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 eng in items of news. Don't say "I can't write for the 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 organ gation of new Societies or the condition of old ones: movements of lecturers and mediums, interesting incidents of spirit communion, and well authenticated ac sounts of spirit phenomena are always in place and wif oe published as soon as possible.

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#### THE LIFE OF THE FUTURE.

Discourse Delivered by Lyman C. Howe at Kansas City, Mo., on a Series of Sermons by Rey. Cameron Mann.

(Reported for the Religio-Philosophical Journal.)

"Whatsoever a man soweth that shall he also reau." We are told that this text "is an exact setting forth of the sinner's doom." It is made the foundation of all reasoning upon the "The life of the future." In the sermons under review the Rev. Cameron Mann unqualifiedly asser ts that, "All that we are bound as members of the church to believe, all that we swear belief in at our baptism, is that there will be a judgment for sin and that a man shall reap as he has sown." To all philosophical Spiritualists this is sound doctrine. On this point we are substantially agreed. For maintaining this angel's wing," is to remain there forever, how rational view of divine justice we have been denounced as infidels, and our teaching as dangerous to the Christian faith and the sin-ner's hope; for if all are to reap what they sow, what becomes of the atonement? Paul represents Christ, "Whom God hath set forth to be a propitiation through faith in his blood to declare his righteousness for the remission of sins that are past through the forbearance of God" (Roman 3:25). In I John 2: 2. "He is the propitiation for our sins; and not for ours only but also for the sins of the whole world," and in Ephesians, 2: 8, "By grace are ye saved through faith, and that not of yourselves; it is the gift of God; not of works lest any man should boast.

Is there not an uncompromising conflict between these doctrines of the atonement and the rational justice of our text? Does brother Mann really intend to reject the atonement? Whether he intends to or not he manifestly does it when he accepts with out reserve the plain declaration that all must reap what they sow and receive the full penalty for every sin. But what is sin? A "transgression of the law?" Can we sin against the Infinite and incur. a special penalty for a personal offense against Him? Can we in our puny might disturb or change the Inflite Mind? Can we take aught from Him or add aught to His infinitude? sible. No special penalty in vindication of Divine honor is ever possible. Rewards and penalties are finite human interpretations of the eternal order of cause and consequence and can have no meaning or personal appli-cation with the infinite. God cannot be injured by our perverseness nor vindicated and compensated by our pain. If it were possible for our finite moods and mutations to affect the Almighty in the smallest degree what perpetual conflict and vacillation would mar the infinite character!

Sin in the theological interpretation is pure action. Nature is not vindictive. Eter-nal principles operate with unvarying cer-tainty and universal harmony. Our individuality counts for something as a factor in cosmical evolution; and the friction of forces in its delicate machinery produces pleasure or pain according to the relation they sustain to our consciousness. But the idea that God directly wills it, and that our eternal destiny rests upon the personal volition of Him whom we have unwittingly of-fended, is childish, if not blasphemous. That we reap as we sow is natural and just. In-dividual responsibility, with no intervening vicar between sin and justice to rob the soul of its rightful discipline is heretical doctrine, but is morally healthful. Brother Mann complains of the way infidels caricature the Christian seligion, by parading doc-trines of hell which the church has never taught; and assures us that so far as his

church is concerned "She never sanctioned any such teachings about hell as Mr. Inger-soll, for instance, assaults, and as to the vast majority of Christians not in our church they do not hear any such teaching from their clergy. In fact, about the only place where clergy. In tact, about the only place where it can be listened to is in an infidel lecture room." But the picture drawn by this clergyman, in this very sermon approx-imates the vivid paintings of the infidel oraimates the vivid paintings of the incidel ora-tor. "What is the company which awaits a lost soul? Other souls lost as he is lost, selfish, hateful, foul, false, suspicious as himself." Then souls are "lost!" And the vital question is now assumed to be whether they are lost forever, with no hope or pos-sibility of redemption: "And to one who considers fairly and thoroughly what is inconsiders fairly and thoroughly what is involved in such an existence, a gloomy band of captives with their guilt hanging on them for chains in a land where no honest man, no chaste woman, no innocent child ev-er walks, where the turbid air is never parted by an angel's wing nor pierced by a con-trite prayer, to one who considers this no Bi-ble phrase or symbol will seem overdrawn." When we look at this picture as presented by such high Christian authority, and then study the "Bible phrase and symbol," who can reasonably say that the infidel carica-ture is overdrawn? We need not go to the Bible for evidence on this point, for the ser-mon in question is enough. Read it: "Does not the Bible speak of a land of mingled flame and darkness, of a place of wailing and despair, of men gnashing their teeth in torment, of a quenchless fire and a worm that never dies? Certainly; but all this is involved as dependent upon the great law stated in the text." "These figures and symbois, express facts which are inevitable if there be a future life for evil men; nauseous shame and poisonous desire and dull loathing and bitter despondency, fear and self-hate and vain, remorseful stings, such things come from sin in this world.... We do per ceive in all moral evil at least the germs of It is a significant sign of the times that

the operation of moral law in this world is accepted as an index of the future. But in all the criminal haunts and dens of debauchery in this world, is there any continuous state of things which fairly answers to this "symbol" of "mingled flame and darkness, of place of wailing and despair, of men gnashing their teeth in torment, of a quenchless fire and a worm that never dies?" If this be a fair presentation of gospel teaching, how is it possible for infidelity to overdraw or misrepresent it, unless it be by softening the shades of horror? If such a figure repre-sents a reality, and the doom of those who enter this "land of mingled flame and darkness," this "place of wailing and despair.... where the turbid air is never parted by an can infidelity overstate the accepted doc-trine of the church? What more terrible hell, or unnatural and unjust, can be represented by words? If infidelity misrepre-sents the church doctrine of future retribution, the teachings of its clergy are in one way on another mainly responsible for the error.

Forty years, ago the pulpits were scarce which did not echo the horrors of hell. If they did not equal the terrible portraitures of Col. Ingersoll, it was because they had not the ability and the poetic imagination to paint the picture in his glowing style. But we are told that the inudel's "statement of the Christian doctrine of future retribution cannot be found on a single page of the Bible cr the book of common prayer." "From which the inference is that with the doctrine as taught by the church infidelity dare not grapple, knowing that however terrible it is not ferocious, however mournful it is not ri It is not our purpose to advocate or defend infidelity. With its crude icono-clastic methods we have no sympathy. Its rough and often illogical attacks upon churches, clergymen and religion indiscrim-inately are neither just nor instructive—except as a phenomenon in human natureand the blank materialism and dead nega tions that usually lead such attacks and fol low in their wake, do not inspire the finer feelings or educate our better nature. But in as far as infidelity trims off excrescences exposes error, paralyzes the power of super-stition, and inspires confidence in nature, reason and natural morality, and helps to emancipate religious slaves, all who love liberty and light must sympathize with its ims and defend it. Infidelity is a natural reaction from the

slavery of superstition; and as extremes bal ance each other the character of the latter determines the nature of the former, and be-tween these extremes we may look for the golden mien of truth and rational religion. Observed through the religious lenses of a church that boasts that "However individuals may have discarded opinions the church has made no change in her faith," the pic tures of hell may not appear "ferocious" or "ridiculous," but as seen from the plane of reason based upon nature and moral sense it is both. How is it possible for any finite be ing in the blinding maze of this mortal life, drifting helplessly with the overpowering current of circumstances, subject to all the enervating bias and inherited weaknesses drawn from ancestral ages, battling with a thousand hidden foes in the secret citadels of a vitiated constitution, that like Paul feels the ever present enemy. "a constant warring in" his "members," so that when he "would do good, evil is present with" him; how is it possible, I say, for a finite being thus hedged in, to so offend Divine Justice as to demand

as the only equitable sequence innumerable age sof torture in "a land of mingled flame and darkness; a place of wailing and despair, of men gnashing their teeth in torment, a quenchless fire and a worm that never dies?"
Does such a harvest of woe correspond to the principle of justice indexed by the text. Pre-

If the text, "Whatsoever a man soweth that shall he also reap," is and ever has been the "Exact setting forth of the sinners doom," as accepted by the church, and is the founda-tion for all theories and speculations about the future, what must have been the moral characteristics of the theologions who de-duced therefrom such horrible pictures of woe as even the church of to-day presents? Some of the assumptions, which come with all the assurance of axiomatic truths from the learned argument of this Christian divine, are to a progressive thinker indices of his mental limitations and total disregard of well established facts. He seems to assume that Divine Revelation, by which he evidently means the Christian scriptures, is the highest authority upon all questions of the future life, and then the natural world and the moral sense of man are added as auxiliaries; and then he asserts unqualifiedly that "There are three and but three authorities which can teach us aught concerning the future life. They are Holy Scriptures, the natural world and the moral sense of man. In each of these God has written his revelation more or less clearly. All sorts of aids in the elucidation of these authorities of course come in, and chief of such aids rank the historic church. Her creeds and liturgies based upon divine revelation and adapted to human needs, tested by the revelations of society, and glorified in the lives of saints, are the most venerable interpreters of the Bible, the most reliable exponents of anymoral convictions, and surely not the least important testimonies of what then have seen in the universe about them... These three, scripture, nature, conscience, are the ultimate

arbiters.
"When they agree we have the most absolute certainty; when they are silent we are at utter loss; when they seem to disagree we can only stand in patience before the secret things of God, confessing with the Greek poet that it is impossible to know those divine things which God chooses to con-

Now, in this somewhat lengthy quotation from the first sermon of the series, I let the Rev. Cameron Mann speak for himself, so that no misconstruction can occur. The preposterous assumption that, "The Holy Scrip-tures, the natural world and the moral sense of man, are the only authorities which can teach us aught concerning the future life,' is an unmistakable revelation of either a degree of ignorance amounting to stupidity, or a dogmatic denial of facts and experiences common to hundreds of thousands of intelligent, reliable witnesses now living, who testify of what they have seen and heard in our very midst, making a bulwark of evidence a thousand times stronger than all that supports these "Holy Scriptures" upon which the Reverend gentleman and his church so inplicitly rely. Is it possible that he is ignorant of the facts which for the past forty years have been multiplying all around us, which have engaged thoughtful attention and studious investigation of thousands of the best minds of this age, and which have compelled acceptance and endorsement from the highest courts of knowledge, and have steadily driven all the learned opposition and skeptical criticism into the retreats of silence, if not of open acceptance, in the irresistible march of their quiet power. These facts and demonstrations, these quiet communions with our ascended friends, these unanswerable proofs and direct revelations from the land of souls, the thousands of voices that have responded to our prayers for knowledge, the echoes that answer our tender appeal when the cold white wand of death turns to marble the forms we cherish, the sweet and ever varying renderings of the future life as they came to us through the kaleidoscope of experience, clairvoyant observations, vocal interchange and secret com-panionship with the denizens of that land of ight, have given the world an understanding of the future life, have revealed much concerning its laws and conditions and its relations to the present life, and done more to settle many of the vexed ques-tions arising from the indefinite, am-biguous, or mystical expressions of "Holy Scriptures," and to raise moral stand-Scriptures." and to raise moral stand-ard by which to estimate God's dealings with man and direct religious education, than all he theological literature of the last eighteen hundred years. Yet we are blandly told, by an authority whose creeds and standards of faith have not moved forward a single step in the march of eighteen centuries, that "Holy Scripture, the natural world, and the moral sense of man," are the only "Authorities that can teach us aught con-

cerning the future life!" What wonder that such "blind leaders of the blind," who shut their eyes to the light of day, ignore the instructive experiences and direct revelations which open the future life to our questionings and put us in direct correspondence with its mysteries and realities, and who turn from the rosy morning radiant with promise and heavy with divine purpose and living truth, to grope among purpose and fiving truth, to grope among the shadows and court the cabala in the dim twilight of buried ages, should drift upon the shoals and quicksands of mythological superstition and wrench reason from her throne to sustain a theory alike shocking to very rational sense of Divine Justice and

the instincts of natural affection? The wonder is that one so bounded and barred against the revelations of to-day, so impervious to the inspirations of progressive thought, so unconscions of the vital-pulses of the spiritual life throbbing in the arteries of this living age, so deaf to the call of the angels and so blind to the visions of love and wisdom flashing from the open windows of wisdom flashing from the open windows of Heaven, should be so broad and liberal in many branches of his thought as these ser mons indicate. "But the world moves," and all within and

upon it must move with it. The irresistible

current of rational thinking and heavenly inspiration carry the living, growing, active and spontaneous lives, not only in their up-

ward might, but the dreaming mystics, the lethargic drones, intellectual fossils, relig-ious slaves, antedeluvian drift and moral corpses all fall into the psychic wave and stir in their graves when touched by the im-mortal wand and the breathing flame whose whispered prophecies light the valleys of time and warm into immortal eloquence the frozen lips of death. But we are told that: "Not on the flat lands of daily experience, but on the nat 'Ands of daily experience, but on the peaks of Divine revelation rests the light of immortality." By "Divine reve-lation" he evidently means the Christian Bible. He would have us look back down the long dark valley of the ages for the evidence translated through the mists of superstition, the gloom of ignorance and barbarism, out of the experiences of men's lives who were favored with the gifts of mediumship and communed with the denizens of the Spiritworld, as we do to-day, and take their testimony as authority from "The peaks of Divine Revelation," and utterly ignore the same class of facts and experiences occurring today in our very midst, supported by a thousand times more reliable evidence than can possibly be adduced in support of any kindred phenomena said to have happened eigh-teen hundred years ago. The bewildering influences of creed-worship and mythical idolatry is sharply illustrated in this Christian travesty upon common sense. How clearly it shows the paralyzing effect of ancient authority upon the reasoning soul. Here is a man of more than average ability, with superior opportunities, capable, as these sermons show, of logical, and in some re-spects truly liberal reasoning, so blinded by the authority of his creed, so prejudiced by the instincts of his religion and the fascinations of antiquity, that he can see no evidence of a future life, no light reflected upon the destiny of man, in the direct and frequent intercourse with the inhabitants of that world from which has come all the revelations upon which his religion depended. elations upon which his religion depends He takes a text from the inspired utterances of Paul, or what is assumed to have been inspired eighteen hundred years ago, and to its authority all his reasoning must bend, all his sermons conform, and quotes from the recorded experiences and mortem life of the Nazarine as if there could be no question of the exact truthfulness of the record, or the infallible nature of the inspirations and revelations of all those ancient mediums, whose reported experiences, visions, and direct communion with spiritual beings were identical with those now occurring all over the world and witnessed by millions and may be tested and scientifically demonstrated in presence of every clergyman who will seek the evidence: and yet in the face of all these facts which have convinced thousands of the reality of the future life after all the Christian testimony and pulpit arguments had failed, we are coolly told that "Holy scriptures, the natural world and the moral sense of man" are the "only authorities which can teach us aught concerning the future life!" It would be quite as rational and consistent with facts to say that the biography of Christopher Columbus, the natural world about us, and the moral sense of man are the only authorities that can teach us aught about the conditions, society and political history of The submarine cable, the great line Europe. of steamers constantly passing and repassing from continent to continent; the thousands of travelers who report their experiences among the the inhabitants over the sea, the correspondence between thousands through the transatiantic mail, the cablegrams published in the daily press, and all the active commerce between the continents to-day, should be ignored and repudiated as having no "authority which can teach us aught concerning" life in Europe!

Those who would know anything of oriental life should turn to the "Peaks of divine revelation" and read the life of Columbus, and study anatomy and the natural world, and fall back upon the instincts of "moral sense" and deny that any messages come through the cable, or over the sea to-day, or that there is any means of knowing anything about the life of Europe since the days of Columbus. I hold that this is a legitimate parallel to the position assumed by Rev. Cameron Mann as to our sources of knowl-edge "concerning the future life." But this is not a fair specimen of his average reasoning. It is evident that upon this question of the life of the future and the unyielding authority of his-creed when brought face to face with living facts he is put to a disad-vantage. He either cannot, will not, or dare not hear the voices laden with hope and love that murmur from the unseen shore, or see the truths and accept the revelations they bring, and reason upon them as he does upon other matters. Yet how eloquently he pic-tures the need of the human heart in these

impressive words:
"The orator when he paints his brightest

picture of human possibilities sketches a peaceful household and cries, 'let us take our happiness here; let the husband love his wife and the mother her child, and the friend his friend; let our toil be to supply the needs and delights of these dear ones; let our recreation be the enjoyment of their companionship; let our wor hip be that of the family circle before the altar of home! But to that family circle are long comes the stern apparition and leads some one away; it may be he whose gallart manhood upreared that shrine of sweet affection; it may be the priestess who kindled its pure flame; it may
be the lost golden haired child that threw
its little handful of incense on the altar.
Where is the gladness of that circle now? Where is the screnity of that worship? What is left for the lov- which poured out its precious oil upon those now lying in the dust? Have all these affections grown so gigantic only to be smitten into nothingness by some petty accident, by a falling pebble or a little puff of noxious vapor? Is this knitting of heart to heart a mere delusion? Infidelity would make it so.

This appeal to the heart is natural and beautiful. It puts the cold negations of materialism in vivid contrast with the warm light and immortal promise which glow in the horizon of faith touched and tinted with the spiritual philosophy and kindled into a radiant rosy sky from the altar of mediumis-tic life. But how does it help that theology and the creed that has stood still, like the sun at the command of Joshua, for eighteen hundred years, and has no new light to offer a groping doubting world? What better consolation does it offer to the stricken heart? A promise of immortality? But that promise rests on a foundation that needs reconstructing, for it does not satisfy the crushed and bleeding heart to quote the the crushed and bleeding heart to quote the promises of dead centuries, which have no illustration or corroboration in the experience of to-day. They are far-fetched and covered with the haze of superstition, and covered with the haze of superstition, and came down the centuries in company with the mystery and magic of oriental priest-craft; at the mercy of a spiritual monopoly, which excites just suspicions and honest doubts; and if they cannot be corroborated by similar facts and kindred experiences under like conditions the proof is far from complete. But suppose the evidence were complete. But'suppose the evidence were perfect as to the immortality of the soul, the conditions attending, such a life are quite as important to know as 'the fact itself; for if an eternal future is to be filled with agony it offers no solace to the sobbing soul which kneels at the grave of buried love and pours out the sweet wine of the heart on the altar of despair. If a portion of the human race are to be lost and spend countless centuries in suffering which defies our imagination to conceive, it were infinitely more comforting to know that when "The stern apparition leads some one away," that they are led into the valley of rest to "sleep the sleep that knows no waking"; that "as the cloud is consumed and vanisheth away so he that goeth down to the grave shall not come up again," than that they live under the condi-tions offered by this theology. Hence to satisfy the instincts of our highest affections the infidel negation presents by far the most attractive and reasonable hope.

There is nothing that can meet the demands of the heart and compensate for all the trials and bereavements of life, and fill he solemn vacancy made by death equal to the blessed experiences and divine revelations that flow from modern Spiritualism. Direct communion and silent companionship with that "Last golden haired child that threw its little handful of incense on the altar" and joined the "stern apparition. will do more for that broken family circle than all the sermons ever preached from Christian pulpits. It meets the demand of nature. It satisfies the sorrowing soul as nothing else can. It perpetuates the family circle by extending its sphere beyond the grave. It fills the atmosphere of life with incense from celestial altars, and the home made desolate by death with tender cadences that soothe and heal. It brings light into the "outer darkness" and fills the solemn air and brooding silence of the death-stricken home with the golden bloom of heaven, dripping like twilight dews on the bosom of night from the tropical gardens of celestial love where the breathings of immortal flowers whisper, with voices rose scented and

spice-perfumed, messages of immortality.

But what are the consolations offered to the family circle broken by death, by theology as interpreted by Rev. Cameron Mann? In the first place all is relegated to the un-certain authority of "Holy Scriptures," interpreted by nature and moral sense, with no direct light upon the dark theme. It is conceded that these scriptures do not clearly re-veal the future life, or the final destiny of wicked men. If they did the early church fathers could have had no ground for differ-ences, and the question could never have been raised among bible believers. But if the question is of great importance to the human race, which is conceded in this attempt to determine it, was Jesus Christ ignorant upon this subject? Or was it indifference that left it ambiguous? If he knew the ultimate destiny of the wicked, why did he not state it so clearly that no question could ever arise concerning it? Certainly if he knew that by a law of their own nature persistent sin past a specified line would fix the doom of every sinner and eternal pain. the doom of every sinner, and eternal pain was to be the sure reward, from which even God could not redeem him, it is an impeachment of his divine character or even a good

(Continued on Eighth Page.)

#### SUCH THINGS AS SHOSTS.

M. G. MCCLELLAND.

[New York Independent.]

We sat in the office of a small weekly newspaper, my friend-George Gresham and l George is editor and proprietor of the local sheet, and I am a lawyer with more profession than practice. My office is just across the passage from my friend's and is a gloomy,dismal room, whereas his is sunshiny and looks out on the street; so a good deal of my unoc-cupied time is passed in the shabby old armchair between the editorial desk and the window. Sometimes I help with the work, if it presses; sometimes—as now-1 smoke and dream and watch him receive and answer telegrams and jot down items for his paper.

The smoke from my pipe floats above my friend's ruddy head. He is writing obituaries. I know it by the set of his coat and the expression of his back. Pensive regrets slip down his cont sleeve and run glibly off the end of his pen; encomiums collect in regiments in the front rank of his brain, and are marshaled to the lips by the ab-sent tugging of the left hand at the soft blond mustache; sympathy and lamentation are gazed down by the grave blue eyes on to the paper which lies before him like a tombstone awaiting the inscription. He is a kindhearted man, is Gresham, and what he writes is not all empty platitude. He's sorry for the people, even when he does not know them-perhaps from a realization of the strangeness, the utter incomprehensibility of the change called death; the ceasing to be, and the mystery of the beyond.

