proper, to put violators of the Sabbath in. And in some cases the constables were authorized to the violence of breaking open doors and removing other obstructions.

In punishing offences the judges professed to be governed by the judicial laws of Moses, and they actually, as in Connecticut, made the "blue laws." To illustrate this state of things may be mentioned the following cases, taken from the public records, where many are to be found of similar character: John Wedgewood, for being in the company of drunkards, to be set in the stocks.

Daniel Clarke, found to be an immoderate drinker, was fined 40s. [Moderate drinking was the custom.]

Sergt. Perkins ordered to carry 40 turfs to the fort for being drunk.

Capt. Stone, for abusing Mr. Ludlow, calling him "justass," is fined £100 and prohibited coming within the patent without the Governor's leave, upon pain of death.

Thos. Petit, for suspicion of slander, idleness and stubbornness, is censured to be severely whipped, and to be kept in hold.

Robert Shorthorne, for swearing by the blood of God, was sentenced to have his tongue put into a cleft stick, and to stand so for the space of half an hour.

But one of the most remarkable and severe punishments was that of Edwin Palmer, who, "for his extortion in taking £2 13s. 4d. for the woodwork of Boston stocks, is fined £5 and ordered to be set one hour in the stocks," which he had made.

In one instance recorded, Josias Plaistowe, for stealing four baskets of corn from the Indians, was required to return eight baskets, fined £5, and thereafter to be called Josias, and not Mr., as formerly.

It is possible, however, that some of the peculiarities of the blue laws may have been retained and made more effectual in their official enactment. The following are some specimens among many of similar character: a long list of offences, such as denying the Lord, or his government, blasphemy, witchcraft, sodomy, man stealing, the powwow of the Indians or worship to their false god; adultery, and like offences, were punishable with death. "Prophaning the Lord's day," reviling the highest magistrates, and some immoral offences, were made punishable with death. Denial of either of the books of the Old or New Testament was punished by banishment or death. Walking in the streets or fields on the Sabbath was forbidden. A child that struck or cursed a parent was to suffer death.

A GREAT MEDIUM.

A Shoemaker Who is Gifted With Wonderful Mediumistic Powers.

In the old Spencer House in this city is a shoemaker named Aid Willis. He has a little shop ten by twenty, and from the break of day until late at night he hammered away at his shoes. In another part of the building, in two rooms, he lives happily with his family. Several months ago he attended a writing séance with a friend and condemned Spiritualism. His friends told him he possessed wonderful medial powers and urged him to sit for development. He followed their advice. After sitting an hour every night for several weeks he began to grow disgusted at receiving no manifestations. He continued his sittings, however, and one night, when all was quiet and every one had retired, he was sitting in a room adjoining his shop, when suddenly he heard muffled raps. Becoming somewhat alarmed and thinking that his son and some boys had got in the cellar below and were knocking on the floor, he went down stairs. Seeing nothing, he made his way to his son's sleeping apartments, where he found him sleeping soundly. Again repairing to the room back of his shop, he again heard the raps and began asking questions. The raps grew louder and more distinct. Greatly the manifestations grew greater and greater, and finally he invited several of his friends to witness the mysterious doings. All the spectators were skeptics and had no faith in Willis' statement. They propounded such questions as these: "If they can rap, why can't they run the sewing machine in the front room? Why can't they up-end the shoemaker's bench? Why can't they throw over chairs? etc.

Upon the cordial invitation from Mr. Willis I attended one of his séances. I doubted his statement, Spiritualist though I am. The circle I attended was composed of 37 ladies and gentlemen. After music from a music box, raps in all parts of the room were heard. A few pieces of paper and a lead pencil were placed on an old-fashioned sideboard that was nailed to the floor against the south wall. A lamp burning brightly was setting on a shoe box, so that faces in any part of the room could be readily distinguished. The raps continued, growing louder. Several parties began to get scared, and in fact I myself began to feel rather shaky. I was asked by Mr. Willis to write a question and place it on the sideboard. Accordingly I wrote a question, sealed it in an envelope and placed it where I was requested. I returned to my seat and in a few moments a half-sheet of note-paper, written on one side, was thrown by invisible hands in front of me. I picked it up and read it. I then got my question, which I had sealed in an envelope, and found it not to be molested, or the seal broken. The question was, "Where was I last night, and who was I with?" The answer read:

"R—: I was with you and H— last night, at the lecture, but you were not satisfied." (Signed) B—.

The medium was not near the sideboard, and no one knew what the question was. The sewing machine was run by invisible means, the heavy oak sideboard was upset, chairs were tumbled over and a zither was played by unseen hands. Numbers of the audience had questions answered satisfactorily by raps and written communications. The circle closed after having wonderful results for two hours. Mr. Willis does not make a practice of sitting, and charges nothing for his séances. The public are cordially invited to witness the wonderful physical manifestations.—Evening Telegram, Cincinnati, Ohio.

Silent Influences.

Among the powerful influences of the universe, many of us recognize only those things which are controlled by some mechanical power and which require some great force to accomplish their work. This view is the result of carelessness and lack of thought. Not one will, on reflection, still hold the same opinion. How great is our mistake in supposing that power is denoted only by noise! It is true some of the most important and most beneficial results have been obtained by the exercise of great force and power. We look upon the locomotive, rushing along with noise and bustle, as an example of this. Yet was it not the silent power of thought working in the mind of some genius that originated and invented that locomotive? Thus it is in all mechanical forces; behind them is the silent influences of deed, thought and powerful genius.

Behold the silent working of nature! We go out on a beautiful spring day, and as quiet as it seems, with nothing but the fields, woods and sky in sight, and not a sound of carpentry or work of any kind yet there is more going on than one would dream of. As a modern author has put it: "Things that a Silliman, nor a Davy, nor a Liebig could do; things that are not in the power of man to do." Look at that cherry tree, loaded with ripened fruit. Could any cunning genius of man make one of these cherries? Yet on that modest tree that article was manufactured. No furnace, sighing from morning till night; no workmen in white aprons; no sugar, crushed, refined, snowy; no flour, superfine, no parade, no bustle; but there they are, ripe cherries. The cold fingers of winter were lifted from the pulses of the trees and they throbbled full and strong.

Pumps in the earth were rigged and manned. Winds came and swung in the branches and went away. Birds, too, came, peeped about, saw nothing and went, too. Yet, all the while, unseen hands were gathering, moulding and refining. The sun came up and looked on, nothing more; the clouds went dipping past, and that was all. Somebody planted a cherry-stone, four or five years ago, and forgot all about it; yet it grew and flourished, seemingly without help, until, at last, it manufactured the ripened fruit—nature's confectionery. Not long ago the cherries were green; now they are ripe and tinted with red. What made the change? We see no brush lying about, no stained finger is visible, neither are there any advertisements in the papers of "painting done here," or "apprentices wanted," for Nature's hands are all journeymen. Thus we see how great things may be accomplished by Nature in its silent influences.

Behold the glorious sun moving silently in its orbit, carrying with it all of the planets with their satellites. From this huge mass is radiated all our heat and light. Yet all is done in silence, for here as always it continues true, that the deeper force is the stillest; that as in the fable, the mild shining of the sun shall accomplish what the fierce blustering of the tempest in vain essayed.

Let us compare the influences of the sword with that of the pen. What are the conquests and expeditions of a whole corporation of captains from Walter, the Penniless, down to Napoleon Bonaparte, comparable with the movable types of Faust? The pen is a mighty power and exerts a great influence over mankind. The use of the pen has taken the place of the sword alone held sway. Above all it is ever to be kept in mind that not by mutual consent, but by moral power are men and their actions to be governed.

How noiseless is thought, / No rolling of drums, no tramp of squadrons, no tumult of innumerable baggage wagons attend their movements. In what obscure and sequestered places may the head be meditating, which is one day to be crowned with more than imperial authority? For kings and men will be among its ministering servants; it will rule not over but in all heads. Higher than all other influences is that which we ourselves are constantly exerting upon our associates. We may be aware of it, or we may entirely disregard, yet that does not remove it; it is still felt by those with whom we mingle. Even our smallest actions, that are forgotten by us in a moment, leave an impression, whether good or otherwise, upon the mind of some one. One may be a king in his small circle of friends, as well as the monarch who sits upon his throne and rules a country by his influences.

Upon the influence which we exert upon others, depends largely our success in life. What we are is influencing and acting on the rest of mankind. Neutral we cannot be. We die but leave an influence which survives. Every man has left behind him influences for good or evil that will never exhaust themselves. Whether these influences are beneficial or the reverse, they are influences fraught with power. How blest must be the recollection of those, who like the setting sun, have left a trail of light behind them by which others may be led to seek after the nobler and higher things of life.—GENEVA in Agitator.

Woman's Conference.

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

I BIDE MY TIME.

I bide my time. Whenever shadows darken Along my path, I do not lift mine eyes, And faith reveals fair shores beyond the skies, And through earth's haze, discordant sounds I hear...

I bide my time whatever woe assails me, I know the strife is only for a day; A friend waits for me farther on the way, A friend too faithful and too true to fail, Who will bid all life's jarring turmoil cease, And lead me on to realms of perfect peace...

I bide my time. This conflict of resistance, This drop of rapture in a cup of pain, This wear and tear of body and of brain But fits my spirit for the new existence Which awaits me in the happy by and by, So come what may, I'll lift my eyes and cry I bide—I bide my time.

Women as Citizens.

DEAR SISTERS:—A great deal is being said and written about the terrible demoralization that is to fall like a cloud over our unhappy country when women shall become citizens of the republic, and assist in the administration of its public affairs...

Here in New York the political meetings of the labor party show how demoralizing (?) it is to both sexes, when women take part in such gatherings.

The World sometime since gave a very fair and accurate statement of the facts: how pianos and music, elocution and reason, are taking the places heretofore sacred to beer and tobacco, slang and vulgarity, in these meetings where women attend with brother, husband or sweetheart, as the case may be, and aid very greatly in maintaining them, the hall rent and printers' bills being paid out of the proceeds of really good entertainments, participated in by the talented of both sexes.

Demonstration is better than theory or argument, and we are solving the problem of woman's fitness for public work right here and now.

MARY D. NEWMAN. New York City.

Bob Burdette on Woman Suffrage.

Why am I a woman suffragist? Because I am. Because a woman has more good, hard common sense than a man. Because she makes less bluster about her rights and quietly maintains them better than a man. Because she won't give \$1.50 for an article that she knows very well she can get for seventy-five cents. Because she does not stalk loftily away from the counter without her change if the robber behind it is a little reluctant about counting it out...

The grass was green above the dead boy's grave, and trodden by feet so small and light that not a daisy drooped its head beneath their pressure. Through all the spring and summer time, garlands of fresh flowers, wreathed by infant hands, rested on the stone; and when the children came there to change them, lest they should wither, and be pleasant to them no longer, their eyes filled with tears, and they spoke low and softly of their poor dead cousin.—Dickens.

BOOK REVIEWS.

[All books noticed under this head are for sale at, or can be ordered through, the office of the RELIGIO-PHILOSOPHICAL JOURNAL.]

TALKS TO YOUNG MEN with Asides to Young Women. By Robert Collyer. Boston: Lee & Shepard; Chicago: A. C. McClurg & Co. Price, \$1.50.

Lee & Shepard, the enterprising publishers, have brought out in attractive form a book called Talks to Young Men, with Asides to Young Women, by that prince of preachers, Robert Collyer, a man who never forgets he was once young and whose heart is always overflowing with tenderness, sympathy and appreciation. There are twelve chapters or lectures written in Mr. Collyer's charming manner. The last of the twelve "About good Books" is alone worth the price of the book. He says: "Nor do I find it very hard to see how such books as I have in my mind should come to be counted among our best treasures, when we note how they come to us, and at what a cost. Men and women come into this world of ours with the supreme gift in them, it may be, we call genius, and begin at length to write these books. If you should ask them how it was done, the greatest and best of them would not be able to tell you. The old Hebrew prophets, when they have a great and moving word to say, are apt to begin with, 'Thus saith the Lord,' because they feel sure it is not said by them so much as through them; and this, I imagine, must be the feeling of any man or woman of a true genius when they do their great things. They are not their own masters; they are 'all possessed,' as we say, sometimes, and must write the poem or the chapter because they cannot help it.

"Then there is another truth touching what they do. They have been watching this world and life of ours with the other's eyes; so while we see only what lies on the surface, possibly they see what lies away down within the heart of things, and everything goes into the quick of their life—all sights, all sounds, all events, all fortunes, and give them in turn the keenest delight or misery. These seem to me to be the conditions of the purest genius; and when the true time comes, in which they can no more help themselves, shall I say, than the lightning can help its flash, the power possesses them we call inspiration and they pour out the treasure they have gathered, into their book."

The book is full of good advice and elevating sentiments. Mr. Collyer's words are always an inspiration, especially to young people.

BLUFFTON: A Story of To-day. By M. J. Savage. Boston: Geo. K. Ellis. 1887. pp. 248. Price, cloth, \$1.50.

