

RELIGIO PHILOSOPHICAL JOURNAL

DEVOTED TO THE PROMOTION OF HARMONIAL PHILOSOPHY
AND THE ARTS AND SCIENCES OF LITERATURE
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 communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

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THE SIGNS OF THE TIME.

A Sermon by Rev. Alex. Kent, Pastor of the Universalist Church, Washington, D. C.

[Reported for the Religio-Philosophical Journal.]
Text.—And he said unto the people, when ye see a cloud rise out of the West, straightway ye say there cometh a shower, and so it is. And when ye see the south wind blow, ye say there will be heat, and it cometh to pass. Ye hypocrites, ye can discern the face of the sky and of the earth; but how is it ye do not discern this time? Yea, and why even of yourselves judge ye not what is right?—Luke 12: 54, 57.

I have chosen this passage as the basis of my remarks this morning because of the emphasis it puts upon two truths which I desire to make plain. The first of these is, there are signs of the time as well as of the weather; and the second is, observing and honest men may read the former as well as the latter.

Great changes in the world of thought and feeling foreshadow themselves on the face and in the atmosphere of society as certainly as coming storms herald their approach on the face of the sky and of the earth. In the nature of things it must be so; for law must prevail as certainly in the world of morals as in that of physics. There is an orderly process in the development of character as certainly as in the action of the elements. The choice of illustrations here is exceedingly happy. If there is any realm void of law, destitute of order—any realm where chaos might be thought to reign—it is just this realm of the air. To the common thought, "the wind" indeed "bloweth where it listeth, and we cannot tell whence it cometh or whither it goeth"; but the discoveries of modern science have made us to know that law is as absolute here as elsewhere; that the development of a storm is a process as orderly as the formation of a crystal or the growth of a flower. Our knowledge is as yet too limited to permit our doing much in the way of forecasting these changes except at short range, but we are as certain that law reigns in those parts of the process that lie beyond our knowledge as in those with which we have become familiar.

If, then, law reigns in this realm, which above all others seems chaotic or orderless, may we not be sure that law reigns in the social world also, and that here "coming events cast their shadows before," as truly as coming storms send out their heralds to tell of their approach? And if we may, then in the second place, we may be sure also that these signs of the time are as open to human discernment as the face of the earth or sky.

The words of Jesus convey a stern rebuke to the people of his time for neglecting their privileges and coming short of their duty in this respect. "Ye hypocrites," he said "ye know how to interpret the face of the earth and the heaven, but how is it that ye know not how to interpret this time?" Clearly the language of the Master implies moral culpability on their part. Their inability to discern the signs of the time was not due, then, to absence of faculty, but to culpable neglect of faculty. His language implies not only a faculty on their part enabling them to perceive these signs of the time when interpreted by another, but a faculty which, rightly used, would enable them to interpret for themselves. "Why even of your own selves judge ye not what is right?" The people of that day, addressed by Jesus, ought to have seen for themselves that their nation was on the verge of ruin—that the very fundamentals of their national polity lay as a barrier in the pathway of the Kingdom of God. More, even, than the gentle

peoples about them, were they hostile to the truth and righteousness of the kingdom. There was, therefore, no remedy for them. Their power had to be broken, their nationality destroyed. They fancied themselves God's chosen people—not chosen for the world's sake, but for their own sake; chosen because they were dearer to God than other peoples. And so they had a spirit of exclusiveness and intolerance. Other peoples were to them as dogs. This feeling of scorn and contempt for the gentiles made their bondage to the Roman power doubly galling, and fanned the fires of pious hatred in their breasts to a deadly flame. The one prayer of the nation was for deliverance from this power, and for the restoration of the Kingdom of Israel. Pride, bigotry and prejudice blinded them to the fact that the world was outgrowing the narrow garments it once had worn, and that it was beyond the power of any nation to bring back the fashions of the olden thought.

The truths of the universal fatherhood of God and brotherhood of man, as uttered by Jesus, only voiced a feeling toward which the providence of God had been converging the nations. In the intercourse of men in trade and commerce, national prejudices had been greatly modified, and national religions greatly liberalized everywhere but in Judea. But here the most sacred and binding part of religion was that which distinguished the Jew from all other peoples—not that spirit of reverence and worship common to all peoples. The law which forbade their eating with a gentile, or with unwashed hands, was more to them than the law which required love toward the neighbor; and so, as the Master said, they were like those who cleaned the outside of the cup and platter, but were careless of the inside. They paid tithes of mint and anise and cummin, but neglected justice, mercy and fidelity. More and more were they making the commandments of God of none effect through their traditions. And they were blind to all the tendencies of such a course. They did not see that the providence of God was leading the world on to larger and nobler views, and that their petty, miserable, God-dishonoring system of religion must give way to this higher thought. They were blind to all this, and culpably, sinfully blind; and so they clung to their doomed system and perished with it.

History is forever repeating itself. We are on the eve of a revolution in religious thought scarcely less radical than that which came to the people of that day. All the signs of the time betoken it, and point to its speedy coming. The Scribes and Pharisees of our day see these signs in common with others, but they read them differently. That which we see as the promise of glorious revolution, they see only as signs of temporary disloyalty, of a hopeless rebellion. To their thought the existing system of religion as embodied in the creeds of the various churches called evangelical, is the final system. The apparently widespread revolt against it, is the natural outcry of the unregenerate man against the holy requirements of the word of God. They reason exactly as Simonides did in Ben Hur touching the character and mission of the coming king. They base their views on the teaching of the Word. They understand that word as their fathers have understood it for hundreds of years; and who can doubt that their fathers were right? Simonides did not dream that the words of the ancient seer could be reconciled with the conception of the king and his mission held by the Egyptian Belshazzar. He was to rule as David had ruled, and to take vengeance on the enemies of Israel, as only the anointed of God could do.

So the conservatives of our time scout the idea that the thought which threatens the existing system has any foundation in the Word. They regard it as a rebellion against the word, and against him whose word it is. They place the advocates of this thought just where the Scribes and Pharisees placed Jesus—in an attitude of disloyalty and antagonism to God. But Simonides was wrong in his conception of the king and his mission. Jesus refused the throne of his father David, and would have none of that help in the founding of the kingdom which Ben Hur and his friends were so eager to give. Was he not wrong also in his understanding of the prophet? Certainly the evangelical church will acknowledge that he was. It affirms that the prophet's conception was a spiritual conception, and just such a conception as was realized in the person, the life and the teachings of Jesus.

Is it not possible, then, that the advocates of the liberal thought are right in their conceptions, and right in their understanding of the teachings of the Master? Certainly the teachings of the liberal churches, as formulated in their statements of faith, are as easily reconciled with the pictorial language of Jesus and his apostles in the New Testament as were the life and teachings of Jesus with the pictorial representations of the coming Messiah in the Old Testament. Jesus did not himself rely, nor did he ask others to rely, for their knowledge of the truth, upon any sacred writings. He held these in high esteem, and used them freely in the illustration and enforcement of his thought; but they never dominated his moral sense, nor did he desire that they should dominate the moral sense of others. The source of truth was as open to him as to others, and as open to the holy men he addressed as to those by whom the Holy Spirit spoke in the ancient time. Therefore, he held them bound not to follow blindly and unreasonably the teachings of others, even of the prophets, but to judge for themselves what

was right. The final authority for every man is his own moral consciousness, or moral judgment. The use of prophets and teachers is to bring before us truths which we could not have discovered for ourselves, but which, when once clearly presented, approve themselves to us as true. But we are to call no man master; we are to let no one dominate our reason or moral sense. One indeed is our master, even Christ, but we are to follow him in no blind or slavish spirit. He is our master only because he is the truth; and we come to him intelligently only when we perceive him to be the truth. Loyalty to our own moral sense is the only way in which we can acquire the truth discerning spirit. To follow the right as God gives us to see the right, is the surest way to make rapid progress in the path.

It is the failure to act upon this principle—the blind and unintelligent following of the traditional thought because this thought is believed to have a basis in a written revelation—that keeps the church at large so long in bondage to doctrines against which they are in secret revolt. If men could be brought to see that loyalty to God means loyalty to their own moral sense, first, last, and all the time, and loyalty to sacred writings or teachers only as they approve themselves to the moral sense, then they would be in an attitude to find the truth. But as it is, distrust of their own moral sense, and leaning wholly on the logical and grammatical faculty of themselves and others in the interpretation of the Bible, they fall into precisely the errors that characterized the Scribes and Pharisees of Jesus' time. Their teachings are wholly traditional, and therefore void of authority.

But this method has been weighed in the balance and found wanting. The handwriting which declares this, is already on the wall, and may be read by him who will. The signs of the time show clearly that what is thought by the traditional party to be a causeless revolt and a hopeless rebellion against the word of God, is rapidly assuming the proportions of a well-grounded revolution in the convictions of men, and a revolution, too, that finds its chief impulse from obedience to the very word it is supposed to despise. The word of God is coming to the front, the words of men are being remanded to the rear.

Among the signs of the times which foreshadow the coming revolution we may name first, the hostile attitude of science to the old theology. If it be said that the attitude of science proves too much if it proves anything, as it is hostile not only to the Old Theology, but to all theology whatever, I reply, the objection misstates the fact. The hostility of science is not to theology *per se*, but to theology as science has had to deal with it, i. e., to theology as unscientific, as inconsistent with the incontestable facts which science has revealed. Perhaps no man in our country is better qualified to speak for science than Prof. John Fiske. He says: "The infinite and eternal power that is manifested in every pulsation of the universe is none other than the living God." And again: "The everlasting source of phenomena is none other than the infinite power that makes for righteousness." Science, in Prof. Fiske's thought, not only does not negative the idea of God, but brings us face to face with it as nothing else does. Herbert Spencer denies explicitly the imputation of materialism, and declares that the final outcome of that speculation commenced by the primitive man is that the power manifested through out the universe, distinguished as material, is the same power which in ourselves wells up in the form of consciousness. And again he says: "But amid the mysteries which become the more mysterious the more they are thought about, there will remain the one absolute certainty that we are ever in the presence of an Infinite and Eternal Energy from which all things proceed."

It is a great mistake to regard science as atheistic. But it is unmistakably against the tenets of the popular or rather dominant theology. Ever since the time of Galileo it has waged incessant war against that idolatry of the book that kept the world so long in ignorance of the truth revealed in nature. Point after point has been won by science as against the church. In every instance science has won the victory, and won it in the interest of a larger liberty and a higher life for the race. There can be no question as to the outcome of the present contest. The middle age theology is doomed, and the end of its reign is not remote.