My friend's pen caught in the fiber of the paper, and made a malignant splutter and blot in the middle of the "In Memoriam." He whispered two words softly to his red mustache, and reached over for the blotter. 'George," I question; "do the dead ever

"I suppose so," he answers, sopping away at the ink industriously. "Something cer-tainly becomes of vital force—spirit—soul— whatever you choose to call it. When the body returns to original elements and is redistributed; changes the relation of its parts something becomes of the soul-it's resurrected—the process of development goes on.
All the factions agree on that, I think, no matter how much they skirmish along the

"Hold on! I don't mean that. I want to know, whether you consider it possible for spirits of the dead to return here—to manifest themselves to us.'

"Ghosts?—popularly so-called?"
"Yes, that's it. Do you believe that men have ever seen ghosts?"

Gresham threw back his head and laughed.

He is not an imaginative man.
"I believe that men have believed that they have seen ghosts," he said; "but whether they really have or not is an open question. Men have laid claim to illumination, divina-tion, spiritual intercourse and the like, ever since imagination became sufficiently developed to formulate and inculcate theories They may be true, they may not be true. Who shall say? What a man holds to be a truth is a truth to him until he outgrows it. Rel-

atively, anything may be true."
"Relatively, then, a man may believe that
he has seen a ghost?" I query. "Relatively

To the strength of his imagination and the weakness of his digestive apparatus I should say," George answers lightly. "The thing looks abnormal to me—out of order and contrary to law. If intercourse with the be-yond had been always open it would seem that we have failed to utilize our opportuni-ties for increase of knowledge. We believe a great many things, but what do we know? What have the spirits and ghosts taught us? Nothing. The a priori evidence, to my mind, is against the ghost and spirit theories, from the fact that they have taught us nothing. The sum of human knowledge of the beyond has never increased one jot or tittle by the advent or departure of any ghost that ever

was seen—or supposed to be seen."
"The bonds of materialism prevent perfect intercourse, perhaps," I suggest. "Our senses are too gross to perceive that which they would teach were we fit to receive it. The fault may be ours.

Gresham regards me fixedly, with his pen

poised over the inkstand.
"Knowing that," he retorts vigorously, "it argues great hopefulness in the ghosts to tackle us. If a thing cannot be received it's idle that it should be offered. Infinite wisdom, it seems to me, would suggest better adjustment: Mind, I'm not disputing spiritual manifestations or authentic ghosts; I simply say that no ghost or spirit has ever honored me with his or her acquaintance, and I can't admit that I have found life unsatisfying and incomplete in consequence.

Then he bent over his work again. There is silence in the room. Up and down the stairway and through the corridors of the big building footsteps pass and repass. The sounds of the streets reach us from time to time—a spoken word, a call, the music of a soft Southern laugh. My cigar burns un-evenly, in a way I do not like. My mindstrays backward to the days of my boyhood, and memory, from her store closet, dragsout, shakes free of the dust of years, and presents to me a thing that happened long ago.

At fourteen I was an idle, careless school-boy, tough of conscience and digestion.strong in muscle and brawn, and free of abnormal development of nerve tissue. A healthy, vigorous animal, in short, unimaginative, une motional, in any morbid way; a creature who drank, slept and played with hearty abandon, and shirked undue knowledge, and had little hankering for mental development. A difficult subject for spiritual mani festations! Very possibly. Yet in those days I was once fully convinced that I had seen a ghost, I think so still. At least I have never been able satisfactorily to account for that which I did see.

It happened this way. At the school where some six years of my boyhood were spent lived a gentleman named Winnington. was professor of English, and his wife, for a couple of years was matron, and looked after out manners and morals (having boys of her wn), as well as our bodies and clothing. She a gentle, sweet-mannered woman, a lady in the highest sense, and the rough lads un-der her charge repaid her care with loyal de It was a great blow to us all when ill health and increasing family cares made it necessary for her to give up her position

They moved to a village half a mile from us, and Mr. Winnington walked to his classes daily. We liked him and respected him, which is as much as a man can expect from the lads he instructs, and far more than many a man can command. But our feeling for his wife amounted to a sentiment.

The autumn after their removal to the vil iage was unusually sickly; much fever and of a bad sort. Poor people bad a hard time of it, and the Winningtons were very poor-far poorer than any one imagined, for they kept their necessities and struggles to themselves as became gentlefolks. In the very beginning of the epidemic three of the six children sickened, and later Mrs. Winnington was stricken down-a very bad case.

One evening just about dusk, I met Mr. Winnington on his way to school to tell us that his youngest child, a little girl, had died that day at noon, and that the doctor had advised that the little body should be taken to the church for the time that must intervene before burial-the house was so small and the mother still desperately ill. She did not know of her child's death, her husband said, and his voice quivered and

I was not an observant lad, but the look on his haggard face appealed to me, made me vaguely shy and sorry and uncomfortable. (I wanted to say something to him, but the words would not come. It was a relief when he told me that he had come to see if some of the boys would not be willing to sit up in the church that night and watch beside the little body. He could hire some one, but he shrank from having his baby cared for so. and his wife and the other children could not be left without him. This was something practical, something that came quite within my range as an expression of sympathy; so promised with great readiness that I would attend to it all, and bade him set his mind at

The idea that there might be difficulty in getting companions for my vigil never pre-sented itself, and I was proportionately surprised when three or four boys, to whom I applied, declined in the most unequivocal terms to have anything to do with the matter. Their excuses were various and comprehensive, but to me, eminently unsatisfactory. I thought them cowards, and told them so, and, after some high words, decided to risk no more refusals, but just to watch by myself.

The church stood back from a rough, red clay road, cut out here and there with ruts washed out places. Around it was the churchyard, where

"The rude forefathers of the hamlet slept." A narrow brick walk led from the gate to the doorway, terminating in a flat stone step; there was no porch. About three hundred yards away, down the clay road, stood the small frame house in which the Winningtons lived.

I pushed open the church door and entered. The interior of the building was obscure, lighted only by a smoky, untrimmed lamp placed on the reading desk. The corners and the space under the gallery looked dark and eerie. In the body of the church two windows had been opened, for the night was close. The place was deserted, save for the still white occupant of the little coffin inside the chancel rail. The pitifulness of it did not strike me then; boys are callons animals, and at the same time acutely intoler ant of pain. I avoided looking at the little one, and turned my head as I passed the bier for the lamp which I wished to take up into the pulpit with me. The sight of death was unfamiliar, was appalling to me. The coffin was covered with a sheet, or white drapery of some sort, and the lid rested against the altar-rail. There was a perfume as of flow-ers which distilled itself around. Some loving hand had placed roses on the little silent

The pulpit was one of those old-fashioned oig box affairs, wherein the minister is isolated, and lifted high above his congregation. It was roomy and commodious, and in it I decided to spend the night. I trimmed and cleaned the lamp with my knife and pocket-handkerchief, and brought up piles of cushions from the pews to elevate the seat so that I might rest my elbows on the readingdesk. I had provided myself with a book and I made my preparations with great pla-cidity, whistling under my breath and in no wise inconvenienced by my unfamiliar surroundings.

Before opening my book I glanced around ne. Below lay the lenght of the spectral building, shadowy, suggestive, given over to gloom and silence. The circle of light scarcely penetrated beyond the chancel, but within it lay the comin with its drapery of white, and its faint perfume of roses. Not a breath stirred, and the night was dark; through the open windows I could see pale stars growing into brightness. To a poe they would have seemed the lamps of angel watchers shedding radiance on the pathway of a soul; to a school boy they were-nothing but stars.

After one glance to see that all was well I opened my book and lost consciousness of my surroundings in the interest of the story.

An hour passed, perhaps more, when I was startled by a sharp, scratching sound down in the body of the church, followed by a light thud, as though something heavy, but elastic had been thrown through the open window The thought flashed through me that some of the boys, knowing of my solitude, were try-ing to frighten me, and my temper rose Leaning over the edge of the pulpit. I prered down intently, but at first could discover nothing. Then I made out two phosphor-escent spots close to the wall, under one of the benches, and while I wondered what it could be, the scratching scrambling noise was repeated, and there was another soft thud. Then hideons stories of cats and rats. and evil beasts of all sorts, and of their at-tacking the dead, rushed back on my mind and turned me sick with disgust.

By the time I got down the pulpit step there was two more thuds, and I knew that four night prowlers lurked under the bench es, with Heaven only knew how many out-side. The horror of it did not come to me until long afterward, at the time my interest in my book was so absorbing, that after that one shudder of disgust my most pronounced emotion was annoyance at the interruption. When I had driven out the cats I fastened both windows and locked the door efore returning to my book.

One hour-two-passed quietly; the interest of the story deepened, and led by the au-thor's magic. I followed eagerly through realms of romance and wild adventure. Suddenly, without the faintest provocation, my eyes wandered from the page and fastered on the door away at the end of the building. It did not surprise me that I could see it distinctly, although the light from the lamp was dim and unable to penetrate that distance; the breathless air seemed waiting— and then stirred with some vague presence waited also, not frightened or nervous, only curious and deeply interested. The door I had locked appeared to open, and the empty pace was filled by a familiar figure. It was Mrs. Winnington, and my first emotion was surprise and pleasure that she should be better, my second, a shy uncomfortable sort of sympathy. I shrank back into the shadow, and watched her as she glided up the isle, noticing how pallid and wan her face looked as she advanced into the brighter circle of the lamp light. She wore a woolen shawl over her white night-dress, and her bare feet were thrust in slippers—or I thought so at the time because they made no noise. Her

back and her eyes had a far-off, unseeing look. I wondered why they had let her come there alone, at that hour of the night, and whether I should not run and tell some one, or, at least, let her know of my proximity. Then a strange reluct ince came over me and I kept quite still, determined to do neither.

Softly she advanced, entered the chancel, and knelt beside the little coffin; her hands, frail and shadowy lifted the white drapery and she bent her head. There was no outburst of grief such as I expected, no sobbing, no demonstration of woe. The silence seemed to me unnatural, for at that age I knew naught of the dumbness of anguish; but influenced by some emotion beyond my own comprehension, I turned away my head, feeling that the mother would prefer to be anwatched.

When at last I glanced around again, I was fain to rub my eyes and pinch myself, to wonder whether or no I had been dreaming. Everything was precisely as it had been before I had seen the visitor enter; the door was closed; I could'tell that by all absence of draught; the shadows had settled densely in the body of the church, the coffin with its white covering looked undisturbed, and the mourner had vanished.

No thought of ghosts or apparitions enter-ed my prosaic mind, and after puzzling over the occurrence for a moment. I dismissed it and returned to my book. I had dozed per-haps an instant, and so been unconscious when Mrs. Winnington went away, for that it had been Mrs. Winnington in the flesh I was convinced. The thought that harm might come to her from the exposure alone troubled me, and but for reluctance to leave my charge I should have run over to their house to satisfy myself of her safety.

The rest of the night was uneventful, and when morning dawned one of the neighbors came in to relieve my watch. Before going home I sped across the road to inquire about Mrs. Winnington. The window of her chamber opened on the gallery and the curtain was drawn aside. I peeped in, not wishing to disturb any one. By the light of the night lamp I could see the form of Mrs. Win-nington motionless on her bed, with her face to the wall, and her black hair trailing over the pillow. The covering was pushed aside, and I could see the soft folds of a woolen shawl around her shoulders. Mr. Winnington came out to me, and I inquired anxiously how his wife had passed the night. She had been desperately ill, he said, so ill that he and the doctor had watched her every breath the night through. Once, at the turn of the night, they had thought her dying, her pulse apparently had ceased to beat, and she had grown cold and almost rigid. They had wrapped warm garments around her and worked over her an hour before animation had been restored. She was sleeping now,

and the doctor had given him hope.
"Had they never left her?" I questioned.
"Not for a single moment."
"Certainly not," he answered, and looked

surprised. In my amazement I came near blurting out my story; but the exhaustion of his face and voice held me back, and giving him a bewildered stare I shut my lips together and went away. Afterward, some reason, fear of ridicule perhaps, prevented me from allud-ing to the subject, and gradually the occurrence was snowed under by subsequent

Since I had reached manhood, however, recollection of it has once or twice returned, and I have indulged in much unprofitable speculation. As I said before, I have never been able to explain the matter to my satis-

faction. Norwood, Va.

#### A PSYCHICAL EXPERIENCE.

There is recorded in a letter supposed to be written by Arthur Hamilton to his biogra-pher, one remarkable psychical experience which I can only touch on briefly. In the course of his long wandering he had hired a smack, and was cruising about near Dantzig, when an island was sighted which his boatmen told him had an uncanny reputation. It was untenanted save by "a figure which sat on the seaward cape and wept; and by two boys, dressed in antique dress whom to see tain death." His curiosity was stirred, and he determined to explore this island. His men would do no more than row-him to the shore, and he deferred his exploration till next day. The coast was marshy and malarious, and he spent the night on deck watch-ing the will to the wisp as it flitted over swamp—not the wisest thing for a weakly man to do in a "foul pestilential place. Next day he set out to see what was to be seen and made for a clump of trees that crowned a mound that was evidently the highest part of the island. He found it surrounded by a wall of huge stones, and the mound itself seemed built of great hewn stones built carefully together. A rude flight of steps to the top, and there he found, on a smooth platean, what was evidently a Druidical altar. He was greatly impressed with the discovery, and whether malarious light had unhinged his nerves, or whether it is true that round such places hang a spiritual atmosphere of which the pestilential vapors he had breathed were the material analogue, he began to muse. His musings show on the author's part much insight. "There are cer-tain atmospheres which, as it were, infect one; the very air has caught some contagion of evil which cannot be got rid of. I have felt it on actual battle fields, as well as at other places that I have held to be the scenes of unrecorded, immemorial slaughters. The very stillness was appalling, an oppressive heaviness, as if the place were still brooding over the ancient horror it had seen. The sickening contagion of the sin of the place grew upon me every moment. I felt helpless bewildered, sickened."

Then occurred something to him inexpli cable. He was about to get away from this invisible horror when he "was-not exactly called, for there was no sound-but most unmistakably ordered to look round. The sensation produced mentally and emotionally was precisely like the receiving an imperative rder that one has neither power nor inclina tion to resist. I turned and saw, standing together, close by the platform, two boys bout twelve years of age (I should have said) in a loose antique dress of a bluish white color, reaching down to the knees, and girt bout the waist, with leather buskins fastened by straps reaching up the leg; their heads were bare, and their hair, which was a dark brown, was loose and flowing. Accompanying this sight was an indescribable sense of an overwhelming intense vastness—space—im-mensity—rushing over one with a terrible power; and at the same time the feeling of numbers, as it I was in the presence of a multitude of people."

What was it? The reminiscence of the sailor's stories intensified by the fever which developed itself next day? This would be the orthodox scientific explanation. says the writer, "I cannot help feeling as if, black hair hung in a heavy coil down her catching, in my weakened state, the hideous mind, then less able than usual to resist, the stamp and impress of some other mind forced to linger near that spot, and unable to avoid brooding over some haunting, remorseful thought or image of a deed, ever dismally recalling how he stood in grim silence watch ing the tears and prayers of the two soft-faced, smooth-limbed Roman boys, kidnapped from some sunny Italian villa, and carried to that gloomy place; held them pitilessly on the among the other fork-bearded Druids, with their white robes and glaring eyes-and smote the cruel blow, in spite of the trembling touch of the young fingers and the piteous entreaties, as they looked tearfully from side to side in the damp, sunless Golgotha, among the glens of that sunless isle.' have no difficulty in my own choice. Ar thur Hamilton's eyes were opened, and he saw what to most men is denied. To many medium will recur occasions on which he has been strangely influenced by Jocalities and their associations, and he will understand this recital.-Light, London.

> For the Religio-Philosophical Journal. "L. H. F." and His Open Letter.

> > J. J. MORSE.

In the JOURNAL of April 14th, there appears "An Open Letter of Inquiry Addressed to Messrs. Coleman and Morse, and to Theosophists,"—said letter being signed "L. H. "and containing five distinct queries in regard to Spiritualism and Theosophy. The editor assures us the queries are presented in good faith, and commendably advises brevity and calmness in reply. The questions pro pounded are as follows;

"1. What do you know practically of Spiritualism? 2. What do you know practically of The-

What do you know of good in either? What do you know of evil in either? What do you know of good or evil com-

mon to both?" How to satisfactorily reply to my catechist, in the narrow compass of a brief newspaper article, is somewhat of a puzzler! The reply seriatim will be best. Let me take the first query: "What do you know practi-

cally of Spiritualism?" I know that communication with the Spirit-world is a fact. This knowledge has come to me by (a) per-sonal experience as a medium: (c) by facts obtained through the mediumship of others. I know that the "Spirit-world" is the condi-tion in which exist the intelligences I knew as human beings on earth, because of the identity and personality they have demonstrated to my senses and my understanding know sounds, signals, movements of bodies, levitation of persons, voices and apparitions the objective results produced by aforesaid intelligences living in the Spirit-world, have been by them produced, for I have witnessed them under conditions precluding any other explanation. I know that clairvoyance healing, oratory, poetry, music, song, trance, personation, prophecy, have been, and are continually, presented in those known as mediums, alike from observation and from a considerable share of personal experience and that the above matters have resulted from the direction, excitation and control of the intelligences previously referred to. I know that the net practical results, to me, from my own knowledge of phe-nomenal Spiritualism, are that through the sensuous and subjective phenomena I have learned that immortality is true; that communion between this world and the next is a fact; that I and others possess psychic functions relating us to the spirit side of life, and by the aid of above noted functions, and the finer laws of nature, spirits can and do produce various objective phe-nomena to prove their existence and demon-

strate their presence. Second query: "What do you know practi-cally of Theosophy?" Of practical "Theoso-phy." I, in common with most outsiders, know but little. What I understand concerning it is something like the following Practically it is an assertion that the phenomena claimed by Spiritualists are not pro duced by the spirits of departed humans, but are the results produced by semi-animate and semi-conscious "shells;" or when that is not the case, they are produced by the pro jection of our own "astral" powers. That there is no such thing as communion with departed spirits, as Spiritualists understand the term, for the soul is unconscious of any past life, while in the next one; that, even after departing this life, the soul has not necessarily done with this world, but is again reembodied in flesh here on earth. Practically "Theosophy" is to me, the antithesis of Spiritualism, since one, the first asserts that the phenomena claimed as the work of departed spirits by the second is either produced by "shells" from the astral world, or by the exercise of astral powers un-folded in human adepts,—unless when as is asserted by another branch of "Occultists' they are produced by a series of sub-human spirits and alleged "elementaries." Iknow of no practical "Theosophy." i.e., phenomena, that in any sense differs in character from the facts of phenomenal Spiritualism.

Third query: "What do you know of good in either?" The good in Spiritualism may be briefly stated, though all too madequately as including: A practical answer in the affirmative to the questioning unbelief of the day concerning a future life; the suggestion it conveys of a rational and a progressive life hereafter; the duty it inculcates of living rightly and truly here if we desire to ad-vance on earth, or be happy beyond it; the vindication it affords to religious records, so far as the facts parrated therein of spiritual power, presence and intervention are con-cerned; the proofs it presents of other world existence, life and order; the enlargement of our views and knowledge concerning man's life, nature and powers it produces, are certainly matters that may be truly credited to its account.

Concerning "Theosophy" it may be con-eded that a revival of interest in Hindoo religious literature, thereby adding to the common stock of our intellectual treasures no small thing; that the enforcement of the ever pleasing hope of a universal brotherhood, is another element of good; while the cultivation of our spiritual powers and a re cognition that, at its best, this life is not to be our all, may be reasonably ascented to as further good/ also the attempt (leaving its failure or success aside) to evolve a comprehensive and cohesive philosophic system of life, that "Theosophy" is making, may be ac-cepted as something to be commended.

The fourth query, "What do you know of evil in either?" involves so much of deepest import, that one feels almost like saying nothing, lest by kaying but little one be accused of injustice by Spiritualists and "Theosophists" alike. Each has its pretenders and vampires. Each, no doubt, suffers much at the tongues and pens of the fool-ish, fanatical and overzealous medium worship. Spiritolatry and fraudulent phe-

leprosy of, the place, I had received into my nomena are undoubtedly grave evils to Spir-

itualism. The fantastic ideas of man's nature after death, the doctrine of recurrent earth lives, and the general mysticism and assumption of authority and superiority on the part of the leaders of "Theosophy," are, undoubt-edly, grave evils in that connection; while the fact, for such it is, that, outside of retouched Hindoo theology, "Theosophy" teaches no fact, or presents no phenomena that are, in any way, different to such matters as pertaining to modern Spiritualism, is the greatest evil, since it leads one to think that the new "cult," starting out in 1875, has liberally aided itself by the facts and teachings of Spiritualism, which date from 1848. . The fifth query needs no attention as it is

virtually replied to in what has gone before. I trust, that with fairness, without heat, and apart from personalities, I have endeav-ored to reply to "L. H. F."—who is quite unknown to me—in the judicial spirit the editor of the JOURNAL advised. But, surely, "L. H. F." could have obtained answers to all his queries by a perusal of the literature and periodicals of the two phases of thought he ap-peals to. I trust he will, however, accept this response to his open letter in the spirit of fraternal frankness with which it is pre-sented, and feel that the writer has endeavored to do justice to him, and the interests he has discussed herein.

San Francisco, Cal.

For the Religio-Philesophical Journal. J. G. Jackson's Reply to Payton Spence.

Not so fast, Bro. Payton Spence! I do not for a moment admit either the truth or pertinence of your remarks in Journal of April 21st. You say: All sensations are states of consciousness." That is where the fog was let in to obscure your argument. Consciousness of facts and phenomena is generally a product of sensation. You put the cart before the horse. Just allow us one question; then make a frank fair answer, and your metaphysics will be "dead as a door nail." You speak of the "red color at the upper end of a stick" being only a "sensation in the mind." Suppose while turning away to salute a friend, some smart, mischi-vous boy changes the stick blue end up; what will you see on turning back again? Why; the turned up blue end of course. You can make no other answer. Did the boy go into your brain, or wherever you keep that queer thing called consciousness and turn it down-endup for you? You know he did not. He turned the stick-the substantive-and your consciousness is subject to the sensation. "Sensation is not a state of consciousness."

