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

YOL. XLIV.

CHICAGO, MAY 19, 1888.

No. 13

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

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A REVIEW OF MODERN SPIRITUAL-ISM.

An Anniversary Address Delivered Before the Lades' Ald Society of Boston, by Charles Dawbarn.

(Reported for the Religio-Philosophical Journal.)

Forty years ago was not the commence-ment of "spirit intercourse." That has trav-eled side by side with human history along the ages. But forty years ago came the first successful attempt of the world of immortals to so bridge the chasm that a multitude of

spirits might pass to and fro.

Not just a ghost-haunted mansion, not merely sights and sounds startling some orthodox family; not a few frightened women and children declaring they had seen the invisible; but forty years ago spirit intelliworld of mortals ready to listen to the won-

Give to a king cursed nation the thought of liberty, and some day it flowers into a revolution and a republic. Give to a church cursed world the knowledge that it is immortal in its own right, and the old religion dies, and presently the priest goes hungry. The knowledge of "spirit return" has been spreading as the people have listened and thought, till pulpits are now almost silent to the old horrors of a burning hell. None now save a few fauatics and creed-bound revival-ists, sing the hymn of the tomb and the worm to frighten sinners into repentance.

I propose to leave our Spiritualist orators to chant their anthems to day; to fight once again the old battle, and wave the flag of victory, for I realize that this fortieth an niversary brings with it lessons for me and for you that demand our earnest attention. Suddenly awake humanity to thought on any subject once deemed sacred to the few, and you arouse an independence that may swoop as a cyclone, destroying both old and new in one blast of the tempest, and amidst the fierce tumult of the new thought, with the old dying and the young yet in its swaddling clothes, no wonder if belief and unbelief run riot till many an enthusiast acts more like a wild schoolboy than a philosopher calmly seeking truth.

We must not forget that "spirit return' has yet many a foe amongst those who pro claim themselves wisest of the wise, and shrewdest of the shrewd; such are watching the vagaries of its believers, counting them as evidences of folly and superstition. But in the ranks of modern Spiritualism there have been many growing very impatient because it has not yet proved a fashionable belief; be cause there has not yet been money in it; be-cause they could not have their own way all the time. Some have honestly enough rebelfrom our platforms; so, from one reason o another many of our societies dwindle, and the whilom enthusiast drops out of sight. Men and women who have listened to the

rap and hunted the test, never caring for the mighty truths lying back of such phenome-na, are wild for a little more of the sensational. Some have rushed into what they call "Metaphysics" or "Christian Science," which offers them another experience of asserted facts, but denies or rejects spirit intercourse. Others have sought a little new excitement in Theosophy, which professes to teach how to work wonders, but at the same time declares that every spirit who returns is not a spirit at all, but only a "shell." This "shell" has a brief life, they say, in the old form, presently dying into nothingness, whilst the real spirit is probably fast asleep, or getting ready to become a baby once more

and begin earth life all over again And yet another class turns spirit intercourse into a devilish sensualism that demands dark-ness and secrecy lest an aroused nationweeps such medium and such sitters into

the hell where they truly belong.

The time has come for modern Spiritualsm to give good reason for its existence. If is to a fact of nature, then like every other fact it stands to-day subject to careful examination to determine what there is of good to be welcomed, and what of ill to be avoided. The good has been shouted from ten thousand rostrums, and a million pens have told of joyful greetings with "loved ones gone before." Breaking hearts have found comfort as mother and child, husband and wife, maiden and lover, have realized

that love and life are twin sisters.

Every word is true. Not one sob would I awake to new life; not one tear should again low at my command; but nevertheless modern Spiritualism must do vasily more than this before it wins its spurs and stands as a blessing to mankind. Motherly affection is beautiful, but the tiger has it, too, and will die for her cubs. Is the world the better for a tiger's love? The spider will cling to her young till death, but is a spider still, and de-vours her own husband. Is the world more moral for the spider's life? These sensations and emotions that we count as so beautiful all lean to the preservation of the race; but they belong to the animal of life; are founded in the passions, and have no relation to morals. Herein comes the text of my address to-day.

The discovery of gravitation came as a revelation of the universal law of matter, and as a blessing or a curse as we may use our knowledge. Modern Spiritualism comes as revelation of the universal law of life; and it, too, may become either curse or blessing as we use it. Morality means our conduct towards each other. The law of matter has nothing to do with it. But the law of life in its very essence deals with morals. So if in its very essence deals with morals. So if our conduct grow better towards our fellow men in consequence of our belief in modern Spiritualism, we may count such belief as a blessing to humanity. But if we use our knowledge and belief to the injury of others, by so much may that belief become a curse. Yet remember that it is our use of a fact of neutral that is to be indiged. To place

fact of nature that is to be judged. To place the fact itself on trial, as by Harvard professors, learned pharisees of theology, and Seybert Commissioners, is absurd nonsense. So I assert that unless Modern Spiritualism bring with it a moral blessing to mankind, and can show a higher manhood and womanhood as its result it has no claim to extend anhood as its result, it has no claim to attention from any earnest whole souled minds. It can never become a science for use by civilization, as light or heat or power; but is a revelation of truth that the world has done without in the past and can do without today, if humanity cannot yet put it to good use. Therefore morality is the one all-im-portant point; that is to say, our conduct towards each other: and I want to begin by showing you that morality and religion hav nothing to do with each other. I shall do this because we have many Spiritualists who want to turn modern Spiritualism into a new religion, or else attach it to the old Christi

Religion is simply worship of some being who can do you good or ill if he so choose. The savage worships the stick and the stone. Plenty of religion there, but no morals. Tribes living in the pueblos of New Mexico worship snakes, and pray them to be good and harmless. Nothing moral there. The Indian's worship of his Great Spirit and his belief in happy hunting grounds left him just as ready to remove your scalp, or to leap with pleasure when you writhed under the agony of his torture. Surely that kind of religion is without morality. The Greeks and Romans had many gods and goddesses and very much of worship. Their gods fought against each other and quarrelled as men and women fight and quarrel. They owned cities and temples, and were eager rivals for power and riches. But nobody pretended to love them; and I don't remember any account of these deities ever pretending love to mortals, except in a few instances that don't count on the moral side of history. So the religion of those nations was just a point for mutual gathering as a battle flag is for a regiment. It might help a man to become a better soldier, and yet leave him a moral monster. But you tell me these were pagan religions. Very well. Let us turn back to the religion of Jehovah and see if it involved

anything we call morals.

Is a god who commits murder and incites to theft a healthy example for poor mortals? The apostle tells us that Jehovah loved Jacob The apostle tells us that Jehovah loved Jacob and hated Esau before the twins were born. So he inspired Jacob to steal the birthright blessing. He murdered a whole world once; drowned men, women and bables like young kittens. He made an exception of one manand his family; and the old gentleman took the first opportunity to get drunk. As a consequence the children of Ham were right-consequence the children of Ham were right-consequence the children of Ham were right-consequence. cously held in negro slavery by American citizens; so the church taught up to 1864. He ordered his general Joshua to kill every man. woman and child in Canaan; but on one occasion all the young girls were directed to be divided between the soldiers and the priests Any morals there? But I won't go on with the horrid history. If any man claim such a religion as moral, let him live in an asylum, or, which may do as well, take a pew in an orthodox church.

You tell me that was not Christianity. But Christianity is founded on the fatherhood of Jehovah. Its aim was to save souls, not mor-

tals. Its founder and the apostles believed world was almost at an end; so early the world was almost at an end; so early Christians crawled into caves to fight the devil. They fasted, said long prayers, and wore their shirts till they rotted off with filth. What has dirt to do with morals? History tells us that for 1,000 years Christianity was ruler of Europe; but during that era every adulterer and murderer could purchase of the priest an easy entrance into heaven. "Forgive your enemies," said the priest to the dying warrior in the old story.

"I have not an enemy in the world," said

the dying warrior in the old story.
"I have not an enemy in the world," said the sick man.

"How can that be?" said the priest.
"I have killed them all," said the murder-

such a belief requires ignorance, vice and superstition as a soil in which to grow; and as men grew more manly they left their religion behind. When men begin to grow moral religion trembles. The next move of religion is always to attach itself to the growing morals civilization advances. The church tries to keep step by adding on the morals which had nothing to do with religion. The priests try to get hold of the charities and the schools, and they preach good behavior, but as second to obedience to the church. The catholic dignitary said from his pulpit The catholic dignitary said from his pulpit in New York the other day: "The man who will take his religion from Peter, and will not take his politics from Peter is no true Christian.

There is a loud, lying outery to-day. Listen to the falsehood: "If you touch the Bible, the church, the Sabbath, you crush morals." But all the same we notice the most religious. ious cashlers go to Canada. The religious bookkeeper falsities the accounts and forges the check. The railway stock jobbing thief is an honored church member; and the more religious the nation the greater its trade ras-calities and open debaucheries, as in Scot land, says Robert Chambers.