The second sign of the time which foreshadows this result is the growing influence of the liberal thought. First, in the building up of liberal churches and institutions. Second, in the liberalizing of other churches and institutions. The growth of the liberal churches is indeed less rapid than we could desire, but when we take into account the atmosphere in which they have had to work, and the influence of this atmosphere even on the workers, we need not wonder. The process of lifting men from the lower to the higher level of motive and conduct is at best a slow one, and this is a work the liberal church has been attempting. Even great results in this respect would not be conspicuous. A thousand men might be influenced to think more justly of God and more kindly of the neighbor, and all together make less stir in the world than a single shouting Methodist convert. We have done nothing so far to be very proud of, but when the quality of our work is taken into the account, we need not fear comparison with our neighbors. This in relation to our

direct influence on thought and character as seen in our own church and institutions.

When we think of our influence in modifying and liberalizing the thought of other churches, a great work must be conceded. It is, indeed, only in its incipient stages, but it is everywhere going on. No church is exempt from it. The inroads on some are greater than upon others; but everywhere the evidences of it are noticeable. And one of the good things about this work is, that so far as it has been accomplished by our church, it has not simply inspired doubt of the old theology and led to the rejection of dominant dogmas; it has inspired a larger faith in God, and a more hopeful outlook for the race. Our influence in this respect is especially seen in the general character of the preaching, even among those who still profess—and honestly I doubt not—to believe the old dogma's scripture. In the main, the pulpit of to-day stands for the love of God, not his anger or wrath. Again it is seen in the changed interpretation of figurative passages of Scripture. Canon Farrar's book, "Mercy and Judgment," is but a type of a large class of books now issued from a press nominally orthodox, in which the Universalist interpretation of texts supposed to bear on the final destiny of the race, is all that gives to these books their value. This interpretation is put forth as if original with the writers, and possibly it is, but we have made the atmosphere which made it so widely possible.

Again, a significant sign of the time is the revolt against the old statements of doctrine seen now in the schools specially set apart to teach them. Andover has kept the public attention for some time, but she is by no means alone. Yale is marching almost abreast of Andover, and Princeton is not so far in the rear as to be counted out of the race. The other day some Congregational brother whose zeal outran his knowledge and greatly exceeded his candor and charity, spoke very contemptuously of the ministry of Rev. S. S. Munger, one of the New Lights, and represented the people of his former charge as rejoicing in his departure, and feasting on the fat things now spread before them by their new caterer from Princeton. The people were indignant, and replied that, so far from starving on the diet given by Dr. Munger, they had thriven and grown admirably—that the attractive feature in the ministry of the Princeton man was its resemblance to that of their former pastor—that if he had come to them bringing the husks of the Old Theology as held by their critic, he would have found no welcome. The new pastor joined with his people, and went so far as to say that if his friend thought Princeton stood for such doctrine as he desired to see preached, he was greatly misled. The movement toward our thought, therefore, is fairly started all along the line. The revolution is fairly on, and will not fail of success.

There are many other matters to which I would like to refer as of hopeful significance, but my limits forbid. I have not forgotten Dr. McMillan, and have hope that he may lead the van in a movement that will bring larger light and liberty to the people of the Catholic church. There is no denomination in the land more favorably situated to-day than ours to lead in the thought and work of the Church of the Future.

For the Religio-Philosophical Journal. Some Facts Concerning the Zodiac.

BY E. WHIPPLE.

It is familiar knowledge that the modern astronomical Atlas contains a number of human and animal figures to represent the various celestial constellations. From how remote an antiquity these symbolical figures have descended is not definitely known; yet they are still utilized by astronomers as the most convenient method of grouping the fixed stars. It is my conviction that the world was first indebted to the patriarch Enoch for the major portion of these celestial symbols.

In the Book of Enoch, edited by Dr. Keane, there are two chapters devoted to a sublime description of many of the figures which are to-day associated with the constellations; notably the constellations of Aries, Gemini, Virgo, Scorpio, Sagittarius and Aquarius in the zone of the zodiac; and Cepheus, Perseus, Auriga, Bootes and Hercules among the northern constellations. In the same work is a representation of a zodiac as discovered in a ruined temple at Dendera, in Egypt, which the German Kircher attributed to Enoch. This zodiac is divided into twelve signs, and each sign into three subdivisions, distributing the circle into thirty-six arcs. The vernal equinox was located in the constellation of Capricornus, which has since shifted westward through ten signs, and is now entering the constellation of Aquarius. This zodiac must hence have been in use about twenty-one thousand years ago. The symbols which represent the twelve signs in this ancient zodiac are unique and suggestive. For example, in Aries a boy is represented with a crown upon his head, which is surmounted with rams' horns, and in each hand is held a rod parallel one with the other. In Virgo is represented a Virgin holding a palm branch in her right hand. In Libra a man stands upright holding a pair of scales in one hand and a measuring reed in the other. Scorpio contains a man holding a serpent in both hands, standing in cruciform shape, with the lower portion of the body divided into two portions, resembling the caudal extremity of a fish. Aquarius contains the form of a woman, whose body is covered with milk glands, and

from each gland a stream is pouring forth. Pisces contains a mer-man with the body of a fish and the arms and head of a man; in one hand he holds a square, in the other a crucifix. Most of these symbols were presented to Enoch in a vision.

The division of the zodiac into four cardinal points, twelve signs, and three hundred and sixty degrees, was undoubtedly effected by the pre-historic ancients; and this division was made in accordance with geometrical laws which we scarcely appreciate at the present day. It has been suggested by some moderns that the division into three hundred and sixty degrees was suggested by the difference between the number of lunar and solar days in a year, the mean being three hundred and sixty. But there was a much deeper reason which guided the ancients.

A simple geometrical figure contains the principal elements of this division, namely: a right-angle triangle embracing the elements of three, four and five. If the base of the triangle contains three units of measure and the perpendicular four units, then the hypotenuse will contain just five similar units of measure (and no other proportion of base and perpendicular will yield an even number of units for the hypotenuse). Now, if we first divide the circle with the even number—four—we obtain the four cardinal points corresponding to the equinoxes and solstices in the zodiac. We next divide each of the four quarters of the circle with the number three, and obtain the twelve signs of the zodiac, or twelve divisions on the face of a clock. If we now divide each of these twelve arcs with the third element in our triangle—the number five—we distribute the circle into sixty minor spaces corresponding to the sixty minutes on the face of a clock, but having no exoteric function in connection with the zodiac. Lastly, if we divide each of these sixty arcs with the number six, we shall obtain the three hundred and sixty degrees of the zodiac. How do we derive this number six? As follows: Convert our right angle triangle into an equilateral triangle and duplicate this until we fill the circle with equilateral triangles, which will contain just six in number.

It must be borne in mind that the twelve signs are entirely distinct from the twelve constellations of the zodiac that bear the same name. The twelve constellations within the zodiacal zone maintain a fixed position; but the twelve signs are constantly shifting westward coincident with the precession of the equinoxes. Thus, the beginning of the sign Aries is always identical with the vernal equinox; and the beginning of the sign Libra is identical with the autumnal equinox; while Cancer and Capricornus are identical with the Summer and Winter Solstices.

When Hipparchus re-discovered the precession of the equinoxes, something more than two thousand years ago, the vernal equinox was in the constellation of Aries, but about to enter the constellation of Pisces.

I have no doubt but the signs of the zodiac and the constellations in the zodiac have each a distinct fluid or quality of its own which it impresses upon terrestrial affairs. The signs correspond to different portions of the human organization, and they impress their natures upon the organism through the medium of the planets, especially the signs that contain planets at the time of birth. We are all familiar with the fact that the passage of the sun into the cardinal signs, at the equinoxes and solstices, is accompanied with an unsettled state of weather; and it will generally be found true that the most annoying months in each individual's life are those which correspond to the sun's transit of the signs that contained Saturn and Mars at birth.

Again, the passage of the equinoctial points out of one celestial constellation into another, undoubtedly marks a very important transition in the general affairs of society. It requires a little more than two thousand years for the precessional advance through one zodiacal constellation. The vernal equinox was about four degrees in the constellation of Pisces when Jesus of Nazareth was born. It is now in the first degree of Aquarius. The return of the planet Uranus to this latter constellation is usually associated with great national upheavals. The next return will be in 1920, and it will require seven years for the planet to pass through the constellation. It is a curious circumstance that the old Assyrians and Babylonians were fashioning massive bulls to adorn the porches of their palaces and temples at the time the vernal equinox was traversing the constellation of Taurus.

The belief is now becoming quite general among astronomers that our solar system is traversing a great orbit around the star Alcyone in the Pleiades. To make the period of this orbit synchronous with the precessional movement, I have calculated that it should be equal to 4,648,680 years. If we postulate 360 arcs for this great orbit—to correspond with the 360 degrees in our own zodiac—then it would require 12,913 years for the solar system to traverse one of these arcs; and thus the great solar year would embrace 360 cycles, each one being equal to the time required for the equinoctial points to move through one-half the circle of the zodiac. May not each one of these arcs of celestial space contain a distinct quality of astral fluid which correspondingly affects our own star-cluster as it enters the Astral Sea?

There are some very interesting phenomena associated with the precession of the equinoxes which, I presume, are not generally known.

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IS THIS THE ERA OF GHOSTS?

One case or two, or even half a dozen, would not be thought much of; but there is hardly an individual who has not, in his own experience, passed through some strange experience, entirely unaccounted for on any known hypothesis or natural law.

Nor is this prevalence of a belief in ghosts confined to the ignorant and superstitious classes of the community; so far from that, the case, the headquarters of the believers in "psychical manifestations," as these ghostly appearances are politely called, is in Boston—the "modern Athens," the "hub of the universe," etc., etc., and Harvard University has a committee on "Psychical Research."

A lady from the West, who spent a large part of the last season in Boston, on being asked what she had been most impressed with in her social experiences, replied that it was the fact that she had found the ghost to be the most popular individual in Boston society.

The interest has extended to classes hitherto but little affected by spiritualistic matters, and has been so widespread that it can only be compared to the transcendental movement of nearly a half century ago.

There is an astonishing number of people, in all denominations and all classes, who have a secret conviction that there must be some underlying truth in the great mass of phenomena connected with Spiritualism.

While Spiritualism is, perhaps, gaining some adherents from the movement, the people interested are largely those who perceive the unphilosophical crudeness of that faith as usually followed, and who see that it is a matter which should receive the application of scientific methods in its investigation.

The "New Moon" does not believe in ghosts, nor Spiritualism, nor anything of the kind; but as a live magazine, dealing with questions as they arise in our active, busy communities, it cannot entirely ignore the many and curious instances of wonderful midnight appearances which fill the papers, and which come from the mouths of friends in conversation.

In a village, many years ago, lived a family of whom strange reports were current. An insane daughter had been ill treated and nearly starved, and tied by a rope in the cellar, and never permitted to see daylight.

In what is now one of the most prosperous of New England cities, some forty years ago, there lived a respectable citizen whom we will call Jonas L. Smith.