You may roll out your metaphysical jargon from now "till the crack of doom" (if there come such a time) darkening counsel by words without knowledge; but don't give a humble physicist like myself the credit of being foolish enough to be misled by it. Prof. G. may answer for himself.

It was necessary that we, during our existence upon earth, should be endowed with organs of sight that are able to give us consciousness of the presence of the organized for ms, amongst which and by which we live. We need a consciousness of their distances, sizes and relative positions, also, of their beautiful coloring. The eye is most admira-bly organized to yield us all this in a manner that seems the most simple, the most beautiful and the most effective possible.

The law of light to travel in straight lines, crossing in a hole or in a lens, necessitates inverted images. The law of perception at right angles to sensitive surface is the simplest method whereby upright vision could be assured, and is in accord with nature's methods in other respects. If a steel ball be fired obliquely at and reflected from a steel armored-plate, it will knock the wearer of the armor, not in the direction the ball was shot, but at right angles to the surface at the point it struck. By other illustrations of the same order it may be fairly shown, that when Brewster discovered that the perception of the retina was perpendicular to its surface, he did but make one more step in the path of nature's leadings, one small advance towards that inner temple where mind and matter unite in their grand and everlasting

union. oir David Brewster was a man deeply skilled, as was Sir Isaac Newton, in experimental deductive science; in love with its simplicity and consistency; no vain empiri-cal theorist building upon false and slippery metaphysical logic chopping.

I will guarantee that Brother Spence never read and understood his assured deductions. Allow me to beg he may be led to do so before he again sneers at him or wastes time in searching for an explanation based on the absurd theory of the unreality of material substantive existences-that bane of

common sense.

J. G. J.
P. S. If the readers of the JOURNAL prefer false and sensational science or that which is metaphysical and worse, to experi-mental and demonstrated knowledge, let them have it—I am tired of fighting non-

#### Tangible Apparition.

The following is translated from the Re-ormador of Rio de Janeiro, Brazil: Mr. Maniel Francis Lagoa, a resident of

Ubatoba and captain of the sloop Espa-darte relates the following incident as happening in his own house:

On his arrival at Ubatoba from one of his voyages, he found his family in great afflic-tion, the peace of the household was disturbed, and the usual tranquility wanting. Inquiring into the reason of this condition of affairs, he learned that his sister-in-law, a widow, was the victim of frequent apparitions of her deceased husband, and being unwilling to continue living in her own house, she had moved to that of Mr. Logoa, but the same phenome non pursued her, and hence the unrest and agitation he found in his fam-

Giving no credit to what was reported to him, but interested in the domestic peace, Mr. Logoa told them that no one who leaves this world ever returns, and furthermore, that he was ready to receive a visit from his leceased relative if he should so desire.

With such like observations he entertained his family until a late hour and then retired to his room. After getting into bed he con inued smoking a cigar he had lighted and left burning, and while thus lying he was approached by some one who placed his cold hand upon his (Logoa's) person.

Surprised and somewhat frightened, he was compelled to acknowledge the presence of his brother in law who told him not to be alarmed, and that he should tell his wife that she must order a mass to be said to Our Lady, the mother of men, and that she must complete the prayers she promised to say to the same madonna, without which his soul could have no rest. He said he had already appeared to his wife and others of the family, but that as she had already retired for the night, he did not wish her to be disturbed.

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Mr. Logoa thinking that, after all, he might be the victim of a disordered brain, followed with curiosity the movements of his relative and observed that on his sides where flesh ought to be, there was a mass of writhing and twisting worms. He then thought he was sure enough in the presence of a dead man, and the effect upon him was so terrible that it cost him a long sickness.

MAY 5. 1888.

Think it not strange that a spirit should request a mass and prayers, and the fulfillment of promises by others for the alleviation of his sufferings. The fact of being disincarnated does not at once give spirits a knowledge of the spirit world. He carries along with him the convictions and habits the pressessed when clothed in his mortal he possessed when clothed in his mortal frame. Let it be well understood that the lack of the things which he formerly believ-ed to be necessary for his salvation continues be to be necessary for his salvation continues to produce in him a certain unhappy effect, but which, when analyzed, is found to be only a moral suffering. The unprogressed condition of the unhappy spirit above mentioned was apparent at the moment of his appearance. He was still closely allied to matter the contraction of the contraction of the matter and the contraction of the second contraction. ter, and keeping ever in remembrance that the human body lying in the ground must be the food of worms, he imagined himself in that condition, and, therefore, manifested himself in the same guise to the eyes of the friend who was yet in the flesh.

#### Spiritualism in the Clubs.

15 the Editor of the Religio-Philosophical Journal

The Twilight Club of New York City, is composed of lawyers, doctors, literati, et al., and has an "Owl Talk" and dinner bimonth-ly, at Morello's Hotel, No. 6 W. 29th street, Thursday evening. April 12th, the appointed subject for discussion was Spiritualism. The speakers were Joel Beuton. Chairman, Geo. speakers were Joel Benton, Chairman, Geo. H. Jones, R. H. H. Dawson (Assistant District Attorney of New York City), L. S. Metcalf (editor of the Forum), Dr. E. S. Holbrook (of the Hygiene Hotel), Capt. John Codman (the humorist), Edwin Mosenthal, Bronson Murray (the capitalist), Dr. Norman Kingsley, and L. E. Sales, Fifty, Ning pages indulged. and J. F. Snipes. Fifty-Nine persons indulged in the interesting stomachic and head exercises, among others, Dr. Charles F. Shepard, J. C. Cady, Col. C. E. Norton, D. A. H. Drummond, George Iles, Charles H. Hodges, and Charles F. Wingate, secretary and leading spirit, 119 Pearl street.

As usual, the most of the speakers and hear-ers were not among those favored with evi-dence of the truth of the facts of Spiritualism, but the subject excited much interest. The chairman remarked the theme had given occasion for light treatment, but there was no law written or unwritten in the club to prevent any body expressing himself pro or con, and he preferred it be handled seriously. He referred to the oft-told history of the origin of the modern manifestations in 1848. We are forty years away from that time, yet the interest continues.

Mr. Jones, in the few minutes allotted each speaker, said in effect and in part: "I sup-pose I am selected to night to open this ques-tion from the fact that it is known that I am a confirmed Spiritualist, but I am not one who is willing to accept every thing claiming invisible or spiritual origin. In my investigation of the phenomena for over thirtysix years, I have never permitted myself to accept as spiritual any manifestation so hu-man in its character that its connection could be traced in any manner to some one in the form." In 1852 he began his first seri-ons inquiry in the presence of one of the Fox girls, through the raps and the alphabet, when were spelled names and messages that dis-counted his former ridicule. Some of his best evidence he received through the trance-mediumship of an uneducated rish girl, about twelve years of age. For six or eight years, also, he attended the family circles in the home of Judge Edmonds, four evenings a week. He met with all kinds of phenomena, week. He met with all kinds of phenomena, and in those days there was no such occasion for cry of fraud as now. There are thousands and millions of people who deny our plain facts, yet believe when Jonah fell overboard he was swallowed by a whale and kept alive three days, while the whale's gullet is only four inches wide, and surrounded with gards and protection. He had no faith with guards and protection. He had no faith but in sitting with an ignorant girl, if he gets information foreign to his knowledge and certainly beyond her knowledge or ca-pacity, and of a peculiar and personal na-ture, he must accept it as inspired by some outside intelligence. He narrated some re-markable testimony through Mrs. Dr. Brit-tingham, involving information not in his mind, but afterward confirmed, and impossible of procurement by the medium except through spiritual agency.

Mr. Dawson very earnestly endorsed his friend Mr. Luther R. Marsh, but not his late infatuation. Conscientious convictions were sacred, and he had yet to learn why one man's convictions are more sacred than another's Just after the war he was induced to visit a medium, at the solicitation of a friend who had been a prosperous merchant in St. Louis, and worth over \$300,000, now in business in Wall Street, as "crazy" on Spiritualism as ever. The medium was a stranger to him, ever. The medium was a stranger to min, yet told him many strange things, and the name of his mother was written in bloodred letters on his arm, etc., yet he believed it was all mind-reading, as he was told nothing he did not know. (Q.: How would he recog-nize what he did not know?) - He was satisfied there is such a thing as clairvoyance. He read a letter from Mr. Marsh, never pub-lished, in part as follows:

"I have been discussed, and have discussed

ad nauseum, for the last few weeks. Let others now ventilate the great theme, the most important which can engage the attention of man. It is the absolute, irrefragable truth, and will prevail. I am surprised to see how smart the bulk of the people are; for, without ever having looked into the subject hev, at a glance, know so much more than I do, who have stud ed it for some years, and they can see just where the fraud comes in, which I have not been able to discover: I have enjoyed some of your delightful din-ners and conversations, but feel that the labor of convincing those who will attend, among whom are necessarily many who are bound up in the material, and inaccessible to spiritual considerations, would be too much for me. It is useless to force this faith and knowledge."

Dr. Holbrook dilated on the power of "un-conscious cerebration." The only evidence we have of another life comes from some form of spiritual communication. His mother had a brother-in-law who on the day of his death walked into the house and was offered a chair by his mother, but when she looked again he was gone. The next day they found his body in the woods, and learned that at the same hour of his appearance he had been hilled by a falling tree. killed by a falling tree.

Mr. Snipes, being urged, related some of his recent and convincing evidences of spirit sight and insight. Mr. Bronson Murray also supported the spiritual, but the rest of the speakers and commenters acknowledged un-

acquaintance, except from report, or limited knowledge from slight experience, some be-ing humorous, some materialistic, some very doubting, but all very civil. The Club has existed for five years, and numbers five hun-J. F. SNIPES. dred members.

#### BOOK REVIEWS.

[All books noticed under this head, are for sale at, or can be ordered through, the office of the RELIGIO-P HIL-OSOPHICAL JURSAL.

POETRY AND SONG. By James G. Clark. Boston; D. Lothrop & Co. Pp. 159.

These rybmes were developed by the author at intervals, and thrown off at random, during thirty-five years of a busy public life, involving almost constant travel. A number of them are already familiar to the public, having appeared in the Journal, but they lose none of their intrinsic merit by being embodied in book form. Taken altogether the work is an excellent one. The following illustrates the spirit which actuates the author:

THE WOMAN AND THE ANGEL.

She sat on the side of the mountain,
The cataract thundered below;
Above her the roofs of the ages
Were lifting their thatches of snow;
The landscape was swimming in glory,
The sky and the earth were in love,
And the great peaks seemed hanging like anchors
Cast out from the planets above.

'I'was the land where the pale lips of winter
To the ripe lips of August are pressed;
Where the dead, frozen heart of the rain-drop
Revives on the lily's white breast;
The cool tide of summer poured round us,
The bird in the aspen sang sweet,
And the cedar-ribbed shaft of the miner
Yawned darkly and deep at our feet.

She had turned from the vision of splendor,
Which Nature before us had spread,
To a form that went down and ascended
By the windlass that wound overhead;
Then her face, for a moment averted,
Was raised to the blue of the skies,
And I saw the white soul of the woman
Shine out through the blue of per eyes.

Unmoved by the voices without-her, She hearkened to voices within, And I know that the angels had spoken To save her from anguish and sin. Two spirits contended above her,— One fierce and malignant, one mild; One strove for a treacherous lover, One plead for a passion-swayed child.

Then she stooped, as our voices grew louder fu couverse, in music and mirth, And traced, with her delicate finger, Strange lines in the dust of the earth; She knew not their language or import: A spirit directed her hand, And Heaven alone might interpret Those characters written in sand.

She ceased, for the conflict was over,
The glory had gone from her face;
And a loes, half despairing, half loving,
Came forth, and was throned in its place;
And a storm, broken loose from the mountain, Swept over the vale in its flight; And the sweet bird that sang in the aspen Fluttered downward in dumbness and fright.

She descended that night to the valley,
Oppressed with confusion and pain;
The tempter had conquered the tempted,
The angel had pleaded in vain:
And the will of her captor surged 'round her
Like the tide that encircles the bark.
Which, rudderless, crewless, and helpless,
Drifts out in the desolate dark.

But the augel will follow her footsteps O'er mountains, in cities and ships: She will hear its low call in the midnight, And awake to the touch of its lips; And her soul from the spell shall be lifted, For the woman illumines it still; And the spirit that conquered the tempest Shall strengthen the links of her will.

#### Early May Magazines Received.

The Atlantic Monthly. (Boston.) The Aspern Papers reaches a dramatic climax in part third; the story of Yon's Satto, a child of Japan is continued with undiminished vigor, and the many admirers of Charles Egbert Craddock will be delighted with the progress of her serial novel; Cicero in the Senate, is an article at once luminous and instructive; The Emperor William is the title of a timely article; Frank Gaylord Cook's article on Reform in the Celebration of Marriage forms a logical supplement to his investigations with regard to the historical aspect of marriage; The usual Book Reviews and Contributors' Club conclude an excellent number.

The Woman's World. (New York and London.)

The Woman's World. (New York and London.) The Woman's World. (New York and London.)
The portait of 'the Queen of Roumania graces the
May number of The Woman's World as a frontispiece and a paper devoted to the life and literary
work of the poet-Queen is contributed; The Drama
in Relation to Art, is a carefully written paper
which is followed by the second in the series on
The Children of a Great City; Lady Jersey contributes a story in two chapters, which is followed by a
paper on the Pictures of Sappho, and that very
important department The Fashions, is particularly
suggestive.

The Kindergarten. (Chicago.) Number one volume one, of this month is issued and the publishers state, as the title indicates, that it will aim to be the exponent of the most advanced thought in Kinder-garten work. The yearly subscription is \$2.00, single copies, 20 cents.

The Popular Science Monthly. (New York.) The May number of this sterling monthly—ppens its thirty-third volume. It contains Hon. David A. Wells's closing paper on The Economic Disturbances Wells's closing paper on The Economic Disturbances since 1873; also the first three articles which recently appeared in the leading church journal of England, discussing Darwinism and Christian Faith from the orthodox side; the same subject is treated from a different standpoint by Prof. Joseph Le Conte; there is a bright article by Dr. Felix L. Oswald on The Moral Influence of Climate; Mr. Appleton Morgan gives artswer to the question, Is Combination Crime? and A Great Confession is an article by the Duke of Argyle. article by the Duke of Argyle.

#### April Magazines Received Late,

The American Magazine (New York). The April number of this monthly is rich in seasonable topics. The peculiar Easter ceremonies which the Moravians celebrate is described: a new serial story is begun; an illustrated article begins the task of doing justice to the Emperor Maximilian of Mexico. Some of the portraits of famous painters in old Philadelphia are given, also short and interesting articles, poems and notes.

notes.

Truth. (Chicago). This monthly is devoted to Christian science and edited by Mary H. Plunket, the well known practitioner.

Dress. (New York City). Suggestive and timely articles upon health, beauty and physical culture fill the pages of the April number of Dress.

Science of Photography. (Philadelphia). Volume one, Number one, of this monthly is at hand. It will be devoted exclusively to photography in all its varied branches. Many prominent writers on this subject have been secured to furnish articles for its columns and the publishers, James W. Queen & Co., promise to spare no expense to make it one of the leading journals in the country. Subscription price, \$1 a year.

Also: Journal of the American Akademe, Orange, N. J. The Pansy, Boston. The Shorthand writer, Chicago.

New Books Received.

#### NEW MUIC RECEIVED.

Hymn of Praise. The 100th Psalm, grand chorus. By E. Gebhardt. New York: J. Fischer & Bro. Price, 40 cents.

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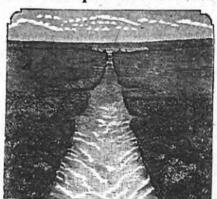
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The Permanent and the Transient in Protestantism.

Protestanism as a theological belief is not much better than Romanism, but Protestant ism as a revolt against priestcraft, as a protest against authority, as an assertion of the right of private judgment, in short as a rational movement, must be regarded as the most important factor in modern progress. Its effects have been wide-spread and farreaching, and these must extend and multiply through the coming ages.

Free thought and democratic government are the logical conclusion and the legitimate outcome of Protestantism. In so far as they existed before the Reformation and in pre-Christian periods they were the result of the same great principles which were announced and emphasized by Luther and his co-workers. Such private judgment and right of self-government as had been exercised in Pagan Greece and Rome, were forbidden by the Roman Catholic hierarchy, and they could never have been regained without a powerful and successful protest against this established authority.

. The conquests of Protestantism in Europe, as Macaulay states, did not extend beyond the territory embracing the countries which were converted during the period of the Reformation, and portions of this territory, notably the French districts ceded to the Protestants, were subsequently lost, and the population added to the adherents of the church of Rome. The people of Latin Europe and the Levant, were too ignorant and too deeply imbued with superstition which had formed their mental habits, to be susceptible to so great and radical a change as the Reformation implied. Their supersti tion although bearing the Christian name dated back beyond the Catholic church, beyond the time of the Nazarene. It was largely the corrupt paganism of ancient Rome, modified and incorporated into the creed and ceremonial of the ecclesiastical system which millions were then and even now are stupid enough to believe was founded by the Judean reformer.

Peoples who had been servile idolators for thousands of years could not respond to the great intellectual and moral movement. The people of Northern and Western Europe, Northern Germany, England, Wales, Scotland, North Ireland, Holland and the Scandinavian countries and the best part of the people of Switzerland and France, became Protestants, or as the French Protestants called themselves, Huguenots. Into the majority of the people of these countries the old corrupt pagan civilization of Rome had not entered, and their minds were less warped and their disposition less servile than those of the Latin and Levantine populations. They were more intelligent and self-reliant, more accustomed to think, to use their reasoning facul-Mes and they had a more sturdy morality.

The countries that remained Catholic were in comparison mentally and morally dwarfed, and whatever progress they have made has been in proportion to the diffusion of liberal ideas among them and the decay of faith. as in Italy. Some of the Catholic countries are in such a state of mental and moral debasement, and everything, in the absence of intellectual activity, has become so fixed, hardened and unmodifiable that nothing but revolution perhaps can break up the established order and make advancement possible A few years ago a writer in the Contemporary Review said: "The weight of an unsolved question lies on those European

Beligio-Philosophical Journal selves up against spiritual emancipation. They have to break off in their turn with theocracy to disengage themselves from the trammels of a dead tradition. The nineteenth century will complete the work of the sixteenth, and the nations which are found unable to accomplish that revolution will fall in the rear of civilization."

It is from the Protestant countries of Europe that our best class of immigrants have come and will come in the future; but hordes have come hither from the Catholic countries, ignorant, brutal and steeped in superstition. This class of immigration only make possible here the ecclesiastical hisrarchy, which was imported from abroad and now flourishes and has great influence in our cities and manufacturing towns. It is a survival kept up by continual immigration from the countries where it has for centuries had undisputed captrol. Its subjects are brought over here laster than they can be modernized, and indeed it cannot be disputed that their numbers have been so great that they have vastly increased the percentage of illiteracy, lowered the average character of the laboring classes and added to the difficulties of political and social reform.

This country was new soil. It had no traditions of civil or ecclesiastical despotism, nor had it been crushed like Italy under the load of inveterate and hoary institutions, out of gear with the spirit of the modern world. No part of its vast area become annexed even to the civilized domain until the last years of the fifteenth century. Fortunately its early settlement was under the influence of the principles and the spirit of Protestantism, which have also dominated the government and the social life of the people. But for these circumstances the condition and outlook here to day would probably be but little if any better, than in those Catholic countries from which come annually hordes of ignorant and priest-ridden immigrants.

It behoves Americans then to sustain Protestant principles and the Protestant spirit, which alone can save this Republic from that despotism which under the influence of Romanism, steals like a mist over a nation. The absurdities of Protestantism as a sect or a number of sects are obvious enough, but the absurdities do not lesson the value of the principle asserted by, and implied in the attitude of these sects. Protestantism as an attempt to be rational while teaching absurd. superstitions, to repudiate the infallibility of the pope while holding to the infallibility of a book, to disown the authority of the church while demanding submission to the authority of written creeds, to reject miracles of the early church while insisting upon the importance of believing in miracles older and quite as improbable is, of course, an inconsistency and an anachronism as little worthy of support as that crystallization of dogmas and ceremonies against which Protestantism originally revelted. And all the Protestant sects that teach the right of private judgment and the right of protest against religious authority, and at the same time make salvation depend upon acceptance of what they offer, and damnation the inevitable consequence of disbelief or doubt, contain within themselves the elements of decay, and are but so many transitional forms in the continuous development from Rome to reason.

What liberal minds of every class have to do is to stand by the Protestant principle, the right of private judgment in regard to religious belief with all that is thereby implied. The assertion of this right will, sooner or later, destroy the authority of all hierarchies, and make men as fearless to question doctrine and speculations of a theological character, as they are to question those in any other province of thought.

#### This Doctor Business.

The sickening spectacle of wrangling over the diagnosis and treatment of some person in a prominent position by eminent physicians and surgeons in attendance while the patient is either made to suffer unnecessary torture at their hands or left to die under their malpractice, is becoming a matter not only of serious import, but of altogether too frequent occurrence.

There is evidently a sorry lack of intelligence and common sense manifested in the management of these cases, which like Gen. Garfield's or that of the Crown Prince of Germany excite general interest throughout the world, or a morbid jealousy with regard to professional reputation which blinds those concerned to the interests of the patient.

Most people to-day believe, and have good reason for so doing, that had President Garfield been treated by some country doctor possessing good common sense, who would not have made a nucleus for a pus sac by probing in a different direction from that taken by the ball, as those in attendance did, and through which blood poisoning followed and caused his death, that he would have recovered from the effects of the pistol shot wound.