The publisher in calling attention to this second edition of Rev. Mr. Savage's one novel, says that its republication is in response to a popular demand. The story is understood to be based on this liberal preacher's own spiritual experience in passing from orthodoxy to his present standpoint as the one American clergyman who has heartily accepted evolution, as expounded by Darwin, Spencer, and Huxley. As the principal scene of the story is laid in a western city, which is vividly described, the book will be read with the greater interest by western readers. There is a very pretty love-story intertwined with the religio-philosophical trend of this work. The heroine, however beautiful as she is, is somewhat too coldly dutiful in her filial devotion and her orthodox leanings to suit the loving-fiction reader; but since the loyal lover of the story found but little fault with this too-perfect maid, his readers should also be content, the more so since none of them will have to marry her. The story, despite its philosophical and discussions of religious themes, is very brightly told, and full of romantic episodes and incident, while the hero is a very human and lovable hero indeed. The frank, respectful and truthful discussion of the claims of orthodox Christianity cannot fail to arouse interest in these questions and make the story of real service to all inquiring and truth-loving minds, especially those who are yet "haling between two opinions." We make a few pertinent quotations:

"A man may go on for years supposing himself to be holding faithfully to a system of thought that he has inherited and learned to reverence, while all the time the play of study and experience about it has totally changed its structure, and he wakes up to find that the old has disappeared." "In a world like this too-perfect maid, its readers should also be content, the more so since none of them will have to marry her. The story, despite its philosophical and discussions of religious themes, is very brightly told, and full of romantic episodes and incident, while the hero is a very human and lovable hero indeed. The frank, respectful and truthful discussion of the claims of orthodox Christianity cannot fail to arouse interest in these questions and make the story of real service to all inquiring and truth-loving minds, especially those who are yet "haling between two opinions." We make a few pertinent quotations:

ELUCUTIONARY STUDIES AND NEW RECITATIONS. By Mrs. Anna Randall-Diehl. New York: Edgar S. Werner, 48 University St. pp. 200. 12 mos. flexible cloth. Price, 60 cents. In the floods of new books on elocution, which only reach those who purchase them, it is refreshing to find one like the present volume, which is entirely new,—not a piece that has appeared in any similar compilation before. The selections are all good and serviceable, and not made for the purpose of padding. Mrs. Randall-Diehl is a well-known elocutionist, and thoroughly understands the wants of pupils, and has analyzed every article, some of the more difficult with minuteness, and made the whole manner of expression so clear that the pupil can without further aid acquire a perfect understanding how to render them most effectively. The book is just what the home student needs, and its splendid selections will enrich the repertoire of the public reader and impersonator.

It not only presents a fine selection, but tells how to read and how to teach. As the author says in brief: "It cannot take the place of the living teacher, but it can render efficient aid in study. While it is intended to be suggestive rather than dogmatic, it furnishes an actual key to reading."

THE FORTUNES OF THE FARADAYS. By Amanda Douglas. Boston: Lee & Shepard; Chicago: A. C. McClurg & Co. Price, \$1.50.

Amanda Douglas has become one of our most entertaining novel writers. Her stories are simply told; her characters true to life, and one lays the book down when finished with a feeling that if they are not great stories they are very pleasing and leave a genuine good feeling that one is the better for having read them. The family of Dr. Faraday consisted of a wife and ten children whose characters are faithfully portrayed as we have often seen similar ones. It is a genuine love story and possesses a healthy moral tone.

A Memory of Early Days. Bane of childhood's tender years, Swallow'd off with groans and tears, How it made the flesh recoil, Loathsome, greasy, crusty old! Search your early memory close, Till you find another dose: All the shuddering frame revolts At the thought of Epsom salts! Underneath the pill-box lid Was a greater horror hid, Climax of all inward ills, Huge and gripping as the pills! What a contrast to the mild and gentle action of Dr. Pierce's Pleasant Purgative Pellets, sugar-coated, easy to take, cleansing, cupulating, renovating the system without wrenching it with agony. Sold by druggists.

The Correct Time. There are very few men who do not pride themselves on always having the correct time; and wonderful and delicate mechanisms are devised to enable them to do so. But the more delicate a chronometer is made, the more subject it becomes to derangement, and unless it be kept always perfectly clean, it soon loses its usefulness. What wonder, then, that the human machine—so much more delicate and intricate than any work of Man—should require to be kept thoroughly cleansed. The liver is the main-spring of this complex structure, and on the impurities left in the blood by a disordered liver, depend most of the ills that flesh is heir to. Even consumption (which is lung-scrofula), is traceable to the imperfect action of this organ. Kidney diseases, skin diseases, sick headache, heart disease, dropsy, and a long catalogue of grave maladies have their origin in a torpid, or sluggish liver. Dr. Pierce's Golden Medical Discovery, by establishing a healthy, normal action of the liver, acts as a cure and preventive of these diseases.

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

Hood's Sarsaparilla. Is the best blood purifier before the age. It eradicates every impurity, and cures Scrofula, Salt Rheum, Bells, Pimples, all Humors, Dyspepsia, Biliousness, Sick Headache, Indigestion, General Debility, Catarrh, Rheumatism, Eczema, and Liver Complaints, overcomes that tired feeling, creates an appetite, and builds up the system.

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New Seeds, Bulbs, Plants, Fruits,—Rare Tropical Fruits. GRAND PALMS FROM SEED. WE are now able to offer for the first time, both seed and plants of that King of Ornamental Plants, the new FLIFFER PALM. Stately and beautiful beyond description, it is the finest addition that can be made to any collection of plants, and can be grown in any window or garden as easily as a geranium. It is of a compact growth with elegant large leaves, from which hang long thread-like filaments, giving the plant a most odd and beautiful appearance. In fact, there is nothing like it in cultivation and good specimens sell for enormous prices. Plants are easily raised from the seed, are large, germinate quick and grow rapidly. Per packet 20 cts., 5 for \$1.00. Year old plants 50 cts. each, 3 for \$1.50, 7 for \$8.00 by mail postpaid. Will also mail 3 Storax King Fuchsias for 50 cts., 12 Excelior Pearl Tuberoses for 50 cts., 12 Choice Mixed Gladiolus for 50 cts., Our Grand Excelior Fanalies, best in the world, 20 cts. per packet, New Primrose Verbenas, yellow, asterling, novelty, 25 cts. per packet. True Pygmae Aster, 50 cts. per packet. Our Seed Catalogue for 1888. Is the most elegant ever issued. Illustrated with 50 colored plates, stipple-etched covers and hundreds of fine engravings. It is offered a great variety of Flower and Vegetable Seeds, Bulbs and Plants of all sorts, New Fruits and Rare Tropical Fruits suitable for pot culture, such as dwarf Oranges, Pine Apples, Bananas, Figs, Guavas, Sugar Apples, &c. This elegant and Expensive Catalogue will be sent for only 10 cts., which is only a part of its cost to us. Or if you order a packet of Palm seed or anything here offered, and ask for Catalogue, it will be sent free. Special Offer. For 50 cts. we will send Palm, Pansy, and one each of this offer may not appear again. To every order we will add an elegant Seed or Bulb novelty free. Address, JOHN LEWIS CHILDS, FLORAL PARK, QUEENS CO., N. Y.

ROPP'S Commercial Calculator. Practical Arithmetic made easy, simple and convenient for ALL—whether proficient or deficient in figures—by this unique and wonderful work. An entirely new, improved and greatly enlarged edition has just been issued, which is unquestionably the most useful, practical, and comprehensive work on the "Art of Rapid Calculation," ever published in any language. It embodies all the essential features found in Higher Arithmetic, Lightning Calculators, Ready References in Interest, Discount, Exchange, Wages, Log and Lumber Tables besides a great many vital rules and tables, which really are the most essential and valuable things in the book. The first part contains 125 Commercial Tables of ready or instantaneous calculations in all kinds of Grain, Stock, Hay, Coal, Cotton, Merchandise, in 1 cent, Wages, Trade, Discount, Exchange; in Measurement of Logs, Lumber, Land, Cisterns, Tanks, Hens, Wagon-beds, Corn-crisps, Cord-wood, Carpenters', Plasterers', Masons', and Painters' work. The second part is a complete Arithmetic, in which all its rules and principles, from Numeration to Mensuration, are clearly stated, fully explained, and practically applied, giving all the simplest, shortest and most convenient methods known for rapid calculation. The book is neatly printed on fine quality of paper, elegantly bound in pocket book form; consists of 128 pages, and the Nos. 3 and 5 have a renewable account book attached, which contains self-instructing formulas for keeping a systematic record of receipts and expenditures—in fact, all about book-keeping required by the masses. Is also accompanied by a slate case, pocket or papers, and apart from its mathematical merits, is one of the most convenient and desirable pocket memoranda ever offered the public. No. 1. Fine English Cloth, Silk Finish. \$.50 No. 2. Am. Russia Leather, Art's book, State, Etc. 1.00 No. 3. Russia Cloth, Gilt edges, Acct. book, State, Etc. 1.50

Mental Gymnastics; OR, MEMORY CULTURE. BY ADAM MILLER, M. D. A practical and easy system by which any person, old or young, can train himself to memorize anything he may choose. THE OBERG, His Sermons; THE STUDENT, His Lessons; THE BUSINESS MAN, Items of Business. The author of this work was put to the severest public test a few days ago, by reporters of all the leading Chicago daily papers. The commendatory notices which appeared the following day showed how well he stood the test. The author, an old man, claims to have a memory more to be trusted by training under this system than even while he was young.—Chicago Inter-Ocean.

We cordially commend it to all persons of falling memory as the best book obtainable on that subject.—Interior. Most ingenious; enables any one, who familiarizes himself with the system, to carry an immense mass of digested information, ready for production on demand. By experiment we have tested the author's mnemonic resources, and been moved by them to wonder.—Advertiser. The author's method aids us in getting control at will of the organs unconsciously employed in acts of what may be called spontaneous recollection. It is ingenious and simple.—Chicago Times.

This work, with written instructions by the author, will be sent postpaid to any address on receipt of price, \$1.00. Address DANIEL AMBROSE, Publisher, 45 Randolph St., Chicago, Ill.

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Falls of the Sioux River at Sioux Falls, Dak., 6,500 horse power. SIOUX FALLS, DAKOTA, has a population of ten thousand people, and is the metropolis of a great state in the near future. This city occupies the same relation to Dakota, as a distributing point, that Omaha, Kansas City, Denver and St. Paul occupy to their respective states. It has five great lines of Railroad, the Chicago, Milwaukee & St. Paul, Burlington, Cedar Rapids & Northern, Chicago & Northwestern, Illinois Central and Minneapolis & Manitoba. The last two built this year. Fine system of waterworks, gas and electric light, twenty wholesale houses, numerous manufacturing, immense granite quarries and water power, territorial schools for mutes, Baptist and Episcopal Colleges. Here is a grand opening for wholesale houses and factories to do the business of the State of Dakota. We have for sale a large amount of valuable property in Sioux Falls at bargain prices that will surprise the purchaser. Surrounding Sioux Falls is the finest farming country in the world for STOCK AND GRAIN, and we know this region has never failed to produce a fine crop. We have for sale fifty thousand acres of these lands, very near this thriving city, at from \$10 to \$15 per acre. Here is a chance to make great fortune by the rise of real estate, the same as has been done in the cities named above. A street car line is now in successful operation, and we will set lots along the track and within one and half miles of the center of business for from One to Two Hundred Dollars each. Send for maps, pamphlets, and full information to

PETTIGREW & TATE, SIOUX FALLS, DAKOTA. VIOLIN OUTFITS. We have made arrangements with one of the largest importers of Violins in the United States, who have an immense stock they must turn into cash. They have allowed us to offer these fine instruments at a terrible sacrifice, provided we mention no names in the transaction. We wish to dispose of the entire stock as soon as possible, and offer you

OUR FAMOUS "REMEJI" 1837 VIOLIN. A COMPLETE OUTFIT (such as is usually sold for \$12.00) FOR \$3. The outfit consists of one Italian VIOLIN (in box), BOW & TEACHER. This TEACHER is a jewel in itself, containing many beautiful pieces of Violin Music and teaches one to play with great ease and rapidity. This is a bona fide bargain, and we mean business. Prices given here include crating. Send Draft, Money Order or Cash in Registered Letter. PRAIRIE CITY NOVELTY CO., 45 Randolph Street, CHICAGO.