I repeat that religion has no connection with morals save self-interest; and I cry, "Shame on the Spiritualist who wants to turn spirit return into a religion or to shackle it to the dying Christianity." Modern Spiritualism in its full length and breadth Spiritualism in its full length and breadth is the relation of man with man; and it has not one word about God in its entire compass. It is all morality or immorality, and cannot be any thing else.

Christianity so far as it reaches into human life is largely immoral. The whole system of atonement is immoral. Everlasting punishment is immoral.

ishment is immoral. Salvation by faith is immoral; just as immoral as the faggot, the rack, the massacre, the whipping post with which Christianity has supported itself when it had the power. (See a magnificent sermon on this subject by Rev. Minot J. Savage of Posterior and the same of the sam Boston.) And just so far as modern Spiritualism shows anything immoral in its effect that direction, I propose to attack it every time and to call upon you to do the same.
I have said moral ty is conduct of man

with man; but modern Spiritualism comes to enlarge the idea so as to take in man immortal too. So let us remember that morality emphatically includes the relation-beween mortals and spirits.

I know there is many a mystery yet attached to spirit intercourse. I know that under certain conditions we get falsehood instead of truth; and that the laws of spirit return are very little understood. We have guilty mediums, guilty spirits and guilty investigators in our problem; but all the same we often bring in one or the other as "guilty" when the verdict does nothing but

proclaim our own ignorance. The great lesson of these 40 years should be that the sitter is the all-important in-fluence in spirit intercourse. You yourself are the magnet, and you can draw to your-self love or lust; wisdom or folly; iraud or honesty. And when a number of you gather together with various desires and aspirations you will get a mixture that will tell in favor of the lower and against the higher of whatever manifestations may come. There is a beautiful side, and also a very unlovely side to spirit intercourse, each bearing on the question of morals. The greetings of mortal and spirit are as many sided as those of acquaintances in earth life; and without a most careful study of the philosophy we shall have more unsolved problems than be-

long to the situation.

We want to note that there is nothing in the bare fact of spirit return to count in the cause of morals. I have seen a father almost overcome with joy at the return of a daughter who had passed from his sight many years before. His very soul seemed shaken to its center; yet two weeks later that millionaire father refused to aid in an effort that other fathers might meet their daughters too; so his love was of the animal and his spirit unhelped by his daughter's return. Such affection is of the tiger and spider variety. I mention this incident be-cause, with some beautiful exceptions, it is the usual class of emotions experienced by the circle seeker and test hunter of modern Spiritualism. I have noted many who have had a dozen such experiences of spirit return; yet sneaking silently and cautiously into our public meetings, and at the same time contributing lavishly to the church that calls such return as "all of the devil." I know there is sometimes good cause to keep away from public meetings as often conducted. I know that many hunger after the social privileges found in the church; but if men and women deny or even hide their knowledge of the truth of spirit return for any reason whatever, they are cowards themselves, and draw around them sneaks of

There are others who simply fail to grasp their privileges because they aim too low. I know some who spend their hours fixing screws, nets, curtains and cunning contrivance to hold the medium from committing fraud; and long are their reports of phenomena obtained under these conditions. But they ignore the fact that the medium takes her conditions so largely from the sit-ters that such fraud-proof surroundings may leave her immersed in fraud all the same

The very most they can do is to prevent fraud peeping out in certain directions by their ingenious contrivances; but if fraud be in the cabinet it will come out one way if

not in another.

The artists of the invisible may play "bo peep" with the medium, and, perhaps, pass her from side to side of your fraud-proof netting; and yet the spirits whom you seek to attract will be beclouded by your fraud atmosphere if the circle conditions demand it. You are not going the right way to work. What have you gained by your fraud-proof conditions if they leave spirits free to fool you to their heart's content? You want your

father, not a spirit mask; your mother, not a resemblance; your love, not a spirit fraud; but all the time you have conditions that render it almost impossible for them to

I know of the man in Cincinnati who has thrilled the country by sitting outside the cabinet with the medium in his own parlors. and leaving the spirits to make their own entrance. We may be sure that under such conditions he got results to the level of his own manhood. If those forms wanted a champagne lunch and could play "euchre," that was the level of their own soul, and no fraud-proof cabinet could have altered that result. That is where the Cincinnati man belongs. He declares "no philosophy, no lectures" for him. He wants real ghosts every time, and he gets them on his own level. There are plenty of Dr. Wolfes in the country, and of both sexes, too, to whom modern Spiritualism becomes a curse instead of a blessing. I can honor the seeker for father, mother, brother, sister, husband, wife or loved friends; but I can hardly find words to express my contempt and loathing for those who count modern Spiritualism as a stimulant which, like alcohol, shall thrill

the nerves into passional excitement.

We have had the absurd and atrocious dogma of "reincarnation" taught by spirits through some of our platform mediums; and under that-banner there are those who hurry to meet their spirit mates, thus forgetting their duties to the life of to-day. Mental infidelity to husband or wife is not excused because the spirit form calls himself or herself by some great name, and claims to have been a lover in the distant past. The house of spirit assignation is as vile a blot upon the 19th century as is the house of mortal ill-fame. We are living for this world, and modern Spiritualism is for this world, with a power for good or ill that can help to make this world almost a paradise, or turn it into

a hell if you will have it so. Modern Spiritualism in its very essence deals with morals, not religion, and proclaims the gospel of true manhood as distinct from every other gospel that would lean upon God; but at every step of our road we choose our own companions, for we gather around us those who are in sympathy with our inner life. We learn from experience that myriads of men and women remain earth-bound spirits, because they have lived solely to earth life here. They have lived for what they could grasp and hold regardless of the happiness of others. They are tied to earth because they have had no higher aspiration; so it is very easy for them to hold intercourse with us, and repeat as far as possible the experiences of yesterday. They are easy to reach because they are just mor-tals become invisible—nothing more. But the affectionate wife, the loving child and the faithful friend don't live in such an atmosphere. Unless you can rise to their plane, they may give you greeting and a test or two; but for the rest you will be often deceived when you try to reach them.

Don't throw the blame on the medium. You live in an atmosphere of deception. You are deceiving yourself as to the value of your own surroundings. You live for pleasure, for money, for ambition. You may win all you seek, but you are living in an atmosphere in which no advanced spirit cares to stay. If such be your life I now give you warning. Let modern Spiritualism alone, for it will bring you can instant of here. for it will bring you curse instead of bless ing. Chase no medium; hunt no test; seek no phenomena. You live in hell and hell will surely come to you; not the pictorial hell with humanity to suffer and devils to torture, but the real hell that sets morality at defiance, and seeks his brother that he may put him to selfish use.

Cultivate morality here and now in its inmost essence. I mean, wrong no man; scatter love and blessing as you go. It is not alone this world that will grow bright to you, but under universal law those spirits who come to you will be true brothers and sisters. Your presence will then bless the medium. You will bless the spirit, and presently you will discover that modern Spiritualism means every time an extension of man's inner nature. If he be a thief, it will make him a larger thief. If he be gross, sensual, grasping, hunting for self-interest, modern Spiritualism will make him a larger animal with greater powers; but if he be

the Spirit-world in harmony with their mental level. There is no more morality in such Spiritualism than there is in the orthodox religion.

gentle, kind, loving, doing his duty to those around him as best he may, his manhood already transcends earth life. It breaks through time; and he finds himself, that is to say, his own spirit, in loving harmony with those who can wonderfully increase his power to make others happy.

Man has always lived under this law, and

had these same privileges when uncursed by religion. Turn back to old Egypt in the long ago before the priests had gained a power that reduced the people to worshiping machines. Listen to the tope, so different from Greece or Rome or any Christian prayer that has had religion for its base rather than morality.

Here are records on fombs 3,000 years before our era was born: "I have venerated my father. I have respected my mother. I have loved my brothers. I have done nothing evil against them while on earth. I have protected the poor against the powerful. I have given hospitality to every one. I have been benevolent and loving. I have cherished my friends, and my hand has been open to him who had nothing. I have loved truth and hated a lie."

Not a single word there about,-"Forgive me O! Lord for somebody else's sake," not an immoral thought from beginning to end. isten again to a voice from another tomb: "I was a father to the humble, and never a mischief maker." So this man hated scand-al, but he doesn't ask God to keep him from it. He avoids it for himself. The pious Christian exclaims: "Hark from the tombs a doleful sound!" Why, these old tombs, breathe peace, love and joy. Here is another written probably by a wife: "He loved his father. He honored his mother. He loved his brother and never went from home in a bad temper.' There was a model husband for you; but he is one of the 'lost art.' Christianity has failed to reinvent him. Its love is for somebody else, and is never home made, soul to

Ouly one more; listen to this: "I have given bread to the hungry; water to the thirsty; clothes to the naked; and shelter to strangers." Not a word there about earning heaven by good works. That man simply lived a life of true morality. This is the only real object of modern Spiritualism. It teaches us to let the orthodox God and his teaches us to let the orthodox God and his religion severely alone; but to love man, work for man, and each strive to leave the world better than he found it. Then it is that the grandeur of modern Spiritualism begins to appear. To such mortals heaven opens. The bright, pure and loving; the grand in wisdom, the strong in power, will claim brotherhood with such humanity. Mediums brotherhood with such humanity. Mediums will grow into angel instruments, and circles will lift men heavenward. The inner life of the mortal shall be aflame with light from spheres where nature and man dwell togeth-er in eternal harmony.