In the case of the Crown Prince, now Emperor of Germany, the disagreement and jealousy existing between the great English specialist, Sir Morell McKenzle and Prof. Bergmann and other German physicians brought the patient very near to death. After the operation of tracheotomy the illy-constructed German tube inserted well-nigh brought him to his end by causing constant bleeding from the wound, thereby rendering imminent either suffocation or blood-poisoning. Sir Morell removed this and inserted one more appropriate which gave States which three centuries ago shut them- relief; Dr. Bergmann removed this Daily Herald.

and again inserted the tube firs used with renewed bleeding and prostration as a result; and then asserted the hemorrhage was from the lungs. At this point Dr. Kussmaul, from Strasburg, was summoned who derided the theory of lung disease and declared that Dr. Bergmann had been wrong throughout and that Dr. McKenzie's advice ought to have been adopted from the first. Sir Morell, couvinced that his view was correct, refused to attend a consultation, deeming it "a melancholy farce." Meanwhile the royal patient and the royal exchequer are made to suffer.

The lives of patients are of little importance when individual professional reputation, and a patient of high social standing with a fat purse are the considerations. No other doctor must interfere to save the patient. He must die as they determine rather than allow himself to be cured by a competitor. And it is a lamentable fact that a majority of people rather than offend the family physician or the doctor in charge, and from fear of what Mrs. Grundy may have to say about it, will suffer themselves and their families to be sacrificed to the selfishness of this pretentious empiricism rather than assert their individuality and rights by selecting such medical adviser as their own judgment and reason dictate. While the dictum of the doctor of medicine or of divinity is taken without question and people surrender the right to think and act for themselves, such spectacles as have been exhibited in the cases of President Garfield and the Crown Prince of Germany will continue to be pre-

That the medical profession is full of bunglers whose mistakes and mal-practices are of hourly occurrence is notorious. Yet some of these men, under the pretence of protecting the dear public ask for statutory enactments to strengthen their grip upon the public and private purse and to throttle liberty of choice as to whom the sick shall employ. The medical profession contains within its ranks a large body of intelligent, conscientious, skillful members; but it is not from them that the cry for legislation comes. The demand for monopoly is voiced by practitioners who have a precarious standing in the profession and who cannot compete with the skill of their brothers within the guild or with the undiplomatized healer. All honor to the conscientious and competent medical practitioner who is willing to pit himself against the world with no undue advantage, depending solely on his own skill and judgment; who would rather see a cure performed or a life prolonged by another than to bury the patient or torture him

with doubtful and hazardous experiments. In this connection a statement made in a lecture last week in Baltimore by Dr. De-Wolf of this city is in point. He was advocating the limitation by law of the number and character of medical colleges. He quo ted statistics of Illinois, showing the number of physicians in this State in 1880 to have been 5,979; total number of new men to Feb. 10, 1886, 2,063; making a total of 8,042; total number in practice, 6,065; died, 344; left the State, 1,061; abandoned practice, 572; that is to say, over 7 per cent. failed as physicians and sought other modes of obtaining a livelihood. "There are from 1,500 to 2,000 too many physicians in Illinois," he said, "who are not necessary and who are not making a good living." What is true of Illinois holds good in every section of the country, and these half-fed, human leeches are moving upon legislatures to help them, much to the disgust of successful practitioners.

#### Dr. Coues in Chicago.

Interest in psychical research received fresh impetus last week from the presence of Dr. Elliott Coues of Washington, who came to Chicago by invitation of the Western Society for Psychical Research to deliver a lecture upon matters germane to its purposes. The respect now accorded to psychic research and researchers was well illustrated by the opening of the Methodist Church for Dr. Coues' lecture and the large attendance of people noted in theology, science, medicine, law, politics, philanthropy and finance. The address was very long, taking two hours for its delivery, but it was listened to intently throughout and pronounced an able effort. Among those present were Rev. H. W. Thomas, D. D., Rev. L. P. Mercer (Swedenborgian), Mr. W. M. Salter (lecturer for the Ethical Society), Judge C. B. Waite, Mrs. C. V. Waite, Dr. Sarah Hackett Stevenson, Mr. Charles Henrotin, Judge Holbrook, Judge Barnum, Dr. C. G. Davis, Mr. B. F. Underwood, Prof. Rodney Welch, Dr. Hunt, Mrs. C. K. Sherman, Mr. and Mrs. J. M. Flower, Mrs. Frank Brown, Mr. and Mrs. D. H. Lamberson Mrs. Celia P. Woolley, and many others equally well known. Dr. A. Reeves Jackson. President of the W. S. P. R. presided, and introduced the lecturer to the eagerly expectant audience at a quarter past eight o'clock. The daily papers contained very good synopses of the address, but as no abstract would do justice to the lécturer or his theme, an effort will be made to publish it complete in next week's Journal. On the following (Friday) evening Mr. and Mrs. Bundy gave a reception in honor of Dr. Coues, which was attended by leading representatives from various churches and cults. Seventy-five were present and an enjoyable evening was spent, if one can judge from the spontaneous and unanimous expression of the guests. In another column is reproduced in abridged form a report of the affair from the Chicago

Another Boston Fraud Exposed.

Among the pupils of Geo. T. Albro, teacher of spiritualistic prestidigitation, is Mrs. Amanda M. Cowan. Having developed into an expert swindler under the care of Albro, this woman, in partnership with her husband, an ex-plamber, started a swindling materialization show. Among her dupes was a very amiable and respectable gentleman by the name of E. A. Brackett, whose penchant for real flesh-and-blood ghosts is known to everybody in Boston and vicinity. With the endorsement of Mr. Brackett and others the Cowans got amply endorsed through the columns of our esteemed Boston contemporary. whose pages have floated nearly every arrant humbug that has cursed Spiritualism. In the light of last week's disclosures the following resolutions adopted at a meeting called to offer Mrs. Cowan a testimonial, must be gall and wormwood to Mr. Brackett and the twenty-seven others who signed them, as well as to the venerable and much befooled gentleman who assists his "band" in conducting the Banner of Light; leastwise they would be were these parties in a healthy, rational state. Here is the oleomargarine:

Whereas, having been privileged with exceptionally fine opportunities, through the mediumship of Mrs. Amanda M. Cowan, of becoming assured beyond all question that those who have \*xperienced the event termed "death" can, under suitable conditions, render themselves visible to their friends on earth and converse with them; and recognizing an earnest desire on the part of Mrs. Cowan and her spirit guides to furnish all available means to investigators for obtaining evidence of the truth of the phenomenon known as full-form materialization: therefore, be it

therefore, be it

Resolved, that we tender to Mrs. Cowan our sincere thanks for the opportunities she has afforded us and continues to afford us for interviews with our angel friends, and freely and fully commend her séances to the attention and patronage of all

for the touch of a vanished hand, And the sound of a voice that is still,"
thereby to receive palpable proof that death does

not end all.

Resolved, that for their endeavors to eliminate from the scance room every appearance that might by any possibility suggest that what is therein seen and experienced is not what it is represented to be and to establish conditions that cannot fail to be satisfactory to every honest seeker for the truth, Mrs. Cowan and her guides are entitled to, and should receive, as they now do from us, the esteem and gratitude of all who would premote the development of elevated and refined mediumship, and aid in the dissemination of that knowledge which modern Spiritualism is designed to impact

modern Spiritualism is designed to impart.

Resolved, that to Charles D. Cowan, the husband of Mrs. Cowan, and manager of these séances, our thanks are also due, and are hereby tendered, for his hearty co-operation with Mrs. Cowan and her

his hearty co-operation with Mrs. Cowar and her guides, for his orderly conduct of the séances, his considerate regard for the wishes of all who attend them, and his kindly disposition to assist every one to a comprehension of their high import.

Resolved, that a copy of these resolutions be sent to the editor of the Banner of Light, with a request that they be placed before the readers of that able exponent of the truths of modern Spiritualism thereby benefiting the cause by making known thereby benefiting the cause by making known through its widely ex'ended circulation one who, as a medium for the materialization of spirit forms, has proven herself to be eminently worthy of the confidence of the public. E. A. BRACKETT, and 27 others.

On the evening of the 25th ult., about twenty-five people assembled in the Cowan apartments to witness the show, some being dupes, some unsuspecting investigators and a few who had already detected the fraud and came prepared to expose it. It were useless waste of space to give the sickening details of the exposure and the ferocious defense made by Cowan and his strikers. Suffice it to say, the exposure of the coldblooded swindle and the use of confederates to personate spirits was complete.

We were aware that this raid was contemplated, and so far as we know of the participants they are honorable, orderly, people who shrink from the use of violence and stratagem and would undertake these measures only as a last resort, as did the Chicago Spiritualists who so effectually exposed the diabolism of the Bangs Sisters. The Boston Herald of the 26th prefaces its account of the Cowan exposure by a brief history of the materializing swindlers in that city and closes that part of the account with a description of some of the garments worn and the names of the tricksters from whom they were taken, as follows:

....Viewed by daylight these garments proved to be the veriest trash, tawdry, and ofttimes filthy al-most to vileness. A nondescript garment which was designed as the shirt bosom of "Billy the boot-black" and which the was designed as the shirt bosom of "Billy the boot-black," and which the writer saw yesterday, was unfit to be handled except with tongs, while sundry other garments would disgrace a guttersnipe or ragpicker. It is disgusting to contemplate with what ardor and enthusiasm these filtby rags have been fondled and caressed as the spiritual raiment of the dear departed. Any one who doubts the accuracy of these statements is at liberty to call at the Herald office, where they will be afforded an opportunity to inspect for themselves nearly 40 of these disguises which have been captured at these swindling scances. Among the disreputable characters disguises which have been captured at these swindling scances. Among the disreputable characters
who have masqueraded in these habilments in this
city during the past year may be mentioned Mrs.
Ross, who held forth on West Concord street; Mrs.
Fay, whose parlors on West Newton street were
frequently thronged by susceptible victims; Mrs.
Fairchild, who did business on East Chester Park
for a long time; Mrs. Bliss of East Boston, Mrs.
Holmes of Malden, and the Berry Sisters on Rutland street. All of these people have been raided,
and have contributed from their wardrobes to this
collection.

After the exposure of Mrs. E. A. Wells in New York we received a friendly letter from Dr. Dean Clarke, in which he spoke approvingly of our motives, but deprecated what he deemed haste on our part in acting on insufficient grounds. On March 19th we replied to the Doctor as follows:

Dear Doctor:-Sometime, either in this world or the next, you will know that your assertion of "haste" on my part in editorial treatment of mediums is only the assumption of ignorance. I cordially invite any person who feels I have unjustly dealt with him or her to give me an opportunity to prove my assertions in our State or United States Courts. Because you are ignorant of the painstaking methods of my office in securing, long in advance of public exposure, evidences of the true character of these people and their claims you naturally think me hasty. Fraternally yours,

JOHN C. BUNDY.

New York City that Mrs. Wells is a vile swindler, and has been for years using trick cabinets and confederates. We knew exactly what we were about when we acted, as Bro. Clarke thought, in 'haste." To show that our good friend acted towards us in kindness and good faith, and with the best light he had at the time, the following postal cardfrom him is published:

BOSTON, April 27, 1888. MR. BUNDY: Inasmuch as I have tell you that I thought you ought to be thoroughly assured of the truth of all reports of fraud before publishing, I truth of all reports of fraud before publishing, I feel it my duty to inform you that I saw last evening two truthful ladies who were present at the recent Cowan expose and they confirm fully the Herald report. They saw four confederates, saw Mrs. Cowan with the captured white garment on and saw it stripped off from her. There can be no doubt of a thorough expose in this case.

Yours for honesty, truth and justice.

DEAN CLARKE.

Talmage on the Rampage.

The irrepressible Talmage has had another attack of theological delirium tremens. After revelling for several days in the rubbish and seum which the tidal wave of Spiritualism very naturally draws from the evangelical wavelets and throws upon its crest, Talmage broke loose last Sunday in a long tirade against the wave itself. Time and space forbid extended mention in this issue and we only call attention to the following as a bit of pulpit gymanstics worthy of a Talmage:

I further indict Spiritualism for the fact that it I further indict Spiritualism for the fact that it is the cause of much in anity. There is not an asylum between Bangor and San Francisco which has not the torn and bleding victims of this delusion. Go into any asylum, I care not where it is, and the presiding doctor, after you have asked him: "What is the matter with that man?" will say: "Spiritualism has demented him;" or "What is the matter with that man?" has a support that when the say "Spiritualism has demented him;" or "What is the matter with that man?" has a support that when the say "Spiritualism has demented him;" or "What is the matter with that man?" has a support that when the say "Spiritualism has demented him;" or "What is the matter with that man and the say "Spiritualism has demented him;" or "What is the matter with that man are the say of the s that woman?" he will say: "Spiritualism has de-mented her." It has taken down some of the brightest intellects. It swept off into mental midnight judges, senators, governors, ministers of the gos-pel, and one time came near capturing one of the presidents of the United States.

Now, if Talmage were a common sort of a preacher we might think he believed what he said when he thundered forth the above from the capacious outlet of his cavernous depths, but as it is we know better. While he deliberately and knowingly falsifies, he probably don't do it out of malice but only to gratify his abnormal appetite for the sensational. His utterances are to be taken as Pickwickian and he is to be laughed at rather than taken seriously. A stalwart, imaginative liar like Talmage is really amusing.

The Never-Dying Soul.

Under the above heading the Chicago Daily Herald of Sunday last contained an editorial indicative of the dent which psychical researchers are making upon public opinion:

If a man die, shall he live again? The Christian says in his heart that the soul shall live. The Jew says the soul shall live. The natural man denies God for a while and thereafter cries out his belief. The century has been one wherein disbellef and anti-religion have prospered. Men have been free to fol-low the perversities of selfish nature. There are low the perversities of selfish nature. There are signs that the tide is turning. The pushing and proselytizing forms of disbelief are taking up with religious that require unusual powers of belief. The Spiritualists are no longer alone. Men of profound intellect are accepting more than the Christian asken his fellow to believe. The signs of the times are toward a more reverent epoch. Thinking men will welcome it, for the confident infidelity of ignorant and inexparienced man has become both disasteful. welcome it, for the conneent indicate or ignorant and inexperienced men has become both distasteful and disheartening. The cynicism of unhappy hearts has affected the entire social phenomena.

The Theosophs have met and separated. Their words are deliberate, and it is to be hoped their

knowledge is as great as is the promise of their prospectus and index of that knowledge. They de-clare the believers in religion have hold of something definite, but say that the believers learn through faith what the Theosophs know through reason and a sharpening of human faculties.

Other strong-minded investigators announce that there are truths in Spiritualism, but that they are simply phenomena, like other works of nature— without logic or lesson. It is thus alleged that, though the mind may be amazed, it can never be en-lightened. Charlatans and swindlers are also so thick in these walks of thought that it may be said thick in these walks of shought that it may be said the mysterious cults have more bypocrites than the conservative churches, to which the bulk of man-kinji wisely clings for spiritual consolation. Such is the theological status of to-day. The gain is on the religious side. Men hope for eternal life. The person who is sure he will not have it

lives in greater solitude as each year goes by. The wast mass of humanity support the ills of life through a reliance on an unseen protecting hand. the margins of celestial streams alone these simples grow that cure the heartache."

The writer of the above was evidently considerably obfuscated when he wrote the thirdparagraph, but the Journal will let himdown easy as he evidently means well, and with his "strong-minded investigators," will learn in time that no phenomena are "without logic or lesson," but that one must beproperly equipped in order to learn their secret and discover their logic.

Italy has banished from all her educational institutions the Jesuit and the priest because they are constantly intriguing against the government, and for the restoration of the pope's temporal power, especially since the papal jubilee and since the ultramontane party has become bolder. The priests and Jesuits work secretely to establish a foreign power in the State and in the school, and the government does right in banishing. them from the schoolrooms. It deprives of office also government officials who use their influence in favor of the reinstatement of papal rule. In the present condition of Italy this is necessary; for the Jesuits and priests there scruple at nothing to accomplish their purpose. They have been taken as spies of the enemy, and have been found allies of the brigands. In France the Jesuits nearly defeated the struggle to establish popular government. Gamtietta's minister of public Instruction said: "The Jesuits. wherever they have found an opportunity have provoked a civil war. They recognize no civil or political obligations to the state which are not subordinate to their order, of which they must be the final jndges-They corrupted the youth for three hundred years, they countenanced debauchery, theft, If necessary we can prove in the courts of incest, robbery and murder and teach as

morals a set of doctrines which strike at the very foundation of human society. They have been hunted like rattlesnakes out of every Christian country in Europe, even out of Rome itself, and in other places have been put under the ban of the Church." Yet the Church has ever been ready to accept their services when they have worked in her interests as they are now working in Italy, France and Austria.

In the removal to the Spirit-world of Dr Clemence S. Lozier from New York City last week, the Journal lost one of its most appreciative subscribers and the country a great and noble woman. She was the friend and co-worker of William Lloyd Garrison. Wendell Phillips, Lucretia Mott and others of historic fame, and at the time of her decease was Dean of the New York Medical College. The funeral took place last Sunday from the Central Methodist Church. Rev. John P. Newman led in the funeral service assisted by the Rt. Rev. Bishop Cross, Rev. R. Heber Newton, Rev. Dr. Burchard and Rev. Dr. Harrower. The church was crowded by the alumni of the college, the faculty, and hundreds of friends who have known and loved her for years, among whom were many well known Spiritualists. Dr. Lozier had been a sufferer from heart disease for nearly two years, but some weeks ago wrote us that she was better, and seemed to feel hopeful of prolonging her stay on earth a considerable time. We shall endeavor to furnish our readers a biographical sketch of this noble worker whose life and example furnish healthy stimulus to other toilers for human-

The buying of votes in Rhode Island has become so common that the party papers, when the iniquity is exposed, simply say that other fellows are just as bad. Some of the shameless vote-buying practiced at the late State election has been made known with sufficient definiteness to warrant either libel snits against the Providence Journal, by the persons accused, or prosecution of the latter by the attorney-general. But the disclosures arouse no general indignation, and there is no disposition apparently on the part of the authorities to bring the offenders to trial. The facts, as the Springfield Republican says: "Exposes a dry rot that touches the dearest rights of the people." The success of republican institutions depends upon the intelligence of the people and the purity of the ballot-box. The purchase of votes in any State is a matter of grave concern to the people of the country generally, and it must arouse indignation and bring swift punish; ment to the offenders wherever there is a healthy public sentiment.

Mr. Wm. Emmette Coleman, at the solicitation of the vice-president for America, has recently become a member of the Egypt Exploration Society of England and America, This society was founded in 1883, for the purpose of recovering the monumental and other records of ancient Egypt, from the destroying agencies now so busily at work in that land; and it has already been eminently successful -among its more important discoveries being the sites and ruins of Pithom, the treasure city of Exodusi, xi; Goshen, the chief town in "the Land of Goshen;" Tahpanhes, where was found the only Egyptian building specifically named in the Old Testament; Onias, a city described by Josephus; Zoan, the great Northern capital of the Pharoahs; Am, the city in "the fields of Zoan;" Naukratis, the Greek emporium before the rise of Alexandria; and Bubastis, where was discovered the great temple mentioned by Herodotus.

#### GENERAL ITEMS

Mrs. Mary Miller, of Des Moines, has been appointed State Librarian of Iowa. She is a soldier's widow and was the candidate of the

Dr. Joseph Beals writes: "Lake Pleasant is to be a 'Flag Station' after the 30th of this month. Prospects look good; shall have a directors' meeting about May 12th. Mrs. Maud Lord Drake has had her cottage enlarged and greatly improved."

There was a large attendance at the State oratorical contest at Mason City, Iowa. Miss Sue Schermerhorn, of Mason City, was the successful contestant, with Miss Ida Simonson as a close second. The following were also chosen to attend the convention to be held at Cedar Rapids: Addison Harris, Carrie Swartz, Ida Simonson, Lem Kratz, Sue Schermerhorn, and Dell Quackenbush.

It comes to this office on good authority that a man named Mikeswell, who prefixes-" Prof." and "Dr." to his name and who is now in Kansas City, is circulating a story to the effect that he prosecuted the editor of the JOURNAL for libel. His story is an unmitigated falsehood and in keeping with the unreliable character of its author. He threatened to prosecute and was told that the sooner he did it the better it would suit the editor. and that was the end of the matter.

The negroes of the South seem to be working out their own future regardless of the predictions of theorizers. The colored people of Georgia are making a record for thrift and economy which is very creditable to them. Their property in 1879 was valued at \$5,182,-398, but in 1887 its valuation was \$8,939,479, a gain of 72% per cent. during the nine years. The increase of the property of white men during this period has been from \$229,777,150 to \$332,565,442, a gain of only forty-four and three-fifths per cent. approximately. These facts and figures give no encouragement to those who declare that the negroes are incapable of progress or that they must always be a dependent class.

The JOURNAL people are indebted to Mrs. E. L. Watson for a cordial invitation to attend a basket picnic at her home, "Sunny Brae," Cal., in honor of Mr. J. J. Morse, the well known lecturer, on the 10th inst. It is also stated that carriages will meet the morning trains from San Francisco, at Santa Clara, that day, to carry the visitors out to the foothills at whose base nestles the beautiful home of Mrs. Watson. Now, the trouble with the JOURNAL people is that at this time of year the walking is not good, and they see no way of getting there in time to meet those carriages. Nevertheless they wish a happy time to all who attend.

A Maine newspaper says that Mrs. Esther Potter of Long Ridge, who has just died after a long illness from consumption, was the mother of four children, the youngest a babe. She could not bear to think of leaving the little one, and constantly prayed that it might go with her when she died. A few days ago, when it was plain that she was about to die, she called her family around her and bade them good-bye, and then, clinging to the baby, prayed that it might die too. It had been perfectly well, apparently, but, after a kiss from its dying mother, closed its eyes, and in five minutes was dead. -Banner of Light.

Miss Mary E. Dow, who was the first woman to vote for school committee in Dover, N. H., has become president of the horse railroad of that city. She owned a small interest in the road, and discovered that a Boston syndicate was trying to buy up the stock at a third of its value. Mrs. Dow thereupon purchased a controlling majority of the stock, and was made president, The road is now managed in the interests of Dover. Mrs. Dow, who is a woman of large wealth acquired by her own exertions, was formerly a teacher. One of her first measures since becoming president of the road was to reduce the fare from six cents to five.