PSYCHICAL AND PHYSIO-PSYCHOLOGICAL STUDIES. THE WATSEKA WONDER! A NARRATIVE OF STARTLING PHENOMENA OCCURRING IN THE CASE OF MARY LURANCY VENNUM. BY Dr. E. W. STEVENS. This well attested account of spirit presence created a widespread sensation when first published in the Religio-Philosophical Journal. Over fifty thousand copies were circulated, including the Journal's publication and purchased by those unnumbered millions who still continue. To those familiar with the marvellous story it is NO WONDER the interest continues, for it is indubitable testimony may be learned how A Young Girl was Saved from the Mad House, by the direct assistance of Spirits, through the intelligent interference of Spiritualists, and after months of almost continuous spirit control and medical treatment by Dr. Stevens, was restored to perfect health, to the profound astonishment of all. So far transcending in some respect, all other recorded cases of a similar character, this by common acclaim came to be known as THE WATSEKA WONDER. Were it not that the history of the case is authenticated beyond all doubt or possibility of doubt, it would be considered by those unnumbered millions who still continue, as a skillfully prepared work of fiction. MISSIONARY DOCUMENT For general distribution, IT IS UNEQUALLED; and for this purpose should be distributed industriously, generously, persistently, far and near. The present issue is a superior edition from new stereotype plates, printed on a fine quality of top paper and protected by "acid" paper covers of the newest patterns. The publisher has taken advantage of this necessity for new plates, and, with the courteous permission of Harper Brothers, has incorporated with the case of Mary Reynolds, one from Harper's Magazine for May, 1860, entitled, MARY REYNOLDS, A CASE OF Double Consciousness. This case is frequently referred to by medical authorities, and Mr. E. W. Stevens makes reference to it in that invaluable, standard work, The Scientific Basis of Spiritualism, his latest and best effort. The case of Mary Reynolds is not equal that of Lurancy Venum, but is nevertheless a valuable addition. The two narratives make a SIXTY PAGE PAMPHLET. The price of the Pamphlet, by mail, is 15 Cents per Single Copy. 100 Copies for \$12.00 50 " " " 6.50 25 " " " 3.30 10 " " " 1.40 Sent by mail or express, transportation 10 cts. d. Agents RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, DRAWER 134, CHICAGO.

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SEEDS. THE BEST for all soils and climates. Pedigree Sweet Corn—Five 4 1/2 lbs. Pkg. 10c. Salsar's Earliest—Five 4 1/2 lbs. Pkg. 10c. Salsar's Earliest—Five 4 1/2 lbs. Pkg. 10c. Self-Blancher celery—Five 4 1/2 lbs. Pkg. 10c. No. 100 Cabbage—Five 4 1/2 lbs. Pkg. 10c. Remit for any of above and receive free elegant catalogue. JOHN A. SALZBURG, La Crosse, Wis.

PRAIRIE CITY NOVELTY CO., 45 Randolph St., CHICAGO, ILL. PAT. JUNE 29, 1886. THE IMPROVED IDEAL HAIR CURLER. AGENTS WANTED. Samples, Postpaid, 50 Cents. NOTE.—The only Hair Curler made with a sliding front. No cutting or bending the hair or hands.

Woman's Conference.

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

I BIDE MY TIME.

I bide my time. Whenever shadows darken Along my path, I do but lift my eyes, And forth reveals fair shores beyond the skies, And through earth's harsh, discordant sounds I hearken.

I bide my time whatever wrong assail me, I know the strife is only for a day: A friend waits for me further on the way, A friend too faithful and too true to fall me, Who will bid all life's juring turmoil cease, And lead me on to realms of perfect peace.

I bide my time. This conflict of resistance, This drop of rapture in a cup of pain, This wear and tear of body and of brain, But fits my spirit to the new existence Which waits me in the happy by-and-by, So come what may, I'll lift my eyes and cry I bide—I bide my time.

Women as Citizens.

DEAR SISTERS:—A great deal is being said and written about the terrible demoralization that is to fall like a cloud over our unhappy country when women shall become citizens of the republic, and assist in the administration of its public affairs—if she ever does—because it is well known that only through the labor party and its several branches, can she hope to gain such recognition; and the success of that class means the abolition of its opposite—the idle, non-producing one.

So these at present dominant powers, are much exercised over the knotty problem, and are racking their brains for reasons why she should not so far sink her self-respect as to aspire to become the political equal of her brothers.

Here in New York the political meetings of the labor party show how demoralizing (?) it is to both sexes, when women take part in such gatherings.

The World sometime since gave a very fair and accurate statement of the facts: how pianos and music, heretofore sacred to beer and tobacco, slang and vulgarity, in these meetings where women attend with brother, husband or sweetheart, as the case may be, and aid very greatly in maintaining them, the hall rent and printers' bills being paid out of the proceeds of really good entertainments, participated in by the talented of both sexes.

Demonstration is better than theory or argument, and we are solving the problem of woman's fitness for public work right here and now.

MARY D. NEWMAN. New York City.

Bob Burdette on Woman Suffrage.

Why am I a woman suffragist? Because I am. Because a woman has more good, hard common sense than a man. Because she makes less bluster about her rights and quietly maintains them better than a man. Because she won't give \$1.50 for an article that she knows very well she can get for seventy-five cents. Because she does not stalk loftily away from the counter without her change if the robber behind it is a little reluctant about counting it out. Because she is too independent to pay the landlord two dollars for her dinner and then pay the head waiter one dollar to send a waiter who will bring it to her for fifty cents. Because she will hold her money tightly in her own good, little, right hand for two hours, until she gets first a receipt for it from a fellow who made her husband pay the same bill five times last year. Not any "just give you credit for it" for her. Because one day a Pullman porter complained to me, "No money on this trip; too many women aboard. Don't never get nothin' out of a woman 'ceptin' her regular fare." I had just paid him twenty-five cents for blacking one boot and losing the other. And when he said that, when I saw for myself these women travelling alone, paying their fare, and refusing to pay the salaries of the employes of a wealthy corporation, I said: These women have a right to vote. To vote? By all that is brave and self-reliant and sensible, they have a right to run the government.

The grass was green above the dead boy's grave, and trodden by feet so small and light that not a daisy drooped its head beneath their pressure. Through all the spring and summer time, garlands of fresh flowers, wreathed by infant hands, rested on the stone; and when the children came there to change them, lest they should wither, and be pleasant to them no longer, their eyes filled with tears, and they spoke low and softly of their poor dead cousin.—Dickens.

BOOK REVIEWS.

TALKS TO YOUNG MEN with Asides to Young Women. By Robert Collyer. Boston: Lee & Shepard; Chicago: A. C. McClurg & Co. Price, \$1.25.

Lee & Shepard, the enterprising publishers, have brought out in attractive form, that called Talks to Young Men, with Asides to Young Women, by that price of preachers, Robert Collyer, a man who never forgets he was once young and whose heart is always overflowing with tenderness, sympathy and appreciation. There are twelve chapters or lectures written in Mr. Collyer's charming manner. The last of the twelve "About good books" is alone worth the price of the book. He says: "Nor do I find it very hard to see how such books as I have in my mind should come to be counted among our best treasures, when we note how they come to us, and at what a cost. Men and women come into this world of ours with the supreme gift in them, it may be, we call genius, and begin at length to write these books. If you should ask them how it was done, the greatest and best of them would not be able to tell you. The old Hebrew prophets, when they have a great and moving word to say, are apt to begin with, 'Thus saith the Lord,' because they feel sure it is not said by them so much as through them; and this, I imagine, must be the feeling of any man or woman of a true genius when they do their great things. They are not their own masters; they are all possessed, as we say, sometimes, and must write the poem or the chapter because they cannot help it.

"Then there is another truth touching what they do. They have been watching this world and life of ours with the seer's eyes; so while we see only what lies on the surface, possibly they see what lies away down within the heart of things, and everything goes into the quick of their life—all sights, all sounds, all events, all fortunes, and give them in turn the keenest delight or misery. These seem to me to be the conditions of the purest genius; and when the true time comes, in which they can no more help themselves, shall I say, than the lightning can help its flash, the power possesses them we call inspiration and they pour out the treasure they have gathered into their book."

The book is full of good advice and elevating sentiments. Mr. Collyer's words are always an inspiration, especially to young people.

BLUFFTON: A Story of To-day. By M. J. Savage. Boston: Geo. K. Ellis. 1887. pp. 248. Price, cloth, \$1.50.

The publisher in calling attention to this second edition of Rev. Mr. Savage's one novel, says that its republication is in response to a popular demand. The story is understood to be based on this liberal preacher's own spiritual experience in passing from orthodoxy to his present standpoint as the one American clergyman who has heartily accepted evolution as expounded by Darwin, Spencer, and Fiske. As the principal scenes of the story is laid in a western city, which is vividly described, the book will be read with the greater interest by western readers. There is a very pretty love-story intertwined with the religio-philosophical trend of this work. The heroine, however beautiful as she is, is somewhat too coldly dutiful in her filial devotion and her orthodox leanings to suit the loving-fiction reader; but since the loyal lover of the story found but little fault with this too-perfect maid, its readers should also be content, their meeting so since generally with love, they will have to marry her. The story, despite its philosophizings and discussions of religious themes, is very brightly told, and full of romantic episodes and incident, while the hero is a very human and lovable hero indeed. The frank, respectful and truthful discussion of the claims of orthodox Christianity cannot fail to arouse interest in these questions and make the story of real service to all inquiring and truth-loving minds, especially those who are yet halting between two opinions. We make a few pertinent quotations: "A man may go on for years supposing himself to be holding faithfully to a system of thought that he has inherited and learned to reverence, while all the time the play of study and experience about it has totally changed its structure, and he wakes up to find that the old has disappeared."

"In a world like this it costs fearfully to follow truth. The world has paid its pioneers so since generally with love, they will have to marry her. The story, despite its philosophizings and discussions of religious themes, is very brightly told, and full of romantic episodes and incident, while the hero is a very human and lovable hero indeed. The frank, respectful and truthful discussion of the claims of orthodox Christianity cannot fail to arouse interest in these questions and make the story of real service to all inquiring and truth-loving minds, especially those who are yet halting between two opinions. We make a few pertinent quotations: "A man may go on for years supposing himself to be holding faithfully to a system of thought that he has inherited and learned to reverence, while all the time the play of study and experience about it has totally changed its structure, and he wakes up to find that the old has disappeared."

ELOCUTIONARY STUDIES AND NEW RECITATIONS. By Mrs. Anna Randall-Diehl. New York: Edgar S. Werner, 48 University Place, pp. 200. 12 mos. flexible cloth. Price, 60 cents.

In the floods of new books on elocution, which only rehash those which precede them, it is refreshing to find one like the present volume, which is entirely new,—not a piece that has appeared in any similar compilation before. The selections are all good and serviceable, and not made for the purpose of padding. Mrs. Randall-Diehl is a well known elocutionist, and thoroughly understands the wants of pupils, and has analyzed every article, some of the more difficult with minuteness, and made the whole manner of expression so clear that the pupil can without further aid, acquire a perfect understanding how to render them most effectively. The book is just what the home student needs, and the splendid selections will enrich the repertoire of the public reader and impersonator.

It not only presents a fine selection, but tells how to read and how to teach. As the author says in brief: "It cannot take the place of the living teacher, but it can render efficient aid in study. While it is intended to be suggestive rather than dogmatic, it furnishes an actual key to reading."

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A Memory of Early Days.

Bane of childhood's tender years, Swa' lowed off with groans and tears, How it made the flesh crawl, Lethargous, great, vast, and dull, Search your early memory close, Till you find another dose: All the shuddering frame revolts At the thought of Epom salts! Underneath the pill-box lid Was a greater horror hid, Climax of all inward ills, Huge and gripping old blue pills!

The Correct Time.

There are very few men who do not pride themselves on always having the correct time; and wonderful and delicate mechanisms are devised to enable them to do so. But the more delicate a chronometer is made, the more subject it becomes to derangement, and unless it be kept always perfectly clean, it soon loses its usefulness. What wonder, then, that the human machine—so much more delicate and intricate than any work of Man—should require to be kept thoroughly cleansed. The liver is the main-spring of this complex structure, and on the impurities left in the blood by a disordered liver, depend most of the ills that flesh is heir to. Even consumption (which is lung-scurf), is traceable to the imperfect action of this organ. Kidney diseases, skin diseases, sick headache, heart disease, dropsy, and a long catalogue of grave maladies have their origin in a torpid, or sluggish liver. Dr. Pierce's Golden Medical Discovery, by establishing a healthy, normal action of the liver, acts as a cure and preventive of these diseases.

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An All Rail Route.

Except to those who go East by the Lake Shore and New Central Route there is always that "open more river to cross." By this route only can you enter New York City—Grand Central Depot—without ferry transfer; always annoying, it is doubly so in winter. The celebrated Chicago, Boston and New York Wagner Steam Heated Vestibuled Limited, the only steam heated train in daily service between Chicago and New York, runs via this route.

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Is the best blood purifier before the public. It eradicates every impurity, and cures Scrofula, Salt Rheum, Boils, Pimples, all Humors, Dyspepsia, Biliousness, Sick Headache, Indigestion, General Debility, Catarrh, Rheumatism, Kidney and Liver Complaints, overcomes that tired feeling, creates an appetite, and builds up the system.

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Has met peculiar and unparalleled success at home. Such has become its popularity in Lowell, Mass., where it is made, that whole neighborhoods are taking it at the same time. Lowell druggists sell more of Hood's Sarsaparilla than of all other sarsaparillas or blood purifiers. Sold by druggists. \$1.50 per bottle. Prepared only by C. I. HOOD & CO., Apothecaries, Lowell, Mass.

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CHICAGO, ILL., Saturday, February 4, 1888

"Shall Women be Licensed to Preach?"