In a certain city of Massachusetts, noted for its extensive book-printing establishments, is the large publishing house of Jones, Smith & Co.

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unfortunate young woman to the heart. She fell dead, with a terrible shriek; and those who heard this shriek, and afterwards heard the ghostly cries, aver that between them there was a striking resemblance.

In a city in the western part of Massachusetts lived a gentleman who had frequently boasted of his great personal courage,—not ostentatiously, but candidly,—declaring that he had never yet known what personal fear was.

The foregoing well-authenticated instances deal with one phase of this strange, undeciphered subject, that of ghostly sounds and appearances.

The instance which calls forth these remarks is given in one of his books—we quote from memory, as we do not possess his works, when being in London, where he had frequently to go, to get the advantage of good and cheap printing, and where he usually remained a longer or shorter time to oversee the work.

Another strange case is vouchered for beyond doubt. We know it to be true. In one of our New England villages, before railroads had become so plenty as to run to every man's back door, there lived a farmer who prided himself on being the owner of a handsome pair of horses.

A curious story is told by the wife of a young lawyer, prominent in fashionable Boston society. One night she dreamed that a sailor-like person came to her and took her in a carriage out into the country.

It seems, in some cases, that the soul has the power, independent of the body, to instantly traverse space. The following story is told of a young lady, who has recently developed strong clairvoyant powers.

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The Birth of Matter.

Human thought has never been able to form a theory of the origin of matter, life or force, any more than to conceive a beginning of time or limit of space.

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Reverence With a Downward Look.

The reverence of the pagan, as Goethe has shown, always looked up; it sought the divine in things high, but the reverence of the Christian, this great seer tells us, is found by looking down.

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it belongs. But the most devout, the truest worshiper, I take it, will frequent most often the lumber altar at the foot of the tower; it is nearer to the heartstone, it is not so far from the cradle, it is easier to keep the path worn between that shrine and the grave, flowers grow better down there, too, and we remember that the singers in our mountain party were in better voice and could sing longer at the foot of the mountain than on top. The knight sought high and far the "Holy Grail" that all the while hung beside the castle door. Underneath your feet is holy ground. The reverence that abides is the reverence that is humble. "Neither in this mountain nor in Jerusalem shall you worship the Father, but in spirit and in truth."

Missionary Experience.

Rev. Thomas J. Weeks, a missionary in the San Juan Islands, in Washington Territory, relates in the Golden Rule some curious experiences of a missionary life:

"The first of my Sunday services here were marked by many peculiarities. One Sunday while preaching the sermon, the service was continuously interrupted by men going out and returning, and suspiciously wiping their lips. At the close of service, upon inquiry I learned that there were bottles of whiskey concealed in the bush, and these men went out to take a drink. On another occasion, a monthly collection was taken up, there being \$1.75 in the plate. At the close of service, a man came to the desk, and asked for his money back. I said to him, 'What money?' He replied, 'Why, the money I put in the collection plate.' I asked the man why he had put it in, if he wanted it back. His answer was, 'Oh, I only put it in for example's sake.' He then looked over the few dimes in the plate, and took out two five-cent pieces, which he pocketed, and left."

"At another time, I was at a preaching appointment here on Sabbath morning (standing with seventy-five to eighty people—men, women, and children, but not a white woman among the number—at the side of the cabin home of one of the leading white men of the islands). When I asked the man if I should conduct services there, he said, 'No sir, just you wait a little.' The man then went around his cabin, and shortly returned with hammer, nails, saw, and axe, and a shingle, which he gave to me, saying, 'You pack that, and follow me.' I packed it, following the man (with my congregation) through a narrow trail for a long distance, till we reached an open space, where we halted. The man then took off his coat, and went to work slashing brush for seats, after which he cut down two stakes, which he drove into the ground and nailed on the shingle. Then, turning to me, he said: 'There's your pulpit, sir. Fire away.' The congregation squatted around. I entered upon the service with no one to assist in the singing. I announced my text, when nearly the whole congregation (even some of the women) took from their pockets pipe, tobacco, and matches, to have a quiet smoke while I preached."

"On another occasion, at the close of an impressive service on the Sabbath, a big, overgrown girl came to me, saying with a loud voice, 'Father wanted me to say, sir, that he can't pay you the two dollars owing, and wants to know if you will take it out in a sheep or mutton, and which you would rather have, a wether or a ewe.'"

"About four years ago, our little daughter, then fourteen months old, fell from a bed, room window, breaking her thigh bone. After seven weeks of anxious care, my good wife (our organist) was able to be at her place again in church, of course with our late afflicted little one. The babe, having had such constant attention during the past few weeks, was now considerably exacting, demanding either the mother's or my care. So, while wife played the voluntary, I held the babe in the pulpit then passed the child to my wife while I offered prayer and announced the hymn; then wife passed the babe back to me, and thus and thus the little one went from organist to preacher, from preacher to organist, till the sermon commenced, the sober congregation taking it all as a matter of course."

"One day, I was summoned to perform a marriage ceremony. Traveling a distance of fifteen miles, upon arrival I found the bride busy cooking dinner, the bridegroom busy taking care of their crying babe with three other children. When dinner was ready, the bride and bridegroom, with crying babe in arms, came forward to be united in the holy bonds of matrimony. For my services, I received the sum of five dollars. A week later I was in my room, when the newly married husband entered, and after considerable hesitation asked me for the five dollars back, saying that he needed it to buy provisions. I gave him the money. At another time, I was called to marry a couple, and found a surly-appearing man with a melancholy-visaged woman and five children. After the ceremony, the man lighted a pipe, and black pipe, and walked away without even saying, 'Thank you.' The bride was more generous, she giving me a sack of fine cabbages for my marriage fee."

Experiences in Spiritualism.

Both of your interesting correspondents, Dr. Hart and "Hornet," seem to be wandering in the same weary ways of doubt which bothered me nearly forty years ago, and I must confess now that I have not yet discovered any mode or means by which I can tell whether the spirits are telling the truth or not, except where the facts of experience and reason confirm them.

In 1854, a much loved aunt passed to spirit-life. Some months before her departure we agreed upon the nature of some communications which she was to give me in a peculiar and irregular manner. We were both believers in spirit return, but I wished to adopt some form or manner of communication which would enable me to know that it was the spirit of my aunt who might give the evidence of her presence; but I have not yet even tried to get these agreed-upon communications, for the reason that I have not been able to devise any mode or means by which they might be given, which in itself would be sufficient evidence that they came direct from her spirit presence, and yet my reason and my consciousness has not been without many proofs of her living presence.

I cannot remember when I did not believe in spirit presence, and from 1840 to 1844 my mother's spirit often made her presence known to me while I was alone in forest or field; yet I did not see or feel her with my outer senses. She came to me within, as a penetrating spiritual force, and with sensations which cannot be described. Her speech was the silent voice within, and yet more audible and convincing to my consciousness than any physical phenomena has ever been to me since.

After the Rochester knockings, as we called them then, commenced, I investigated them; not to prove spirit return, but to find out whether spirit could so act upon matter as to be seen and heard by our physical senses. I soon learned that this could be done. Then I asked myself, or rather the inner voice or mentor, shall I follow after these outer manifestations? An emphatic though silent answer came—"No!" I was impressed, however, with the idea that good would come to the world from them, but that I did not need this influence.

And now, after those many years of experience and observation, I can fully endorse the wisdom of this inner voice, as above all other spirit or God manifestations to the human soul. It is the voice of Him who is the very life of every soul, and I can also clearly see, as never before, the great and necessary work that physical phenomena have done, are doing, and are yet to do for the development of the human race on our planet.

Without it neither the materialistic church nor the atheistic world could have been brought out of their midnight darkness; and I can also see why it was necessary to use the lower order of earth-plane spirits to act upon the same plane of earth-life mortals. Evolution governs both the natural and the spirit-world. I do not believe that the higher spirits can act upon our coarse matter so as to affect our outer consciousness except through lower spirits, who act as mediators.

If mind must ever, as I believe, use matter to manifest by and through, then it reasonably follows that the more perfect the mind or soul's development becomes as a personality, in its march toward the spirit or God within, the finer and more subtle will be the matter atoms used.

As your correspondent Leon puts it, "spirit, matter and environment" will account for the human soul and its evolutionary development. When the Creator first formed on our earth the body of a snake, he used such matter as would make his own life in and through the snake manifest as snake-life, and this on the same principle that makes the one light appear to be different, as it shines through glass of various colors. It is the same all-light as it is the same all-life.

The idea of life or matter, as having been created, is unthinkable to my finite comprehension. Both must be eternal and co-existent. In fact, I don't think we should use the word create only to mean manifestation as to life and formation as to matter. Matter in itself is impotent, yet it must ever embody the all-potent life. Change of formation is the eternal mission of matter, and this may have some bearing upon the duration of the existence of the soul's personality; but whether the refining process of the development of the human mind or soul, will or will not go on until its human personality is lost again in the great ocean of the all-life, some millions of years hence, need not bother us any now. Our present mission or use is to meet the issues and duties of life day by day as they come before us, to the best of our abilities, opportunities, reason and conscience, and let the spirits do the same for themselves. "Let every tub stand on its own bottom," is bottom-rock common sense. As each human soul and body is really a different colored glass or medium through which truth must shine, it follows that each person will see truth and feel its effects differently, and the conflict of ideas caused by this is the necessary means for the soul's growth and development, both in its natural-physical and in its natural-spiritual bodies.

W. M. E.

Magazines for October Not before Mentioned.

WIDE AWAKE. (Boston.) Maurice Thompson tells a story about one of his own escapades in the October Wide Awake; a Catskill Bear story will be enjoyed by all; three delightful out-of-doors articles are contributed; the powerful story Keeton Bluffs is concluded; Margaret Sidney's Concord paper describes the Concord library with its famous treasures; the biography in Some Successful Women is about Miss Freeman, President of Wellesley College. Other stories, poems and illustrations make up a delightful number.

THE CENTURY MAGAZINE. (New York.) A portrait of Harriet Beecher Stowe furnishes the frontispiece of the October Century. Apropos of this is a paper entitled Uncle Tom at home in Kentucky; The English Cathedral series is devoted to Ely; The American Game of Foot-Ball is the subject of a paper and some interesting aspects of the game are considered; Twelve years of British Song is composed of extracts from the forthcoming supplement to the next edition of Victorian Poets; the Lincoln History consists of a recital of the Secession Movement. The war series presents a graphic account. Poetry, topics of the time, open letters and a varied array of short papers and essays are added to the above.

THE ENGLISH ILLUSTRATED MAGAZINE. (New York.) With the October number of this sterling monthly begins a new volume. Coaching Days and Coaching Ways, an illustrated article will attract much attention; The Story of Jael is commenced, and also The Mediation of Ralph Hardelet, an historical novel; H. D. Trull will contribute a monthly article of criticism on matters literary, social and artistic.