And this is the fruit of modern Spiritualism when sown in the heart of any man or woman who would fain climb heavenward.

> For the Religio-Philosophical Journal. MATTHEW ARNOLD.

J. CLEGG WRIGHT.

Suddenly this brilliant essayist and scholar has left us-done all his work, dried his tools and gone into inarticulate silence forevermore, as all men before him did. Power and interest hang to him and will continue to do so for a long time to come, for he was a most extraordinary man, somewhat unusual in these days. He stood high above most men who are esteemed as well gifted and capable. He had great influence over men of thought and culture. He wrote what learned men found to be interesting, worthy of commenting upon, and even combating if necessary. He was a student and a judge in literature; a clear and perspicuous writer; a thinker of great acuteness, and fearless in all utterance; polished, a gentleman every inch, and a man who went away from the usual lines set down by a past generation. He went alone into the wonderful fields of thought, and found something for himself; such men are extremely valuable because they are very rare. He will write no more. Happy man! he is dead; he has written enough to make his tombstone interesting, for it will hence-forth be said, "Here lieth the body of Mat-thew Arnold."

Mr. Arnold began life in 1812, He was three years the junior of Mr. Gladstone. His life has not been a stormy one; it was a quiet life. Books have been his companions. He was born at a time when that peculiar school of poets, of which Byron was the most exalted, seemed to be shaping the taste of the peo-ple and influencing the destiny of the literary style of future ages, and which the keen knife of Thomas Carlyle cut up so that it fell to rise no more. A great revolution has happened in literature since the time of the publication of Childe Harold; a new style pervades literature. Poetry has other and grander ideals. Neither Scott, Byron nor Shelley could fix the taste of the age. Rationalism in literature, which takes nature solely as the inspiration of its ideal, had but little power. Nature had more charms to the student as science won victories and made discoveries. Art to be lasting must not outrage, but copy nature; even religion itself must drop the garb of the supernatural or it will be left. Art can only take nature for its inspiration. Supernaturalism had been the main inspiration and subject of art and literature since the medieval revival of learning.

For the Religio-Philosophical Journal, THOUGHT TRANSFERENCE.

HUDSON-TUTTLE.

(Continued.)

Certain dreams may be explained by thought-transference, which is liable to take place during the varying moods of slumber s while awake. Rev. J. C. Learned (Journal of the Society for Psychical Research.): "It was in 1863 that I took charge of the Unitarian Church in Exeter, N. H. Five miles away, Rev. A. M. Bridge was preaching at Hampton Falls, -with whom I some times exchanged pulpits. After a year or so he gave up the work in this little parish, and somewhat later entered upon an engagement in the town of East Marshfield, Mass., as the rail

road runs, 80 miles from Exeter.

"On Wednesday, Dec. 43th, 1865, on waking in the morning, I remarked to my wife upon the very vivid and singular dream which I the very vivid and singular dream which I had had, and related it fully. I had seen Mr. Bridge taken suddenly and violently ill. He seemed to be in a school room. He sank down helpless and was borne away by friendly hands. I was by him, and assisted others in whatever way I could. But he grew worse; but the open air did not revive him; a leaden pallor soon spread over his features; peculiar spots which I had never seen before, like moles or discolorations of the skin, appeared upon his face and after much suffer died. Immediately after breakfast and while we were still speaking of the dream, a ring at the door admitted Mr. Wells Healy, an old parishioner of Mr. Bridge at Hampton Falls. I guessed the nature of his message. He had come to ask me to attend the funeral services of his former minister.

'I attended the funeral as requested. I learned from the family the particulars of his death, which coincided remarkably in sever al points with the dream already repeated to my wife, and when I looked at the dead man in his coffin, my attention was fixed by the peculiar spots on his face to which I have alluded, and which were stamped on my memory.

DOUBLE PRESENCE-APPEARANCE OF LIVING PERSONS AT A DISTANCE.

It would appear that this projection of thought to distant localities may be so strong as to carry the appearance of the projector with it. This may be explained by the aid of psychometry, or by the actual projection of the psychic individuality, as to give the impression of identity, and not only that, but to receive and retain impressions on the part of the projector. The double presence which has so perplexed the student of these mysteries thus admits of solution, and becomes a part of the fabric created by sensitiveness to thought impressions. These appearances of living persons as apparitions or ghosts, have been repeatedly employed as evidence of the subjectiveness of ghostly apparitions of the dead; that as one must be unreal so must be the other. But this con-clusion is unwarranted, as by the principles here advocated the apparitions of the living is by the same law as those of the dead. It is possible for the independent clairvoy

ant at any time, in spirit, to visit distant localities and persons, and if the latter are sufficiently sensitive, they will recognize the clairvoyant's presence. The phenomenon of "double presence," in this manner can be produced, as somnambulism may be by artificial means: that is through meaning and the clair of the company of the icial means; that is through mesmerism or

hypnotism.

Meny pemarkable stories are recorded of the double, some of which are unbelievable unless the principles heretofore stated are

Josiah Gilbert in the London Speculator gives the following pleasing narrative:
"A son of a family named Wakinson residing in Lauenshire, had gone to America. One summer Sunday afternoon they were attending services and occupying a large square pew near the pulpit. It was not, the door on the small building was wide open, and one of the party who sat looking down the aisle could see out into the meeting house yard, which was shaded by tall trees. Suddenly, to his intense surprise, he saw the absent brother approaching through the trees, enter at the chapel coor, walk up the aisle. goor of the lay his hand upon it as though he would take a seat with them. At that moment others of the family saw him also, but at the instant

he vanished.
"This strange occurrence naturally raised sad forebodings, but in course of time a letter arrived, and it appeared that the brother was alive and well. He was then written to and asked if anything peculiar had happened on that Sunday. He replied that it was odd that he should remember anything about a Sunday so long passed, but certainly some-thing had happened on that Sunday. He had come in overpowered with heat and had thrown himself on his bed, fallen asleep and had a strange dream. He found himself among the trees of the country chapel, service was going on, he saw them all, the door being open, sitting in their pews; he walked up the aisle and put his hand on the pew door to open it, when he suddenly and to his great chagrin awoke."

S. F. Deane, M. D., of Carleton, Neb., had a remarkable experience which he relates as

"After my arrival in Nebraska, I made my home with my daughters. At the time I left Wisconsin my wife was not well and I hesitated to leave her. After I had been absent about three weeks, I had retired to my room, which had a door opening into the street. About two o'clock in the morning while awake, with sufficient light from a partially obscured moon to see distinctly any person in the room, and fully conscious of all my surroundings, and with my face toward the door, I saw it open and a person step into the room which I at once recognized as the exact image of my wife. She came direct across the room, knelt at my bedside, but her arms about my neck kissed me and said she had been very sick but was better now. Then she said she must go and see Adelaide, and arose and passed across the room to the door to our daughter's room. She was gone a few minutes when she again came through the open bedroom door into my room, looked at me, as much as to say good-by, passed out at the door and was gone.

"While she was present a peculiar calm-ness came over me but when she was gone a anxiety took possession of me, and could I have taken a train I should have at once started for home. But I at last resolved to await a letter, which came in due time from my son. He wrote: Mother is quite sick, though better than night before last, when about half-past two or three o'clock in the morning we thought for twenty or thirty minutes that she was dead. She lay insensible, pulsation ceased, or only fluttered at intervals, and respiration seemed suspended, but she railied and is now in a fair way to recover. She did recover and enjoyed a fair degree of health

There is no limit to the facts of this class which might be collected. Enough have insignificance when compared with the gi-

been here produced to show that coincidence offers a poor apology as an explanation. The student will observe also that, however carefully the facts are selected bearing on this point of thought transference, it is impossible, so intimately related are the branches of psychic science, to have them en-tirely free from the possibility of other ex-planations. Granting that thought may be transferred from one mortal to another, admits that a spirit may transfer its thoughts to a mortal also, and hence a spirit seeing a friend in distress may act as messenger. But in such a case thought is transferred, and in the same manner. The sensitive on one side receives the pulsations of thought from the other, through and by means of the psychic ether.

> For the Religio-Philosophical Journal. Theosophy and Spiritualism.

WM. EMMETTE COLEMAN.