"Shall Women be Licensed to Preach?" is the question at the head of an article in the *Homiletic Review* for December, 1887, by Frances E. Willard, President of the National Woman's Christian Temperance Union. She answers it in the affirmative, and her article is an argument on strictly orthodox and biblical grounds, in accord with the method and spirit of "The monthly magazine of religious thought" which this evangelical *Review* claims to be. She feels deeply the importance of the question and writes not only with force and skill, but with heart-felt earnestness. In the opening sentence Paul is dismissed in these effective words: "Christ, not Paul, is the source of all churchly authority and power,"—a statement which no orthodox believer can refute, and this is followed by a fine view of his reverent and appreciative treatment of women. "It is objected," she says, "that he called no woman to be an apostle. Granted, but he himself said that he chose one man who had a devil; is this a precedent? One is half inclined to think so when he reads the long record of priestly intolerance, its culmination being the ostracism of Christ's most faithful followers from their right to proclaim the risen Lord who gave to Mary the first commission to declare his resurrection."

After the resurrection, and the sight of the arisen Jesus by both women and men, came the day of Pentecost, of which she quoted the history in Acts: "And they were all with one accord in one place. . . . And were all filled with the Holy Ghost and began to speak with other tongues, as the spirit gave them utterance." Then Peter said: "This is that which was spoken by the prophet Joel: I will pour out my spirit upon all flesh, and your sons and your daughters shall prophesy, and on my servants and on my handmaids I will pour out my spirit, and they shall prophesy." To prophesy is the same as to preach, as she quotes Paul as saying, and as is understood by competent critics. Thus, and in other like ways, a good case is made out from Scripture, with an advocate's skill and a woman's devoted earnestness.

From Bible exegesis she turns to the spiritual aspect of this great matter, and her words are full of deep meaning:

"It is men who have defrauded manhood and womanhood, in the persons of priest and monk and nun, of the right to the sanctities of home; men who have invented hierarchies and lighted inquisitorial fires. . . . It is men who have taken the simple, loving, tender gospel of the New Testament, so suited to be the proclamation of a woman's lips, and translated it in terms of sacerdotalism, dogma and martyrdom. The mother-heart of God will never be known to the world until translated into speech by mother-hearted women. Law and love will never balance in the realm of grace until a woman's hand shall hold the scales."

"Men preach a creed; women will declare a life. Men deal in formulas; women in facts. Men have always tithed mint and rue and cummin in their exegesis and ecclesiasticism, while the world's heart has cried out for compassion, forgiveness and sympathy. Men's preaching has left heads committed to a catechism and left hearts hard as nether millstones."

Well would it be for the world if the introduction of the woman element into the pulpit should have these good results; and there is a deep philosophy in the suggestion that they will. Not only in the Old Testament, but in this human nature of ours it is written, "It is not good for man to be alone."

Did space permit much more might well be quoted from this eloquent and able answer to an important question,—an answer for those who take the words of a book and

the usages of an old church as their guide. The large and growing company of the outside world who seek first the light within, and take more counsel with heart and mind than with book or creed, have already settled this question. Not only among Spiritualists but among so-called liberal Christians, do women preach, with or without formal license, and their words are rich in benefit and blessing. It is not the least of blessings that the Spiritualist movement has brought to the world, that always, without argument but by some divine intuition or heavenly guidance, woman has been welcome and free to prophesy and to exercise her spiritual gifts. If Miss Willard can open the pulpits of the orthodox sects for her sisters, it is to be hoped that good many come, that not only may deed be lifted above creed, but that, to quote the motto of Lucretia Mott, an honored preacher among Friends, "Truth for authority, not authority for truth," may also be upheld.

Another grave question comes up, and it would be very interesting to see Miss Willard put heart and mind into an answer to it: Would women bring more conscience and moral courage, less of that "fear of man which bringeth a snare," into the pulpit than is found there now? Would women, not half believing Bible infallibility or trinity, or vicarious atonement, or eternal punishment, preach as though they believed them, or be silent as to their doubts, as men in pulpits too often are?

Would women who believe in the depth of their souls, who know from precious experience of the real presence of those we misname the dead, be silent on that great matter—that they might creep into some pulpit with their weak-souled brethren? Would women, with high courage and deeper faith than men, affirm and proclaim what truth might be revealed to them, rather than be dumb servants of an outworn creed and stay in a popular pulpit?

Will women carry into the pulpit the sectarian intolerance and narrowness which sometimes marks and mars the work of the W. C. T. U.? Will they, by their intensity of feeling, make that intolerance even worse in the pulpit than it now is? Or will the effort and argument put forth to gain that liberty of prophesy which they justly claim, broaden their thought and charity and give them well balanced judgment while it makes their spiritual perceptions more clear?

Without a gain in sincerity and moral courage all the rest is but "sounding brass and tinkling cymbal." Women had better keep out of pulpits forever, than enter them as slaves.

Honoring this gifted woman for her many good words and works, seeing much sound philosophy in her argument, and sharing in much of her buoyant hope, this closing word touching the supreme importance of sincerity and moral courage in the coming woman preacher—for she is coming—may well be said, as it is, in good faith and good feeling.

The Starving Man's Necessities—Laws of Property.

In reply to some recent strictures by the *London Times* on recent utterances of his, Cardinal Manning wrote in the *Fortnightly Review*:

"I answer that the obligation to feed the hungry springs from the natural right of every man to life and to the food necessary for the sustenance of life. So strict is this natural right that it prevails over all positive laws of property. Necessity has no law and a starving man has a natural right to his neighbor's bread."

The *New York Times* pronounces this statement novel and revolutionary.

The *Chicago Times* sent out a circular to the clergy of this city asking for an expression of opinion as to the correctness of Cardinal Manning's position. The questions propounded were whether:

1. The cardinal's position is justified by the higher law?
2. Would the recognition of such a right by the statute be wholesome?

Rev. W. E. McLaren, Bishop of Chicago, thinks that the essential idea of Cardinal Manning's position is incontestable. "Their or the breach of the rights of another in his property is ordinarily a crime; but circumstances may arise which render theft a duty."

Rev. Calvin S. Blackwell of the "Central Church of Christ" thinks the cardinal's position is sustained by the "higher law," which he defines as "the spirit of the Holy Scriptures." "Christ," he says, "touched this law when, with his disciple, he walked through the field, and simply to satisfy hunger, plucked the ripe heads of wheat which bent across his pathway."

Rev. H. W. Thomas says, "If any man will not work, neither shall he eat"; and any effort to reverse this law, and by the authority of a statute to give one the unearned right to the property of another, would make civilized society impossible."

Rev. John H. Barrows, Presbyterian, says that he can "imagine a case where a starving man would be justified in taking his neighbor's bread; but such an exceptional and imaginary case could not be wisely or rightly recognized by statute."

Rev. David Utter, Unitarian, says, "If a starving man has a right to bread wherever he can find it, and however he can obtain it, it is only because his starvation is brought about in an exceptional, and naturally inevitable way." He is opposed to any change in our laws "looking toward the recognition of the rights of laziness."

Rev. F. A. Noble, Congregationalist, answers both the questions in the negative, but does not think that the rich "ought to stand by and see the poor starve."

Rabbi Hirsch says that the utterances of the Cardinal "do honor to his noble heart,"

but that his position as stated is not justified by the higher law. "Had he said that society is bound to so shape institutions and make such provisions as to render it impossible for any sober good man to suffer for want of bread, none could object to his position. . . . The recognition of such a right [that of a starving man to his neighbor's bread] by the statute would not be wholesome."

Rev. John Coleman Adams, Universalist, expresses his views thus: "If the Cardinal meant to say that my starving brother has claims to my bread he says what no Christian man would wish to deny. But if he meant to say that my starving brother ought take my bread without my consent, he says what no believer in the eighth commandment would admit."

Rev. Samuel Fallows, Bishop, Reformed Episcopal Church, believes that Cardinal Manning's position is fully justified by the higher law. "I also believe that the recognition of such a right by the statute would be wholesome with the proper limitations and safeguards."

Rev. William Fawcett, Methodist, says, "Neither the higher law nor Blackstone exempts the starving man." "The starving man has a right to his neighbor's bread, and his neighbor is under obligation to recognize that right; but the starving man has no right, either by the higher law or of any other law, to steal his neighbor's bread."

Rev. David Swing says that Cardinal Manning's idea "has all the appearance of being a false and injurious notion. The doctrine hitherto has been: Better die than steal the bread of a neighbor, for the neighbor has a right to his bread and his life."

Rev. George C. Lorimer replies, "In my judgment his [Cardinal Manning's] position is unsound religiously and philosophically, and unsafe ethically and practically."

Rev. H. W. Bolton, Methodist, says of the position: "It is to my mind contrary to the letter and spirit of the higher law, and would be most unwholesome and dangerous if recognized by the statutes."

We have here a strong medley of opinions from men whose business it is to study and preach "the higher law," as given in what, it is claimed, a special divine revelation designed to supplement human reason and the manifestation of God's will as expressed in the natural world. The *JOURNAL* cannot comment on each of these opinions, nor is it important to do so. Some of them seem to have been written with the fear of the rich pewholder in mind. A number of the writers evidently do not understand the Cardinal's real position while some of them seem disinclined to touch the real point in the discussion. The expressions of Revs. Thomas and Swing are hardly worthy of them or the subject. It is to be regretted that Rabbi Hirsch did not state what "the higher law" is. Mr. Adams should have explained how a "starving brother" can have a just claim to his bread without the right to enforce it. Mr. Fawcett, too, should have explained how a "starving man can have a right to his neighbor's bread and his neighbor is under obligation to recognize that right," and yet the starving man has no right to take that bread without his neighbor's consent.

The position that a man who is starving, and who cannot obtain food by working or begging, has the right to take from his neighbor sufficient to relieve immediate necessities, is a position neither new nor novel. That the right of a starving man to his neighbor's bread is held by Cardinal Manning with these limitations there can be no reasonable doubt. This is not his position merely; it is a maxim in all the works of the great Catholic writers on theology and morals. It is extreme in exceptional cases, such as sometimes occur, although but rarely in civilized communities, that these writers say, "all things are common."

Catholic theologians lay it down as a fundamental principle that man owns nothing absolutely, that all things, even man himself, belong to God, and that lands and earthly possessions are God's bounties, for their use of which men must give an account. If a fellow being is in distress and we know his conditions and can help him, it is our duty to do so. If he is starving and we have food beyond what is required by our own necessities, a portion of it is his by right, and if we refuse it to him he may justly take it. He does not thereby become a sinner for claiming his right, but we become misers in the sight of God for selfishly withholding from him what our abundance and his condition make his, in the same sense in which it was before under different circumstances, ours. Such is the Catholic view of the subject.

The sentiment expressed by Cardinal Manning is not peculiar to Catholic writers. It has been taught by philosophers for centuries, and it has been more or less recognized in ancient and modern systems of legislation. Moses made a clear distinction between theft and taking from a neighbor sufficient of the earth's products to supply immediate necessities, although all the land was held by individual owners.

The right of a starving man to take bread from his well-to-do neighbor without the latter's consent even, when he cannot otherwise supply his absolute necessities, springs from the natural right to life, which certainly prevails over not only all positive laws of property but over all positive laws for protecting life. A man assailed under circumstances that give these laws for the protection of life no opportunity to serve him, may strike down his assailant with impunity. "Self-preservation is the first law of nature." This is as true when life is in danger from starvation as when it is threatened by the

knife of the assassin. The right of a man to food in his possession beyond what he requires ceases in the presence of a famished person's necessity. The State recognizing the truth of this proposition takes money enough from the pockets of its self-supporting citizens to save from starvation such as must have aid or die—aged poor, orphans, idiots, lunatics, etc. The State further takes money from its citizens to clothe paupers and make them comfortable while they live. The right then of any individual to his property is not so absolute that no condition can nullify or impair it; and the condition of a starving brother is certainly sufficient to impair the right to so much of his property as may be necessary to prevent his death by starvation.

Undoubtedly the first obligation springing from the natural right to life, is the obligation of every man, who is able, to support himself. They who can do this, and fail to do it, have, of course, no right to their neighbor's bread to prevent starvation. Such persons should be made to work, if they persist in living, and if they take food from their neighbor's bread-basket, should be punished for theft. It is only the starving man unable to get food by working or by begging, who has the right to take from his neighbor, and this right is limited to taking only so much food as immediate necessities demand.

Whether this right be recognized by statute may not be of much importance. It is already recognized practically in our courts and by the people, the common people who know nothing about abstract theories of ethics or hair-splitting distinctions between different kinds of rights. It is founded upon common sense, humanity and the world's experience, and may be fearlessly asserted in the face of both the rich and the poor and of the Christian, Pagan, Jew and Infidel. Cardinal Manning's statement as to the right of the starving man, with such limitation and restriction as he evidently had in mind when he wrote it, the *JOURNAL* believes is sound and will bear the closest scrutiny.