GOLDEN DAYS. (Philadelphia.) This popular weekly for boys and girls has a new serial beginning with the October number which promises much for the readers. Other stories, notes and items contribute in making a readable paper.

EARNEST WORDS. (New York.) Number one of volume one of this monthly is at hand, and we find it devoted to literature, science and reform, and published by the Earnest Words Publishing Co., 198 Broadway, price one dollar.

THE PHRENOLOGICAL MAGAZINE. (London, Eng.) Contents: Miss Frances E. Willard; Revelations of the Face; Seeing without eyes; Punch and Judy; Notes and news of the month; Book notices, etc.

THE PANSY. (Boston.) Pansy, Mrs. Alden, the editor of this monthly for young folks, keeps a pace with the publications of the day and can always interest the young.

THE HOMILETIC REVIEW. (New York.) This monthly is devoted to religious thought, sermonic literature and discussion of practical issues.

L'AUREOLE. (Paris, France.) The September number of this new monthly is at hand and contains a variety of articles by popular writers.

THE UNITARIAN. (Chicago.) Contents: The Soul's Superiority; What Religion owes to Science; Religious fellowship; Literary Notes, Etc.

BABYHOOD. (New York City.) Interesting and varied articles for mothers and those interested in the care of young children comprise the October number.

ST. LOUIS MAGAZINE. (St. Louis, Mo.) A variety of stories, poems and notes still make this monthly popular.

OUR LITTLE ONES AND THE NURSERY. (Boston.) The pretty stories and illustrations will please the little ones for October.

BABYHOOD. (Boston.) Youngest readers will find much to amuse them. The print is large and easily read.

THE JOURNAL OF HEREDITY. (Chicago.) A variable and suggestive table of contents is found in this popular scientific quarterly.

LE LOUIS. (Paris, France.) The second number of this magazine is out and has a good table of contents.

New Books Received.

MISS LUDINGTON'S SISTER. By Edward Bellamy. Ticknor's Paper Series. Boston: Ticknor & Co. Price, 50 cents.

HINDERED LIVES. By M. J. Savage. Unity Pulpit Series. Boston: Geo. H. Ellis. Price, 5 cents.

LONGFELLOW. His Life, Works and Friendships. By George Lowell Austin. Boston: Lee & Shepard; Chicago: A. G. McClurg & Co. Price, \$2.00.

LIFE NOTES, or Fifty Year's Outlook. By William H. C. D. Boston: Lee & Shepard; Chicago: A. G. McClurg & Co. Price, \$1.50.

The confidence of people who have tried Hood's Sarsaparilla, in this preparation is remarkable. It has cured many who have failed to derive any good whatever from other articles. The disease caused by impure blood or low state of the system it is unsurpassed.

In General Debility, Emaciation, Consumption and Wasting in Children, Scott's Emulsion is a most valuable food and medicine, it creates an appetite, strengthens the nervous system and builds up the body. "I have been highly pleased with it in Consumption, Scrophula, and Wasting Diseases, Bronchitis and Throat Troubles."—A. JONES, M. D., Coopersville, Tenn.

Dyspepsia

Many lives miserable, and often leads to self destruction. Distress after eating, sick headache, heartburn, and other mental depression, etc., are caused by this very common and increasing disease. Hood's Sarsaparilla tones the stomach, creates an appetite, promotes healthy digestion, relieves sick headache, clears the mind, and cures the most obstinate cases of dyspepsia. Read the following:

"I have been troubled with dyspepsia. I had but little appetite, and what I did eat distressed me, or did me little good. In an hour after eating, I would experience a faintness or tired, all-gone feeling, as though I had not eaten anything. Hood's Sarsaparilla did me an immense amount of good. It gave me an appetite, and my food relaxed and satisfied the craving I had previously experienced. It relieved me of that fat, tired, all-gone feeling. I have felt so much better since I took Hood's Sarsaparilla, that I am happy to recommend it." G. A. PAGE, Watertown, Mass. N. B. Be sure to get only

Hood's Sarsaparilla

Sold by all druggists. \$1; six for \$5. Prepared only by C. I. HOOD & CO., Apothecaries, Lowell, Mass.

100 Doses One Dollar



BEAUTY of Skin & Scalp RESTORED by the CUTICURA Remedies.

NOTHING IS KNOWN TO SCIENCE AT ALL COMPARED to the CUTICURA REMEDIES in their marvelous properties of cleaning, purifying and beautifying the skin and curing itching, all itching, itching, and all skin diseases of the skin, scalp and throat, with loss of hair.

CUTICURA, the great Skin Cure, and CUTICURA SOAP, an exquisite Skin Beautifier prepared from the best of the most refined and purest of ingredients, form a positive cure for every form of skin and blood diseases from pimples to scurf. CUTICURA REMEDIES are absolutely pure and the only infallible skin beautifiers and blood purifiers.

CUTICURA SOAP, an exquisite Skin Beautifier, is indispensable in treating skin diseases, baby rashes, skin blemishes, chapped and cracked skin. CUTICURA REMEDIES are the great skin beautifiers.

Sold everywhere. Price, CUTICURA, 50c; RESOLVENT, \$1 SOAP, 25c. Prepared by the POTTER DRUG AND CHEMICAL CO., Boston, Mass.

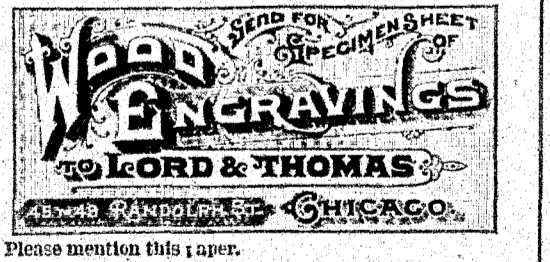
Send for "How to Cure Skin Diseases"

HANDS Soft as dove's down and as white, by using CUTICURA Medicated Soap.

OPIUM Morphine Habit Cured in 10 to 20 Days and pay full cost.

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COMPOUND OXYGEN Cures LUNG, NERVOUS and CHRONIC DISEASES. Office and Home Treatment by A. H. HART, M. D., Central Music Co., Chicago. PRICES REDUCED. Information, pamphlet, etc., mailed free.



Please mention this paper.

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 CLERGY, Their Sermons; THE STUDENT, His Lessons; THE BUSINESS MAN, Items of Business.

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

The 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 it as a mental resource, and been moved by them to wonder.—Advance.

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

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

Address DANIEL AMBROSE, Publisher, 45 Randolph St., Chicago, Ill.

MASON & HAMLIN ORGANS.

The cabinet organ was introduced in its present form by Mason & Hamlin in 1801. Since that time, other makers have followed the manufacturer of these instruments, but the Mason & Hamlin Organs have always maintained their supremacy as the best in the world.

Mason & Hamlin offer, as demonstration of the unequalled excellence of their organs, the fact that of all the great World's Exhibitions, since that of Paris, 1857, in comparison with the best makers of all countries, they have invariably taken the highest honors. Illustrated statement free.

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A circular, containing testimonials from three hundred pianists, musicians, and tuners, sent, together with descriptive catalogue, to any applicant. Pianos and Organs sold for cash or easy payments; also repaired.

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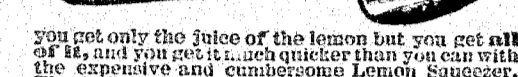
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From 1850 to 1887, Waterbury Watches, which have been worn by all the great military and naval forces of the world, have maintained their supremacy as the best in the world. AGRICULTURISTS, RAISERS, etc.

NEVER SQUEEZE A LEMON:

By so doing you force out the pungent oil of the rind, and the bitter juice of the seeds. By using our



you get only the juice of the lemon but you get all of it, and you get it much quicker than you can with the expensive and cumbersome Lemon Squeezer. The price is high and the quality is better. Send for our circular by mail 12 cents. A Bonus for Agents during summer months. Thousands can be sold at prices and in quantities for travellers. Send for sample and terms.

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\$6 to \$12 per Acre.

Timber Land, in Grant County, and Pine County, around the beautiful Sturgeon Lake

\$4 to \$7 per Acre.

Free to purchaser of 100 acres. Long time and low interest. Good educational and church facilities. The terms of renting are very easy—cash or share of crops. Write for maps and illustrated pamphlet.

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We want active, energetic ladies everywhere to sell our grand gold home medicine. This book is just what the medical profession has been waiting for. It is a complete and reliable guide to the subject of Motherhood and topics of a kindred nature, including the subject of Childbirth. It contains 150 illustrations, and is the most complete manual ever published. Price, 25 cents. Send for sample and terms.

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Reduced Rates for 30 days. Round-trip Excursion tickets over all roads, from all points West of the Ohio River, to attend the GREAT PUBLIC SALE OF CITY PROPERTY, October 19th, in BAXTER SPRINGS, KANSAS, the beautiful city of the West.

BAXTER SPRINGS CHALYBEATE SPRINGS are attracting the nation's invalids, working wonderful cures, and will make the city famous, for and wide, causing trade to amount to \$1,000,000 per year. BAXTER SPRINGS WATER POWER, just developed, is commanding the eager eyes of manufacturers seeking Western locations who will increase their population many fold.

Excursion tickets to the Indian Territory (only one mile distant) makes it a very paradise for hunters and sportsmen, and for picturesque scenery is unsurpassed.

Baxter Springs and vicinity have the only LEAD and ZINC mines in Kansas, and the richest in the West. In the State of Kansas, these industries will employ thousands of men.

Baxter Springs is jumping to prominence as a railroad center. She has the Kansas City, Fort Scott & Gulf road, in October the Missouri Pacific system will reach Baxter Springs. The St. Louis & San Francisco road is only a few miles away and rapidly building, and several others are projected.

The Indian Water Power, which will be tributary to Baxter Springs for many miles. CAPITALISTS ARE INVESTING in Baxter Springs, and Real Estate has advanced in value fourfold in four months. This is your great opportunity. Address, for full particulars about tickets, rates, etc., either of the following:

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HO! for PARSONS, KANSAS! OCTOBER 13th and 14th a GREAT PUBLIC SALE OF TOWN LOTS WILL BE HELD IN THE RAPIDLY GROWING CITY OF PARSONS. LARGE EXCURSIONS AT HALF RATES!

From all points East of Kansas. Tickets good for 30 days. Fare from Chicago to Parsons and return, only \$15.00; from St. Louis and return only \$10.00; and return, only \$11.75 and all other points equally low in proportion. Parsons is the "Metropolis of South-eastern Kansas. Five railroads center here, and two more are located in the city. THE PROPERTY OF THE PLATTER LAND COMPANY, to be sold, includes many of the choicest residence lots in the city. Convenient to street cars, college, public schools, and the business center. These lots will advance very fast in value. The opportunity for home-sellers and investors is a rare one.