In reply to the queries of L. H. F. in the OURNAL, the following is submitted:

1. I think I am justified in saying have an extensive practical knowledge of the workings of Spiritualism in America and Europe, from its first inception in 1848 to the present time. To narrate a tithe of what I know practically of Spiritualism, would take up an entire issue of the Journal probably. I have been a close student of it and its lit-erature for twenty-nine years; I have been intimately associated with it and its followers in nearly a dozen cities in America; I have read, I think, nearly every book of importance published on the subject; and altogether I have for many years been exhaustively studying this matter, as it were.

2. As regards theosophy, I have attentively studied its teachings and practical operations from Madame Blavatsky's initial writings on the subject to the present time. So far as its exoteric workings are concerned, I think am tolerably well posted. As for its esoteric workings known only to members, I am in ignorance.

3. I know of great good in Spiritualism. In the JOURNAL in April or May, 1887, I published a synopsis of the good accomplished by Spiritualism in the world. To that synopsis, which names some twenty-four differ-ent ways in which the world was benefited by Spiritualism, I invite the attention of

I know of no particular good that theoso-phy has done the world. It possesses a few truths mixed with a prodigious quantity of error and nonsense; but the truth that it possesses in common with Spiritualism is so vitiated by the mass of rubbish and fraud in which it is enveloped, that practically its in-fluence for good is almost if not quite nil. In India it has brought together some of the adherents of the principal conflicting religions of that country. Per se, this would be a good thing, were this union consummated on a sound basis. But the basis of this partial union is the common agreement of each in the truth of certain mystical absurdities, delusive and dangerous. Theosophy gathers to its folds the Parsee, the Brahman, the Buddhist and the Christian, by confirming each of these sectarists in his belief in some of the worst superstitions of his creed. Theosophy gathers into its embrace the Brahman by confirming the truth of some of the worst errors in Brahmanism, by pandering to the metaphysical and transcendental speculations, false and inutile, of the Brahmanic faith. The same policy is practiced to the Buddhist, Parsee and Christian. Theosophy includes some of the very worst elements of these variant creeds, and by this subtle means it catches the attention and flatters the vanity of a few deluded members of each sect. Were these various sectarists unite ton a basis of truth, sound, rational, practical, it would indeed be a blessing to the world, and were Theosophy doing this it would be of benefit to mankind. But instead of this, its ond of union between the various religionists is of the most superstitious and errone-ous character. If possible, by becoming Theosophists, our oriental brethren are made "tenfold more the children of hell than they were before." Unadulterated Brahmanism or Buddhism is preferable to the theosophical noage-poag of trash and mystical cant, that passes cur-rent in India for theosophy. As for any good that theosophy has ever done in America or Europe, I have failed to find the least vestige. As the whole foundation of the theosophical philosophy is devoid of truth, and a disgrace to the science and intelligence of the nine teenth century, what possible good could ever be accomplished by the acceptance as truths of such faisehood and bosh, I, as a rational mind, fail to perceive. I do not believe it possible for so preposterous a humbug, so utterly upsound and indescribably foolish a system of thought, to do any real good to any body. Manufactured to order by the greatest impostor of this century, the whole thing is inworthy, really, of any honest, intelligent truth loving person's serious attention; and it is pitiable to see otherwise worthy people fall victims to the cunningly devised tricks

and traps of the theosophists. 4. I know of much evil having been done by the abuse and perversion of Spiritualism. In certain quarters fraud, folly, fanaticism and viciousness find full shelter under the protecting wings of what is called Spiritualism. Much of this is due to the imperfect development of the human race at the present time. To people of certain temperaments and to certain classes of minds Spiritualism seems to be more of an evil than a good They pervert its truths, they misuse its facts and phenomena. My questioner is probably well aware of the harm being done in the name of Spiritualism, hence I need not par-

The evil of theosophy inclines its whole sphere of practical operations. It revives the absurdities of magic, astrology, the kabbala, the hermetic philosophy, and of every species of mystical trash, devoid of reason or sense. It opposes rational science and sound philosophy. Its doctrines are almost wholly unophy. Its doctrines are almost wholly untrue, such as no truly rational mind could for a moment seriously accept as in accordance with truth. It is the greatest enemy of modern Spiritualism. It draws most of its adherents in Europe and America from the Spiritualism. It leads astray, into devious channels of thought and action, many good people. It is injuring rational Spiritualism as it has never been injured before. Severt as it has never been injured before. Seybert Commissions and the innumerable frauds cursing Spiritualism, do but little harm to Spiritualism in comparison with the incalculable harm theosophy is doing all the time. It is weakening, dividing, tearing to pieces, Spiritualism all over the land; and its founder, Madame Blavatsky, is chuckling in grea glee, no doubt, at the success of her schemes This woman has ridiculed and abused Spirit ualism since 1875, and how she must now rejoice at the harm that is being done to our cause by her insidious teachings and schemings. The humbuggery of Spiritualism is of

gantic humbuggery of this crafty old woman and the system of thought formulated in her masculine brain. Being confident that practically theosophy is an unmixed evil, a curse to humanity in its every aspect, a humbug from beginning to end, I shall always oppose it conscientiously and positively. Unter no circumstances can I ever lend any countenance, in any manner whatever, to a thing so wholly evil and false as this outgrowth of nineteenth century superstition, ignorance and designing craft. Let others compromise with it, affiliate with it, or pander to it, if they list; as for myself, never. I shall have nothing to do with a thing for which I have such loathing and contempt the loathing and contempt which every hon-est lover of truth and right should have for such a collection of falsehood and balderdash as this mistermed "wisdom of God."

5. I know of no unmixed good common to theosophy and Spiritualism. Theosophy has a few truths in its mongrel philosophical system, but they are so dominated by error and folly that, as before remarked, the result-ant good is infinitesimal in quantity. There are some evils common to both. Fraud, and pretense inhere largely in both. A tendency to mysticism and "other worldliness" is de veloped in certain minds by Spiritualism; in fact most of the evils accruing from an improper use of Spiritualism are found in theosophy.

This article is not written in "partisan heat," but in "a judicial frame of mind." A judicial frame of mind is one where reason and judgment have sway, without prejudice or bias. I have written positively and strongly about the evils of theosophy, but all I have said is plain, simple truths, free from all partisanship; and one-half the truth about this nexlous enemy of rational Spiritualism has not been said yet. has not been said yet. San Francisco, Cal.

Startling Astronomical Facts, by the Phil osopher of Hockessin.

fo the Editor of the Religio-Philosophical Journal

Stating some apparant difficulties to Mr Jno. G. Jackson, who has contributed to the columns of the Religio-Philosophical Jour-NAL scientific articles which would be creditable to any journal exclusively devoted to science, he has kindly replied. His article has profound interest, and deals with some of the most intricate and almost incomprehensible problems of the cosmos, and I have taken the liberty to send it to you for publi-HUDSON TUTTLE.

THE DISTANCE OF THE STARS.

I was born right under the middle of the sky and became an amateur astronomer while still a child. I read old Robert Fergu son's Astronomy at an early age, wherein the sun's parallax was stated at about 10 sec. of are and hence its distance from the earth about 82,000,000 miles. I have in sober earnest from that time until now endeavored to keep pace with the growth of astronomical knowl edge and the rearing by patient, persistent and skilful effort, of that wonderful structure of modern Astronomy which stands to day as the most unequaled movement of human intellect the world has ever known; and whose summit yet unfinished is yearly ris-ing higher and higher, and higher still towards the star-crowned empyrean where dwells the Infinite.

I am glad, therefore, in feeling able to make suggestions that may relieve the difficulties and contradictions that seem to present themselves. It is no wonder that thoughtful men can not preceive how it is possible for us, flyng through space as we are with a three-fold and complicated motion of our own to ascertain those minute angles of stellar parallax, that will enable us to deter mine with any respectable approximation of accuracy, the immense distances of the stars.

It is the surmounting, in a good degree, of such difficulty, of which "Star eyed Science" may justly make her boast.

When we found it impossible to measure so small an angle as that which the radius of the earth's orbit subtends at the nearest star (that is, the annual parallax) and when the utmost refinement of mechanical skill likewise failed in some directions to reveal and measure under untoward circumstances themselves and said: "You must, your own selves, give us the mile stones to those distant mansions in the realms of space wherein ye dwell!" They have whispered it in ans-wer, and as time progresses shall yet de-

clare it in tones louder and still more clear. Before defining more fully how the stars themselves make answer, allow me to pre mise that the distance of the stars as declar ed by this method is almost inconceivably great. For taking one second of arc as an approximation, which it really is to the parallax of the nearest stars, it follows trigonometrically without a doubt, that they are at least 200,000 astronomical units from our sun; while Neptune is only, in round num bers, 30 astronomical units. Divide 30 into 200,000 and you have the relative distance of Neptune and the nearest stars; that is as 1 to

By the astronomical "unit" we mean the mean distance from sun to earth.