There is no great author whose name carries with it weight and authority among thinkers of every class, more frequently quoted by anarchists than John Stuart Mill. His writings on political and social economy are marked by profound thought, comprehensive judgment and the broadest sympathy with the working classes in whom he felt the deepest interest. His essay on Liberty is one of the boldest pleas for liberty of speech and action ever written. He believed in the fullest freedom of discussion of every subject compatible with social order and individual rights. He believed that the victories of peace are far more glorious than those of war, and these victories he maintained could be secured only by the freest discussion in the press and on the platform of all disputed questions. Detached from their legitimate connection, some sentences from his writings, as used, have helped to strengthen teachers of anarchism in their assaults upon our social system and in their advocacy of violent methods for inaugurating and effecting the "social revolution"; yet this great writer on philosophic, social and economic subjects, recognized as clearly as any man, the rightful limits of freedom of speech and publication. The following extract from his works is to the point: "An opinion that corn-dealers are starvers of the poor, and that private property is robbery, ought to be unmolested when simply circulated through the press, but may justly incur punishment when delivered orally to an excited mob assembled before the house of a corn-dealer, or when handed about among the same mob in the form of a placard. Acts of whatever kind which, without justifiable cause, do harm to others, may be, and in the more important cases absolutely require to be, controlled by the unfavorable sentiments, and, when needful, by the active interference of mankind." This passage from a thinker of most radical, social and religious views, of the calmest judgment and deepest interest in all reformatory movements is commended to the attention of all who quote Mill in favor of the right of speech inciting to violence.

GENERAL ITEMS.

Mr. and Mrs. Bundy are at Bloomington this week, attending the Annual Meeting of the Illinois Press Association.

Mr. B. F. Underwood, lectured at La Salle, Illinois, last Sunday, to a large audience.

The yearly meeting of the State Association of Spiritualists of Michigan will be held at Grand Rapids, Mich., February 24th, 25th and 26th.

Cassell & Co., publishers, New York, announce that they are about to locate permanently in the spacious building, numbers 104 and 106, Fourth Avenue, New York, where they will be pleased to see their patrons.

Hon. A. B. Richmond's new book reviewing the Seybert Commissioners' Report on the phenomena of Spiritualism is now on sale at the *JOURNAL* office. Price, \$1.25. See advertisement for more complete description.

Girard's Will and Girard College Theology is the title of a book just from the press and from the pen of R. B. Westbrook, D. D., LL. D. Price, \$1.00. This is a book that will no doubt interest very many of the *JOURNAL*'s readers.

Mrs. Mary V. Priest began her eighth course of lectures on mental healing, in Cleveland, on Monday last, to a large class of exceptionally intelligent people, drawn from among the best known residents of that progressive city

Dr. Leon Priest whose success as a healer is giving him wide repute and practice, has been called to Birmingham, Alabama, where twenty-six patients await his arrival.

Dr. J. K. Bailey spoke, by invitation, in the parlors of the Leland Hotel, Springfield, Ill., New Year's day; at Buffalo, N. Y., Jan. 8th. For further engagements address Dr. Bailey at Box 123, Scranton, Pa.

"Lucifer" for December has been received at this office, and has a varied table of contents. Madame Blavatsky and Mabel Collins are editors, and intend that this monthly shall stand in the foremost ranks of the periodicals on Theosophy and Occultism. We can also supply the November number; price, 35 cents.

The speakers for Lake Pleasant Camp this year so far as selected are, A. H. Bailey; E. A. Tisdale; Mrs. Fannie Davis Smith; J. Clegg Wright; Charles Dawbarn; J. Frank Baxter; Mrs. Amanda Spence, and Lyman C. Howe. There are five more lecturers to arrange for. It is planned to have a fine entertainment on July 4th with an oration by some one of national repute. There will also be services on two Sundays in July. Every thing seems to indicate a prosperous year for the camp.

A pupil in one of the public schools of this city, compiled recently in the following manner with a request to write a composition on the subject of a physiological lecture to which the school had just listened: "The human body is made up of the head, thorax and the abdomen. The head contains the brains when there is any. The thorax contains the heart and lungs. The abdomen contains the bowels, of which there are five, A, K, I, O, U, and sometimes W and Y.—*Philadelphia Item.*"

Lee & Shepard of Boston, have issued a volume of poems by the late David A. Wasson, some of which were contributed by the author to periodicals, and others left by him in manuscript. Mr. Wasson was often urged by his friends to publish his poems, but during the last year of his life he suffered from a painful disease and was unequal to the task which, in his will, he confided to his friend, Mrs. Ednah D. Cheney. The work has been done in a manner that must be very gratifying to the many friends and admirers of Mr. Wasson, who was not only a deep thinker and an admirable prose writer, but as this collection shows, a true poet imbued with the spirit of the artist.

All Brownwood, Tex., is trying to solve how Marshal W. A. Butler's four-months-old baby came to be drowned in the cistern. The last the parents knew of the child it was sleeping in the bed with them at three o'clock. Between the bed and the cistern were two closed doors, and over the cistern was a heavy top. The water bucket had also to be lifted out before there was room for the child's body. Both the cistern top and the water bucket were in place this morning. The only explanation of the drowning that the parents can offer is that one of them, while in a somnambulist state, had lifted the baby from the bed and put it into the cistern. It was their first child, and they were greatly attached to it.

A. L. Coverdale writes as follows with reference to establishing a Spiritualist Library in this city: "I believe that, of all the wants of Spiritualism, this is the most necessary. Are there not Spiritualists interested enough to assist in the founding of one in this great city? Here is our suggestion: The Young Peoples' Progressive Society will on March 30th, give an anniversary entertainment,—the proceeds to be devoted to the purchase of books, etc., pertaining to the spiritual philosophy. Now let us see if this can not be made a success. If we want Spiritualism to flourish and have its adherents stand by it, and the world respect and honor it, we must open our hearts and pocket-books, and work for that which will be most beneficial to humanity in general." Mr Coverdale's suggestion is a good one.

A dispatch from Michigan city, Ind., under date of Jan. 28, says, "The small town of New Buffalo, just over the Indiana line, has been wrought up for several days over a supposed trance case. Last Wednesday an aged German woman, living with the family of Jacob Baker, died, or was supposed to have died. The funeral was set for yesterday, and when the undertaker from this city with his hearse reached the house he found the household in confusion. The body was still warm; it certainly was limp, and in spite of the doctor's positive assertion that death had ensued the people refused to permit the services to proceed. They determined to postpone the funeral until Sunday afternoon, and the minister and people were dismissed."

Celia writes as follows in reference to the Young Peoples' Progressive Society:

"Mrs. M. F. Ahrens addressed the Young Peoples' Progressive Society last Sunday evening. "Spirit Voices" was the interesting subject, which was presented lucidly and eloquently. Mrs. Ahrens is a medium of wonderful ability, her gift of illustration and power of speech makes her a grand power in the ranks of Spiritualism. Quite a good sized audience was present and listened attentively throughout the discourse. Miss Luella Langel rendered some beautiful vocal selections. Judge Tiffany, who has been ill during the past week, will lecture next Sunday evening. This will probably be the Judge's last lesson on Christian Philosophy. The course has been very interesting and profitable to us all, and we extend our earnest thanks to him. Friday evening the society will give a social ball, and two weeks from that date their First Masquerade Ball."

THE RIGHT USE OF LIFE.

Extract from a Sermon Preached in the Universalist Church, Charlotte, Mich., By Rev. J. H. Palmer.

(Reported for the Religio-Philosophical Journal).

Let us fix the fact in our minds, that this life is not for idleness, not for ease, not for happiness. It is more nearly true than we think, that supreme happiness in this life is only possible in supreme selfishness.

"I came down from heaven, not to do mine own will but the will of him that sent me." Is the word typical of its highest ideal. The flag flung to the breeze lasts longer than the flag folded away in the darkness.

And yet the word oftenest heard in Christian churches is something about saving ourselves. We are not thinking of others, nor of the immediate and pressing duties which the present hour absolutely thrusts upon us.

Jesus has nothing of this cant and selfishness, this babyhood and mushiness, in his immortal Word. He would have us manly and womanly. The fighting Peter was one of his favorite, most trusted friends.

In this view of it, how much grander a thing it becomes, than when we consider it as a mere selfish subjective experience. It consecrates not only the church but the workroom, not only the bible but the arithmetic, not only the prayerbook but the pocketbook.

It does not believe in making a one-sided thing of salvation. It laughs at, when it does not pity, the idea of the weaklings who go from the crib to the school-room, thence to the academy, thence to some sectarian college and thence to some theological school—

Their world, with its sins and sufferings, its joys and woes, its hopes and fears, its storms and calms, its virtues and vices, its heavens and its hells, is purely theoretical. They have beheld actual life only through a study window, touched it only secondarily through the pages of their books.

There are rougher things in the world than rough men, and God made them. There are rough storms in the world physical, as well as in the world moral, and they are not in either case to be avoided or outridden; they must be defied.

When we return to the simple faith of the imitabile Galilean peasant, we will not have half the trouble which now perplexes us in our attempts to correct the mistakes of the hammer, a miner's pick, a ditcher's shovel, the scrub broom and washboard of the brave woman who from necessity and with supreme love of home and child labors humbly, but honorably, for shelter and bread, are symbols of salvation as worthy in the sight of God as a martyr's pile, or the cross on Calvary!

but which fill the world with pious prigs and theological toddlers. I'd rather go straight to hell, carrying a sense of manliness with me, feeling that I had done my own work, thought my own thought and fought my own fight, than to beg for heaven as a cur beg for a bone.

Let us take this good world in which God has placed us for what it is, and for what we may be able to make of it. It is a glorious thing to live, to be able to take some place in the mighty columns of the toilers, the burden carriers, the warriors, or the poets.

We need pray for no troubadour gift; there is a surfeit of singers of psalms and ditties of dolor. Let us not seek for over much of pietistic puffery; a million prayers have been this day offered in the name of Jesus that have hardly gone far enough to disturb the air on the lips of the men and women who uttered them. Better than this, let us take our talent, and recognizing the divine law of increase, by the work of our hands, the sympathy of our hearts, the worthiness, hopefulness and love, we shall add to that which we already possess.

The Only Line That Gets There. It has been well said by a distinguished writer that "the Michigan Central is the only Niagara Falls Route in the country."

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Hood's Household Calendar for 1888, is received, and, as usual, it leads in beauty and style. The most taking feature about it, because it is unique in calendars, is that it is cut out, as by hand, and the bright healthy face of a handsome young girl, with a wealth of brown hair, contrasts beautifully with her blue bonnet and strings.

Coughs and Colds. Those who are suffering from Coughs, Colds, Hoarseness, Sore Throat, etc., should try BROWN'S BRONCHIAL TROCHISCS, a simple and effectual remedy. They contain nothing injurious, and may be used at all times with perfect safety.

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This able and comprehensive work should be read by every thoughtful man and woman who has heard of the Seybert Report. After a happy and appropriate introduction of the subject, with all needed explanations concerning the request of Dr. Seybert, the author gives in the first chapter his "Open Letter to the Seybert Commission"; Chapters II, III, and IV, are devoted to a searching criticism of the Report of the Seybert Commission; Chapter V, treats fully of the Bible on Spiritualism; Chapter VI, has for its motto "In My Father's House are Many Mansions"; Chapter VII, contains G. C. Messer's "Up & Letter on 'Zöllner' and there an exquisite touch of pathos, its vigorous, manly, and above all, its loyalty to the highest principles of truth and justice—all combine to make this work a valuable addition to the literature of the subject.

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A Singular Case.

Chicago actually possesses a real, live "Boycotted" physician! The novelty of his situation has been considered of sufficient public interest to induce the editor hereof to lay bare the case for public judgment. It is a well known fact that Dr. Peiro of "Oxygen" fame does not hesitate to speak his mind quite freely in regard to what he believes to be the evil of intemperance, and the doctors who, even in this enlightened age, pre-cribe stimulants which place the patient on the road to a drunkard's grave, unless an interposing Providence prevents. These points he has on many occasions so strongly urged that no great love is engendered between himself and his opponents! But of late the case has assumed a peculiar shape. Such of the "regular" physicians who felt aggrieved have issued a Boycott against Dr. Peiro through which they urge non-affiliation with the doctor professionally, and deny his Oxygen treatment in no stinted terms and, beside, threaten those who either patronize Dr. Peiro, personally, or his famous Oxygen.

The aid of the Illinois State Board of Health has been invoked to suppress this irrepressible doctor, but, after a very brief enquiry, he has been left severely alone to continue in the even tenor of his way.

To add to their defeat his friends stubbornly refuse to desert this pugacious Dr. Peiro, and vow they'll stick to him through every emergency of the present kind. So matters have rested a little while. In order to get at the bottom facts a reporter interviewed Dr. Peiro and the following conversation ensued:

"Good morning, Doctor, would you object to stating just how this unpleasantness of yours is coming on?"

"Why, you surprise me, Mr. Reporter! I have no trouble of any kind!—oh, you mean the opposition brought against me? Well, that is of no moment to me, it is the other fellows who are doing the worrying! You see they labored under the pleasant delusion that as necessary was simply to signify their intention to suppress me, and I'd be scolded! They held meetings, said I was an 'advertiser,' no better, in fact just as common and 'vulgar,' as Marshall Field, J. V. Farwell, J. H. Walker, and all other business men who believe that by advertising they inform the people what they have to sell, and thereby obtain business. Well, I had to admit that I am just as bad, but that inasmuch as my opponents were never asked to bear any part of the expenses I felt entitled to attend to my business as I thought best. My decision is not received kindly, singular to remark!"

"But Doctor, what do you really think of your opponents—are ALL physicians really mean and envious?"