WINFIELD, Cowley County, is the coming Metropolis and Railroad Center of Southern Kansas. Winfield is 225 miles Southwest of Kansas City, and 475 miles West of St. Louis. Five lines of road run in five different directions. These are the Atchafalaya, Topka & Santa Fe system, with two lines, the Southern Kansas railroad, the St. Louis and San Francisco and the Missouri Pacific railroad. Projected lines to be built very soon are two branch lines of the Missouri Pacific system, and one line for each of the following systems: The Chicago, Rock Island & Pacific, the Chicago, Burlington & Quincy, the Chicago & Alton, St. Louis, and the Chicago, Milwaukee & St. Paul railroads. The possibilities of Winfield as a great wholesale and manufacturing center from the rich Indian Territory just South is opened, and for which these railroads are all leading is beyond conception. Cowley County is in the Southern tier of Kansas Counties, and East of the center of the State.

THE BEST BUILT CITY IN KANSAS.—Borough Cowley County was set apart to settlers in 1870, her population is already 40,000. Her county-seat, Winfield, has 10,000 population. Winfield has free postal delivery, seven miles of street car lines, waterworks with eight miles of water mains, gas and electric lines, two fine parks in natural groves, seventy miles of bicycle walks, and the best built city of any size in Kansas. Her City Hall, Opera House, Flaming Mills, three stone school houses, six church buildings, three leading hotels, four bank blocks, southwest Methodist College and State System for feeble minded Youth alone cost a round million of dollars. Business buildings now building will cost \$225,000. Four numerous limestone quarries do not add to the beauty of the land, but are a great advantage. No city or town is built of it. It is cheaper than brick. Public buildings at the State capital, two hundred miles distant, were built of Winfield stone against competition from many points.

THE PRODUCTS OF COWLEY COUNTY, SOIL AND CLIMATE make her the farmers' paradise. Her corn is the best. The Winfield Mill ground the flour from Cowley County wheat, that won first prize at the World's Fair in 1885, against the world. Fruit and cereals abound. Winter lasts but a short time. The latitude is about that of San Francisco, Trinidad, Col., Springfield, Mo., Cairo, Ill., Danville, Ky., Richmond, W. Va., and Baltimore. Grand openings await the merchant, the farmer, the mechanic and manufacturer. St. Winfield and Cowley County. Do not fail to come to Winfield. Remember the dates of sale, Oct. 27th and 28th. The terms will be one-third cash, balance in three and six months. For illustrated circulars, plans, and full particulars, address:

J. B. FRAWLEY, Pass. Agent, Mo. Pac. Ry., 199 Clark St., Chicago, Ill. J. B. CHRISTOPHER, Pass. Agent, Mo. Pac. Ry., 199 Clark St., Chicago, Ill. N. R. WARWICK, Pass. Agent, Mo. Pac. Ry., Cincinnati, Ohio. HENRY E. A. P., Platter Land Co., Winfield, Kansas. "Remember half-rate excursion trains will leave Chicago and St. Louis, Oct. 11, and not later."

Life in Other Worlds,

Including a brief statement of the ORIGIN AND PROGRESS IN OUR WORLD.

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

NOTES FROM ONSET.

To the Editor of the Religio-Philosophical Journal: The Harvest Moon Festival and Indian Day were formally celebrated here on the 1st and 2nd instants...

and timely sayings, that made every one feel happy, and closed by giving the following, which she presented to the Association through its president.

CHICAGO. The Young Peoples' Progressive Society, meets every Sunday at Avenue Hall, 159 23rd Street at 10:45 A. M. and 7:45 P. M.

Why Freeze or Starve? GARLAND STOVES AND RANGES. The Worlds Best. Can be had in Over 700 Different Styles and Sizes, at the same price as the counterfeits.

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TO ADVERTISERS. The successful Advertiser is he who understands the ART OF PUTTING THINGS. JANET E. RUNTZ-REESE, Writer of Descriptive Pamphlets and Circulars, Brookside, New Jersey.

Catarrah Cure. A clergyman, after years of suffering from that loathsome disease, Catarrah, and vainly trying every known remedy...

Fort Scott, Kan. There will be a grand auction sale of Lots joining the city limits, beginning October 25th. Terms of sale one-third cash, balance one and two years, eight per cent interest.

Voices from the People.

INFORMATION ON VARIOUS SUBJECTS

For the Religio-Philosophical Journal.

Conciliation.

Fallon d'essai the pamphlet was by passive force indolent; but swift upon the scene, alas!

And said: "Thou hast acted wrong in deeming we can drop our flag before the prating throng; and that we needs must stoop and even resign to all that they have robbed us of unto this day!"

"We willards own at our command, and thou hast millions fast, who, pray, on such a solid stand can doubt we shall outlast?"

"The world is wide-awake now, mark, not sleeping as of yore; they who once grovelled in the dark, possess now light and love—well soon, I feel, they'll relegate us all to dark Averno's gate!"

"With science that mocks contemptuously our every life and wish, cannot she shall lead our life? Go to if we don't shift our game, our shop will sweep the blast of shame!"

Florence, Italy, August 1, 1887. The Black Pope, so-called, is the General of the Jesuits. He it is that has power sufficient to oblige the White Pope to do his bidding.

Let us hope that in a short time, the Christian world will awake to a sense of dignity and inaugurate a rational creed, which the divided portion of mankind may accept. I believe that Spiritualism alone can equal to so great a task—and I feel certain that it must eventually achieve it.

Freshness of Spirit. One of the most serious losses which befall men is the loss of freshness of spirit in dealing with the manifold relationships and duties of life.

The joy which such natures preserve for themselves and others, the power of impulse toward high and noble living, which is continually generated, do not belong by nature to the few; they are universal gifts, within the reach of all who will put out a hand to take them.

The secret of perpetual freshness in a human soul of renewing life each day in the beauty of the first creation, lies in the clear and permanent perception of the great spiritual forces and truths of which all visible things are the symbols and revelation.

Not less deeply and fruitfully are we all related to our duties; those incessant demands upon our life which at times almost drain it to the last drop.

Spiritual strength is the only real strength, because it alone is capable of infinite renewal; and the possession of this strength has the effect of freshness of sentiment and zeal which, like a dew from heaven, revives the rarest flowers along the path of life and renews day by day the beauty and fragrance of their earliest blooming.

Rationale of Mental Healing. The accounts published from time to time of the cures effected by the so-called faith cure, metaphysical, Christian science, etc., have become comparatively frequent and striking, and the secret of their success has been given them and other reasons, I am led to premise that there must be some foundation for the asserted wonderful changes from disease to health.

It is, I think, a reasonable inference to suppose that to effect so marked a change as from the gates of death to ordinary good health, would necessitate a transfer of vitality from some source to the system of the sick person. That this acquired vitality cannot be from the system of the operator is evident, as it would leave him in the same condition as the sick was if he lost as much as the other gained; at least the loss would be plainly perceptible.

My father, Henry Latimer, who lived at Cullerton, told me a story of a dog coming to him one night, and refusing to go back, it followed him home. At a lonely part of the road, he heard some one in the hedge, and the dog growled, but he saw no one. When they arrived home, the dog refused to enter the house when the door was opened; it made a "how-wow," as "good-night," and went its way.

When I lived at Cramlington, Low Colliery, a man got killed at the High Pit, by a corve falling down the shaft. Before they brought him home to Low Colliery, a dog came right in front of the door, and howled.

John Mires, an old man living at Wreckenton, told me of a dog coming to him one morning as he was going to work; it went up to him and howled; how-wow, went away to him in the direction of his home, and coming back did the same. This it repeated till he turned to go home again. It went in at the door in front of him; then it jumped up on his breast, and left the house. Being at home, John escaped any injury.

The king of Achem is styled "sovereign of the universe, whose body is as luminous as the sun; whom God created to be as accomplished as the moon at her plenitude; whose eye glitters like the northern star; a king as spirituous as the sun, who, when he rises, shades all his people from under whose feet a sweet odor is wafted," etc., etc.

Catholic Animosity Toward Secular Schools.

To the Editor of the Religio-Philosophical Journal.

That the Catholics are becoming alarmed at the rapid growth of intelligence and the steady advancement of mind and liberality of thought, is unquestionably true; that in educating their young, they are striving to withdraw them absolutely from contact with non-Catholics is proved by the sentiments of priests in different localities. In Fayette county, Iowa, many public schools have been almost depopulated by priestly mandates forbidding parents to allow their children to attend them; indeed, while there a few months ago, I was told of one school where the teacher was the only occupant of a building; she spent the school hours in sewing, writing, etc., and drew her salary, but not a scholar came for instruction.

One family—Catholic—whom I visited, lived one mile from the public school, and four miles from the Catholic school; but it had to be the latter or nothing, and consequently was mostly non-Catholic. Two of the children attended in fair weather while I was there—each one provided with Catholic religion books, and in the forenoon school books, catechisms, etc., etc., and it goes without saying that they were not gaining even the rudiments of an elementary education. In the catechism and religious formalities they appeared proficient, but in solving educational problems how could they? Being exhausted after a four miles' walk, and knowing it had to be retraced after school hours, the ability they possessed was expended in absorbing or assimilating Catholic doctrines—base superstitious and meaningless formalities.

In this way the Catholic leaders propose to develop (?) the hope of our nation—the children; in this way they (as they cannot control even a part of the public school fund) hope to eliminate all mental nobility, superiority and spiritual growth, making of God's children miserable physical and spiritual serfs to the Romish propaganda; only capable of an anti-social existence, willing their debased ignorance to award all else to the creed of the church; this alone is the desire of the Romish powers; and well may they take alarm and extra precautions to-day, for the dawn of a new era, an era of Independence and liberality of thought, is recognized by the wakening and though some may be kept in the dungeon of ignorance, the majority are rising and will no longer crawl in slavish abjection to the feet of priest-imperialism.

Catholicism has done its utmost to keep earth's children encompassed with fear and prejudice; time will enable us to eliminate this influence from their trembling strongholds, by giving us an opportunity to roll into their midst such boulders of truth as will eternally crush to earth their erroneous and degrading theology, with its all-potent superstition, the maner of which is the most prevalent form of ignorance which they at all times guard and encourage as their best friend.

How Washington was Slandered. Many, even of such as profess to believe in human progress, talk in a thoughtless way as though they believed that political strife was growing worse and social distinctions more marked than in the "good old times." The truth is that we gain slowly but surely, in charity and tolerance and even our political strife is less bitter than of old.

An Odd Fish. An odd fish, evidently, is Lewis Knapp of Kenosha, Wis. On the tombstone at the head of his wife's grave in the Kenosha cemetery he has placed the following inscription:

SUSAN P. FOSTER, wife of LEWIS KNAPP. My dear and loving wife, meet me with our spirit friends at the gate of the Elysian Fields: of Paradise, where I am coming by Nature's fast express. Until then we meet a loving: P. S.—Our friends W. and R. will soon join us there. Happy, happy day. Hallelujah. Amen.