To one of England's greatest mathematicians, George Parker Bidder, was submitted the proof sheets of Ignatius Donnelly's new work; his mission being to decide whether there is a cipher narrative in the text of the Shakespeare's plays. Mr. Bidder read the book carefully, and reported that the wonderful coincidence shown by Mr. Donnelly could not possibly be due to chance, and that he believed Mr. Donnelly was right, and that there is a cipher in the plays, and probably interwoven by Bacon. Mr. Bidder's decision has created a great sensation in England.

We can now furnish "The Perfect Way; or, Finding of Christ," for \$2, postage 15 cents, extra. (Former price \$4.) This is the American reprint of the new revised and enlarged edition. A remarkable work. The Perfect Way is an occult library in itself; those desirous of coming into the esoteric knowledge and significance of life, will be well repaid by its perusal.

Excellent Books for Sale at this Office.

Outside the Gates, by Miss Shellhamer, is just what readers want. It is well written and gives a most interesting account of the unseen world. Price, \$1.35 postpaid.

Unanswerable Logic, the lectures given through Thos. Gales Forster. This work is having a large sale. The author had many friends and they all want a copy. Price \$1.60 postpaid.

Richmond's Reply to the Seybert Commission has had a large sale. It is an account of what this talented author saw at Carsadaga Lake. It is just what you want. Price \$1.35, postpaid.

Warren Sumner Barlow's works are always read with a relish, whether the first time or the last. The Voices has run through many editions. Price \$1.10 postpaid. Immortality, a poem of much sweetness and truth, price 60 cents, and his poems, Orthodox Hash, and If Then and When, each 10 cents. All Spiritualists should have a copy if not now in pos-

Pioneers of the Spiritual Reformation, consisting of the life and works of Dr. Justinus Kerner, adoptof the life and works of Dr. Justinus kerner, adopted from the German, including an interesting account of the Secress of Prevorst. Also a biographical sketch of William Howitt and his work for Spiritualism. Both these writers were ardent lovers of nature and both were poets, with a directness of intuitive perception which penetrated the truth in many directions. Price, \$2.65 postpaid.

#### Living Witnesses!

Ask any one who has used Dr. Pierce's Pleasant Purgative Pellets as to their merits. They will tell you that pimples, blotches and eruptions disappear; that constipation—that breeder of disorders—is rethat constipation—that breeder of disorders—is re-lieved; that the appetite is restored; that the whole system is renovated and regulated beyond any con-ception by these little wonder-workers. Being purely vegetable, they are perfectly harmless; being composed of concentrated, active ingredients, they are powerful! Purge and purify the system and disease will be unknown. Of all druggists.

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

Consumption Surely Cured.

To the Editor: To the Editor:

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

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

By observing the teachings of physiology and experience, Mellin's Food for infants and invalids has been successfully prepared; and thousands of mothers, as well as the clentifically advanced members of the medical profession, have now entirely abandoned the old-fashloned farinaceous foods, and, availing themselves of Mellin's Food, are giving health and robust constitutions to their children and that rations. their patients.

A new volume (the seventh in the series) of Griggs's "German Philosophical Classics for English Readers and Students," under the editorial supervision of Prof. George S. Morris, Ph.D., will shortly be issued from the press of S. C. Griggs & Co. It will be a critical exposition of "Leibniz's New Eseays Concerning the Human Understanding," by Prof. John Dewey, Ph.D., of the University of Michigan.

One of Professor Atwater's most important papers will appear in the May Century. It is on "Food and Beverages," including gelatine as food, meat extract, tea, coffee, cocoa, chocolate, and the answer of science to the question: "Is alcohol food?"

"The Aryan Race; its Origin and its Achieve-ments," is the title of a new book by Charles Morris, soon to be published by S. C. Griggs & Co., Chicago, It will be a general review of all the races, and will It will be a general review of all the races, and will discuss the natural steps of evolution by which the Atyn race, the father of all the leading nations of modern times, emerged from savagery and attained its present intellectual supremacy. The wide-spread interest in the ancient Aryans that now prevails, and the fact that this is the first attempt to present their complete history in a single volume, will make the appearance of this book exceedingly opportune at this time.

#### The Gospel of Memory.

In these latter days science travels on the wings of the lightning, and among her latest discoveries is one by that accomplished memory specialist, Prof. A. Loisette, 237 Fitch Ave., New York. The Prohe holsette, 37 Fifth ave., New York. The Fro-fessor makes had memories good, and good ones better by a method peculiarly his own, and the re-sult accomplished remains as a fixed fact as long as the individual lives. Taught perfectly by mail. Look into this, it will pay you.

#### CHICAGO.

The Young Peoples' Progressive Society, meets in Martiu's Hull, corner Indiana Avenue and 22nd Street, Sunday evenings at 7:45. The best speakers are engaged,

The Sou:h Side Lyceum of Chicago meets every Sundar afternoon .. t 1:30 sharp, at Avenue Hall, 159 22nd street. The Chicago Association of Universal Radical, Progressive Spiritualists and Mediums' Society meets in Spirits Liberty Hall No. 517 West Madison Street, every Sunday, at 2:30 p. M. and 7:30 p. M. The public cordially invited.

DR. NORMAN McLkop.

President.

The Young People's Spiritual Society meets every Sunday evening at 7:45 r. M., in Apollo Haul, 2730 State Street. First class speakers always in attendance.

E. J. Mostron, President.

Spiritual Meetings in New York.

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

The Peoples' Spiritual Meeting has removed to Columbia Hall 878, 6th ave., (formerly at Spencer Hall W. 14th St.) services every Sunday at2:45 F. M., and 7:45 evening.

FRANK W. JONES, Conductor.

Grand Opera House, 23rd Street and 8th Avnue.—Services every Sunday at 11 a.m. and 7:45 p. m. Conference every Sunday at 2½ p. m. Admission free to each meeting

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ishing communications from their departed friends. ishing communications, from their departed friends.

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mother."

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test are question as to whether 'spirits' can return and com-municate.

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#### Joices from the Leople. INFORMATION ON VARIOUS SUBJECTS

#### A Wish.

I ask not that my bed of death From bands of greedy heirs be free; For these besiege the latest breath Of fortune's favored sons, not me.

I ask not each kind soul to keep
Tearless when of my death he hears.
Let those who will, if any, weep.
There are worse plagues on earth than tears.

I ask but that my death may find The freedom to my life denied; Ask but the folly of mankind Then then ask for the second second Then, then at last, to quit my side.

Spare me the whispering, crowded room; The friends who come and gape and go; The ceremonions air of gloom— All which makes death a hideous show.

Nor bring, to see me cease to live, Some doctor full of phrase and fame, To shake his saptent head and give The ill he can not cure a name.

Nor fetch, to take the accustomed toll Of the poor sinner bound for death, His brother doctor of the soul. To canvass with official breath.

The future and its plewless things-That undisc wered mystery
Which one who feels death's winnowing wings
Must needs read clearer, sure, than he.

Bring none of these; but let me be, While all around in silence lies, Moved to the window near, and see Once more, before my dying eyes.

Bathed in the sacred dews of morn The wide aerisl land-cape spread— The world which was are I was born. The world which lasts when I a a dead; Which never was the friend of one,

Nor promised love it could not give, But lit for all its generous sun. And lived itself and made as live. There let me gaze till I become'
In soul with what I gaze on wed!

To feel the universe my home; To have before my mind--instead Of the sick-room, the mortal strife, The turmoil for a little breath-

Not human combatings with death. Thus feeling, gazing, let me grow

Composed, refreshed, eanobled, clear; Then willing let my spirit go To work or wait elsewhere or here! -Matthew Arnold.

#### CERTAIN OF PUNISHMENT.

#### Rev. Mr. Harter Wants Ministers to Preach It.

To the Editor of the Religio-Phiosophical Journal:

In a sermon recently preached in the Central Pres-byterian church, in this city, by its pastor, the following statement was made as reported in one of

the daily papers:
"There are many Christians, like the leaning tower

"There are many Christians, like the leaning tower of Pisa, as far gone from uprightness and integrity as it is possible to go, without tottering over."

This truly is a frank, honest confession on the part of the minister who made it, however humiliating it might be to acknowledge it. Such a statement is a sad commentary on the influence and workings of the Christian religion. I am not ready to believe that the persons above mentioned are really Christians, for if they were, they would stand erect and not lean like the tower of Pisa. The wrong label has evidently been placed opon them by the church officials, who are as much to blame if not more, than these leaning Christians who wear the name and garb of Christians to allay unpleasant suspicions that might otherwise arise against them. suspicions that might otherwise arise against them.

They are counterfeit Christians. The genuine Christian daily proves:

"Religion's not a passport given
To squeeze us through the gates of Heaven;
But knowledge gained from day to day,
To guide us on in wisdom's way;
Does not consist in prayers and creeds,
But manifests in noble deeds;
For scoundrels often make long prayers,
And put on saintly looks and airs,
Your trust and confidence to win. "Religion's not a passport given Your trust and confidence to win, The better thus to take you in."

The reverend gentleman above referred to says: Outright villainy and dishonesty, illegitimate speculations and unreasonable risk, transgressions of the well-established rules and regulations of busi ness—these things are at the bottom of vanishing banking and commercial institutions throughout the land."

From my standpoint of observation I see a "botstill lower than the one mentioned, a "bot-that has been constructed by persons who, ignorant of the laws of God, of nature, and were ignorant of the laws of God, of nature, and the principles of common justice, whether hu-man or divine, viz: the doctrine of the "vicarious atonement," still popular, still preached and exten-sively practiced by those who profess to believe it. The pastor of the Central Presbyterian church is reported as having said: "There is one person in the universe who never compromises with evil and that is God."

Lovers of truth and justice will fully endorse this doctrine so well expressed in the above sentence, but from the first part of the following sentence they might feel disposed to say, "Good Lord, deliver us" because of its faisity: "He forgives merely through the justifying atonement of Jesus Christ, or punishes to the fullest letter of the law." The last part of this sentence is in harmony with truth, justice, reason, sound philosophy and the laws of God, and when preached in the various and numerous pulpits throughout the land, we may expect more "righteousness and integrity and less tottering over." Lovers of truth and justice will fully endorse this

Ing over."
The doctrine that God forgives utterly through The doctrine that God forgives utterly through the "justifying atonement of Jesus Christ," has no foundation in truth and is pernicious in its tendency and ruinous to those who are deceived thereby. It is to be sincerely hoped that those who occupy prominent positions as teachers of pure religion and true Christianity, will place their lessons on the immutable and eternal principles of God's truth, and teach that the wrong-doer cannot escape the consequences of his sinful deeds, though committed in the dark, or when no human eyes but his own looked on, and teach that "whatever a man soweth, that shall he also reap," and that fleeing to Canada, to Europe, to the "uttermost parts of the earth," or even unto the world of spirits, will avail him naught, and that he can no more run away from God's justice than he can no more run away from God's justice than he can run away from himself.

If ministers would preach the certainty of punishment, and no escape, they would be more potent in the field of reform than they are now in preaching the "Vicarious Atonement." J. H. HARTER. Auburn', N. Y., 1888.

Mrs. E. Hooper Tinch writes from Omaha: Omaha is a prosperous city, having many Spiritualists, but for some reason they seem to lack energy and interest in regard to advancing the truth. I wish some good mediums would visit our place, and set the ball of interest rolling once more. We have here a medium, Miss Josephine Holmes, of rare powers; she plays musical instruments, although she has no knowledge whatever of inusic. though she has no knowledge whatever of inusic. She draws, and among her drawings, the most remarkable one is that of King Henry III. of England, with the helmet, war hat and plumes of his day. She is also inspirational, and one of the finest personators I have ever known. Among other good mediums are Mr. and Mrs. Dr. Hamilton Warren and Mrs. Stoney.

H. C. Towner writes: I cannot close without adding a few words of sincere praise for the ever welcome old JOURNAL, whose name is a houseever welcome old Journal, whose name is a house-held word in our family, and whose noble princi-ples and steadfast advocacy of all that is purest and hollest, that pertains to humanity will ever strike a responsive chord in our hearts.

#### Prof. H. D. G.'s Work Appreciated.

Prof. G. is receiving a large number of letters commending his record of investigations of spirit telegraphy, as also is the editor of the Journal. The following are selected at random from a numper sent us by Prof. G. for perusal; they voice the views and experiences of many:

wiews and experiences of many:

My Dear Professor:—You and Dr. Wells are doing a grand work for the world. God bleef you both. I have just finished reading paper No.11 in the Journal. I have perused them all with great care and a deep interest. If I had any doubts of a life hereafter I certainly have none now. Your investigations so far have carried joy to the hearts of thousands. I have been an investigator of Spiritualism for the past fifteen years, but have never found anything as satisfactory and convincing as your investigations. You have so clearly established the continuity of life that there must necessarily be an early departure from old creeds as has never been seen in the history of the world. Please give us the promised book as soon as you can and place my seen in the history of the world. Please give dark promised book as soon as you can and place my name at the head of the list. Let me know what the price of the book will be and I will send you the money by return mail. Fraternally Yours, Towands, Pa. J. G. PATTON. Towande, Pa.

money by return mail. Fraternally Yours,
Towards, Pa. J. G. PATTON.

My Dear Professor:—Your card of the 30th ult,
just came to hand, and I hasten to reply. Nothing
that has come within my reach for years has given
me so much pleasure as the perusal of your reports
in the Religio-Philosophical Journal. And
not alone have I been edified and instructed by
them, but many of my friends have enjoyed them
as well. The telegraph operator at this place has
been eager to get them as soon as I have read them,
and he says they are not only conclusive of the
truth of the subject-matter, but that they must carry
conviction to the minds of all readers.

After we have read them here, I have sent them
each week to Lewiston, Me., where a company of
six or eight good Spiritualists have congregated—to
read them, and they are so delighted with them that
they write me to know when the book is to be
issued. One lady writes: "They are the most profound of anything I ever got hold of."

To me they are of course of permanent interest.
Being already satisfied beyond the possibility of a
doubt that the phenomenon of spirit telegraphy is
just what it claims to be and what you claim for it.
I have only to seek to find out by your series of experiments how the spirits manipulate the key, and
what the force is that they make use of.

A word in regard to my own doings: I have made
little or no progress since I last wrote you. As I
said to you before, we are terribly plagued to get
"sitters," and a few weeks ago the lady sitter upon
whom I most dep nde i was called to Massachusetts
by the death of her sister, and she has not yet returned. My spirit operator, with whom I am in
constant communication through independent slatewriting, said we had better suspend until she returned. We have done so, and only sit occasionally,
but are to resume again in a few weeks. I am assured that success awaits us, and I have no doubt of
it. We get dots and dashes now occasionally, but
no intelligent messages as yet. If I had suitable
sittles I have sittle's I have no doubt that the thing would be brought out at once; my spirit operator says so, and I fully believe that such is the fact. I shall certainly let you know when we get anything of sufficient interest-to warrant me to report. The 15th paper came to-hight and I have not yet read it; but the 14th cantaining "Churchman's" letter and your answer was one of the keenest things I ever saw. I read it to all my immediate friends here, and it is now doing duty in the city of Lewiston. The 13th paper was a little too scientific for my obtuse brain to comprehend fully, and like Dr. Wells, I felt as though I should have to get some learned electrician to translate for me. I saw, however, the drift, and on the whole I got a good deal out of it. It is a paper though that will bear a good many readings, and I expect to read it many times, for the papers are all to come back to me. Yours fraternally, Farmington, Maine. P. DYER. Farmington, Maine.

#### Madame Blavatsky.

to the Editor of the Religio-Philosophical Journal:

In relation to Mr. Coleman's answer in your issue of April 7th to my correction of his error in regard to Madame Biava sky's habits of drinking intoxicat-

to Madame Blava sky's habits of drinking intexacting liquors, I wish to say:

1. I was in error in stating the years in which I knew Madame B. to be 1872 and '73; it was probably 1874 and '75. Mr. Judge states in The Path that the Theosophical Society was formed at a house on Irving Place, this city, in 1875. I knew Madame Blavatsky at the time and before the formation of the society; I often visited her while she was writing "less Unveiled," and was making the preliminary arrangements for the formation of the Theosophical Society.

Theosophical Society.

I was a frequent visitor at her house; often saw her at meals. I have a distinct recollection that she not only did not use wine at that time, but that she refused all alcoholic drinks, and explained that she

had never been able to use any.
3. My silence as to the other charges was not intended to imply consent, as Mr. Coleman concludes, but rather, since this one charge, of which I did know, being without foundation in fact, that the other charges involving moral turpitude are likely

other charges involving moral turpitude are likely also untrue.

4. Madame Blayatsky did then and does now smoke cigarettes. So does the Rev. Stopford Brooke, the celebrated, and Rev. Mr. Spurgeon, the very enlightened, and no l-ss reverened champion of free thought, Mr. Felix Adler, and a host of good fellows of all sects and nationalities. I well understand that the use of tobacco in any shape is not only unphysiological, poisonous, and the direct cause of many serious ailments, including the certain impairment of the nervous system, and is surely a lamentable habit. But I wish to protest against the ethin, worn custom of invelghing against women for doing the same things that are taken quite as a matter of course when done by men. It is no more unhadylike for Madame Blayatsky to smoke than it is ungentlemanly for Mr. Adler.

uhfadylike for Madame Blavatsky to smoke than it is ungentiemanly for Mr. Adler.

A few Sundays ago I listened in the morning to a most eloquent discourse in London by Mr. Stopford Brooke, and later in the day I came upon him strolling in a side street with a gentieman and two ladies daintily puffing the smoke of a cigar in their faces. I could but regret then and do now that so eminent a teacher and able liberal thinker should have a habit so unfortunate; but would Mr. Coleman therefore think of making aspersions against his character?

his character?

5. In regard to swearing: Madame Blavatsky often indulges in a freedom of expression which would no doubt be shocking to the machine-made religionist of the modern Christian Church; but remembering that there can only be profaulty in a membering that there is reverence for the things religionist of the modern Christian Church; our remembering that there can only be profanity in a real sense where there is reverence for the things profaned, and that Madame Blavatsky does not revere the objects usually held sacred by the majority of Christendom, I hold that she is not guilty of this slo. While I think it is not in good taste to indulge in such a habit at any time, I remember that many of our able liberal thinkers, who have broken away from the traditional theology do indulge in this habit; and I ask Mr. Coleman whether he thioks it is any more evidence of immorality in Madame Blavatsky than the same indulgence would be in Col. Ingersoil, or any other earnest able male worker who may be guilty of the same habit? The sainted Lincoln, it is well known indulged in stories in his social intercourse with men that would not bear repeating to ears polite. Is this taken by any one to be evidence of lack of moral character in him?

Let us be just—be fair. Madams Blavatsky, no doubt, has grave limitations; who of us have not? I feel libe the saides and a profiles of paradian.

Let us be just—be fair. Madame Blavatsky, no doubt, has grave limitations; who of us have not? I feel like protesting against the practice of parading the private and personal lives of men or women in the columns of the public press. Let us discuss principles rather than people. It would be pertinent to inquire what are the tendencies of the teachings of Madame Blavatsky? I would like to have Mr. Coleman's estimate of Madame Blavatsky's letter to the Archbishop of Cantrbury, published in a late number of Lucifer; I mail him a copy.

"By their fruits ye shall know—them." I know of no more earnest elevated body of people, intent in searching after Spiritual truth than the members of the various Theosophical societies whom it has been my good fortune to meet, and these societies are the direct result of Madame Blavatsky's efforts.

E. P. Wilson writes: We are pleased with the JOURNAL and the course it pursues in detecting fraud and exposing those who deliberately and wilfully deceive in the most sacred relations of life. There is plenty more of hard work for the JOURNAL of this same kind.

#### The Countess Wachtmeister Detends Blavatsky.

I have just read in the 10th March issue of your Journal. I have just read in the 10th March issue of your Journal the kind and noble defense of Madame Blavatsky by Mrs. Helen Densmore, and think it only right I should add my testimony to hers. This being the third winter that I have lived with H. P. Blavatsky, I feel that there is no one who has a better opportunity of knowing her than I have, and thus a better right to refute the untrue accusation of her using intoxicating drinks! Not having read Mr. Coleman's slanderous article, I cannot touch upon any other untrue statements which he may have made. I can only say that I nersonally have the highest respect and esteem for Madame Blavatsky, and knowing how utterly false are all the stories invented and circulated by people who have no personal acquaintance with that lady, I attribute Mr. Emmette Coleman's calumnies to personal spite, a very ignoble feeling indeed. I emphatically deny the accusation that Madame Blavatsky makes use of intoxicating liquors; for she has never ceased to hate the very smell of wine from her earliest childhood, as I have heard from many. She will not even take wine by order of her physicians as medicine, who seeing that her constitution could not stand such a violent remedy, abandoned it. If people, before accusing their neighbors, would take the trouble to find out whether their accusations are founded on the knowledge of some one or simply on hearsay, we should probably-find more charlty among men and less desire to slander those, about whom probably they know-nothing certain.

It seems strange to me that amongst all our good and devoted brother theosophists in America, Mrs. Densmore should be the only one to take up the cudgels in defense of Mms. Blavatsky and refute this untrue statement. All the more credit and thanks to her for coming forward to defend the reputation of a sister theosophist.

We all owe so much to Mms. Blavatsky for having been the lustrument through which we have received so much knowledge and evictions when y

ing founded the Theosophical Society and for having been the justrument through which we have received so much knowledge and spritual truth, that I think we theosophists ought to rise in a body to defend her against her enemies and their vile accu-

I am devoting my life to the theosophical cause I am devoting my life to the theosophical cause and to Mme. Blavateky, because firstly, I believe with all my heart and soul in the esoteric truths taught by her; and secondly, because I find that a universal brotherhood on the basis given is the only salvation for a mankind which is fast rivaling the senseless beasts in selfishness and indifference,

when not hatred to each other.