"Why certainly not, sir. The great majority are splendid fellows; intelligent, honest, industrious, in fact—perfect gentlemen, but some of them are a little peculiar, indeed 'cranky' in regard to the method of getting business, that's all. They remind me of the young man who hired a remedy for such a specific cure to a young lady for him. He kept paying for the social work, but when too late found that his friend concluded to marry the girl himself! He was willing to have the young lady but without the effort. He didn't get her. The want of effort keeps many an excellent physician from a life of active usefulness."

"What about their statement regarding the value of your Oxygen treatment as a curative agent?"

"Well, I don't blame them for opposing a remedy that renders their services so often unnecessary; you couldn't expect them to rejoice over such a effective rival to their business! But let me tell you such statements from them do little harm when these in need of a reliable remedy—not some whiskey and roots, alcohol and drugs, high wines and herbs, bad brandy and gum, worst rum and cheap sugar, and all the other compounds of nastiness usually termed 'Bitters' that are sold, and thoughtlessly prescribed by many a physician who is perfectly familiar with such evils. No sir, what the thinking people now demand is a remedy that is not only safe, but simple and used with pleasure; not quantities of filthy mixtures that taste bad and smell worse, that when swallowed one's stomach feels like a smelting furnace. No sir, the intelligent demand a change, they want more skill and less drugs, hence the popularity of the Oxygen. We have been fourteen years impressing this truth upon the public mind, but now our patrons, those who have personally used it and know whereof they speak, are grandly taking up our work, and by their patronage are inducing their incredulous but suffering friends to be of good courage and faithful in the use of this grand treatment which has so often cured—yes, absolutely CURED—sound and well—when all hope has been abandoned!"

"It has been intimated that testimonials are often fictitious; would you commit yourself on this point, Doctor?"

"I do most emphatically deny that such a statement applies to me. Why, it would be preposterous for us to falsely refer to such prominent persons as, for instance, Gen. C. H. Howard, F. H. Tubbs, Jr., Mrs. M. B. Case, Rev. Wm. Fawcett, Mrs. Chas. Goodwin, Dr. Nixon, Rev. R. W. Bland, all of Chicago, where we have done business for fourteen years—not to mention hundreds of other prominent people all over our land. I say do you think we would dare to refer to them except we could do so truthfully? It is the sheerest nonsense to think that now if these references were not given, we would soon be branded as impostors, instead of enjoying so active business patronage with increasing patronage we would be relegated to the obscurity which, if guilty, we would richly deserve. I am pleased to have met you, Mr. Reporter, but, as you see, urgent duties claim my attention. I will be glad to see you for a brief chat any time. Good afternoon, sir."—Independent.

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Voices from the People.

The Poet John W. Storrs.

To the Editor of the Religio-Philosophical Journal: I send you a copy of a poem written a few years ago by Mr. John W. Storrs, who has recently passed to the life immortal.

"Far above the clouds and darkness, lo, the azure depths expand, Till I stand in conscious selfhood close upon the border land, Where the pulse of the eternal throbs upon the pregnant air, And I hear the sounding anthems that forever echo there."

The spirit of his poems always reminds me of Whittier; the same breadth of purity and love for humanity pervades them and there is also a similarity of expression.

"What shall you say of me? This if you can, That he loved like a child, and he lived like a man, That with head that was bended, he reverent stood In the presence of all that he knew to be good; That he strove as he might with pen and with tongue, To cherish the right and to banish the wrong; That the world was to him as he went on his way, As the land to the flower; as the flower to the day, That he knew was to come, 'E'en say if you can, That he labored and prayed for the crowning of man As king of himself; that the God that he knew Was the God of the many as well as the few— The Father of all. Write, then, if you must, Of the errors that came with the clay and the dust; But add—as you may perhaps—to the verse, For his having lived in it, the world was no worse."

My Creed.

(TO ONE WHO WILL UNDERSTAND).

If you call me "unbeliever" and proclaim me in the wrong, I may grant you, yet shall tell you that the burthen of my song Only asks the right to reason, of the soundness of the bark And the knowledge of its pilot, ere we sail into the dark.

I shall answer, I shall tell you—unbeliever that I am— That I only seek to battle with the shoddy and the sham; If I tear the gaudy roses from the harlot's cheek away, It is that the unsuspecting never more be led astray.

I shall answer, and shall tell you that there yet may be a doubt, If I'm quite the "unbeliever" that you fain would make me out;— For I hold to all that's noble, all that's gentle, all that's good;— God and angels—Love's evangels—and a common brotherhood.

I believe in gentle living;—tender dealing with our kind;— Holding all men in communion though to idols they be joined, That until shall lift the shadows that enshroud our mortal eyes, We should never judge the motive that behind the action lies.

I believe in earnest labor for salvation; faith alone Only sends us empty handed, up before the harvest throne, Like a horde of baggards, crying, sheaves we have not, Lord, but see In our hands are our credentials, showing how we trusted Thee.

Better, far, with manly spirit, take one single grain of wheat, Gained by earnest, honest labor, and go lay it at His feet; Saying "Lord, it is as nothing—and we would that it were more— Yet the field,—but Lord Thou knowest of the harvest that it bore."

I believe—and who gainsays it?—that one Father guideth all, So that whomever He holdeth, in the end can never fall; For His hand were but as human, could it save not if it would, And below, indeed, the human, if it would not if it could.

Adam's sin,—the blood atonement; endless fire for sinful men! On the throne a God of vengeance,—take them, brother, if you can; But for me—and for me only—I must raise the candid doubt, Whether here and there a dogma must not soon be stepping out?

For the ages level upward, step by step, and stage by stage;— Each capstone a new departure for some higher building age! Yet however high uprising, still the temple cannot stand, If it be not firmly anchored to the rock beneath the sand.

Lo! the midnight tempest cometh! and the builders with alarm, Hear the voice of mighty waters—see the arrows of the storm! Yet, unshaken the fabric standeth in the purple morning grand! If unto the Rock of Ages it is anchored 'neath the sand.

So I answer and I tell you, that there yet may be a doubt If I'm quite the "unbeliever" that you fain would make me out;— Since I hold to all that's gentle; all that's noble! all that's good!— God and angels,—love's evangels—and one common brotherhood.

Politeness is an easy virtue; costs little, and has great purchasing power.—Dr. Alcott. Fine manners are like personal beauty—a letter of credit everywhere.—Dr. Bartol.

It is far more easy to acquire a fortune like a knave, than to expend it like a gentleman.—Colton. Woman is the Sunday of man. Not his repose only, but his joy. She is the salt of his life.—Michelet.

It is worth a thousand pounds a year to have the habit of looking on the bright side of things.—Dr. Johnson. Look up, and not down; look forward, and not back; look out and not in; and then lend a hand.—Edward E. Hale.

Learning maketh young men temperate, is the comfort of old age, standing for wealth with poverty, and serving as an ornament to riches.—Cicero. Where there is abuse, there ought to be clamor; because it is better to have our slumbers broken by the fire-bell than to perish amid flames in our bed.—Lord Brougham.

HAVERHILL AND VICINITY.

First Spiritualist Society.

To the Editor of the Religio-Philosophical Journal:

Miss Jennie B. Hagan spoke for the First Spiritualist Society in Unity Hall at 2 and 7 p. m. The subject for the 2 p. m. lecture was "The Power and Permanence of Ideas." The speaker gave a clear and logical elucidation of the power of ideas.

"John G. Whittier—his Practical Work; his Love for Humanity; the Man, the Work, the Good." "Home and its Influence on Earth."

At 7 p. m. the exercises were opened by the Home Orchestra of Bradford, Miss Jessie M. Little, leader, rendering several beautiful selections upon their violin.

"Was God's special providence in the late railroad accident, or was it a part of the great natural law?" She said the first impulse would be to laugh at the question, yet there is another side to it.

"The probability of a future life." To the speaker, guess work as to the probabilities of the weather might possibly be in order, but the facts in nature and the demonstrable facts in modern Spiritualism have settled the question of a life beyond the grave.

"Is material life worth living among the most indigent of the day?" "Is ambition a vice or a virtue?" "First seek ye the kingdom of heaven and all other things shall be added unto you."

"Can any circumstance justify a departure from truth?" "Faith." "Charity." The description in verse of our conception of eternal truth showed us that what may be real facts to-day, we may find to be a lie to-morrow; also our evasion of the truth as we understand it, in thought, word or facial expression, too often proves us to be telling something apart from accepted truth.

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Slow Progress.

To the Editor of the Religio-Philosophical Journal:

As a life long reformer and a Spiritualist for fifty years in my younger days I used to fret greatly at the many reforms I conceived necessary in order to bring the civilized world into a more happy and tranquil state; but now when I take a retrospective glance at the folly of my uneasiness I can hardly help smiling.

I am inclined to think that the world at large has been going on just as well as a compliance with the laws of an inconceivable God and the effect of circumstances permitted, bad as at times they have been.

Man has ever been known as a restless being. His life seems to be taken up in getting into trouble and getting out again; or, as a friend remarked, getting into and out of scrapes.

He is actuated by a vast variety of impulses, which keep him in a continual warfare with himself and his neighbors. And a struggle for mastery is ever going on; and the greater the ignorance of himself, the greater the contention. Hence we find cruel and bloody wars ever existent since the first note of history,—a disposition to force compliance with some popular whim or form of government.

The above remarks indicate how little should be expected from any sudden reformation, inasmuch as so many departments of life are to be disturbed; and yet within the space of the present century how many wonders have unfolded. At the age of eighty-six I am willing to drift with the current of Time, and cease fretting that my neighbor don't exactly see things as I see them.

In the brief period of my existence I have witnessed wonderful advancement and changes of thought, and the daring ideas that are now fearlessly advanced, in former days would doubtless have been condemned the offender to the fiery faggot, and Mr. J. C. Bundy as an alder and abettor would have felt the doubtful pleasures of the "thumb-screw," and for Edison and Kate Fox there could be no hope.

Times have wonderfully changed for the better, and our wonders are the order of the day, and we fearlessly ejaculate, "Well, what next?" Evidently the reign of superstition is fast dying out, and the only remaining shelter it has is bigotry.

Bigotry is the grand shelter, alike for the theologian and the pseudo-scientist. Spiritualism in its ineffectual and silent way is opening up our conception to the vastness of creation. Now, instead of worshipping one great personal God with human passions and attributes, who can be pleased or offended, and our shuddering at a devil who is supposed to be constantly misleading us, weak and impressible beings, by our daring researches what have we found?

Whatever may be the make-up of man, he is controlled by unchangeable, inflexible law, like everything else animate or inanimate, from the highest globe to the stellar heavens to the minutest conceivable atom of earth. All these formations are ever acted upon by two forces which may be known as attraction and repulsion, and nothing can exist without these negative and positive qualities.

It was natural in the extreme ignorance of man that these two ever operative active elements should be characterized and given a personality,—God and the devil. But, alas! our old "Mumbo Jumbo," the devil, makes but a sorry figure when danced out in electric blaze of the present century!

The question now arises with thinkers, "Is it possible that our talented, learned, fashionable, and high salaried clergy are ignorant of these scientific facts? Ignorant of the absurdity, yes, weakness of praying for impossibilities? Do they really think that the laws of the universe can be disturbed in their boundless course to mitigate the penalties of our ignorance or follies? By no means. Think not so meanly of them as a body. They know to whom they are talking, and they justify themselves on the ground of expediency and respect for time-honored usages."

KNOCKING DOWN THE IDOLS.

Pentecost's Remarkable Sermon in a Brooklyn Theatre.

To the Editor of the Religio-Philosophical Journal:

Hugh O. Pentecost, minister, recently of the Bellevue Avenue Congregational Church in Newark, preached lately in the Criterion Theatre in Brooklyn. The stage was set to a parlor scene, and a piano and organ furnished the music for singing by the congregation. Mr. Pentecost briefly sketched the history of his connection with the Newark church.

"I refused to be tamed," he said, "by the board of trustees or by the board of deacons, and I hope an ex-minister will be found who will be more easily tamed than I was. I have no notion of establishing a church. My idea is that there are as many churches as there should be in the United States. I feel that there are religiously inclined people who are not inside of the churches, but who have a religion of their own, and who would be benefited by a church with no formal creed. Church members, however, will be welcomed with their creeds. Furthermore, if I feel like making an extempore prayer on Sunday morning, I shall do so, and if I don't feel like it I won't do so. A prayer of some sort will be printed on the order of service. One of the things I object to is that at 11 o'clock on every Sunday morning a pastor has to get up and pray whether he feels like it or not. This is a simple rant in the conduct of Jesus Christ for my position. The truth that Jesus taught is not taught in the Christian churches, and a man who tries to teach it as he taught it has to get out of the church. [Applause.] In my Newark congregation

I WAS WARNED

not to let the congregation applaud, even with their hands, at the time the sermon was preached, but here, if you want me to stay and preach to you, you may express your approbation in any way to which you are accustomed. If you are a Methodist, I shall expect you to say 'Amen' or 'Hallelujah.'