Pope Leo's Habits. Most of the modern popes, says The St. James's Gazette, have been ascetics, and Leo XIII. is no exception to the rule. His holiness rises at 6 o'clock alike in summer and winter, and immediately he is dressed he says mass in his private chapel.

Mind in Animals. My father, Henry Latimer, who lived at Cullerton, told me a story of a dog coming to him one night, and refusing to go back, it followed him home. At a lonely part of the road, he heard some one in the hedge, and the dog growled, but he saw no one.

Local Societies. I hereby propose the formation of local societies orders in suitable localities, to agitate and discuss all reform questions pertaining to the progression and bettering of the condition of humanity; such an order would be practically a religious, political, temperance, social and anti-poverty society, and would eventually absorb all factional parties and orders into one fraternity, acknowledging the Fatherhood of God and Brotherhood of man.

W. W. Robinson, ex-consul to Madagascar writes: Although I take some half dozen other papers yet I cannot do without the JOURNAL—it has become indispensable to me, and I think it improves every year.

At Buda-Pesth a violin made for Louis XIV. by Arati has just been sold for \$3,500.

Seance with Mr. Husk.

Delivered before the National Conference of Charities.

Abridged from the Address of Dean Hart of Denver.

If natural law prevails in the spiritual world, and we must believe it does, then the law of the conservation of energy must be as true with regard to moral force as to heat and light and electricity. And we find by experience that it is so.

Our remote ancestors were not a pack of fools, as some people think; on the contrary, it is questionable whether they were much more foolish than we are, and what we call childish nursery rhymes, which have probably come down to us from distant ages, are often vehicles for sound philosophy, as for instance:

Humpty Dumpty sat on a wall, Humpty Dumpty had a great fall. All the King's horses and all the King's men cannot set Humpty Dumpty up again.

Humpty Dumpty is an egg, that is to say, an organism without a back bone, the type of a pauper. A pauper is a man who has fallen and to whom must be given, before you can raise him to the level of a citizen and make him stand erect, not alms, but moral reinforcement. You must restore to him, or give him if he has never had it, a back-bone, you must set up Humpty Dumpty.

PREMATURE BURIALS. Lomond, in his work on "Hasty Burials," published in 1844, relates the story of a poor rural guard who died after a short illness, in 1842, in one of the communes of Cantente-Inférieure.

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B. A. Cleveland writes: I hope and trust in the future of Spiritualism.

It seems to me that all other theories fall far short of meeting the wants of our nature, or giving us hope for all mankind beyond the grave. Who could be happy while one human being is languishing in eternal pain, let the glad tidings resound throughout the world, "The dead are not lost; the lost are found. Not one profligate alone, but all who have fed upon the husks of human disappointment, and who are now tired of the diet.

Wm. C. Waters writes: To say of that lecture by H. H. Brown, that it is full of pearls, gems and rubies of thought, would be only faint praise. He speaks from the highest ground of the spiritual philosophy, and that without once tripping.

Notes and Extracts on Miscellaneous Subjects.

A bachelors' club has been organized at Franklin an Atlanta county (N. J.) minister recently preached to an audience of one. The editor of the Knoxville Republican advertises for the photograph of a dollar.

A Benton Harbor barber has caused the arrest of his employer for highway robbery. A negro at the Boyce (La.) telegraph office the other day sent the following dispatch to an absent friend: "Come home your wife's dyin' has as she can."

It is reported that Gen. Bazaine intends publishing a history giving an account of his stay in Mexico and minutely describing the events which took place there during that time. A man named Gilbert is said to have walked and run from Paris to Bologna, 185 miles, in thirty-six consecutive hours, or at the average rate of four and one-third miles per hour.

Some Mexican journals advocate the establishment of a cemetery at Vera Cruz, in imitation of Brazil, where the yellow-fever victims are disposed of. The proportion of dignitaries in the Mormon churches is almost equal to that of officers in the United States army and navy. In Utah there are 400 bishops, 2,425 priests, 2,947 teachers, and 6,854 deacons.

A Bridgeport (Conn.) man presented at a bank another's check for \$24. The maker of the check had only \$23.57 on deposit, and the bank refused to cash the check. The man with the check deposited 63 cents to the other man's credit, again presented the check, and got the money. Mrs. Ida A. Mason, of Charlotte, Town of Newfane, has sued the Rev. Thomas B. Stratton of that place for defamation of character, placing her damages at \$10,000. Mrs. Mason's husband committed suicide three weeks ago, and the pastor commenting on the same took the stand that his wife's ill temper drove him to destruction.

A company has been formed in the City of Mexico for regularly importing hogs from the United States into Mexico. Buyers have been sent to Kansas City and 3,000 hogs a month will be imported, making a commerce of about \$300,000 a year. The Central railway is gradually building up a remunerative business in this line. A cowboy from Concho co., Tex., brings information to San Angelo of a big cave near the ranch of Kennedy & Roberts, in that county. The first man who went down was overcome by impure air, and another had to go down to his rescue. He found the cave to be a large one, and brought up with him an Indian idol, which is now on exhibition at one of the drug stores at San Angelo.

Four well-known young women from Baltimore rode an exciting hurdle race at the recent opening of a riding school in Washington. The contestants were the Misses Byron, Smith, Cassell, and Norton. The race was over a quarter-mile course, with three hurdles. Miss Byron won the first prize, a gold watch and chain, and Miss Smith the second, a watch and chain of less value. Bedford, D. T., has been stormed by Nellie King—youth, handsome, and an alleged detective. She electrified the natives by galloping into the city astride a horse in man's attire. The appearance of bracelets on her wrists and newports on her feet aroused the curious and soon she was the center of attraction. She is a pretty brunette, has a neat figure, and sports a pair of wicked revolvers.

Mrs. Ezra S. Allen ascended alone in a balloon from the State fair grounds at Norwagessett park, Pawtucket, She reached a height of three miles, and met with diverse currents of air and whirlwind. The situation grew so threatening that she pulled the explosion cord and fell with the balloon a mile and a half. The force of the fall was broken by the balloon alighting in a treetop. N. B. Morton of Rogers, Ark., an old confederate soldier, owns an old brown horse that was ridden out into the war by Hugh Bartlett of Cooper county. During the war Bartlett sold him to Stephen Allison, who rode him during the rest of the service, and returned him to Cooper county where Morton bought him. The horse was wounded in the battle of Newtonia, Mo., but is in good shape yet and doing good service. He is supposed to be not less than thirty years old.

Among the Channey collection of autographs recently sold in England was the original warrant under which Bunyan was arrested for the third time and imprisoned for six months, during which time he is said to have written the first part of "The Pilgrim's Progress." The warrant is dated "March 4, 1674-5," and is signed by twelve justices six of whom were members of the church of England, and the other six had originally committed him for the previous twelve years' imprisonment. Bunyan in it is described as a "tyrker."

The Globe (Arizona) Silver Bell says: "Industrious squaws are still packing away on their backs to Globe and Phoenix, the last of the money. A buck with two wives is comfortably provided; one with more is regarded as a capitalist and if he so elects can devote his entire time to gambling. If he bets his clothes—not an uncommon thing—and loses them, his wives replace them by the purchase of others, thus changing him from his pristine loveliness to a man of fashion in whom their affections center and of whom they are justly proud."

Manson, the Park Ridge (N. J.) revivalist, was arraigned at Hackensack lately under the name of Manson T. Huntsman. The indictment accuses him of being a public nuisance. When asked whether he was guilty the prisoner replied: "Not only not that I know of, God is my witness." Having no bondsman, Huntsman was sent to the county jail in default of \$500. There appears to be no doubt that Leach, the Sunday-school superintendent who drove Manson out of Park Ridge, has also been indicted. He is away from home at present.

Mr. Bancroft, the historian, said this in answer to a question of whether his life-work was at an end: "A man who is in sight of ninety can promise the world nothing. I have left mortal affairs behind me. All my thoughts are on eternity; but, however useful my life has been—and, without pride, I think I can say that I have—and my share of good—at least it has been one of hard work. If, as some people say, I am or was a genius, my genius—which, by the way, is a word of vague suggestion—lay wholly in my unremitting industry and application; and I will tell you, though there are many hard workers who are not geniuses, there never was a genius who was not a hard worker."—Home Journal

The influence of the newspapers of the day in shaping and controlling public opinion is shown in no more direct manner than in the piles of clippings from them which are to be found in railroad offices in this city. Most of the officers assign to some clerk the duty of reading the papers and making newspaper clippings on all subjects of interest to the company, posting these, duly dated and authenticated, in a manner most horrible to work for references. In this manner the newspaper becomes to many railroad officials the chronicle of events, the repository of information, which may prove valuable at any moment, and which must be kept for convenient reference.

A quarryman residing near Lookout Point, a high peak in the Black Hills county, recently found a flat stone leaning against a large oak tree. The tree had grown around the edge of the stone, showing the position of the stone had been the same for many years. On one side of the stone was the name of seven men and this inscription: "Came to these hills in 1833, seven of us. All dead but me, Ezra Kind. Killed by Ind. beyond the high hill. Got our gold. June, 1834." On the other side of the stone was this: "Got all the gold we could carry. Our ponies all got by the Indians. I have lost my gun and nothing to eat, and indiane hunting." The last of the inscription is illegible.

There is more between heaven and earth than is dreamt of in philosophy, and there are more wonders in dreamland than there is in the tale of "Aladdin, or the Wonderful Lamp." Thus thinks Mr. Ben De Beck, a resident of Hawkins street, who dreamed last Friday night that a friend of his was being chopped to pieces by a murderer. The details were so vivid as to awe Mr. De Beck, whose eyes the next moment rested on a tall man standing near his bed. The tall man, on seeing that he was discovered, slid out and took refuge in the kitchen. Mr. and Mrs. De Beck started to search the house and detected the burglar hiding behind the kitchen door, seeing which he broke and ran. Close to where he was hiding he found an adz on the floor, and thus it was that Mr. Beck's life was in all probably, saved by a dream.—Dallas (Tex.) News.

An Atlantic county (N. J.) minister recently preached to an audience of one.

Some Facts Concerning the Zodiac.

(Continued from first page.) ally understood. All are familiar with the fact that the plane of the equator is inclined to the plane of the ecliptic at an angle of twenty-three and a half degrees, and that the equinoxes are located at the points where these two planes intersect, corresponding to opposite arcs in the zodiac. The reason of shifting of these points westward is a little more obscure. Let us see if we can find a sufficient cause.