If a few of the nearest stars answer to an approximate parallax of not more than one second, what are we to say of those twinklers in the depths, who show none at all.

Let us look at the beautiful Vega ("Alpha

'yra") as she sheds her bright silvery light from near our zenith in the autumn. Her parallax has been pretty well approximated at 22 100ths of a second, or about 18 years of "light passage." An express train, if it had a track to run on steadily for 300,000,000 years might reach her; and would find her many thousand times larger than our sun. What shall we think, then, of a quaduple star in the same constellation of yra, that shows faintly to thenaked eye, but magnified about one hundred times or more in a good telescope, opens out into two pairs of suns; one pair of which seems to revolve around the common centre of gravity of that pair in about 1,000 years; the other pair around its center of gravity in about 2,000 years; and the two pairs, taken together, around a common gravitating centre, their distance asunder being so great as to involve about a million years periodic time according to the law of gravity. How can we begin to fancy the distance from us—far very far beyond the bright Vega-where this quadruple system performs its millennial revolutions, all contained in what presents itself to our mortal eye as one faint twink-ling star little noticeable in the vault of night? But, nevertheless, it and such as it give the answer herein above demanded from the stars themselves. The almost infinite distance of such stars or systems from us becomes, through observation of the periods of their vast orbital revolutions, and in other ways, an established fact. They are to us stationary way-marks and points of refer-ence, freed from all perceptible parallactic influences and from all perceptible change caused by the "proper motion" of our own sun or of themselves during the comparatively short period required for our observation. We determine the minute motions of the nearer stars by reference to those who show no motion. Should we daily, weekly, or monthly throughout a year, or a succession of years, measure with refined instruments, the angular distance of some prominent star (say Vega) from one or more of these fixed points of reference, and should discover that our object of observation, after all needed corrections for the aberration of light and all "proper motions," previously studied and de-termined, was apparently describing a small ellipse or circle in the heavens, synchronous as to time, and fitting as to position with the earth's annual orbit round the sun, we are driven to the inevitable conclusion that this seeming change of place, to the eye, is par allactic, and that in the semi-diameter of that small ellipse or circle we have the answer of the stars themselves to the amount of parallax of the one in question, freed from all shakyness of the earth and all the many difficulties attendant on the measurement of angles with objects less fixed and situated angularly farther away from our point of

These illustrations if I have made them clear, will show how it has been possible, step by step, for both genius and application on the "Hill of Science" to remove, one by one, the numerous obstacles to the discovery of truth as respects the stars, and to reveal to us the most astounding cosmos that human imagination could conceive, and that will require the years of an almost eternal life to appreciate and explore.

I have said nothing in this connection of the noble co-operative aid yielded by the spec-troscope in the study of the stars. It has shown us in its magical lines not only the nature of the combustion now taking place in those awfully distant suns, but has come to determine the direction and velocity of

their motions as well.

In my opinion, a proper study of the grand cosmos will demonstrate the wisdom manifested in placing such an almost infinite gap between these grand stellar centres of life. J. G. Jackson,

> For the Religio-Philosophical Journal. Dr. Wells on Free Agency.

WM. B. HART.

In "From Here to Heaven by Telegraph." Pa per No. 15, I notice a discussion concerning "Free Moral Agency," which happily resulted in clarifying this problem in the estimation of Prof. H. D. G., though just how this was accomplished is a problem more difficult of so-lution in view of data Turnished, I should think than that of free agency itself.

The Doctor's exposition superficially viewed, ranks with those specimens of Trinitarian mathematics formerly met with, in which three are proved to be one and one three. 1 say superficially viewed, for to ordinary apprehension the Doctor denies the infinity of God and asserts it; denies the free agency of man and asserts it; advances and retreats retracts and qualifies, until one is bewildered in the mazes of trans-terrene metaphysics

First, he maintains (by implication) that predestination is virtually involved in fore-knowledge. This is apparent in his answer to the Professor's interrogatories, to-wit:

"G.-But, Dr. Wells, concerning free moral agency I do not see that God's foreknowledge interferes in the least with it. If God's at tributes are infinite, is He not All-Wise, as well as All-Powerful? How do you get around the attribute which we call omniscience? As for its application to this matter, may we not be as free to do what we will, though He may know in advance what

we will do?"
"Dr. Wells.—That is a very fine distinction, I admit; but a thing must exist before it can be observed, even by the Infinite. Well, then, if it exists, per se, it leaves no attribute of free will or free moral agency, to the subof free will, or free moral agency, to the sub-ject. He may hug the flattering delusion to his breast, that he is having his own way, but after all, if the decision as to which way he will turn in a given case, was known a thousand years before, it must have existed to be known, hence was a subjective reality, and he cannot alter it if he would."

observe, assuming the Doctor allows omnis cience to be an attribute of Deity, it is plain he also allows this attribute to be a bar to human free agency, and, so far as the cer tainty of a future event is concerned, equivalent to foreordination. Bearing this corol

alent to foreordination. Bearing this corollary in mind, we pass to a stage in the colloquy where this point is further discussed:
"G...... Doctor, I recognize the truth of your statement at a previous interview concerning free moral agency, that 'A thing must exist [subjectively] before it can be observed [known] even by the Infinite,' but you go on to say that 'If it exists. per se, it leaves no attribute of free will or free moral leaves no attribute of free will or free moral agency to the subject.' Now, I see by the laws of mental science, that a thing must be as known, because it must be known as it is so far as it is known at all. But does that imply anything in regard to necessity in the thing itself? Had the fact been different, the knowledge would have been different [and vice versa?] On this ground, may not human volitions be foreknown, and yet throw all the responsibility for their being as they are, upon the moral agent who wills thus to

"Dr. W .- I think there is the distinction you have made between forcordination and foreknowledge. [retraction, No. 1.] I will explain it, varying the simile a little from the facts, by the following: You send your child on an errand in a certain direction, telling it not to turn to the right nor to the left. You go on your house top and at a given point you see the child turn off. There you know it, but do not will it. There is volition on the part of the child, his will acting against judgment, perhaps, and in direct opposition to the parent. Now, with the Infi-nite, He sees before it gets to the turning point which way it will turn, but does not

will it. Finite sees it when it actually happens; Infinite in advance. [mystification No. 1.] Do you understand?"

"G.—Yes, I do understand. And if the Infinite sees it in advance at all, He can as well see it in advance to all eternity; can he

"Dr. W.-Yes." [retraction, No. 2.]

Here again, we will pause to resume our analysis. First. The Doctor denies free moral agency. Second. He admits omniscience to be an attribute of Deity co-extensive with eternity. Third. He affirms that the child did as it willed, and that its will was not overborne by God's will. The reas oning is this: "A thing must exist before it can be observed, even by the Infinite,—exist, per se, as an objective reality. If it exists, per se, [as in the case of the child's disobedience] it leaves no attribute of free will, or free moral agency, to the subject." Yet in this particular case, the subject was free! Notwithstanding said disobedience existed, per se, as an objective reality, being known by the Infinite from "all eternity."

To the above mentioned admission of the omniscience of Deity, the Professor rejoins. "G.—Well, then, if that be true, what is to hinder him [the Infinite] from knowing in advance how each man will vote in a given election, taking the John Sherman case again

for illustration?"
"Dr. W.-Perhaps I did not make my answer broad enough. Infinity comprehends and knows all that will happen under given conditions, but being Infinite, He can Him-self vary those conditions, so that the subject may do something diametrically opposite of what he would do under the conditions formerly existing. Now then, it may please the Infinite mind for a certain purpose, to vary the conditions at the last moment before the voter deposits his ballot. If so, the voter changes with the conditions [mystification, No. 2.] and even, as far as I am able to judge, Divinity does not alway know His own mind fully; [retraction, No. 2.] that is, being All-Powerful, All-Sufficient, All-Wise, He can change His purposes without losing any of His Infinity." That is to say,—translated into our vernacular,—God, being infinite, can abrogate his infinity in respect to foreknowledge, and still be infinite! In the above citation the idea is implied that, by changing certain conditions with respect to the voter, foreknowledge and free agency are thereby rendered compatible. But just how this is effected, the spirit doesn't say. However, Prof. H. D. G., seems to see it.

Thinking these strange utterances over, the thought occurs that, however many con-

tingencies (humanly speaking) might supervene to thwart the voter's original intention. God from the beginning saw through them all to the final outcome. And what bearing all this talk about "conditions" has upon God's foreknowledge or man's free agency, is not very obvious. Of course, a person may not very obvious. Of course, a person may change his purpose if circumstances change, but how this furnishes a solution of the question of free agency as opposed to necessity, the Doctor, being a spirit comprehends, doubtless, better than we do.