"An old legend in the Koran," Mr. Pentecost continued, "relates that Abraham's father was an image maker, and that one day Abraham broke all the little images in the shop and then put the hammer into the hand of the biggest image. He told his father that the big images had broken the little ones, and his father said: 'It is impossible. They can neither see nor move.' Abraham replied: 'Then they are no gods.' It was Abraham's departure from an old to a new creed. He showed that he was a religious rationalist. That, in a word, is all that I want you to be. There are no mysterious secrets, and you must not believe any one who tells you thus far shall thou think and no further. It makes no difference whether 200 or 300 bishops got together and said so or not. [Applause.] Every honest, earnest man demands a religion which satisfies his reason. Think and believe for yourselves. Consider well what you believe before you believe, so that when you believe you will know why you believe. In the Roman Catholic church the Virgin Mary is considered sinless. Study it, if you are a Roman Catholic, and come to the reasonable belief in it; but if you believe it because the church says it's true, then it is superstition in you to believe it. Similarly, if you believe in the trinity, be able to tell why you believe in it. I don't. [Applause.] I can see how three times one is three and three times one is one at the same time. Some people believe that all the creeds in the Roman Catholic church are superstitions, but I know better. I know a man who is a genius, and who is pretty well off in this world's goods, and who believes every word the Roman Catholic church teaches, and is able to give a reason for his belief. He is one of the most intelligent men I ever met. He kneels in the cathedral beside the poorest beggar. He is reasonable in his religion, and his spiritual development increases in consequence from day to day. Be skeptical in order to know something by study and inquiry. The most intensely spiritual men are those who dare to be skeptics."

"I like independent thinkers like Col. Robert G. Ingersoll [applause], who is supposed to be such a monster by many people. I think I have read every word ever printed that was uttered by Col. Ingersoll on religious matters, and I think he has spoken as much truth as any man I know of, yet with all his rhetoric, his courage and his eloquence, he has not led a host of people to make them better. He has done much to break down superstition, yet he has not persuaded men to live lives of personal purity and earnestness. It is mine to tell you to be as good as Jesus Christ was. The doctrine of the brotherhood of man is dead in the churches. I mean the church as an institution. The church recognizes the aristocracy of money and of birth. It caters to wealth and culture and distinction. The work that the church is doing will, if it is persevered in, break down the notion of the brotherhood of man, and some fine morning some man will run a blue pencil through the Declaration of Independence. Already we have college professors who declare that all men are not created equal."

Mr. Pentecost's admirers among the Anti-Poverty and Henry George societies and clubs of this city are about to build a church for him. Meanwhile he will preach in the theatre Sunday afternoons, being engaged in similar work at Newark in the morning and in New York in the evening.

There are strange and unearthly doings in the house of Mrs. Dell Freeman, on 1st street, Vincennes, Ind., and visions of the dead and unnatural nocturnal visitations that put to shame the antics of Banquo and the solemn visitant of the king of Denmark. The story of these ghostly appearances has just been made public, although it has for some time been known to the police.

Mrs. Freeman does not believe in Spiritualism and has no faith in ghosts, and she is loath to talk of the manifestations which have disturbed her peace and the peace of her family. Yet when interrogated to-day she admitted that she had been regaled at night and at day with mysterious sounds, music from invisible musicians, the opening and shutting of doors, and the coming of visitors to her assistance, and she felt right to be parading in her house at unreasonable hours in the habit of the living but with the scent of the tomb about them.

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Spiritualism or Witchcraft, Which?

To the Editor of the Religio-Philosophical Journal:

As I look in the past, memory brings up many things of early days; among the rest is what my mother often related to me, of what she regarded as witchcraft. I have thought it might be possible that I inherited a little of the "mediumistic" gift that I have from my ancestors. My mother was a truthful woman, one that all could trust. This is the story she has often told me. She said: "I was sixteen years old when father took me to visit an uncle in Newburyport, a day's drive from where we lived. It was in the winter of 1808-9. We got to my uncle's Saturday night, and after we had supper, all gathered around the old-fashioned fireplace to enjoy a chat and visit. Our uncle had a large family of boys and girls; one girl of my age was called Polly. She was near me, and all at once a strange noise was heard. One said, 'They are at it again.' 'What,' said my father, 'we have strange things happen here. In the next room we can't keep a bed made up, and things are in awful commotion many times. We call it witches.' 'My father said, 'I think if you keep the children out of the room you will have no trouble.' 'We went into the room and found things in an untidy condition, the bed all disengaged, and chairs overturned. All the things were put to rights, and the door was locked and the key given to father, and all were again seated around the old fire. Soon another noise was heard, and all got up to see what was done. Father opened the door, and what a sight met our eyes. The bed was all torn to pieces. The pillows were partly dragged up the chimney, and the blue coverlid was no where to be found. There was a pane of glass broken in one corner about three inches, but no coverlid could get out of that. The window was fastened down, but looking out in the moonlight, there was the coverlid spread out on the snow, and not a track to be seen anywhere about it, as it was back of the house, in or near the orchard. 'We were all frightened and a little mystified, but the next day was Sunday, and all were up early, for all went to church. But Polly, going out, soon came in with a white face. 'What is the matter, Polly,' asked my uncle. 'The witches met me hurt you.' 'She said I saw a woman out by the pear tree, and she whirled all into nothing.' 'Then Polly looked for her shoes to get ready for meeting, but they could not be found, so she had to stay at home. Coming home some one happened to look up on the ridgepole of the old barn, and there set Polly's shoes. How they got there none could tell.' 'That is the story mother told me. After I got interested in the spiritual phenomena and philosophy, I told my mother something that had happened to me. The answer was, 'Oh, it is witch work.' My mother's maiden name was Woodman, and I find that some of her relatives in Newburyport are noted mediums, one a lecturer for some years, Jabez Woodman. By this I perceive that the law of spirit return is not confined to our day, for wonderful things were done eighty years or more ago. How they did persecute the mediums just before that time, putting them to death. But now we know what the manifestations are, and as some spirits return and do some things useful, as to think, right, we don't kill the medium, but try and find out what is wanted, and rectify it if we can. My mother has been in spirit life many years and she has returned to me, and I have seen her as plainly as I see anything; but she was as white as the snow, both in face and garment, and I am thankful she does not frighten me in the least. I shall join her in the 'sweet by and by.' SARAH GRAVES.

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The Spirit's Call.

For the Religio-Philosophical Journal. BY HELEN M. COMSTOCK. Dost thou hear my spirit calling...

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

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

Respectfully yours, F. W. WHEELER, 182 21st St.

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CARRIE S. STOWELL, Postmistress at Magnolia, Colorado, says her husband was cured of asthma, by using 'Golden Medical Discovery.'

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Golden Medical Discovery is Sold by Druggists. Price \$1.00 per Bottle, or Six Bottles for \$5.00. WORLD'S DISPENSARY MEDICAL ASSOCIATION, Prop'r's, 663 Main St., BUFFALO, N. Y.

From Here to Heaven by Telegraph.

Continued from First Page. Key is manipulated intelligently under such conditions as render it impossible for any embodied intelligence to be transferred thereto; and since intelligence and spirit are synonymous terms, it is, therefore, also necessitated.

3. That the intelligences controlling this instrument are disembodied spirits. [For the argument on "intelligence," "spirit," and "force," see latter part of Paper No. 5.]

Our main proposition might be restated now; for in the light of what has been demonstrated, the conclusion is unavoidable, that "A disembodied spirit can communicate with an embodied spirit, by means of an ordinary telegraph instrument."

Still, there is much interesting testimony yet in hand, both physical and metaphysical. The physical proofs given in the past 27 columns are so exhaustive that more would rather weary the reader than strengthen a conviction which is already perfect because the proof is perfect. In the next paper, the remaining subordinate propositions under Mental Science and Psychology will be proven. H. D. G.

Spiritualism vs. Christian Science, Christian Metaphysics, Occultism, Faith Cure, etc.

HUDSON TUTTLE.

A great poet has said that a rose by its own name would smell as sweet, but it has been reserved for our own time to show that by another name the queen of flowers would have a sweeter fragrance. Spiritualism has been before the world in its modern form for thirty-eight years, and won its way to the hearts of millions. It presents in most beautiful form the philosophy and science of life, and a religion deep as the foundation of things and as lofty as the throne of the Eternal Mind. It stands as the antagonist of materialism, presenting the only opposing solution of the phantasmagoria we call creation; for there, nor can be, only two methods of solving the problem, the material and the spiritual. The spiritual method regards phenomena as the expression to the senses of spiritual forces which permeate and underlie the physical world. These forces in their expression manifest intelligence, and pursue fixed channels, known as laws, to certain results. There is a plan, an aim and purpose, which find response in our own intelligence, as an infinite form of our limited faculties. This is the fundamental idea of the spiritual philosophy. Man as the perfect fruit of the Tree of Life, epitomizes in his spirit the forces of nature. His spiritual existence begins at birth, for mortal life is its first state, and continues into the sphere of futurity. Now the science of Spiritualism is the knowledge of spiritual laws and forces, in their grandest generalizations, and special forms as limited by individualization to man. It comprises all relations individuals sustain in mortal life, and the broader intercourse of the immortal spheres. It is the grandest science of all, the most lofty in its purposes and nearest and dearest to the human heart.

But Spiritualism has not been always presented to the world in this glorious form. It has been made synonymous by ignorance or designing fraud, with the feats of mountebanks and jugglers. The spirits have purported to give messages which gave no internal sign of their genuineness. Those who have attempted to represent the cause, in too many instances have been anything but the noble knights-errant they should be. The great cause has flowed on like a mighty river in flood, broad and profoundly deep, with a current onwardward, irresistible but unperceived by those on the shore, because its surface is covered with driftwood, wreckage, and the froth and spume of agitation. They who have stood by and fathomed the uprising of the waters, have been possessed with abiding faith that when the drift of decayed trunks and broken branches, and the wash and garbage of the shores should be carried away, the stream would flow strong and clear as truth itself.

But now that the end is near, now that the new science of spirit asserts its just claim for recognition, it is seized by rapacious hands and labelled a score of names, each in the interest of a clique or whim, and paraded before the world as the profound discovery of him who has baptized it with a new name. In every instance, instead of the broad science, the philosophy and religion, expressed in the all-comprehending term, Spiritualism, the new title covers only a narrow portion; a fragment broken off and presented as the whole.

Theosophy, Occultism, Christian Science, Faith Cure and Metaphysics are some of the fine terms by which Spiritualism is presented. The first has by a strange freak allied itself with Indian jugglery, and is too utterly profound for ordinary comprehension. It may be stated in passing, that it is said to differ from Spiritualism in the essential feature that while the latter places no limitation to spirits, the former professes to teach its votaries how they may control, spirit, and compel them to act as messengers, and perform the task imposed. It would seem that the wild dreams of the Arabian Nights have been introduced into the sacred pages of science, as realities, and yet no instance has been presented where the "elemental spirits" have been controlled, and the whole system of Theosophy rests on bare assertion. There is not the least evidence to a single claim it makes; it produces none, nor can it do so.

Spiritualism teaches that spirit intelligences, when they come in contact with those in mortal life, may be influenced, and as friends, to oblige, or for determined objects, may perform tasks as desired. But they cannot be made bond slaves by any form of incantation or burning incense or lingo, that any or all the Koot Hoomis can gibber to the moon.

Occultism has been unfortunately a favorite word to characterize the phenomena of Spiritualism. Its use in this connection stigmatizes Spiritualism as a trick and imposture. "Occult" means secret, unknown, hidden from the eye or understanding, but its popular significance is derived from its use in connection with alchemy and necromancy, which flourished in the ignorance of the past, and were known as the "Occult Sciences." Used in connection with Spiritualism, it is meaningless; but bearing the taint of its past meaning, it degrades and labels the cause to which it is attached. It would be well for every spiritual journal to write "occult" on its list of forbidden words, and allow it no longer to misrepresent and stigmatize the cause.

Christian Science has made for itself a wide hearing, and by its method of treating disease, exerts a beneficial influence. The effeminate, whose real ailment is want of will, are highly benefited by being told that

disease is a delusion, and that they are well and strong if they only think themselves so; yet it must not be forgotten that this is one of the teachings of Spiritualism, only carried to an unwarranted length. While in the mortal body the spirit is limited by the limitations of the body, and although dominant, and the will oftentimes superior, yet as long as the two are connected, the conditions of the material world must act on the spirit, through the body. Thus while Faith-Cure, Christian Science, Mesmerism, etc., are valuable in reinforcing the will, and helpful in all mental and nervous ills, they are of little value in diseases resulting from, or in organic changes, as poisoning and germs of bacteria. The hocus-poens of "an argument," or a muttered formula, is of no value except to concentrate the mind of the operator, and gain the confidence of the patient. Christian Science, however, departs from the Faith Cure in essaying a wider field than simply curing disease; but it may be said of it that in as far as it is true it follows Spiritualism, and when it departs from the teachings of the latter, it becomes vague, visionary and unsupported.

Of Metaphysics, in the new and unwarrantable meaning given the term in "Christian Metaphysics," "Christian Science" under a new name, with many distinctions without a difference, the same holds true. All that it teaches of value, it has taken from Spiritualism, and that which it has added is not true.