If we project a focal or polar point from the equatorial plane into the Northern heavens, we shall find this point converging near the star Polaris, or North Star, while the focal point from the plane of the ecliptic converges midway between the head and second coil of the Great Dragon, just twenty-three and one-half degrees from the earth's polar focus near Polaris. The first we will call the earth's pole, the second the celestial pole. Now if we describe a circle on an astronomical atlas round the celestial pole, with a radius of twenty-three and one-half degrees, we shall define the path in which the earth's pole revolves during the great precessional year. Then if we divide this circle, as we do the zodiac into 360 degrees, we shall find that the movement of the earth's pole through thirty degrees in this circle will occasion a corresponding movement of the precessional points westward in the zodiac, requiring 2,152 years for thirty degrees, and nearly 26,000 years to traverse the entire circle. Why the earth should oscillate, or why the earth's pole should gyrate around the celestial pole, is a problem for which no satisfactory solution has yet been offered.

The star Rho Aurigae or Draconis lies directly in this northern arc, about sixty degrees from the earth's present polar point. About the year 2,170 before Christ this was the North polar point of the earth, and the angle of this star was then coincident with the descending passage in the Great Pyramid. The same star had precisely this angle 25,827 years before that date. The opposite arc in this northern circle approaches to within five degrees of the bright star Vega. (So 11,500 years hence Vega, in the Harp, will become the North pole star of the earth.)

It will hence be seen that while the location of the pole remains fixed upon the earth, nevertheless this point undergoes a secular movement about the celestial pole (a movement in which the whole earth correspondingly oscillates), which occasions not only a slow shifting of the equinoctial and solstitial points westward in the zodiac, but in the course of ages changes the whole aspect of the heavens with respect to our globe. When Vega shall become our north pole star, then will Scorpio and Sagittarius be classed as northern constellations, while Taurus and Gemini will be recognized as southern constellations. Then, too, will the vernal equinox have shifted as far westward as the constellation of Libra. And I have no doubt the time will come when the precessional and lunar progression through the zodiac will foreshadow to us many important phases of the race movement, and thus afford us a prevision of those turning points in history by which we may be able to anticipate the periodical accelerations and retardations in the evolutionary wave that sweeps with a rhythmic flow through the organic kingdoms of nature.

It may be noted here that there are two species of periodical movement which profoundly affect the affairs of this world. One of these is occasioned by the precession of the equinoxes; the other by the cyclic periods of the moon. The precessional movement, we have seen, sweeps through the entire circle of the zodiac in 25,827 years. This is the Great Cycle (if we leave out of the account the larger solar cycle), and it is compounded of four thus: the vernal equinox moving through one smaller one corresponding to the precessional advance through smaller arcs of the circle, half the circle comprises a period of 12,913 years. A cardinal cycle, or one quarter of the circle, is equal to 6,457 years. The cycle of the zodiac, or progression through one sign, is equal to 2,152 years. Lastly, we have the minor cycle of 430 years, which is equal to precessional advance through six degrees or one-sixteenth of the circle.

I think I have good reasons for regarding the constellation of Aquarius as the starting point for the great precessional year, and as the vernal equinox is now re-entering that constellation we are undoubtedly on the threshold of one of the most important periods in the history of our planet. The equinoxes and solstices are just entering the four constellations which, according to the Apocalypse, symbolizes the Man, the Lion, the Bull and the Eagle; but this last is now recognized as the Scorpion. These were anciently regarded as the four Cardinal Constellations, and now as the precessional advance enters therein the race receives a new impulse, and the new psychic waves undulating through the social mass awakens hitherto latent powers, and inaugurates a new era of mental activity. Yet the manner in which each particular race or nation will be affected upon is largely upon whether it is moving on the upward or the downward arc in its own special cycle of progress. Those who are on the downward arc will begin to move more swiftly towards dissolution; while those upon the upward arc will display a marvellously accelerated movement toward their destined complexities.

Before the inauguration of a new epoch—like the Christian era—the short cycle of 430 years plays quite a prominent part. About 430 years before Christ Plato and the Greek culture prepared the way for Christianity in the west. Now we appear to be on the eve of some great messianic outpouring for which the age of Luther was the dawn and incipient preparation.

It remains to give a brief exposition of the cyclic periods of the moon. The most important of these is the cycle of the Nares. It is a period of six hundred years, and consists of thirty-one periods of nineteen, and one period of eleven years. If on the first of January a new moon occurs in a particular part of the heavens, then in just six hundred years it will occur in the same place and in the same relation to the fixed stars. Once in nineteen years the moon returns to her relative position with the sun. Now the nareic cycle, or cycle of six hundred years, was regarded by the ancient Chaldeans as the most important of all the minor cycles in its influence upon human affairs, and the time of its recurrence was sacredly guarded by the members of secret fraternities.

Great teachers or chieftains usually appear upon the earth at the commencement of each lunar cycle. About six hundred years before Christ, Buddha, Solon and Confucius gave a new impulse to civilization. The age of Jesus of Nazareth was certainly the occasion of a new era of ecclesiastical and political activity among the nations of the West. Six hundred years after Jesus, Mohammed came and unfurled the Moslem banner over the crumbling empires of the East. And again when another six hundred

years had expired, the great Tartar conqueror, Jengis-Khan, inaugurated a great revolution in north-eastern Asia, and caused the destruction of over five millions of human beings. Jengis Khan and Mohammed are referred to by Dr. Kenely as the "Kabiric or sword-messengers of the Almighty." Now another six hundred years is fulfilled, and the conditions are rapidly preparing for the advent of some power—either personal or universal—which shall be the rallying point for the evolution of the sixth sense, and for a grand stride in the general advancement of mankind.

The periodical nature of movement, long since recognized by oriental philosophers, is gradually gaining acceptance in the West. Herbert Spencer's essay on the "Rhythm of Motion" is one of the best contributions to modern literature. It will not be long before a chapter will be written on the "Modula of Motion." These are the two great underlying principles—Rhythm and Modulation—not only governing all musical expression, but every detail of movement from the vibrations of a gnat's wing to the swing of a planet. Rhythm governs the measure or periodicities of movement. Modulation governs the proportion or relative intensities of movement. Now I suspect that of these two characteristics of movement—periodical and proportional—the precession of the equinoxes governs the first and the Moon's periods the second. I have no doubt the prehistoric ancients regarded the zodiac as the key to all science of both man and nature; and some day we shall discover abundant reason for the restoration of this ancient reverence. Tarlock, Cal.

Mrs. Ada Foye in Sturgis.

The Spiritualists and friends of progress in Sturgis, and all those who desire absolute knowledge of a continued existence, are under obligations to Mrs. M. J. Peck and Dr. Randall, of Leonidas, for assuming the responsibility of engaging Mrs. Ada Foye to come to Sturgis and deliver explanatory lectures and give platform tests. The undertaking has proved a success. Mrs. Foye held two public meetings in the Spiritual Church on Sunday and Monday evenings, Oct. 2nd and 3rd. On Sunday evening, notwithstanding that a union temperance meeting of all the orthodox denominations was held at the same time, the house was crowded. Mrs. Peck's executive ability and practical good sense exercised on the community near home, and the doctor's influence in his locality, have rendered Mrs. Foye's visit financially successful, as well as morally profitable.

Mrs. Foye opened the meeting with an invocation, after which she explained some of the peculiarities of her mediumship and elucidated those obscure features of Spiritualism which frequently retard the growth of knowledge of the subject, on the public mind. She said that she had been a medium ever since she was a child of twelve years of age; mediumship came unexpectedly to her, and that during all those years in which she had been a medium she never met with a person, scientific or religious, who could account for those strange phenomena which occur in her presence. She believes in the teachings of Jesus, yet is not a sectarian Christian. The Spiritualist does right, not because he fears the consequences of wrong doing, but because it is right to do the right. She said: "I respect other people's religions, and I expect them to respect mine." If modern mediumship requires conditions it must be borne in mind that no medium demanded more stringent conditions as necessary to spirit phenomena than did Jesus, who "was called Christ." When the conditions requisite for the successful exercise of his powers were absent, he could do nothing, and he declared that it was not he, but his Father, who did the works, thus teaching that it was not himself who accomplished the wonders reported in the New Testament, but that he was the instrument in another's hand.

At the request of the medium every one in the audience, who desired to do so, wrote the name of a spirit from whom they desired to hear, and perhaps one hundred slips of folded paper, containing names, were collected by Messrs. Randall and Harding, and deposited on the table at which she sat; about one-fifth of the number signified their presence by raps on the table, heard distinctly by the audience. The mode of procedure was as follows: The medium touched each of the folded slips of paper and asked, "Is this spirit present?" "This one?" "This?" "This?" Three raps answered "yes," then she handed the slip to some one in the audience to hold. The medium then sees letters in the air which spell the name in full of the spirit; then she enquires "Does any one present recognize this spirit?" The writer of the slip stands up. "Have you any question to ask?" enquires the medium. The questions are then answered and a communication is written by the spirit through the hand of the medium. Those are written from left to right and upside down with great rapidity. Sometimes she sees and describes spirits, who give their names as above and cause her to write a message for some one in the audience.

Every spirit who presented itself was recognized and the name on every slip of paper when opened and read was found to correspond with the name read aloud by the medium; there was but one error committed during both evenings, and that was in the spelling of the name "Spalding" and that was only of a single letter, as it was inserted between a and l, which can easily be accounted for; the spirit (Spalding) had but recently passed on and no doubt those spirits who assisted him are chargeable with the mistake in the peculiar spelling of the word by that family. This Rev. Voltaire Spalding had been an Episcopal minister. I had had the pleasure of his acquaintance; he manifested each evening, and on the last came very unexpectedly to myself. I enquired, "Is any spirit friend of mine present?" The raps came, "Yes." I called over the alphabet and to my surprise my old and highly respected friend, with whom I had been in deep sympathy, spelled out his name; it was a pleasant surprise.

This was the same clergyman who called on me one Sunday "to make my acquaintance," he was polite enough to say, "in consequence of having read some of my articles in the RELIGIO-PHILOSOPHICAL JOURNAL, which circumstance I casually referred to (without giving the name) over a year ago, in a letter to the JOURNAL. He was a remarkably intellectual, liberally minded man, although wedded to his beloved Episcopal church. It seemed quite natural under the circumstances that he should manifest to me, as from the first hour of our acquaintance I entertained much affection and respect for him, and I am happy to say that those kindly sentiments were mutual. On the other occasions, his coming to Mrs. Foye's meetings, his communications were to his son, whom he informed, in one of his messages, that his religious views had undergone a great change

since his advent into spirit life; but how true it is that affection and sympathy survive the tomb.