I have sacrificed much that the world holds dear to serve the theosophical cause, and would certainly not have done so had I not been convinced of the truth of all I here state and much more besides.

am, sir, yours faithfully, Countess Constance Wachtmeister. Nottingham, Eng., April 9th.

#### Slate Writing.

to the Editor of the Religic-Philosophical Journal:

on the Editor of the Religie-Philosophical Journal:

On the 5th of last March, at 9 o'clock in the morning, I had a sitting at the Dorrance Hotel in this city, with W. A. Mansfield, the slate writing medium of Boston, who was a total stranger to me. I took with me a pair of slatespurchased the Saturday night previous at a bookstors on Westminster street. He gave me a seat at a small pine table, and requisting me to write the names of several friends upon separate pieces of paper, he left the room. Upon one of the six slips used I wrote, "My Dear Mother," giving no name whatever. Rolling the slips up separately into as small a compass as possible, and mixing them up together on the table. I cleaned my slates thoroughly and putting them together, called to Mr. them up together on the table. I cleaned my slates thoroughly and putting them together, called to Mr. M. that I was ready. He came in and sitting down on the opposite side of the table, bit off a very small piece of pencil. I opened the slates and he dropped the piece inside. Closing them again, I grasped them tightly with a hand at each end. Mr. M. requested me to place them upon my shoulder. I did so, and reaching over he grasped the edges nearest him with one hand, the fingers resting on the upper so, and reaching over ne grasped the edges nearest him with one hand, the fingers resting on the upper slate. Almost immediately I heard the sound of writing, which was exceedingly rapid, and in less than thirty seconds it ceased. Mr. M. released his hold, and opening the slates myself, on the under surface of the upper one was a message of fitte surface of the upper one was a message of fifty words in the handwriting of my mother, and signed with her full name. The state that was not written upon, I have had removed from the frame, and a piece of glass put in its place, and have fastened the two together with four screws, and hung them upon the wall of my sitting room, and when any one tells me Spiritualism is a humbug I invite them to call at my house and give me an explanation of how this particular specimen of that insect was produced. They shall be well paid for the time and trouble if they can practically demonstrate that it was a trick of legerdemain. Mr. Mansfield's man-ner and bearing indicate a sincere and honest man. the fact that he refuses to take a fee unles and the fact that he refuses to take a test discontinuous the sitting is a satisfactory one, is commendatory, as going to show that he is not using his medium-ship for merchandise. Another thing in his favor; I understand he is educating himself for a higher continuous in life a reaching our physical meaning and the state of the same thing around our physical meaning and the same thing around our physical meaning and the same thing around our physical meaning around the same thing around the same things are same things around the same things are same things around the same things are same than the same things are same things are same than the same than the same than the same things are same than the same rare thing an diums, and one that should be encourage E. H. DUNHAM.

#### Warned in a Dream.

Providence, R. I.

We are authorized by our friend Capt. Belchior da Fonseca to narrate the following true account which occurred in Maranhao in March, last year. During that month a youth belonging to one of the first families of Maranhao had determined to set sail for Recife where he expected to begin the study of jurisprudence. A feeling (inexplicable to those who do not acknowledge that our invisible friends may give us warning)—a presentiment of disaster—awakened in the raind of the young man's mother a desire to restrain him from his voyage, but finally had to give her consent as she considered that a delay might be prejudicial to her son, and he took his leave of her.

On the night of the 24th of the month she awakened her husband by her crying and sobbing and

ened her husband by her crying and sobbing and said to him: "My son is dead! the steamer Bahia has been wrecked. I have just seen him cold and dripping with water. He says that the steamer has foundered and that his earthly existence is at an

In vain the busband tried to console her. Telegrams of inquiry were sent to the Recife, but nothing had been heard from the steamer there. In the evening, however, a telegram arrived announcing the loss of the Bahia and the death of the young

nan.
Some will say, "This is a very common thing now days. We have all had some experience of the

very well, then, let us seek for an explanation of such things without recurring to the words, coinci-dence or chance, which explain nothing and give no satisfaction. It is our conviction that there is no no satisfaction. It is our conviction that there is no explanation more rational than that of the ability of those who once dwelt in this world to impress us who still remain with their thoughts of counsel and warning.—Translated from the Reformador.

#### Salvation.

## GEORGE A. SHUFELDT.

To the Editor of the Heligio-Philosophical Journal Christian theology limits the human being to the salvation of his life in another and a very indefinite world. He is to be a worm of the dust and to live

world. He is to be a worm of the dust and to live in a hovel on earth in order that he may possess a mansion in heaven. He is to suffer poverty, degradation and starvation here in order to become an angel elsewhere. This is the burden of theological teaching. But what man really needs is salvation here and now. Give him food, clothing, education; surround him with the comforts of life and the means of enjoyment and the future will take care of itself. He who struggles for the means by which to live is entitled to the recompense which that struggle earns, and he is entitled to it now. It is but a poor reward to live on dust and ashes in this struggle earns, and he is entitled to it now. It is but a poor reward to live on dust and ashes in this world just to get a Jewsharp or a hymn-book in some far off country. Reading tracts and repeating incomprehensible creeds may be very plous and desirable things to do, but they furnish very poor nutriment for an empty stomach. They are instruments, it is claimed, by which souls are saved, but it is far better to save the body, or save man from poverty which we degradation and crime, give him a erty, whisky, degradation and crime, give him a chance to work that he may have bread to put in his

mouth and a coat on his back; clothe his wife, feed and educate his children; make a man of him, and the angel will come in due season. It is time enough for angels when we go into that country where angels live. It is not of half so much conse-quence that heaven be peopled with angels, as that the earth be peopled with honest, moral, up-

#### For the Religio-Philosophical Journal, REUNITED BY THE DEAD.

E. W. WALLIS.

Yes, that is my dear sister and her child; it is a Yes, that is my dear sister and her child; it is a strange story but a true one. Did you never hear about it? Well, listen. I left home when quite a lad, and you may be sure felt it keenly. We had been very happy. My sister Polly was always kind and loving, and the parting between us was painful in the extreme. We corresponded for some time, and then I noticed a change of tone in her letters. She has several times mentioned the name of a young fellow who did not hear a very good charac-She has several times mentioned the name of a joung feliow who did not bear a very good character, and I wrote warning her against him. About that time I was in trouble myself. Out of work and ill in body and mind I had no desire to write to weary the home folk, so I left my lodgings and worked my way to the south of England. After an attack of fever, which laid me low in a hospital for about two months, I succeeded in obtaining good employment and wrote home to tell them the news.

To my surprise and grief my mother replied that she had written me several letters which had been returned, and she begun to think both her children were lost to her. I could not understand what she meant, and feared that Polly was dead, but it turned out that she had left home suddenly, leaving bebind her a letter which mother sent me; it was as follows:

DEAR MOTHER:—When you read this I shall be gone. You said last night you would not have Tom calling to see me, and wondered what I could see in him to admire, and other unkind words which I cannot forget. It is true Tom is not as steady as he might be, but he has been very much wronged. I cannot understand why you should be so set against him. I will not stay at home to cause you with I love him whether he may have done. against him. I will not stay at home to cause you grief. I love him, whatever he may have done, whatever he is, or may do; I only know that he is dearer to me than all else, and every word you say against him burts me. I can endure it no longer. I cannot do as you wish and give him up; if I do I

feel he will go wholly to the bad; rather than that I will do my best to save him or share his downfall. I am going away. You need not try to find me. I shall be able to take care of myself. Give my love to Jack. Good-by forever. You sorrowful daugh-

This letter was a severe blow to me as you may suppose. Polly was just the girl to sacrifice her-self for a worthless fellow, as I believed him to be, seif for a worthless fellow, as I beneved film to be, and firm of will, she was strong enough to do whatever she set her mind upon. I set the police to work, all to no purpose; she could not be found. My mother, who had been serlously ill from the double loss, as she supposed, came to live with me, very much shattered in health. In fact she never upolice, recovered \* Tweller, tear passed upsymbolic recovered \* Twel wholly recovered. Twelve years passed unevent-fully away, then she failed rapidly, and after a lingeting illness died. All the time she cherished a hope that she would meet Polly again and make peace with her; she felt she had been too hard and was anxious to make amends. She struggled to live, buoyed up by the hope of seeing her. She would often say: "I am quite sure she is alive. Something tells me she is not dead, but she has had a lot of trouble, poor lase." A few days before she died she said she had a vision, had seen many of her old friends who had been dead for years. "I am quite sure my Polly is not dead or I should have seen her. Promise me, Jack, if ever you should meet her (and I feel sure you will), you will ask her to forgive me. Be kind to her lad, and beaven will bless you." Af-Be kind to her lad, and heaven will bless you." After this she seemed more contented and calmly fell asleep one summer morning with a peaceful smile on her careworn face. Years rolled on and still no word of 'the lost one. Ten, twelve years and more, when one morning a letter came from the north of England bearing the Blackburn post-mark. I could not identify the hand-writing. It ran thus: "Does Mr. J. Hastings live here? if so, will be communicate with the writer and oblige a friend of the "Does Mr. J. Hastings live here? if so, will be com-municate with the writer and oblige a friend of the family?" You may imagine I was perplexed, an-noyed and worried by this strange epistle. It moved me strangely. I felt a presentiment that now at-last the mystery was to be cleared up; but who in Blackburn knew me? How did he, or she, for the writing looked like that of a girl, learn my address? These questions I put to myself till tired, and de-cided to write in reply, which I did, asking who in Blackburn knew me and what did they want? I awaited the answer with a restless feverishness I could not control or account for. At length it could not control or account for. At length it

"I am your sister Mary Ramsay," am glad to find you are slive and shall be still more pleased to see you'lt you can come to me."

I did not wait a minute longer than was neces-

sary, and at last stood face to face with the sister who for a quarter of a century had been lost to me, who for a quarter of a century had been loss to the, sadly altered, it is true, but my sisster still. I knew her in a moment. Hers had been a painful life of pri-vation and trouble. Her busband had justified her faith in him until bis health failed, and then she nursed him as only a devoted woman can, but it was no use: he too joined the majority, leaving his poor heart-broken wife with a girl of five to face the cold world apd fight her way, which she did bravely uncomplainingly, trying to train her daughter in the path of right.

"But," said I, after I had learned the particulars

"But," said 1, after I had rearried the particulars of her past life, "how did you come to know where I was after all these years?"

"Ab!" said she, "that is the strangest part of it all. You will laugh at me when I tell you. But never mind, I have found you; that is enough."

"I persisted that I must know." "Mother has been dead about twelve years," said

"Yes, but how do you know?" "She told me so, and informed me where you

"Impossible," said I; "she did not know where

you were up till the day of her death."
"Oh! she told me last Monday," was her reply.
I began to think I had found her only to lose her I began to think I had found her only to lose her.
[suspected she was insane; she looked at me steadlly and with a slight-mile at my incredulity. "How
did she tell you?" I asked, thinking to humor her
"You have heard of Spiritualism, I dare say," said

did she tell you?' I asked, thinking to humor her "You have heard of Spiritualism, I dare say," said she.

"Yes, but it is all humbug"!

"So I thought, but Rose, my daughter, had been to some meetings here held by the Spiritualists and seemed quite taken with them. I threatened to 'lock her in the house if she went 'again—all to no purpose, go she would, and did her utmost to persuade me to go too. Remembering my own past conduct, I could not oppose her, and determined to accompany her. The meeting interested me; I was by no means convinced; indeed. I was rather shocked at some of the ideas put forth. As we were leaving, some people I was slightly acquainted with invited me to a séance at a private house, and my curiosity being roused, I went. Far from being satisfied with what I saw there. I made up my mind to experiment at home. Seating myself at my table alone next day, I awaited results, never dreaming that anything would occur. I heard the sound of bells ringing, and supposed it was a marriage at the church not far off. Then the table began to tremble and heave up. I could feel that some force was literally pushing it up. Strangely enough I did not feel frightened, but began to question as I had heard done the night before, when, by calling over the alphabet and writing down the letters indicated by the movements, I got a sentence. I inquired, 'Who is moving the table,' and received the answer that it was mother, and afterwards, she spelt out a message: 'Your brother John is living at 28 East St., W—write to him.' She further said she had been dead twelve years, and answered other questions. I felt it was true; when Rose came home I made her sit down and write to you and here you are."

That is my story, my friend. Having found them,

felt it was true; when Rose came home I made her sit down and write to you and here you are."

That is my story, my friend. Having found them, I brought my sister and neice here to look after me, and we are very comfortable together. The old saying, "Truth is stranger than fiction," is a true one, although you shake your skeptical head. These are the simple facts. My dear sister was lost and is found, after twenty-five years; we are reunited and as I solemnly believe by one the world calls dead.

Gen. Boulanger is now just 50 years old. He i of the Houlanger is now just so years old. He is noted for his grace and gallantry, and more than any other Frenchman is the idol and the especial hero of the ladies. No one else can open a fan or remove a lady's cloak or mount a restless horse in so graceful and charming a way, and the same qualities are said to characterize all his military actions.

#### Notes and Extracts on Miscellaneous Subjects.

The latest figures show that there are 16,447,990 Sunday school scholars in the world.

Six men named Wolf have petitioned the New York Legislature this session for a change of name. The Department of Education in Vienna has pro-

hibited the use in the schools of books printed in small type as destructive to the eyesight. Donn Piatt is to be editor of a free-trade magazine, the first number of which will be issued next month. It is advertised to hit right and left without regard to politics—and Donn is a hard hitter.

Maj. T. M. Newsom, one of the oldest newspaper men of St. Paul, has gone on the lecture platform, deviating from the usual course in such cases by de-livering his first address to the inmates of the State

An overseer in one of the mills at Biddeford, Me.,

who is exposed to a strong electrical current, generated by the rapid motion of the belts near by, has had his iron-gray hair changed to a beautiful bay Roscoe Conkling was a great lover of poetry, and

could repeat many verses from memory, not frag-mentary lines or stanzas, but whole epics, page by page. His fav rite poems were "Lalia Rookh" and "The Lady of the Lake."

James B. Fry, Postmaster at Terre Haute, Ind., claims to have discovered perpetual motion. He asks Congressional assistance to perfect his machine, and says if his device proves successful he will give half the proceeds to the poor and the other half to ministers of the Gospel.

There has recently been discovered in Southern Kentucky a very fine grade of onyx. Heretofore onyx has been found only in Mexico. The mineral is extensively used for decorative purposes, and the discovery of it in the United States will tend to cheapen it and extend its use.

M. Bapst, a Paris jeweler, in a recent lecture al-

M. Bapst, a Paris jeweler, in a recent lecture alleged that the sacredly guarded scepter of Charlemagne is nothing more than a musician's baton, and that underneath the red velvet surrounding the bandle are engraved the words: "This baton is my property.—, singer in Notre Dame, 1280."

The French teacher in a young ladies' seminary was asking the members of our class to give her their full names, when she same to a modest looking little girl who slowly responded: Mary-Josephine-Augusta-Tomkinson. The madamoiselle looked at her in astonishment for a few seconds, then said: "Ees all zat, you?"

The flat pieces of Iron shaped like the letter S that are frequently seen on the walls of old brick build-ings are said to be an ancient symbol of the sun. Their origin may be traced back to Asia, where they were in use in prehistoric time, and the same sign was once employed on the official seals of Sicily and the Isle of Man.

It is proposed to preserve fish alive by placing them in vessels partly filled with water and hermetically sealed. It is said that fish so confined have been found slive after three weeks, without either air or water having been changed, while fish in an open jar died in forty-eight hours. If the air in the vessel is compressed the life of the fish is still further protonged. prolonged ..

A gypsy musician in Hungary going from one village to another, through the snow, was followed by a large wolf. A bappy thought struck the musician and he began to blow his instrument with all the energy of despair. It had immediate effect; his unwelcome attendant squatted down and howled like a dog at music. The gypsy reached the next

Silver sharps in France have been flooding Paris with counterfeits of old French plate, and it has just been discovered that the begus goods are ordinary modern plate when made in Germany, and, after being imported as such, have the old Paris mark put on them and are fixed up to look like the real old goods. Five men in this business have been fined from \$200 to \$600 each.

Col. Nicholas' Smith, the Kentucky professional beauty who married one of Horace Greeley's daugh-ters, is an extremely modest man. Recently while in New York a lady succa-tically said to him: "O, Col. Smith, how much you look like George Washington!" And the elegant Colonel gravely responded: "Madam, Washington was a good and great man, and deserves the compliment."

Fred. Austin, who until recently was postmaster at Oak Mound, Ill., has determined to settle in Ar-kansas, and in order to get there as cheaply as pos-sible he is building a flatboat to convey himself and his household goods to the desired point. His craft will be launched in the Spoon River, a tributary of the Illipois, which is turn empties into the Mis sippi, and he expects to have plain sailing all the

The first woman to occupy the position of cane-weigher on a sugar plantation—a place of some weigner on a sugar plantation—a pace of some trust and responsibility—was a young girl from the North. Fortune took her to the coast country, and, asking for work, the situation was offered and im-mediately accepted, and, giving perfect satisfaction to her employers, proved there is still another line of work opened to those of her sex looking for em-

Farmer Echols, of Cobb County, Ga., missed two four-months-old pigs last December. The other day his children ran into the house badly scared and said there was a wild animal in a hollow log not far from the house. Mr. Echols went to the log and in it he found his two pigs. They had become fastened in the log, and for two months had been without food or water. One was dead, but the other was food or water. One was dead, but the other was alive, though too weak to stand. It is now doing

There is in Wilmington a man named American Independence McClintock. He is a machinist, about thirty-five years of age, and while he admires the patriotism that inspired his parents to thus christen him, he never writes his name in full. His intimates call him "Inde," and the directory sets him down as Independence. Another patriotic father who once lived in Delaware had three sons named New Castle, Kent and Sussex, after the three counties. Sussex is a lawyer.

Washington is excited over the report that Mrs. E. Washington is excited over the report that Mrs. E. E. Briggs, a newspaper correspondent who writes under the name of "Olivia," has donated about seventy thousand square feet of land known as "Maple Square," situated between South Carolina avenue and Sixth, Seventh and D. streets, as a site for a Woman's University, to be patterned after Girard College, Philadelphia. The property is worth about \$200,000. The proposed institution is to be wholly under the control of women. The instruction given will be in the form of lectures, so as to give the women a chance to talk. give the women a chance to talk.

Gus Anderson of Visalia, Cal., while hunting in the mountains saw something crawling through the bushes. He thought it was a California lion, and fired at it. The movement still continuing, he fired again whereucon a man arose, threw up his arms, and cried: "Dop't shoot! I'll surrender." "Are you hurt?" asked the startled hunter. "No, but you've hutt?" asked the startied number. No, but you've killed my friend," was the answer, and the man pointed to a dead body lying on the ground with a bullet through its head. Anderson left the man in charge of the body, and went to Visalia and gave himself up. It turned out that the dead man and his companion were convicts who had escaped from jail the week before.

Embalmed geese, turkeys with painted legs, and diseased chickens instead of healthy, untainted poultry are sold extensively in the Paris markets. A poultry are sold extensively in the Paris markets. A market porter recently died from blood poisoning from the bite of an insect which was battening on some turkeys. The practice of embalming long-demised bir ds is comparatively of modern origin, but the painting of turkey's legs is old. Pere Chapelleer made a fortune out of it. He found that fresh-killed turkeys had black, shiny legs, but later they would turn to a dusky brown color. He insertices are collected as the property warnish and bis services were revented a peculiar varnish, and his services were re-quisitioned in every market. The effect of his var-nish was so conclusive that it deceived experienced cooks and housekeepers, who often bought tainted fowl in preference to newly killed.

Maj. Gilbert of Palmyra, N. Y., who is well known as the compositor of the first Mormon Bible, celebrated his 86th birthday the other day by doing a good day's work at the case in the office of the Palmyra Courier. He is hale and hearty, and delights in the fact that he can still set as good a proof as most any younger man. He saved the first sheet of the Book of Mormon printed from each form, and preserved the book until a short time ago, when he sold it for \$500.

#### Pertinent Questions.

I read with no little interest in the Journal:

I read with no little interest in the Journal, the open letter of L. E. F., addressed to Messis. Coleman and Morse. I can assure him that the questions therein propounded are quite fully answered in the book, lately issued, entitled Practical Occultation, by J. J. Morse. With no desire to be bypercritical, I would like L. H. E. to explain the paradoxical assertion that he is "neither a Spiritualist not a theosophist, but at the same time is a neophyte," i. c., a new/convert to Spiritualism or theorophyle, i. c., a new/convert to Spiritualism or theorophyle is a sol-cism, and the intention was to use the word investigator. As apropos of his questions I should be pleased to have some one explain the reason why spirits manifesting at materializing secto the Editor of the Religio-Philosophical Journal:

the word investigator. As apropos of his questions I should be pleased to have some one explain the reason why spirits manifesting at materializing scances experience so much difficulty in answering questions satisfactorily regarding their surname and that of their relatives in connection with their full Christian names? Also why do these spirits manifest so much diffidence when speaking about their former earth-life-vocation, age, time of death, place of residence, etc., all pertinent questions necessary for the purpose of identification?

Is materialization true? If so why are the forms of these spirits as ponderous as that of mortals? Would it not require much less effort on their part when in "making-up," if they would gather only sufficient of the "elements" wherewith to make themselves visible and correspondingly light in weight, say 16 or 20 pounds? It certainly would be far more convincing and satisfactory to the investigator if a materialized spirit did not so closely approach in weight that of a mortal.

New York City.

R. G. DAWSON.

### Darwinism and the Christian Faith.

On the other hand, and again apart from the scientific evidence in favor of evolution, as a theory it is infinitely more Christian than the theory of "special creation." For it implies the Immanence of God in nature, and the omnipresence of his creative power. Those who opposed the doctrine of evolution, in defense of "a continued intervention," of God, seem to have failed to notice that a theory of occasional intervention implies as its correlative a theory of ordinary absence: And this fitted in well with the delsm of the last century. For delsm, even when it struggled to be orthodox, constantly spoke of God as we might speak of an absentee landlord, who cares nothing for his propegty so long as he gets his rent. Yet anything more opposed to the language of the Bible and the Fathers can hardly be imagined. With St. Athanasius, the immanence of the divine Logos is the explanation of the adeptations and unity of Nature, as the fact that man is logikos is the explanation of the truth that man is made in the. Image of God. Cataclysmal geology and special creation are the scientific analogue of delsm. Order, development, law, are the analogue of the Christian view of God.