The Doctor had just previously committed himself without qualification to the admission of ompiscience as an afribute of Daity Nov.

of omniscience as an attribute of Deity. Now we are told "Divinity does not know his own mind fully." The pendulum swings back and forth with the facility of a weaver's shutthe but the hands on the dial do not advance. The Doctor in making his "answer broad enough," comes back to where he started. But in so doing the muddle increases. He had previously repudiated the word All-Wise, calling it a "misnomer." Now he accepts it, indeed can not get along without it. From being the stone the builder rejected, it now becomes the head of the corner,—enables him to explain how "Divinity, being All-Wise, etc., can change His purpose without losing any of His Infinity." But aside from all this,—other subtilties

of spirit ratiocination emerge into view. A little way back the Doctor said:—"He is taken as an All-Wise being, though this word is a misnomer; in a certain sense omnisčient, but more omnipresent than omniscient as relates to this creature man.

Infinity is here denied impliedly as respects God's omniscience, also as respects his omnipresence. The idea of "more," inter-polated into the argument at this point, is applicable only to finite attributes, never to the infinite attributes of God. When applied to Deity, conceived as infinite, it betrays confusion of thought. The Infinite Being in his essence or in his attributes, can not be thought of as being more or less in this or that respect. Such conception of infinity is simply absurd. There is absolutely no quantitative similitude between the infinite and the finite; the terms used as descriptive of the former are inapplicable to the latter. Every body uses the word "infinite," and all doubtless understand its import, and its implications. But when I find people employ-ing terms qualifying infinity,—such as all eternity, the infinite whole, more omnipre-sent than omniscient,—I naturally infer their conceptions of infinitude are different from my own.

Altogether and in detail, from beginning to end, this spiritual exposition of free agen-cy is hazy and nebulous. Dr. Wells evident-ly is not a Christian theist; he is not a deist even, as deists are rated. Though he holds or appears to hold to the belief in an Infinite Being, taken in the aggregate, he denies his infinity in detail, and so contrives to whit-tle away his attributes to save free agency, as creates the impression that he belongs to

a school in theology exclusively his own.

Just to what extent the Doctor and Prof.

H. D. G. agree in this matter, we shall probably know when the several texts here reviewed shall have received their final revis-ion at the hands of the parties most familiar

with their occult significance.

But aside from this contingency, I venture to infer the learned Professor accepts the Brahmanical tenet reasserted by Dr. Wells, and reiterated in Paper No. 16,—that, "man has within him a spark of Divinity." I come to this conclusion b-cause as thus stated, it was on both occasions allowed to pass un-challenged. This idea may be all well enough if predicated on a finite God. But this is not the Doctor's position.

"Man has within him a spark of Divinity!" Of course this language is metaphorical; but if it means anything, it asserts that Deity, in creating man what he is, imparted to him a portion of His own Being, constitut-ing the creature man a separate entity in the universe. Such a notion is destructive of the very idea of infinity. "For God to part with any constituent portion of His personality or essential Being, would be to abrogate His own existence. Infinity in itself consid-ered, is not divisible. If we can think of it as multiple, we can think of it as divisible,—divisible into parts, into two equal parts, for instance. And, if thus divisible, each part is either infinite or finite. If infinite, then we have two infinites where there was but one before, and hence, by dividing we have virtually multiplied—doubled the quantity. But, if as the result of division, we have two finites, then we have extinguished infinity,-annihilated it, for no computable or thinkable number of finites can in the aggregate, make an infinite. Omnipotence himself, with reverence be it said, can not impart an integral portion of himself-his essential personality-in any aspect such can be viewed, to another and still remain intact.

The idea that an Infinite God can disintegrate, subdivide, become parceled out and distributed to the several units of the species homo, is, on the face of it, simply pre-posterous, and is so perceived. I imagine, when sentiment is exchanged for logic in the attempt to analyze one's own conception of the infinite. We may, indeed, conceive ourselves immortal through the gift of God. But immortality is not infinity, is not an accom-plished fact and never can be.

I would not have stepped aside to notice this particular vagary—"a spark of Divinity"
—but for its bearing upon the principal issue

This matter of free agency is a puzzler, always was and always will be, if looked at

from the standpoint of theism as theism is

currently accepted.

Dr. Adam Clark, I am told, avoided the difficulty,—as does Doctor Wells,—by denying omniscience. This, I have somewhere read, was John Stuart Mill's way out of the tangle. Clark never had any following out of his own communion that I know of. Mill, being an accomplished logician probably being an accomplished logician probably avoided these seeming incongruities into which Dr. Wells has been betrayed.

LETTER FROM DR. J. D. BUCK.

Pellets from the Pulte Professor, some of Sugar and others of Nitro-Glycerine, for the Journal, Coleman, and Blavat-

J. D. BUCK.

Every member of the Theosophical Society, and I think every lover of truth must be pleased at the fair and generous hearing accorded by the JOURNAL to the recent theo-gophical convention that assembled in Chicago. This, however, can be no surprise to those who have been familiar with the long-time policy of the Journal, which has been characterized by good old-fashloned commoncharacterized by good old-fashloned commonsense and honesty. Moreover the JOURNAL proper has been more in the nabit of plain speaking than of gush and gabble. No one familiar with the editorial columns of the JOURNAL would be likely either to accuse it of having no views, or would be in any doubt as to what those views are. One thing has been apparent, viz., an uncompromising warfare against fraud and imposture, while its columns have been open to hearing or defense umns have been open to hearing or defense of all cases or causes coming within the scope of its work. These reflections have been called up this morning by reading the Journal for May 5th; the redundance of good things is remarkable. What the Jour-NAL says of "This Doctor Business" is literally true, as true from the standpoint of the busy practitioner of medicine as from that of the common-sensed lasty. It is becoming quite notorious, not that the poor are neglected, they are often allowed to get well as yellows the poor true while the formal true. in vulgar obscurity, while the few simple appliances really necessary are furnished by some angel of mercy standing "in Christ's stead," the literal embodiment of Divine Providence. Not so with the rich and fam-ous. The gauntlet they have to run is also well represented in this same issue of the JOURNAL by Matthew Arnold:

"Some doctor full of phrase and fame, "To shake his sapient head and give "The ill he cannot cure, a name."

But, Mr. Editor, excuse a still more personal interest which the present writer feels in the letters from Helen Densmore and the Countess Wachtmeister, and their reference Countess Wachtmeister, and their reference to the spiteful personal attacks of a Mr. Coleman on Madame Blavatsky. Who this personality may be, who froths at the mouth with personal spite, and slops over with slander and calumny, I neither know nor care, and I am sorry that the estimable ladies referred to, so full of all sweet charities as their letters prove them to be should have as their letters prove them to be should have condescended to notice these calumnies. One can not touch pitch without being defiled. Neither evidence nor argument have any weight or existence with a soul masquerad-ing in the human form, and reeking with venom which they are ready to pour out on sick and defenseless women whenever and wherever they can get a hearing. The best way to dispose of such creatures is to let them severely alone, when they are certain to devour themselves for very spite. To con-vince them of their error or reform them is a hopeless task.

Those who are upright and pure are always tolerant and charitable; knowing that human nature is liable to err, and that hu-man life is full of mistakes. The upright man or woman will never wantonly attack the reputation of another. In the case under consideration, his own writings convict and condemn him. That Madame Blavatsky needs any defense from these, I do not for a moment believe. She has never posed for a saint or a prophet; her private life and per-sonal habits are her private property and all. eports or Countess Wachtmeister, know anything about the subject, invariably show her to be, as she has for many years been, an invalid, who works from twelve to sixteen hours a day in the furtherance of the one object for which the T. S. was organized, and to which she has dedicated her soul, her life, and her estate. The principles that she advocates, and the voluminous writings she has put forth are just subjects of criticism, and it is the custom of those who have not sufficient intelligence to comprehend, or heart enough to appreciate these, to slander and revile her private character, well assured from her long habit of silence in the face of calumny, that she will not reply, and quite confident, that being a woman, the chastisement which these defamers so richly deserve will not be

With those who have followed Madame Blavatsky's career, who are familiar with the stupendous work which she has already accomplished in the face of almost inconceivable obstacles, there is but one verdict, and she can rest secure that through her work, she will be enshrined in the heart of every true philanthropist and lover of his race.

From such as these, the wise scholar, the profound philosopher, the occultist, and the philanthropist, Madame Helen P. Blavatsky, needs no defense, if perchance, she choose to smoke cigarettes, and sometimes calls things by their right names. Cincinnati, O.

BOOK-REVIEWS.

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

LIGHT IN DARKNESS; OR MISSIONS AND MIS SIONARY HEROES. By Rev. J. E. Godbey, D. D., and A. H. Godbey, A. M. St. Louis, Mo., and San Francisco, Cal.: Holloway & Co.

This is a subscription book and gives a graphic history of missionary work in all lands from the organization of the first mission, and the Christian heroef and martyrs who perilled their lives for the heathen. It also describes, in an entertaining manner, the customs, habits, superstitions, and curious character of the wild races of the world. In covering this field of extraordinary interest, the book carries the reader-into the realm of stirring adventure ries the reader-into the realm of stirring adventure with feroclous beasts and reptiles as well as fierce battles with hostile natives, so that throughout the work is one of startling excitement.