It is amusing to see the teachings of Christian Science or Metaphysics go into a town and gather up a class of eager students willing to pay any price for the spiritual knowledge they might readily gain from pretense journals, and without the blush of spiritualism and chaff! It is the rose under another name, half blown or badly mutilated! It is the old story of the learned doctors who rejected Mesmerism, and reject it to this day as delusive, and yet accept all it claims under the name of hypnotism. Blessed be hypnotism, if it sugar-coats the facts of Mesmerism! But phenomena can be presented differently. Mesmer came with a sensitive person entranced, and the convalescence of doctors cried, "Away with the deceiver!" A doctor came before the assembled savans with a hen, and placing her on the table, carefully drew a line with a piece of chalk, from her bill around her, in a circle, saying the hen was thereby hypnotized and would not nor could not move; and when she remained quiet the whole learned body burst out in a round of applause. Great is hypnotism! Great is Christian Metaphysics, or Mind-Cure, and Occultism, and Theosophy, or anything which will steal a fraction of Spiritualism, and give it a new name!

All of these will result in good, for they who taste of a part will desire to know what the whole is like, and will thereby be led to the acceptance of the all-embracing system. Better than all else I like the grand name SPIRITUALISM. It is fraught with two worlds of meaning. It pauses to explain the mystery of mortal life, and grasps the source of infinite causation. It extends the hands of ministering angels to the toilers of earth, and breathes infinite love from the highlands of heaven. It comes as the science of life, clad in the sacred garments of a religion that consecrates the conduct of that life to righteousness. It gives immortality as the rich heritage of the spirit, and endless progression as the law of its being. It brings the dear departed near, and rends the veil that shuts merclessly down between the world of spirits and the world of men. Call the grand dispensation what you will, but those who have most deeply thought, and have been most supremely blessed will wish for no other term than Spiritualism!

An Open Letter to Giles B. Stebbins.

DEAR SIR: In your remarks concerning my book in RELIGIO-PHILOSOPHICAL JOURNAL, you assume that I had not considered Prof. Cones' "Biogen." For reasons that will appear as I proceed, I wish to correct your pre-supposition on that point, and say that I not only did not overlook the book you suggest, but gave it thorough study. Prof. Cones is a brave and scholarly man, but he is eloquently imaginative. His imagination say something which, on fairly pursuing it, his honest logic confessed to be only an old notion with a new name. Let us see. Can you state in what exact point my general conclusion differs from that of Prof. Cones? I am afraid you do not clearly see; but have been carried away by his term "soul stuff," imagining that he has discovered something like the material used by materializing mediums. Will you kindly allow me to show you that this is not his meaning at all, and that this "Biogen" is not an endorsement of Spiritualism. Prof. C. starts out to hunt for a "Final Cause" in nature, or rather of nature. He is not a materialist, but believes in a spirit cause of all that is. His line of logic is sound, that matter is not causal as related to vital phenomena. He, therefore, calls to a second and causal principle which he terms the Vital. There are, then, according to Dr. Cones, two principles, the Material and the Vital. In terms of this smacks of science and seems novel; but plainly it is only another phase of dualism, which is the fundamental error of Theosophy, and of all superstition. The end of his theorizing is that while his foes worship one kind of "stuff" or matter, he worships the co-ordinate "stuff" which is biogenous or vital. I cannot see much gain in this.

The two parties sit in opposite corners of their life-room, one bowing down to Vita as God, and the other to Phisicus. I beg leave to join neither party. Cones says distinctly that his vital principle is the "most direct manifestation of the Great First Cause." That is, outside of, or beyond, both Vita and Phisicus, is a Great First Cause. There is no universe, uni-verse (unity+oneness), until you can find the First Cause;—and then He, or It, is beyond, and causal wholly. Please tell how far back of secondary causes we must go to get this primal cause? What, in fine, have we here from the Doctor, but theology of the orthodox dualistic extra-natural sort? Of course the collapse comes, and he is obliged to end by saying, "I doubt if human reason, unenlightened by revelation, can learn much about it." That is, what is too great for the mind, by natural means, to grasp, "revelation," supernatural, can put into the mind. Yet the mind is "mind stuff," and so far as I can see, by any such theory, it might as well be some other kind of stuff. It has its finality of its own, in order to get into it any idea of its own cause or origin.

That, my dear sir, is Prof. Cones;—all of which I hold to be a mere dispute without a difference. It is extravagant dualism, ending in intellectual inability to grasp the very subject talked about. It is a grand hunt for a Final Cause ending in a confession that the First Cause will have to find himself.

Do I, therefore, in passing by such a logical collapse go over to the other party of materialists? I see no more reason for going thither; for by one road or another, or else jumping hurdles and fences, I shall then be led into dualism. What we live in, so far as

all later science shows, is a universe; one substance, one living substantiality. To speak of any portion of the universe as non-living is absurd. Every atom avows life, organic or non-organic. This is not a dead universe, with a life here and there in it. It is a living-universe. We do not need to hunt for a cause of what always was, and always must be. You can no more destroy the life of the universe than you can the material, for they are one; matter is never dead matter. But our individual and phenomenal lives do have beginnings as phenomena, precisely as a tree has a beginning as a tree, or a stone as a stone, or a star as a star. The biological laws that govern the phenomenal or temporary nature govern the great field of research. I only aim to show that we have no dualism in universalism; and no Final Cause to hunt after, since causality is included in the universal. Here, your object of worship is not either soul stuff, or matter stuff; or a Final Cause of soul stuff; but the vast all-including, Intelligent All; the One, in whom we live and move and have our being. If you care for a more full statement of the evolution side, read my book. This, my friend, is Biogenism and Evolution contrasted.

"OUR HEREDITY FROM GOD." Letter From G. B. Stebbins.

To the Editor of the Religio-Philosophical Journal: Some time ago my friend E. P. Powell sent me a copy of his "Heredity from God," asking my frank opinion of it, and saying, "Whether you like it or not, I shall be glad to know what you say."

I did like the larger part of it, and said so in a long review which you kindly published. One feature of it I did not like, and said so. Mr. Powell writes the JOURNAL of me: "He puts me gently on the back and spends the rest of the time showing that the book is not written in defence or advocacy of Spiritualism."

The first half-column of my notice of the book was given to a cordial commendation of its aim and merits and an outline of its contents, which, I suppose what he calls "putting me gently on the back."

After this careful statement of the purpose and argument of the work I took about an equal space to frankly show "the one weak mistake,"—the depreciating and ignoring of the facts and ideas of the spiritual movement, and closed that subject by saying:

"A few such extracts from the best words of Spiritualists as he gives from the best words of popular scientists would have added beauty and power to his arguments, and made his work a more just and fair presentation of his high subject."

This was said because those extracts would have given such breadth and clearness to the idea of evolution—not merely in the world of matter and in this life on earth, but also in the world of mind and in the eternal life beyond—as no inductive scientist has given and as would have been in unison with his own large and noble thought.

"I did not ask that the book should be 'written in defence or advocacy of Spiritualism,'" found no fault because it was not, knew well enough that such was not its purpose, and did not wish it to turn from its central aim to defend or advocate anything else. I only wanted justice,—the impartial statement from popular scientist and from Spiritualist alike, of their best views and facts, that all these might make the argument for evolution stronger.

Is it for this that it is said I have "a hobby" by which I "measure everything?" Is it this that moves Mr. Powell to "heartily laugh" over what I said of his book, and to tell a story of some foolish old deacon, with whom he puts me?

Following this frank but friendly criticism, I gave further view of the thought of the book, spoke of "that pseudo-science which ever looks in the mud, like Mr. Muckrake in Pilgrim's Progress," and said: "This earnest writer sets heart and mind to the noble task of spiritualizing and enlarging that science, and putting a soul beneath its ribs of death—for which he richly deserves thanks."

But I think your readers will see the earnestness and care of my commendation, and the justice and need of my criticism, and will see no "putting on the back" to be made light of in the one, and no hobby riding in the other.

For the good words and works of Mr. Powell I have a friendly respect, and for him personally also, but if asked to write a review of any book he may write in future I should shrink from the task, unless he gains a better understanding and appreciation of such efforts. G. B. S.

Somewhat critical.

To the Editor of the Religio-Philosophical Journal: Having been a subscriber and reader of the JOURNAL for a number of years, I feel much interest in its columns, though I cannot subscribe myself a Spiritualist. In an experience of many of the phenomena produced, amid a mass of fraud and deception, I believed I found a something beyond which I hoped might prove to be spirit. It must be admitted, I think, even by enthusiastic Spiritualists, that the road to the status they hold in respect to its philosophy, is a hard one to travel. It is a way lined with bog of fraud, where the will of the wisper of error leads the wanderer astray, and although favored individuals catch a ray of the true light in the distance, such an experience is not common.

I see frequent mention made in your columns of the Seybert Commission, generally in a sarcastic and denunciatory style. It may be true that its report is not altogether a fair one, still it is useless to assert that the verdict of a number of highly respectable men, of probably average intelligence and honesty, in a matter which they have deliberately investigated, can be treated as of no importance, especially when on the other side of the question we have but a confused, heterogeneous, and badly authenticated series of statements. It must be apparent to anyone, that, if it is impossible among the hundreds of so-called mediums in the United States, to produce evidence of the existence of communications from departed spirits, sufficiently strong to convince any half-dozen fair-minded and intelligent men, Spiritualism stands upon a very shaky foundation.

Certainly, exposures of the kind named by Dr. Wolfe will not be entertained by any reasonable man; they serve but to make the very name of Spiritualism ridiculous. The new phenomenon of animal-magnetic telegraphy described in your paper is something more tangible, and its outcome will be awaited with curiosity and interest. The idea occurred to me several years ago that it was strange, if these phenomena were really of the Spirit-world, that so obvious a method of communication had not been adopted rather than the slow and clumsy one of raps and table-tipping. There are, of course,

thousands of competent telegraphers on that side as well as on this, and it would seem far more easy to press down the key of a Morse instrument than to lift a piano or table.

From the description given of the apparatus it appears that all the movements said to be the result of direct spirit power, occur inside a wooden box. If a box must be used, would it not be well to have the sides made of plate glass, so that it can be clearly seen that the key is unconnected while moving, with any mechanism or human agency. The tricks of expert jugglers are too well known to admit of room being left for any doubt on this vital point. The figures shown by Maskelyne and Cook, of London, which are apparently entirely disconnected, and yet play whilst admirably, and answer all manner of questions intelligently, are proofs of the difficulty of setting limits to human ingenuity in this direction. Nothing can be proved by Rowley's telegraphy unless it is rendered quite certain that Yankee ingenuity has no hand in the result, and this will be found to be a somewhat difficult matter. The supposed operator, Dr. Wells, states that he actually moves the key by applying the force of animal magnetism right on the hard rubber handle. Why cannot he apply the same force to the key of any ordinary printing telegraph instrument without the interposition of any wires or battery? This would give a direct and simple mode of communication, needing no expert, but plainly legible to anyone. Duarte, Cal. W. C.

Y. P. S. S.

To the Editor of the Religio-Philosophical Journal:

The masquerade party by the above society at Avenue Hall on Friday evening, Jan. 27th, was a pronounced success. The hall was taxed to its utmost, there being fully 125 couples in attendance. Among those present were Mr. and Mrs. A. H. Bliss, Dr. and Mrs. J. H. Warn, Mr. and Mrs. King, Mr. F. C. Algerton, Mr. A. W. Smith, Mr. E. J. Morton, Mr. W. B. Sinn, Mr. M. A. Parsons, Mr. Jos. R. Groz, Mr. Schober, Mr. McLeod, Mr. J. F. Lee, Mr. T. B. Livingstone, Mr. B. Badger, Mr. Jno. Ferguson, Mr. Wm. Wellbasky, Mr. Crawford, Mr. Jay Page, Mr. Isaacs, Mr. Janifer and others.

Among the ladies in costume were Misses Dora and Belle Parsons, Miss Maggie Gleason, Miss Letta and Grace Goitra, Miss Eva Chaffee, Miss May Ferguson, Misses Belle and Maude Farrar, Miss Kate Kelly, Miss Garner, Mrs. Sins, Mrs. Babcock, Misses Crawford, Mrs. Goltra and others.

The most gorgeous costumes of the occasion were worn by Mr. F. C. Algerton, Mr. Jay Page and Miss Letta Goitra, while the costumes of Miss Gleason and Miss Isaacs were very odd, neat and pretty.

The friends of the president were somewhat surprised to find upon unmasking he had assumed the costume of a Spanish girl. This was the first and all the arrangements were carried out without a flaw. The committee had arranged a very pretty programme and the music, which was furnished by Prof. Hughes, was very inspiring. M.

Friday evening of this week is the Y. P. P. S.'s, Social Ball. All are invited. Feb. 17th occurs their first Masquerade. Invitations can be secured at the different meetings and of the members, or by addressing F. B. Fellows, 3604 Cottage Grove Ave. Sunday evening meetings at 745, Avenue Hall, 159 22nd street.

Woman's World for January comes to hand late in the month, but is as healthful, and confident in its claims for the potency of "Christian Science" as ever. It takes large stock in the power of love, interprets the Bible to suit itself, and twists generally accepted definitions of old words in a way to make a philologist groan. But all this "no matter" so long as the spirit of the periodical is good and its purpose lofty as is the case. The magazine is edited by a talented and earnest English lady, Miss Frances Lord, Price \$1.00 per year; single copies ten cents. Office, 36 Central Music Hall, Chicago.

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