We may sum up thus: For Christians the facts of nature are the acts of God. Religion relates these facts to God as their author; science relates them to one another as integral parts of a visible order. Religion does not tell us of their inter-relations; science can not spoak of their relation to God. Yet the religious view of the world is infinitely deepened and enriched when we not only recognize it as the work of God, but are able to trace the relation of part to part—to follow, if we may say it peverently, the steps by which God worked, to eliminate, so far as possible, from the action of Him, "with whom is no variableness; neither, shadow of turning," all that is arbitrary, capricious, wfreasonable, and even where as yet we can not explain, to go on in faith and hope.—From Popular Science Monthly for May.

Personification of the Aainbow.

#### Personification of the Aninbow.

The rainbow is one of the atmospheric phenomenon that have been most generally personified. Peoples of almost every part of the world have made of it a living and terrible monster whose most venial offense is that of drinking up the waters of springs and pends. This belief is found among the Burmese, Zulus, Indians of Washington Territory, ancient Mexicans, and Finns, and exists among the popular fancies of the Slave and Germans, and some of the French populations. The Zulus and the Karens of Burmah imagine that the rainbow spreads sickness and death. The Karens, when they see one, say to their children: "The rainbow has come down to drink; do not play, for fear that harm may come to you!" Very singularly, too, the street boys in Volhynia run away, crying, "Bun it will drink you up!" In Dahomey, the rainbow is regarded as a beavenly serpent. Davh, which insures happiness. The modern Greeks hold it to be a beneficent but just and severe here; they say that any one who jumps over a minbow will change sexat once; but this saying, which is also current in Alsace, is only a picturesque way of indicating the impossibility of transforming a man into a woman, or a woman into a man. The Delians offered cakes to the rainbow, and the Peruvians put its image on the walls of their temples. The Caribs considered its appearance ou the sea a favorable presage; but The rainbow is one of the atmospheric phenomenthe walls of their temples. The Caribs considered its appearance on the sea a favorable presage; but on the earth its influence was pernicious, and they bid from its view. It was personited by a viper. bld from its view. It was personited by a viper.—
From "Primitive Worship of Atmospheric Phenomena," by COUNT GOBLET D'ALVIELLA, in Popular Science Monthly for May.

#### Valuable Works on Mesmerism, Occultism, Animal Magnetism, etc.

J. J. Morse, the popular English lecturer, has published in attractive book form a course of lectures given through his Mediumship upon Practical Occultism. They are worthy the careful study of thoughtful readers. Price, \$1; postage 5 cents.

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jects, with instructions on the methods of proce-dure. Price 25 cents.

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glibbon's History of Christianity is having an enormous sale, and those who have read it do not wonder. It comprises all that relates to the progress of the Christian religion in the History of the decline and fall of the Roman Empire, and a vindication of some of the passages, with a life of the author. Robert G. Ingersoll says: "I know of no book that contains more real and valuable information upon the Origin of Christianity." Price, \$2.

Prof. J. W. Cadwell has just published a new and revised edition of his full and comprehensive in-structions How to Mesmerize, with an account of Ancient and Modern Miracles by Mesmerism, also Is Spiritualism True? Price, 50 cents.

The above works are for sale at this office.

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to bequeath to your children, is a strong, clean, purconstitution—better than wealth, because it will never prove a curse. You cannot give what you do not possess, but mothers will find in Dr. Pierce's Favorite Prescription a wonderful belp--correcting all weaknesses, bringing their systems into perfect condition, so that their children, untainted, shall

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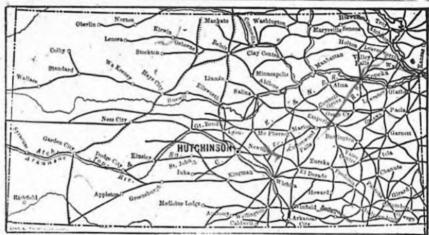
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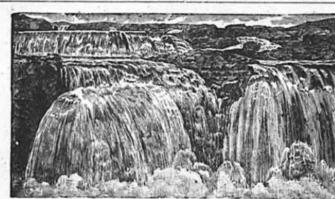
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human character to suppose he would fail to tell the world in the most emphatic and un-equivocal language all he knew about it, and in words that would burn their way to every heart and stir into saving conviction every human soul. It seems impossible that he could have known such an awful fact and left a chance for doubt in any reasoning mind while he had such abundant opportunity to settle the question for all time. But the text which is accepted as the basis of all the reasoning on this subject, certainly does not imply any vindictive judgment, nor any not imply any vindictive judgment for any penalty for sin beyond the simple order of nature, the operation of cause and effect; herein, it seems to me, lies the true principle of all rewards and punishments, and here should be drawn the clear sharp line of distinction between sin in the theological capies of a direct offence, against God as a sense, as a direct offense against God as a being, and the natural relation of cause and consequence in the orderly system of all

things.

It is preposterous to suppose that an infinite God, as such, can be affected in the smallest degree by any act or acts of men. Such a conception of the divine character is infinitely belittling, if not positively blasphe-mous. The most we can do is to modify the relations of finite causes in ourselves and our environments. We cannot break a divine law. But we can neglect opportunities and abuse ourselves and those with whom we deal, and voluntarily yield to impulses which trespass upon moral instincts and bring discord and disease into the temple of life, rob the spiritual nature of its legitimate aliment and starve the soul for a season and thus impede its natural evolution of character to our cost. We may sin against ourselves and those around us, and human judgments may fall upon us as penalties bearing the seal, of resentment and retribution, but since we cannot barm God, nor take aught from him, it not parm God, nor take aught from him, it is absurd to talk of his demanding retribution of us. Mr. Cameron Manu attempts to reason from nature, and to settle these questions which the "holy scriptures" have left obscure, by reference to the fixed methods and universal operation of natural law; but where does he find in patters any out. but where does he find in nature any evidence of special retributive punishments? What can ages of misery give back to nature or God from the stores of our life which we have taken from them? If we injure a man we may make restitution to him, perhaps at a heavy sacrifice of personal comfort, but always with greatest gain to ourselves. But is even man profited by simply knowing that those who have wronged him are suffering? The man that could exult in the misery,

even of an enemy, except as he might see in it a remedy for the evil, could not be bene-fited by it. On the contrary, the effect upon such a mind would be positively harmful, and the very fact that he demanded satisfac-tion to feed his vengeance with the incense of human agony, would show conclusively that he needed something of this disciplina-ry pain to purify his own nature. And if this is true of man what less can it be of God? There is nothing restored to God or nature by ages of human woe. Any suffer-ing that is not disciplinary is either the expression of purposeless fate or pure revenge. To ascribe the tortures of the wicked to blind and aimless causes, is to deny the office of God in nature. To attribute vengeance to God as the motive for inflicting his children is to make him a flend. Retributive punish ment, technically defined, is a synonym for revenge. Cause and sequence in the order of nature result in happiness or misery according to the relation of things; and as we seek one and shun the other, they become incen-tives, as we learn the influence of actions, to cultivate those habits of mind and body which we have discovered result in happi ness, and to avoid whatever brings misery. If we suppose an infinite God to have ordained the system of nature, it is reasonable to infer that this provision of pleasure and pain were instituted for salutary purposes, and not as a means to satisfy divine wrath. That they do so act, and so far as we can see, without any special intervention from age to age, and with no evidence of punitive animus, is proof that rewards and punishments, here or hereafter, except in human govern-ments, do not exist in the sense they are taught in theology. The question then is to be sisted by the testimony of history, including the bible, and by the direct communion (the certitude and extent of which are constant-ly growing more complete and all-embrac-ing,) with those who reside amid the splen-dors and opportunities of that "world of sweetness and light" from whence all reve-lations of the occult and unseen have come

lations of the occult and unseen have come in all ages and all religions.

But we we are admonished again that "it is impossible to know those divine things which God chooses to conceal." But what evidence have we that "God chooses to conceal" anything from his children? Do you answer that much concerning the future life is so concealed that all the questionings of saints and sages and all the learning of the past have utterly failed to reveal them, and that even the "holy scriptures" have given but dim outlines and doubtful symbols which leave us to grope among the shadows of nature, and stumble among the contradictions that meet us everywhere. contradictions that meet us everywhere, while the light of "moral sense" offers but a flickering flame which is lost in the impenetrable gloom of death, mystery and despair? Well, but who is responsible for this? Has God purposely concealed the future and left us to grope and tremble before the awful mystery? If so why have the angels been permitted to lift the xeil at all? Why was the Nazarene endowed with such spiritual gifts as to open some rare secrets to his disciples? And why was Paul illumined and inspired to reveal spiritual laws in their operations among men? But is the spiritual life of man here or hereafter really any more concealed from those who seek to know, than are the hidden forces and secret laws of nature all about us? Certainly not. "Nothing is hidden that shall not be revealed." Nature is constantly opening to us her book of life, and she has no seregion to us her book of life, and she has no secrets for those who are able to read it. Our ignorance and incapacity are the only obscuring veil that hides from our ecstatic gaze the infinite arcana. Whatever our gentus can grasp God never conceals. If we are ignorant of spiritual things, let us not charge it to God; but as we desire to know. Let it be an incentive to cultivate ourselves. let it be an incentive to cultivate ourselves and wrench from the brooding darkness the "mysteries of Godliness" and with the mag-net of a cultivated will and spiritual con-centration draw from the gloom that covers net of a cultivated will and spiritual concentration draw from the gloom that covers our spiritual sight the glory and glatness of truth. Religious monopolists have wielded a baneful influence against the human race by guarding the gates of knowledge against the highest aspirations of the soul with the grim sentinel of reverential fear. Superstition, the dark child of ignorance has hung a black pall over the face of time, and in her dismal shadow the brightest hopes sweetest sentiments, purest lives and highest truths have faded and withered like tender blossoms in a winter's cloud.

Knowledge is our birthright, and no persons, whom I have mentioned, and caused truth is too sacred for us to know, no secret them to utter those strange matters, and too deep for the possession of the human yet even to confesse this, they are very truth is too sacred for us to know, uo secret too deep for the possession of the human soul.

For the Religio- Philosophical Journal. Early Instances of Spiritualism.

HORACE HOWARD FURNESS, LL. D.

In 1594 appeared what is probably the earliest metaphysical work in English. It is a translation by one Richard Carew of a work, criginally written in Spanish by John Huarte, called the Examination of Men's

The result of the learned Spaniard's examination is that the difference in men's wits is due solely to the difference of heat and of moisture in the body with an occasional dash, in very puzzling cases, of direct agency from the Devil himself.

from the Devil himself.

Thus on p. 41 we are told that "it fals out necessarie that wee marke one thing, which is, that if a man fall into any disease, by which his braine upon a sodaine changeth his temperature (as are madnesse, melancholy, and frenzie) it happins, that at one instant hee leeseth [loseth] if hee were wise, all his browledge and utters a thousand followed. all his knowledge, and utters a thousand follies; and if he were a foole, he accrues more wit and abilitie than he had before." Our author then proceeds to give the fol-

lowing illustrations, which struck me when I read them as perhaps the earliest mention in a metaphysical work of facts which, it is claimed, are now explained by Spiritualism:

"I can speake of a rude countrie fellow who becomming frantike, made a very eloquent discourse in my presence, recommending his well dooing to the bystanders, and that they should take care of his wife and children (if it pleased God to call him away in that sicknesse) with so many flowers of Rhethorike, and such apt choice of words, as if Cicero had spoken in the presence of the Senate; whereat the beholders marvelling, asked me whence so great wisedome and elo quence might grow in a man who in his health time could scantly speake? and I remember I made answer, that the art of Oratorie was a science which springs from a cer-taine point or degree of heat, and that this country fellow: before sound, had by meanes

of this infirmitie attained thereunto.
"I can also speake of another frantike person, who for the space of more than eight daies, never uttered word which I found not to carrie his just quantitie, and mostly he made couplements of verses very well commade couplements of verses very well com-posed, whereat the by-standers wondring to here a man speake in verse, who in his health had never so much skill, I sayd, 'It sildome fell ont, that he who was a poet in his health time, should be so also in his sicknesse. For the temperature of the braine, by which when a man is whole, he becommeth a Poet, in sideless alterath and brings fourth conin sicknesse altereth and brings foorth con trary operations.' I remember that the wife of this frantike fellow, and a sister of his, named Margaret, reproved him, because he spake ill of the saints, whereat the patient growing impatient sayd to his wife these words: I renounce God for the love of you; and S. Marie for the love of Margaret; and S. Peter for the love of John of Olmedo; and so he ran thorow a beadroll of many saints, whose names had consonance with the other

by standers there present.
"But this is nothing, and a matter of small importance in respect of the notable speeches uttered by a Page of one of the great ones of this realme, whilst he was mad, who in his health was reputed a youth of slendar ca-pacitie, but falling into this infirmitie, he delivered such rare conceits, resemblances, and answers, to such as asked him, and devised so excellent maners of governing a kingdome (of which he imagined himselfe to be soveraigne) that for great wonder people be soveraigne) that for great wonder people flocked to see him and heare him, and his very maister scarcely ever departed from his bed's head, praying God that he might never be cured. Which afterwards plainly ap peared, for being recovered, his Phisition (who had healed him) came to take leave of his lord, with a mind to receive some good. his lord, with a mind to receive some good reward, if of nothing else, yet at least in good words; but he encountred this greeting: I promise you maister doctor, that I was never more aggreeved at any ill successe, than to see this my page recovered, for it was not behooffull that he should change so wise folly for an understanding so simple as is this, which in his health he injoieth. Methinks that of one, who to fore was wise and well advised, you have made him a foole againe,

which is the greatest miserie that may light

"The poore Phisition seeing how little thankfully his cure was accepted, went to take leave of the page, who amongst many other words that passed betweene them, told him this: 'Maister doctor, I kissefyour hands for so great a benefit bestowed on me, in re-storing mine understanding, but I assure you on my faith, that in some sort, it displeaseth me to have bene cured. For whilest I rested in my folly, I led my life in the deepest discourses of the world, and imagined myselfe so great a lord, as there raigned no king on the earth, who was not my vassall, and were this a jeast or a lie, what imported that, whilest I conceived thereof so great a contentment, as if it had bene true: I rest now in far worse case, finding my-selfe in troth to be but a poore page, and tomorrow I must begin agains to serve one, who whilest I was in mine infirmitie, I would have disdained for my footman. [Be it noted that when using the words 'frantic' or 'mad,' Huarte does not mean what we should now call 'crazy' or 'lunatic,' of such the speech is incoherent and pointless, but the speech is incoherent and pointless, but he refers to peculiar cases where the thoughts flow not only logically, but where an unusual degree of intelligence is manifested. In the next extract (p. 44) is given an instance of what would now be called 'clairvoyance,' the earliest, I think, since the days of Cassandra, the oracles, Hippocrates and Holy Writ.

days of Cassandra, the oracles, Hippocrates and Holy Writ.]

"It skils not much, whether the Philosophers admit all this, and believe that it may bee soor not; but what if I should proove by verie true stories, that ignorant men strocken with this infirmitie, have spoken Latine, which they never learned in their health; and that a franticke woman told all persons who came to visit her, their vertues and vices, and sometimes reported matters with that assurance, which they use to give who speake by conjectures and tokens; and for this cause, none almost durst come in to visite her, fearing to heare of those true visite her, fearing to heare of those true tales which she would deliver? and (which is

loath; for the divell fore knoweth not what is to come, because hee hath no propheti-call spirit.' [The sentence which now follows contains what is perhaps the most remarkable instance of clairvoyance on record. It is impossible to read it without noting the literalness with which the venerable Spaniard has anticipated, by nigh three hundred years, the recent Spirit-ualist strictures on the Seybert Commissioners, and I greet the Hidalgo's sentiment with the warm affection of an old and familiar friend.] "They hold it a very sufficient argu-ment to avouch. This is false, because I can-not conceive how it may be so; as if difficult and quaint matters were subject to blunt wits, and came within the reach of their canacities." capacities.'

> (Chicago Herald.) DR. COUES IN SOCIETY.

A Reception to the Theosophist.

Colonel and Mrs. John C. Bundy Present the Distinguished Scientist to a Brilliant Company of Ladies and Gentlemen-Interesting Dialogue.

"You shall telephone without a wire." Those who listened saw a man in the prime of life. The speaker stood under a gracefully carved arch which half spanned the intersection of two parlors. His auditors filled the apartments, clustered in the modern hallway, and were grouped on the entresol half way up a short staircase. The time was Friday evening and the place the residence of Colonel John C. Bundy. "You shall telephone without a wire," repeated Professor Elliott Cones, and General Stiles, to whom the distinguished scientist addressed the re-

In presenting the guest of the evening Colonel Bundy had used these words: , "It is fair to infer that this assemblage of representative people came here this evening with two purposes in view—first, to greet an accomplished gentleman in a social way; second, to hear from the lips of a scientist who has made an honorable mark in various fields of science his views on psychical matters, to which it is well known he has given much experimental study and reflection. Although fatigued after a week's round of incessant duties, social and professional, and not in his best form for the task, I feel sure Dr. Coues will kindly consent to express him-self on any questions which the friends present may desire to put. There is universal interest in all that pertains to the spirit-ual side of life. Some present to-night know that the grave brings no hiatus, that life continues after death has stilled the mortal frame which the spirit had temporarily used, and that the discarnate spirit can at times and under certain conditions manifest to friends; and, no doubt, all present would like to be possessed of this knowledge. There are also many complex and difficult problems in psychics, questions germane to the main proposition which need elucidation, and of which we as yet know but little. All these matters are legitimate topics for consideration this evening. I know not what trend the conversation may take, but I am sure the friends will maintain a candid atti-tude and carry forward the discussion in a kindly and not hypercritical spirit. I do not feel sure that any of us will indorse all that Dr. Coues may say, and some of us will quite likely not be able to agree with him as to the rationale of certain phenomena, the existence of which none will probably deny.

Among those present were the following: Mr. and Mrs. J. H. McVicker, General and Mrs. I. N. Stiles, Dr. A. Reeves Jackson, Mr. and Mrs. Charles Henrotin, Mr. and Mrs. J. E. Woodhead, Mr. and Mrs. Franc B. Wilkie, Mr. and Mrs. J. W. Scott, Dr. Julia Holmes Smith, Dr. Sarah Hackett Stevenson, Dr. Leila G. Bedell, Mrs. J. M. Flower, Miss Rice, Mr. and Mrs. Stauley Sexton, Professor Rod-ney Welch, Mr. and Mrs. W. M. Salter, Mrs. E. C. Hopkins, Mrs. \_ U. N. Gestefeld, the Misses Woodhead, Miss Bigelow, Mrs. C. K. Sherman, Mr. and Mrs. B. F. Underwood, Dr. and Mrs. Woolley, Mr. and Mrs. D. Harry Hammer, Mrs. and Miss Mason, Captain and Mrs. Callendar, Mr. and Mrs. Zimmerman, Mr. and Mrs. W. S. Godbe of Salt Lake City, Mrs. Mary Dye, Mrs. Frank Howe, Miss Hammer, Miss Huling, Mrs. Wallace of Saratoga, Mr.

Edward Parker and Miss Parker of Little Rock, Ark., and Mrs. A. V. H. Wakeman.

The central figure of an intellectual assembly of ladies and gentlemen—Professor Coues—was upon his feet, as he good naturedly expressed it, "to be shot at." Not inant was the metaphor either. The expression inapt was the metaphor either. The eru-dite man who is the head of the Theosophi-cal order in America had signified his willingness to answer fair minded questioning with candor and truth—from the stand-point of a Theosophist. In selecting a com-pany to meet their guest, Colonel and Mrs. Bundy had invited men and women of ideas. There were those present whose convictions are so foreign to the conclusions reached by Professor Cones that the outcome of an argumentative duel was awaited with interest. The Washington scientist, in response to a query from Mr. Underwood, argued that it is perfectly reasonable for matter to exist in a shape in which it is not cognizable to the

General Stiles said it was generally agreed that there could be a manifestation of force independent of any physical action. "But beyond this point," added the lawyer, "I cannot get. Has the whence been determined?"

Dr. Coues intimated that while he made no claim to omniscience he thought it possible to produce certain effects with embodied spirits, which it was popular among Spirits.

spirits, which it was popular among Spiritu-alists to attribute to disembodied ones. The whole question was one of clairvoyance, the vital issue of which is whether it is possible for one person to affect the intelligence of another at a distance without the intervention of a material conveyor of thought. On this point Professor Cones assumed a broad and emphatic affirmative ground. He insisted that men could telegraph without any wire. The theory of thought transference was one which involved the concentration of thought to a single point, thus prejecting it to the farthest limit.

jecting it to the farthest limit.
Colonel Bundy asked whether it was not possible for disembodied spirits to accomplish in this particular as much as Dr. Coues claimed for embodied ones.

Dr. Coues—There is nothing to hinder—It. General Stiles—Yes, but some of us want to know whether there are any disembodied

Dr. Coues asserted his belief in an astral fluid which made communication possible be-tween parties widely separated by distance. Professor Welch said that certainly nothing was to be gained by closing eyes and ears to those who had patiently investigated great problems. There was a time when chemical affinity was not believed. To-day no one knows how long it will be before some dis-

covery will prove that the theory of atoms, of ether, and of chemical affinity is a mere thing of the imagination and without foun-dation in truth. "If," continued Professor Welch, "some great recognized discovery were to day attributed to astral fluid we should accept it."

by a should accept it."

Dr. Jackson.—Professor, you have interested us in yourself. The article in The Herald the other morning, when you were interviewed, represented you as declaring it possible for a man to regist the property of an insible for a man to project thought to an in-telligent individuality hundreds of miles. It was stated that your astral body had been seen in Washington. We should be glad to hear something about that. Let me say also that what you tell us we shall have no right to doubt unless we can prove a negative.