A KISS FOR A BLOW. A Collection of Stories for Children, Inculcating the Principles of Peace. By Henry C. Wright. Boston: Lee & Shepard; Chicago: A. C. McClurg & Co.

Henry C. Wright, whose name is familiar to many of our readers, is the author of this little book, a new edition of which has just been brought out by the enterprising firm of Lee & Shepard, in attractive form, in ten series of classics for home and school.

These are short stories for young readers and cal-culated to cultivate the best part of the child's nature. Mr. Wright was pre-eminently a man of peace; very fond of children—he manifested great interest in their welfare and wrote a great deal for them as well as for older people.

DUALITY OF THE BRAIN. A Theory of Mind-Reading and Slate-Writing. By R. C. Word, M. D., Professor of Physiology and Hygiene in the Southern Medical College, and Editor of the Southern Medical Record, Atlanta, Georgia.

Dr. Word attempts to prove in a pamphiet of eight pages the duality of the brain. He assumes that a mesmerized subject is in an electro-negative state, while the operator is in an electro-positive condition. He speaks as follows of the mind-reader and "slate-writer": and "slate-writer": . "The mind-reader, so-called, is an electro-negative

"The mind-reader, so-called, is an electro-negative subject highly developed, who has become so exceedingly susceptible that when in rapport, or nervous connection with another, he gets mental impressions or thoughts from him without difficulty, especially if the party whose thoughts he seeks to read concentrates his mind upon a particular object, by which he is made the more positive, and the nerve-force or magnetism emanating from him the more easily dominates or controls the other party who is passive, and recipient to both mental and physical impressions.

"Now I go further, and hold that it is possible, in

physical impressions.

"Now I go further, and hold that it is possible, in certain exceptional instances, for one side of the brain to be electro-positive and the other side electro-negative in the same individual. Under these circumstances the link or connection which ordinarily ties the two brains together is in some mysterious way severed, or for the time being deprived of its coordinating influence. This might occur from the reversal or shutting off of the usual or normal electric for nerve currents passing between the two tric or nerve currents passing between the two

hemispheres.
"In this condition the electro-positive side may.ask questions which may be automatically answered by the electro-negative side. Herein we find an explanation of what is called slate-writing practiced by what are called slate-writing mediums or spirit-

"Under these circumstances any incident or mem-ory which is latent in the brain is liable to be revived and to be automatically and unconsciously repro-duced by the medium, and when thus presented comes with all the force and conviction of a com-

"Thus the slate-writer gets messages from his or her own brain, or if brought into rapport with another party may get mental impressions from him also."

also."

The good Doctor has never, probably, had any experience with those mediums through whose instrumentality messages are written on states when several feet from them, and with his limited experience it is not strange that he entertains the idea that when the hand or arm is apparently controlled to write, that the message written emanates from the medium's own brain. He is on the verge of ac-cepting a grand truth, and will no doubt attain it

oon, for he says:
"Now, whether or not in the passive or electro-

"Now, whether or not in the passive or electronegative state of the human brain, in which mind so readily acts upon mind, an outside or departed spirit can also act upon and through the brain of the electronegative subject, I do not here propose to discuss, nor do I deny its possibility.

"The organist who uses a many-keyed instrument to eyoke tarmonious notes of music well illustrates, in our view, the human soul, which, in earth life, uses the machinery of the brain and nerves, with the five senses as media through which to impart thoughts and receive impressions from the material world, but on leaving its tenement of clay it cannot be supposed to see and communicate with the physical world without the machinery of the brain and nerves through which to operate. Having entered nerves through which to operate. Having entered the spiritual realm, we suppose that its capacities, however much enlarged, are wholly spiritual. It however much enlarged, are wholly spiritual. It probably possesses no power to communicate its thoughts to the inhabitants of earth, unless it be by entering a material body, and operating through the brain and physical senses of a living organism. Being immaterial in its nature and capable of permeating matter and solids of every kind, there seems to be no reason apparent why it might not enter and temporarily enthrone itself in the brain of an electro-negative subject which is passive and

enter and temporarily enthrone itself in the brain of an electro-negative subject, which is passive and offers no resistance to such occupancy.

"In this case it may be supposed to hold the same relation to the party possessed as the mesmerizer holds to the mesmerizee, and could control his will, thoughts, feelings and imagination, causing him to utter speech, to write automatically, to hear claim-diently, to see clairvoyantly, and to perceive or imagine materialized forms. It is strange, yet possibly it may be true."

RATIONAL THEOLOGY OR ETHICAL AND THEOLOGICAL ESSAYS, Dy John Milton Williams, A. M. Chicago, Chas. H. Kerr & Co.; Boston: Geo. H. Ellie. 1888, pp. 310. Price \$1.50. The author of these essays, four of which are re-printed from theological periodicals, declares that reason is "the unerring faculty," and that the theology set forth in this volume is rational and excludes the irrational and absurd; but he takes pains in the intro-duction to "guard against two possible inferences;" and first, "That he has any sympathy with what is termed Rationalism, a phrase of thought which rules from the Bible all that is supernatural, and subjects its revelations to the arbitration of frail human judgment." He accepts the Bible, the whole Bible as a revelation from God." Second, "That he deems the theology of the whole Christian world irrational and claims to have something better." He thinks there is little in his work to which "the great mass of evangelical Christians cannot cordially subscribe The JOURNAL is of the opinion that there is a very large number of the so-called "evangelical Chrislarge number of the so-called "evangelical Christians" who are far advanced in religious thought beyond John Milton Williams, whose mind seems to be eaturated with the superstition of orthodoxy. Mr. Williams says: "I confess I can see absolutely no hope in the sacred oracle for one who neglects in this life to take refuge in the Christ of Nazareth." And yet these "sacred oracles" are not simply in part, but wholly "a revelation from God." And this author sees no impropriety in giving his work the title, "Rational Theology!" Why such a work is issued by two Unitarian publishers does not appear from the contents of the volume.

SEVEN LITTLE SISTERS. Who Live on the Round Ball that Floats in the Air. By Jane An-drews. With an introduction by Louise Parsons Hopkins. Boston: Lee and Shepard; Chicago: A. C. McClug & Co. Price 55 cents.

This book is another of the issues of classics for home and school, and is very interesting. The round ball is of course the earth; the seven little sisters are children representing the different races. It is written in a most attractive and instructive form. The preface is a memorial to Miss Andrews who passed away after being an invalid many years, and is a beautiful tabute of one noble woman to another.

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that, but having diffused these four gospels of good health, among the people, it will be again no less their duty and interest to help provide the means by which the people may live up to the principles of their teaching and enjoy the profit of their applica-

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The first number of the Ethical Record, a handsome quarterly, the object of which is to "present
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Prof. Adler before the Harvard Philosophical Club.
There is another address on "The Adoration of Jesus" by Dr. Stanton Colt. The remainder of the
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from the standpoint of theism as theism is

Dr. Adam Clark, I am told, avoided the difficulty,—as does Doctor Wells,—by denying omniscience. This, I have somewhere read, was John Stuart Mill's way out of the tangle. Clark never had any following out of his own communion that I know of. Mill, being an accomplished logician probably being an accomplished logician probably avoided these seeming incongruities into which Dr. Wells has been betrayed. Greenwood, Ill.

LETTER FROM DR. J. D. BUCK.

Pellets from the Pulte Professor, some of Sugar and others of Nitro-Glycerine, for the Journal, Coleman, and Blavat-

J. D. BUCK.

Every member of the Theosophical Society, and I think every lover of truth must be pleased at the fair and generous hearing accorded by the JOURNAL to the recent theosophical convention that assembled in Chicago. This, however, can be no surprise to those who have been familiar with the long-time policy of the JOURNAL, which has been characterized by good old-fashioned commonsense and honesty. Moreover the JOURNAL proper has been more in the nabit of plain proper has been more in the nabit of plain speaking than of gush and gabble. No one familiar with the editorial columns of the Journal would be likely either to accuse it of having no views, or would be in any doubt as to what those views are. One thing has been apparent, viz., an uncompromising warfare against fraud and imposture, while its columns have been open to hearing or defense of all cases or causes coming within the scope of its work. These reflections have been called up this morning by reading the been called up this morning by reading the Journal for May 5th; the redundance of good things is remarkable. What the Jour-NAL says of "This Doctor Business" is literal-NAL says of "This Doctor Business" is literally true, as true from the standpoint of the busy practitioner of medicine as from that of the common-sensed laity. It is becoming quite notorious, not that the poor are neglected, they are often allowed to get well in 'vulgar obscurity, while the few simple appliances really necessary are furnished by some angel of mercy standing "in Christ's stead;" the literal embodiment of Divine Providence. Not so with the rich and fam-ous. The gauntlet they have to run is also well represented in this same issue of the JOURNAL by Matthew Arnold:

"Some doctor full of phrase and fame, "To shake his saplent head and give "The ill he cannot cure, a name.