Some thoughtless persons at the Monday evening meeting indulged in levity, which Mrs. Foye immediately suppressed by informing them that Spiritualism was "her religion," and that light conduct, carelessness or inattention was exceedingly hurtful to her feelings. Such conduct, she reminded them, would not be tolerated in any orthodox church, and "I hope you will take it kindly," she said, "if I remark that it is equally out of place here." The remonstrance had the desired effect, and those who had yielded to their love of fun, promptly ceased to annoy. Mrs. Foye held private sittings in the forenoon for those who desired them, during the four days of her visit; and I understand that her time was fully occupied by callers, many of whom were pleased and gratified. She leaves this afternoon for Chicago.

What made the communications of special value was that Mrs. Foye was almost entirely unknown in Sturgis. I don't suppose that ten persons in town or country had ever seen her before, and from what she has informed us of her intended movements, it is more than probable that most of us will never see her again.

The practical business-like way in which she applies herself to the matter in hand, imparts confidence, while her easy self-possessed, yet unassuming deportment gives her the respect of her audience; there is nothing forced about her, no assumption of excessive "gentility," or superabundant "culture" in her style; indeed outside of her mediumship what is most pleasing to the public to perceive is that she acts out her true self in the consciousness of truth possessed.

THOS. HARDING. Sturgis, Mich., Oct. 4, 1887.

Woman and the Household.

That Servant Girl.

It has been amusing as well as edifying, to read the different solutions to the great domestic problem, "The Servant Girl," which have been given through the JOURNAL during the past few weeks. The question was propounded by Mrs. Kingsford, and the earnestness with which she requests a correct solution, leads us to infer that there is no "mathematical catch" lurking in its depths, and that she cannot work it out herself.

It was quite natural that all housekeepers who read it should commence "ciphering" as soon as they had a little leisure, and a few of them have sent in answers not at all to the point. For instance, E. tells Mrs. Kingsford to put herself in the servant's place, but this does not help matters in the least, for that is assumed in the question. She wishes to know how to avoid being in that place. Besides, she remembers a bit of a school girl lesson, viz: "Where one body is, another cannot be without displacing it," and she desires to know how to induce the girl to keep her own place and to do work commensurate with good wages, which are ungrudgingly paid.

Upon reading farther, though, I notice that E. advises her to put herself in the servant's place—mentally at least—and that seems to be "the pinkiest cut of all." Imagine a woman who has spent her best years in profitable study, and whose mind by this long continued refining process, has become more admirable than a crown of diamonds, dropping it all, in order to be on a mental equality with Biddy O'Flynn, who cannot write her own name, and who has no desire whatever to become wiser than she is. No, that will not do. Sponge the slate and begin again.

Al, I see! E. does mean an actual physical and mental occupancy of Biddy's place—she means that one should only become Biddy's social equal. Has E. ever tested that plan? Will she be good enough to give us the result? How would she begin with the acknowledged "plague"? Would she roll up her sleeves and while helping Biddy to scrub the kitchen, gossip with her about the last dance at Pat O'Mulligan's? Of course she would be obliged to descend to Biddy's social position, for her own being in the realms of intelligence, could not be entered by the untutored girl, who if moved at all in that direction would not be drawn more forcibly than lumbering old earth is toward a golden ball of one pound weight, which is dropped upon her surface. If they come together at all, it must be through great condensation upon the part of the purer substances.

Mrs. Mace tells us that she has tried the "sisterly" method, and that it is like casting "pearls before swine." Her experience is not unlike that of hundreds of noble women who have no desire to assume superior airs, (only snobs do that) nor to deal unjustly with any human being. After repeated trials, however, they have concluded that it is more agreeable to do the work for the family, as arduous as it may be, than to be subjected to such insolence as familiarity with the servants induces. We house-keepers regret that Mrs. Mace did not continue in her sensible remarks and answer Mrs. Kingsford's appeal for assistance. Such an answer would be of incalculable benefit in this broad country.

The excellent articles by Luocinda B. Chandler give substantial food for reflection, but they fail to touch the mooted question. The advantages which may be derived from an impossible training school which is hoped for, do not alleviate the present woes. I have read so much of late upon future training schools, that a plan for a novel and profitable one is forming in my small head. Like all the others, it will be a grand success if we can only get everybody to follow the rules strictly. Ah! There, I fear, will be the difficulty. There are so many obstinate people in the world who will not take part in these reform movements, hold that they are never as good in practice as they are in theory. Just as soon as the Woman's suffrage question is settled to the satisfaction of all, I shall lay my plan before the public, and after it has been adopted, Arcadian peace will reign supreme, and the poor downtrodden servant girl may rest seven days in a week if she likes. It will not be of any especial consolation to Mrs. Kingsford and others, at present, but we can allow it to join the *ignis fatuus* dance with other reforms, as they move with the ever retreating future. We do not need much at present, if we can but have a hope of grand things which ought to be, and might be if they only would be.

I have puzzled over our friend's proposition, and find myself unable to solve it. In fact, I believe it to be unsolvable. Concordia, Kan. RETTA S. ANDERSON.

Martha and Mary.

Dear sisters of the JOURNAL, I've always

had my opinion of the relative merits of the two sisters whom Christ honored with his friendship, and I always believed his visits were made very pleasant by the practical turn Martha displayed. Doubtless she would have enjoyed sitting at his feet, and the rest we read of, but somebody must do the serving, and it looks to me as if she was very unselfish with Mary, and that Christ ought to have given her such a back-handed compliment, but a few cheery words of appreciation, while Mary was in full dress doing the esthetic and sentimental Martha was getting up a nice lunch for the family, in a clean, white apron, doubtless, and her hair in neat knot. We all must needs take the role Martha acted, very frequently most of us; indeed it would be safer and better policy probably than for us to pattern after Mary in these gossip times! To help along the Marthas of the JOURNAL I enclose two nice receipts for trial. ANNA.

Whipped Cream.

This, one of the easiest made desserts, frequently gives the good housewife considerable of unnecessary trouble, the cause of which is that the cream is either too warm or too fresh. Cream skimmed about noon from the previous evening's milk, which stood in a cold spring all night, is generally cold enough; if not, place it for five or ten minutes on a little finely crushed ice sprinkled with salt. Then beat it briskly until it is stiff enough for a spoon to stand up in it; add vanilla flavoring and sugar to taste. It requires but little sugar—two or three table-spoonsfuls to a quart of whipped cream is sufficient. A pint of fresh cream makes a quart of whipped cream. If it is not desired quite so rich, or if the quantity is not sufficient, the whites of two eggs beaten to a stiff froth may be added without the least injury to the quality of the dessert, only it must not be added until the last moment before serving the cream. Serve in a glass dish not too deep, and arrange meringues around the edges. This makes a delicious, rich dessert, and, in the country, an economical one.

Jellied Chicken.

A very nice supper dish for an evening entertainment. Dress a pair of fowls as for roasting, omitting the stuffing, and boil slowly in as little water as possible until they are so tender that the meat drops from the bones. Chop or cut the meat into small pieces, seasoning with salt, pepper, and the least bit of grated nutmeg and lemon rind. Much of the excellence of any kind of jellied meats will depend upon the skill of the cook in seasoning. Put some slices of hard-boiled eggs in the bottom of a mould; next place a layer of chicken, and continue with alternate layers of eggs and chicken until the mould is two-thirds full. Reduce the broth in which the chickens were cooked, by boiling until there is not more than half a pint. Season this and pour it over the contents of the mould. Turn out on a platter, and garnish with bright-red beets, boiled and cut in fancy shapes, dark-green parsley, and light-colored sherry tops.

A Practical Work for Spiritualists.

BY GEO. A. SHUFELDT.

It is proposed to organize in the city of New York a series of entertainments for working men and women, and by means of these to reach a large number of people and teach them something of the better ways of living. The meetings will be made attractive by the use of instrumental and vocal music, poetic and dramatic readings, short discourses or addresses on practical subjects—Hygiene, Ventilation, Clothing, Temperance and the like. Lectures on scientific subjects by competent men in each specialty: Electricity, Steam, Astronomy, the Cosmos, etc., a short printed tract of not more than two pages for each attendant to take home, on history, government or politics.

There will be no theology or religion as such, but the effort will be to teach the truth as it is and all falsehoods will be eradicated. There will be lectures to the women on cooking, clothing, and care of children and so on. Of course then more serious subjects will be interlaid with music, and such entertainment as will serve to keep up the interest. I can give merely an outline of the plan, but it will be readily perceived it opens a wide field for the education and improvement of a vast number of people.

Once started on a right basis and the whole thing will pay its own way, for it is proposed to charge such an admission fee as will pay all the expenses of the work; for instance, a course of five or six entertainments would be given for one dollar. With a hall large enough to hold two or three thousand people the receipts would meet the current expenditure. All that is necessary is money enough to start the enterprise. If some kindly disposed man or woman in the spiritual ranks feels inclined to help me in this work, I will gladly give my time and services to it. Perhaps we can thus help to answer the question, "What good has Spiritualism done?" 39 Park Row, New York.

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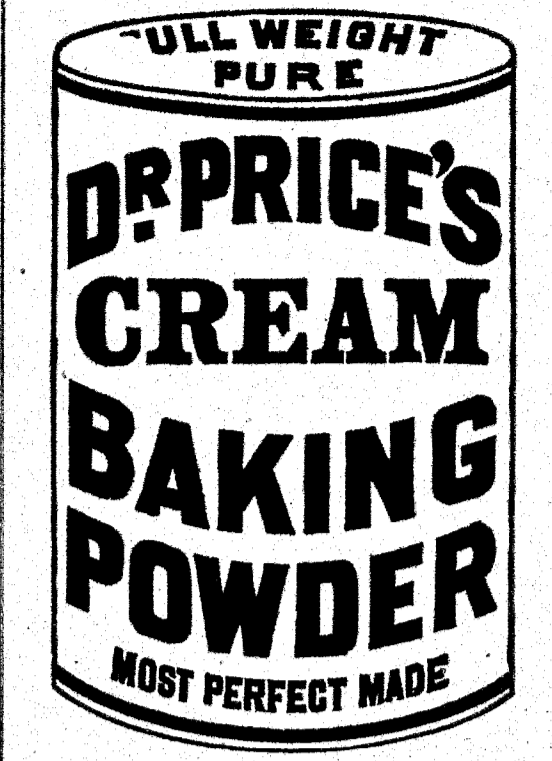
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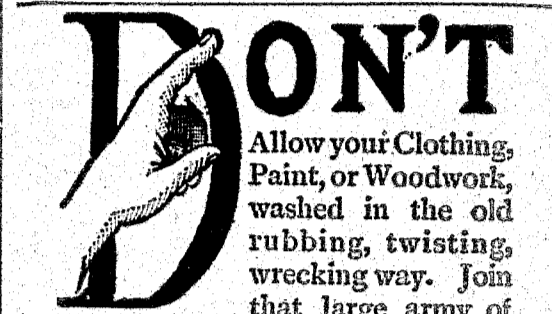
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