Dr. Coues.—The first time this phenomenon occurred was on Sant 15th 1851. I had been

occurred was on Sept. 15th, 1884. I had been sitting in Madison Square, New York, on a settee conversing with a lady. I remember that we sat under a strong electric light. We talked for about an hour earnestly on the astral body and kindred subjects. I escorted her to her residence and returned to the Fifth Avenue Hotel, where I was stopping. Partly undressing and lighting a cigarette, I stretched myself for a quiet hour of reflec-tion. In that position I fell asleep, and remained unconscious for about two hours. Some days later I received a letter from the lady whom I had left that evening declaring that at the time I was lying asleep she had seen me in my proper and natural form. She described me dressed precisely as I was when I laid down to rest. She was brave and honest enough to publish a letter in the New York Tribune stating the facts. Since that time my actral hedy the because in the latter in th time my astral body has been seen six or eight times by persons at a distance. The inci-dent when my body was seen in Washington was correctly reported in the The Herald was correctly reported in the The Herald interview. I was here in Chicago at the residence of my sister, Mrs. Flower, attending a reception. The lady to whom I appeared did not at the time know whether I was in Washington or Chicago."

Being questioned by a lady, Dr. Cones said about the only charact-ristic of a psychic he knew of was hig ability to generating that

knew of was his ability to sense things that other people cannot see. "A natural psychic is one who, while still in the natural body. enjoys acute astral senses. All admit that clairvoyance is a fact. When a clairvoyant is receiving impressions her physical eyes are closed, that is she does not see with them; and her physical ears are useless. She is in-sensible to odor or touch."

Replying to General Stiles' intimation that St. Paul's so-called "heavenly vision" had been ascribed to a sunstroke, Dr. Coues said he had no criticism to pass on the Bible. As to what a "sensitive" might be able to see or hear the scientist said Theosophists hold that all the natural senses are duplicated in the astral body. A medium must be a sensitive, but every sensitive is not a medium.

Mr. Underwood thought if all the state-

ments regarding astral appearances could be reduced to evidence it would be worthless. Dr. Coues.—You are right. All legal evidence nowadays hinges on the evidence of the physical senses. Psychic evidence does not. These facts which I know to be such, are not true on a physical plane.

After making some suggestions to those who might be disposed to investigate psychic phenomena Dr. Coues ceased to be a target for questioners, and the reception passed to its agreeable social features.

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human character to suppose he would fail to tell the world in the most emphatic and unequivocal language all he knew about it, and in words that would burn their way to every heart and stir into saving conviction every human soul. It seems impossible that he could have known such an awful fact and left a chance for doubt in any reasoning mind while he had such abundant opportunity to settle the question for all time. But the text which is accepted as the basis of all the reasoning on this subject, certainly does not imply any vindictive judgment, nor any penalty for sin beyond the simple order of nature, the operation of cause and effect; herein, it seems to me, lies the true principle of all rewards and punishments, and here should be drawn the clear sharp line of distinction between sin in the theological sense, as a direct offense against God as a being, and the natural relation of cause and consequence in the orderly system of all

It is preposterous to suppose that an infinite God, as such, can be affected in the smallest degree by any act or acts of men. Such a conception of the divine character is infinitely belittling, if not positively blasphemous. The most we can do is to modify the relations of finite causes in ourselves and our environments. We cannot break a divine law. But we can neglect opportunities and abuse ourselves and those with whom we deal, and voluntarily yield to impulses which trespass upon moral instincts and bring discord and disease into the temple of life, rob the spiritual nature of its legitimate aliment and starve the soul for a season and thus impede its natural evolution of character to our cost. We may sin against ourselves and those around us, and human judgments may fall upon us as penalties bearing the seal of resentment and retribution, but since we cannot harm God, nor take aught from him, it is absurd to talk of his demanding retribution of us. Mr. Cameron Mann attempts to reason from pature, and to settle these questions which the "holy scriptures" have left obscure, by reference to the fixed methods and universal operation of natural law; but where does he find in nature any evi-dence of special retributive punishments? What can ages of misery give back to nature or God from the stores of our life which we have taken from them? If we injure a man we may make restitution to him, perhaps at a heavy sacrifice of personal comfort, but al-ways with greatest gain to ourselves. But is even man profited by simply knowing that

those who have wronged him are suffering?
The man that could exult in the misery, even of an enemy, except as he might see in it a remedy for the evil, could not be benefited by it. On the contrary, the effect upon such a mind would be positively hazmful, and the very fact that he demanded satisfaction to feed his vengeages with the incense tion to feed his vengeance with the incense of human agony, would show conclusively that he needed something of this disciplinary pain to purify his own nature. And if this is true of man what less can it be of God? There is nothing restored to God or nature by ages of human woe. Any suffer-ing that is not disciplinary is either the expression of purpeseless fate or pure revenge. To ascribe the tortures of the wicked to blind and aimless causes, is to deny the office of God in nature. To attribute vengeance to God as the motive for inflicting his children is to make him a flend. Retributive punish ment, technically defined, is a synonym for revenge. Cause and sequence in the order of nature result in happiness or misery according to the relation of things; and as we seek one and shun the other, they become incentives, as we learn the influence of actions, to cultivate those habits of mind and body which we have discovered result in happiness, and to avoid whatever brings misery. If we suppose an infinite God to have ordained the system of nature, it is reasonable to infer that this provision of pleasure and pain were instituted for salutary purposes, and not as a means to satisfy divine wrath. That they do so act, and so far as we can see, any special intervention from age to age, and with no evidence of punitive animus, is proof that rewards and punishments, here or hereafter, except in human governments, do not exist in the sense they are taught in theology. The question then is to be settled by nature and human experience, assisted by the testimony of history, including the bible, and by the direct communion (the certitude and extent of which are constantly growing more complete and all-embracing.) with those who reside amid the spien-dors and opportunities of that "world of sweetness and light" from whence all revelations of the occult and unseen have come in all ages and all religions.

But we we are admonished again that "it is impossible to know those divine things which God chooses to conceal." But what evidence have we that "God chooses to conceal" anything from his children? Do you answer that much concerning the future life is so concealed that all the questionings of saints and sages and all the learning of of saints and sages and all the learning of the past have utterly failed to reveal them, and that even the "holy scriptures" have given but dim outlines and doubtful symbols which leave us to grope among the shadows of nature, and stumble among the contradictions that meet us everywhere, while the light of "moral sense" offers but a flickering flame which is lost in the impenetrable gloom of death, mystery and despair? Well, but who is responsible for this? Has God purposely concealed the future and left us to grope and tremble before the awful mystery? grope and tremble before the awful mystery? grope and tremble before the awful mystery? If so why have the angels been permitted to lift the veil at all? Why was the Nazarene endowed with such spiritual gifts as to open some rare secrets to his disciples? And why was Paul illumined and inspired to reveal spiritual laws in their operations among men? But is the spiritual life of man here or hereafter really any more concepted from or hereafter really any more concealed from or hereafter really any more concealed from those who seek to know, than are the hidden forces and secret laws of nature all about us? Certainly not. "Nothing is hidden that shall not be revealed." Nature is constantly opening to us her book of life, and she has no secrets for those who are able to read it. Our ignorance and incapacity are the only obscuring veil that hides from our ecstatic gaze the infinite arcans. Whatever our genius can grasp God never conceals. If we genius can grasp God never conceals. If we are ignorant of spiritual things, let' us not charge it to God; but as we desire to know. let it be an incentive to cultivate ourselves and wrench from the brooding darkness the "mysteries of Godliness" and with the magnet of a cultivated will and spiritual concentration draw from the gloom that covers our spiritual sight the glory and gladness of truth. Religious monopolists have wielded a baneful influence against the human race by guarding the gates of knowledge against the highest aspirations of the soul with the grim sentinel of reverential fear. Superstition, the dark child of ignorance, has hung a black pall over the face of time, and in her dismal shadow the brightest hopes, sweetest sentiments, purest lives and highest truths have faded and withered like tender blossoms in a winter's cloud.

too deep for the possession of the human soul.

> For the Religio- Philosephical Journal. Early Instances of Spiritualism.

HORACE HOWARD FURNESS, LL. D.

In 1594 appeared what is probably the earliest metaphysical work in English. It is a translation by one Richard Carew of a work, criginally written in Spanish by John Huarte, called the Examination of Men's

The result of the learned Spaniard's examination is that the difference in men's wits is due solely to the difference of heat and of moisture in the body with an occasional dash, in very puzzling cases, of direct agency from the Devil himself.

Thus on p. 41 we are told that "it fals out necessarie that wee marke one thing, which is, that if a man fall into any disease, by which his braine upon a sodaine changeth his temperature (as are madnesse, melan-choly, and frenzie) it happins, that at one instant hee leeseth [loseth] if hee were wise. all his knowledge, and utters a thousand fol-lies; and if he were a foole, he accrues more wit and abilitie than he had before."

Our author then proceeds to give the fol-lowing illustrations, which struck me when I read them as perhaps the earliest mention in a metaphysical work of facts which, it is claimed, are now explained by Spiritualism: "I can speake of a rude countrie fellow,

who becomming frantike, made a very elo quent discourse in my presence, recommend-ing his well dooing to the bystanders, and that they should take care of his wife and children (if it pleased God to call him away in that sicknesse) with so many flowers of Rhethorike, and such apt choice of words, as if Cicero had spoken in the presence of the Senate; whereat the beholders marvelling, asked me whence so great wisedome and elo quence might grow in a man who in his health time could scantly speake? and I remember I made answer, that the art of Ora-torie was a science which springs from a certaine point or degree of heat, and that this country fellow, before sound, had by meanes of this infirmitie attained thereunto.

"I can also speake of another frantike person, who for the space of more than eight daies, never uttered word which I found not to carrie his just quantitie, and mostly he made couplements of verses very well com-posed, whereat the by-standers wondring to here a man speake in verse, who in his health had never so much skill, I sayd, 'It sildome fell out, that he who was a poet in his health time, should be so also in his sicknesse. For the temperature of the braine, by which when a man is whole, he becommeth a Poet, in sicknesse altereth and brings foorth contrary operations. Yremember that the wife of this frantike fellow, and a sister of his, named Margaret, reproved him, because he spake ill of the saints, whereat the patient growing impatient sayd to his wife these words: I renounce God for the love of you; words: I renounce God for the love of you; and S. Marie for the love of Margaret; and S. Peter for the love of John of Olmedo; and so he ran thorow a beadroll of many saints, whose names had consonance with the other

by standers there present.
"But this is nothing, and a matter of small importance in respect of the notable speeches uttered by a Page of one of the great ones of this realme, whilst he was mad, who in his health was reputed a youth of slendar ca-pacitie, but falling into this infirmitie, he delivered such rare conceits, resemblances, and answers, to such as asked him, and devised so excellent maners of governing a kingdome (of which he imagined himselfe to be soveraigne) that for great wonder people flocked to see him and heare him, and his very maister scarcely ever-departed from his bed's head, praying God that he might never be cured. Which afterwards plainly ap peared, for being recovered, his Phisition (who had healed him) came to take leave of reward, if of nothing else, yet at least in good words; but he encountred this greeting: I promise you maister doctor, that I was never more aggreeved at any ill successe, than to see this my page recovered, for it was not be-hooffull that he should change so wise folly, for an understanding so simple as is this, which in his health he injoieth. Methinks that of one, who to fore was wise and well advised, you have made him a foole againe, which is the greatest miserie that may light

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it noted that when using the words 'frantic' or 'mad,' Huarte does not mean what we should now call 'crazy' or 'lunatic,' of such the speech is incoherent and pointless, but he refers to peculiar cases where the thoughts flow not only logically but where an unusual degree of intelligence 4s mani-fested. In the next extract (p. 44) is given an instance of what would now be called 'clairvoyance,' the farliest. I think, since the

ctairvoyance, the earliest. I think, since the days of Cassandra, the oracles, Hippocrates and Holy Writ.]

"It skils not much, whether the Philosophers admit all this, and believe that it may bee soor not; but what if I should proove by verie true stories, that ignorant men strooken with this infirmitie, have spoken Latine, which they never learned in their health." which they never learned in their health; and that a franticke woman told all persons who came to visit her, their vertues and vices, and sometimes reported matters with that assurance, which they use to give who speake by conjectures and tokens; and for this cause, none almost durst come in to visite her, fearing to heare of those true tales which she would deliver? and (which is

Knowledge is our birthright, and no persons, whom I have mentioned, and caused truth is too sacred for us to know, uo secret them to utter those strange matters, and them to utter those strange matters, and yet even to confesse this, they are very loath; for the divell fore knoweth not what is to come, because hee hath no propheti-call spirit. [The sentence which now follows contains what is perhaps the most remarkable instance of clairvoyance on reccord. It is impossible to read it with-out noting the literalness with which the venerable Spaniard has anticipated, by nigh three hundred years, the recent Spiritualist strictures on the Seybert Commissioners, and I greet the Hidalgo's sentiment with the warm affection of an old and familiar friend.] "They hold it a very sufficient argument to avouch, This is false, because I can-not conceive how it may be so; as if difficult and quaint matters were subject to blunt wits, and came within the reach of their capacities."

> (Chicago Herald.) DR. COUES IN SOCIETY.

A Reception to the Theosophist.

Colonel and Mrs. John C. Bundy Present the Distinguished Scientist to a Brilliant Company of Ladies and Gentlemen-Interesting Dialogue.

"You shall telephone without a wire." hose who listened saw a man in the prime of life. The speaker stood under a gracefully carved arch which half spanned the inter-section of two parlors. His auditors filled section of two pariors. His auditors filled the apartments, clustered in the modern hallway, and were grouped on the entresol half way up a short staircase. The time was Friday evening and the place the resi-dence of Colonel John C. Bundy. "You shall telephone without a wire," repeated Professor Elliott Coues, and General Stiles, to whom the distinguished selection addressed the rethe distinguished scientist addressed the remark, nodded.

In presenting the guest of the evening Colonel Bundy had used these words:

"It is fair to infer that this assemblage of representative people came here this evening with two purposes in view-first, to greet an accomplished gentleman in a social way; second, to hear from the lips of a scientist who has made an honorable mark in various fields of science his views on psychical matters, to which it is well known he has given much experimental study and reflection. Al-though fatigued after a week's round of incessant duties, social and professional, and not in his best form for the task, I feel sure Dr. Coues will kindly consent to express himself on any questions which the friends present may desire to put. There is univer-sal interest in all that pertains to the spiritual side of life. Some present to-night know that the grave brings no hiatus, that life continues after death has stilled the mortal frame which the spirit had temporarily used, and that the discarnate spirit can at times and under certain conditions manifest to friends; and, no doubt, all present would like to be possessed of this knowledge. There are also many complex and difficult prob-lems in psychics, questions germane to the main proposition which need elucidation, and of which we as yet know but little. All these matters are legitimate topics for consideration this evening. Is know not what trend the conversation may take, but I am sure the friends will maintain a candid atti-tude and carry forward the discussion in a kindly and not hypercritical spirit. I do not feel sure that any of us will indorse all that Dr. Coues may say, and some of us will quite likely not be able to agree with him as to the rationale of certain phenomena, the exis-tence of which none will probably deny."

Among those present were the following: Mr. and Mrs. J. H. McVicker, General and Mrs. I. N. Stiles, Dr. A. Reeves Jackson, Mr. and Mrs. Charles Henrotin, Mr. and Mrs. J. E. Woodhead, Mr. and Mrs. Franc B. Wilkie, Mr. and Mrs. J. W. Scott, Dr. Julia Holmes Smith, Dr. Sarah Hackett Stevenson, Dr. Leila G. Bedell, Mrs. J. M. Flower, Miss Rice, Mr. and Mrs. Stanley Sexton, Professor Rod-ney Welch, Mr. and Mrs. W. M. Salter, Mrs. E. C. Hopkins, Mrs. U. N. Gestefeld, the Misses Woodhead, Miss Bigelow, Mrs. C. K. Sherman, Mr. and Mrs. B. F. Underwood, Dr. and Mrs. Woolley, Mr. and Mrs. D. Harry Hammer, Mrs. and Miss Mason, Captain and Mrs. Cal-lendar, Mr. and Mrs. Zimmerman, Mr. and Mrs. W. S. Godbe of Salt Lake City, Mrs. Mary Dye, Mrs. Frank Howe, Miss Hammer Mary Dye, Mrs. Frank Howe, Miss Hammer, Miss Huling, Mrs. Wallace of Saratoga, Mr. Edward Parker and Miss Parker of Little Rock, Ark., and Mrs. A. V. H. Wakeman.

The central figure of an intellectual assembly of ladies and gentlemen—Professor Coues—was upon his feet, as he good na-turedly expressed it, "to be shot at." Not inapt was the metaphor either. The eru-dite man who is the head of the Pheosophical order in America had signified his willinguess to answer fair minded questioning with candor and truth—from the stand-point of a Theosophist. In selecting a company to meet their guest, Colonel and Mrs. Bundy had invited men and women of ideas. There were those present whose convictions are so foreign to the conclusions reached by Professor Coues that the outcome of an ar-gumentative duel was awaited with interest. The Washington scientist, in response to a query from Mr. Underwood, argued that it is perfectly reasonable for matter to exist in a shape in which it is not cognizable to the

General Stiles said it was generally agreed that there could be a manifestation of force independent of any physical action. "But beyond this point," added the lawyer, "I cannot get. Has the whence been determined?"

Dr. Cones intimated that while he made no claim to omniscience he thought it possible to produce certain effects with embodied spirits, which it was popular among Spiritu-alists to attribute to disembodied ones. The whole question was one of clairvoyance, the vital issue of which is whether it is possible for one person to affect the intelligence of another at a distance without the intervention of a material conveyor of thought. On this point Professor Coues assumed a broad and emphatic affirmative ground. He insisted that men could telegraph without any wire. The theory of thought transference was one which involved the concentration of thought to a single point, thus pro-jecting it to the farthest limit. Colonel Bundy asked whether it was not

ossible for disembodied spirits to accomplish in this particular as much as Dr. Coues claimed for embodied ones.

tales which she would deliver? and (which is more to bee marveiled at) when a barber came to le' her blood. Friend, (quoth shee) have regard what you doe, for you have but few daies to live, and your wife shall marrie such a man; and this, though spoken by chance, fell out so true, as it tooke effect before halfe a yeare came to an end.

"Methinks I heare them who file natural Philosophy, to say that this is a foule leasing, [i. e. lie] and that (put case it were true) the diveil as hee is wise and craftie by God's sufferance, entered into this woman's bodie, and into the rest of those franticke lodge, and into the rest of those franticke lodge, and into the rest of those franticke lodge.

Coues claimed for embodied ones.

Dr. Coues—There is nothing to hinder it. General Stiles—Yes, but some of us want to know whether there are any disembodied spirits.

Dr. Coues asserted his belief in an astral fluid which made communication possible between parties widely separated by distance. Professor Welch said that certainly nothing was to be gained by closing eyes and ears to those who had patiently investigated great problems. There was a time when chemical affinity was not believed. To-day no one know how long it will be before some dishered.

covery will prove that the theory of atoms, of ether, and of chemical affinity is a mere thing of the imagination and without foun-dation in truth. "If," continued Professor Welch, "some great recognized discovery were to-day attributed to astral fluid we should accept it."

Dr. Jackson.-Professor, you have interested us in yourself. The article in *The Herald* the other morning, when you were interviewed, represented you as declaring it posviewed, represented you as declaring it possible for a man to project thought to an intelligent individuality hundreds of miles. It was stated that your astral body had been seen in Washington. We should be glad to hear something about that. Let me say also that what you tell us we shall have no right to don't miles we can prove a progressive.

Dr. Coues.—The first time this phenomenon occurred was on Sept. 15th, 1884. I had been sitting in Madison Square, New York, on a settee conversing with a lady. I remember that we sat under a strong electric light. We talked for about an hour earnestly on the astral body and kindred subjects. I escorted her to her residence and returned to the Fifth Avenue Hotel, where I was stopping. Partly undressing and lighting a cigarette, I stretched myself for a quiet hour of reflection. In that position I fell asleep, and remained unconscious for about two hours. Some days later I received a letter from the lady whom I had left that evening declaring that at the time I was lying asleep she had seen me in my proper and natural form. She seen me in my proper and natural form. She described me dressed precisely as I was when I laid down to rest. She was brave and honest enough to publish a letter in the New York Tribune stating the facts. Since that time my astral body has been seen six or eight times by persons at a distance. The incident when my body was seen in Washington was correctly reported in the The Herald interview. I was here in Chicago at the residence of my sister, Mrs. Flower, attending a reception. The lady to whom I appeared did not at the time know whether I was in Wash-ington or Chicago." The lady to whom I appeared did

Being questioned by a lady, Dr. Coues said about the only charact-ristic of a psychic he knew of was his ability to sense things that other people cannot see. "A natural psychic is one who, while still in the natural body, enjoys acute astral senses. All admit that clairvoyance is a fact. When a clairvoyant is receiving impressions her physical eyes are closed, that is she does not see with them; and her physical ears are useles. She is insensible to odor or touch."

Replying to General Stiles' intimation that St. Paul's so-called "heavenly vision" had been ascribed to a sunstroke, Dr. Coues said he had no criticism to pass on the Bible. As to what a "sensitive" might be able to see or hear the scientist said Theosophists hold that all the natural senses are duplicated in the astral body. A medium must be a sensitive, but every sensitive is not a medium.

Mr. Underwood thought if all the statements regarding astral appearances could be reduced to evidence it would be worthless. Dr. Coues .- You are right. All legal evi-

dence nowadays hinges on the evidence of the physical senses. Psychic evidence does not. These facts which I know to be such, are not true on a physical plane.

After making some suggestions to those who might be disposed to investigate psychic phenomena Dr. Coues ceased to be a target for questioners, and the reception passed to its agreeable social features.

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