But, Mr. Editor, excuse a still more personal interest which the present writer feels in the letters from Helen Densmore and the Countess Wachtmeister, and their reference countess wachtmeister, and their reference to the spiteful personal attacks of a Mr. Cole-man on Madame Blavatsky. Who this per-sonality may be, who froths at the mouth with personal spite, and stops over with slander and calumny, I neither know nor care, and I am sorry that the estimable ladies referred to, so full of all sweet charities as their letters prove them to be should have as their letters prove them to be should have condescended to notice these calumnies. One can not touch pitch without being defiled. Neither evidence nor argument have any weight or existence with a soul masquerading in the human form, and reeking with venom which they are ready to pour out on sick and defenseless women whenever and wherever they can get a hearing. The best way to dispose of such creatures is to let them severely alone, when they are certain to devour themselves for very spite. To con-vince them of their error or reform them is hopeless task. Those who are upright and pure are

always tolerant and charitable; knowing that human nature is liable to err, and that hu-man life is full of mistakes. The upright man or woman will never wantonly attack the reputation of another. In the case under consideration, his own writings convict and condemn him. That Madame Blavatsky needs any defense from these, I do not for a moment believe. She has never posed for a saint or a prophet; her private life and personal habits are her private property and all reports of these from those who, like the Countess Wachtmeister, know anything about the subject, invariably show her to be, as she has for many years been, an invalid, who works from twelve to sixteen hours a day in the furtherance of the one object for which the T. S. was organized, and to which she has dedicated her soul, her life, and her estate. The principles that she advocates, and the voluminous writings she has put forth are just subjects of criticism, and it is the custom of those who have not sufficient intelligence to comprehend, or heart enough to appreciate these, to slander and revile her) private character, well assured from her long habit of silence in the face of calumny, that she will not reply, and quite confident, that being a woman, the chastisement which these defamers so richly deserve will not be

With those who have followed Madame Blavatsky's career, who are familiar with the stupendous work which she has already accomplished in the face of almost incon-ceivable obstacles, there is but one verdict, and she can rest secure that through her work, she will be enshrined in the heart of every true philanthropist and lover of his

From such as these, the wise scholar, the profound philosopher, the occultist, and the philanthropist, Madame Helen P. Blavatsky, needs no defense, if perchance, she chooses to smoke cigarettes, and sometimes calls things by their right names. Cincinnati, O.

BOOK REVIEWS.

[All books noticed under this head, are for sale at, or n be ordered through, the office of the RELIGIO-PHIL-OPHICAL JURNAL.

EIGHT IN DARKNESS; OR MISSIONS AND MISSIONARY HEROES. By Rev. J. E. Godbey, D. D., and A. H. Godbey, A. M. St. Louis, Mo., and San Francisco, Cal.: Holloway & Co.

San Francisco, Cal.: Holloway & Co.

This is a subscription book and gives a graphle history of missionary work in all lands from the organization of the first mission, and the Christian heces and martyrs who perilled their lives for the heathen. It also describes, in an entertaining manner, the customs, habits, superatitions, and curious character of the wild races of the world. In covering this field of extraordinary interest, the book carries the reader into the realm of stirring adventure with fercelous begins and reptiles as well as fierce with fercelous begins and reptiles as well as fierce with feroclous beasts and reptiles as well as fierce battles with hostile natives, so that throughout the work is one of startling excitement.

A KISS FOR A BLOW. A Collection of Stories for Children, Inculcating the Principles of Peace. By Henry C. Wright. Boston: Lee & Shepard; Chicago: A. C. McClurg & Co.

Henry C. Wright, whose name is familiar to many of our readers, is the author of this little book, a new edition of which has just been brought out by the enterprising firm of Lee & Shepard, in attractive form, in ten series of classics for home and school.

These are short stories for young readers and calculated to cultivate the best part of the child's nature. Mr. Wright was pre-aminently a man of peace; very fond of children—he manifested great interest in their welfare and wrote a great deal for them as well as for older people.

that, but having diffused these four gospels of good health, among the people, it will be again no less their duty and interest to help provide the means by which the people may live up to the principles of their teaching and enjoy the profit of their application.

DUALITY OF THE BRAIN. A Theory of Mind-Reading and Slate-Writing. By R. C. Word, M. D., Professor of Physiology and Hygiene in the Southern Medical College, and Editor of the Southern Medical Record, Atlanta, Georgia.

Southern Medical Record, Atlanta, Georgia.

Dr. Word attempts to prove in a pamphlet of leight pages the duality of the brain. He assumes that a mesmerized subject is in an electro-pesitive state, while the operator is in an electro-pesitive condition. He speaks as follows of the mind-reader and "slate-writer":

"The mind-reader, so-called, is an electro-negative subject highly developed, who has become so exceedingly susceptible that when in rapport, or nervous connection with another, he gets mental impressions or thoughts from him without difficulty, especially if the party whose thoughts he seeks to read concentrates his mind upon a particular object, by which he is made the more positive, and the

read concentrates his mind upon a particular object, by which he is made the more positive, and the nerve-force or magnetism emanating from him the more easily dominates or controls the other party who is passive, and recipient to both mental and physical impressions.

"Now I go further, and hold that it is possible, in certain exceptional instances, for one side of the brain to be electro-positive and the other side electro-negative in the same individual. Under these circumstances the link or coancetion which ordinarily ties the two brains together is in some mysterious way severed, or for the time belag deprived of its coordinating influence. This might occur from the reversal or shutting off of the usual or normal electric or nerve currents passing between the two tric or nerve currents passing between the two hemispheres.

"In this condition the electro-positive side may ask questions which may be automatically answered by the electro-negative side. Herein we find an ex-planation of what is called slate-writing practiced by what are called slate-writing mediums or spirit-

"Under these circumstances any incident or mem ory which is latent in the brain is liable to be revived, and to be automatically and unconsciously reproduced by the medium, and when thus presented comes with all the force and conviction of a communication from a third or an outside party.

"Thus the slate-writer gets messages from his or her own brain, or if brought into rapport with an-other party may get mental impressions from him

The good Doctor has never, probably, had any experience with those mediums through whose in-strumentality messages are written on slates when several feet from them, and with his limited ex-

perience with those mediums through whose instrumentality messages are written on slates when several feet from them, and with his limited experience it is not strange that he entertains the idea that when the hand or arm is apparently controlled to write, that the message written emanates from the medium's own brain. He is on the verge of accepting a grand truth, and will no doubt attain it soon, for he says:

"Now, whether or not in the passive or electronegative state of the human brain, in which mind so readily acts upon mind, an outside or departed spirit can also act upon and through the brain of the electronegative subject, I do not here propose to discuss, nor do I deny its possibility.

"The organist who uses a many-keyed instrument to evoke t armonious notes of music well illustrates, in our view, the human soul, which, in earth life, uses the machinery of the brain and nerves, with the five senses as media through which to impart thoughts and receive impressions from the material world; but on leaving its tenement of clay it cannot be supposed to see and communicate with the physical world without the machinery of the brain and nerves through which to operate. Having entered the spiritual realm, we suppose that its capacities, however much enlarged, are wholly spiritual. It probably possesses no power to communicate its thoughts to the inhabitants of earth, unless it be by entering a material body, and operating through the brain and physical senses of a living organism. Being immaterial in its nature and capable of permeating matter and solids of every kind, there seems to be no reason apparent why it might not enter and temporarily enthrone itself in the brain of an electronegative subject, which is passive and offers no resistance to such occupancy.

"In this case it may be supposed to hold the same relation to the party possessed as the mesmerizer holds to the mesmerizee, and could control his will, thoughts, feelings and imagination, causing him to utter speech, to write automatically, to hear c

RATIONAL THEOLOGY OB ETHICAL AND THEOLOGICAL ESSAYS, Dy John Milton Wil-llams, A. M. Chicago, Chas. H. Kerr & Co.; Bos-ton: Geo. H. Ellis, 1888, pp. 310, Price \$1.50. The author of these essays, four of which are re-printed from theological periodicals, declares that reason is "the unerring faculty," and that the theology set forth in this volume is rational and excludes the irrational and absurd; but he takes palus in the introirrational and absurd; but he takes pains in the intro-duction to "guard against twe-possible inferences;" and first, "That he has any sympathy with what is termed Rationalism, a phrase of thought which rules from the Bible all that is supernatural, and subjects its revelations to the arbitration of frail human judg-ment." He accepts the Bible, the whole Bible as a revelation from God." Second, "That he deems the theology of the whole Christian world irrational, and claims to heave segmething, better." He thinks and claims to have something better." He thinks there is little in his work to which "the great mass of evangelical Christlans cannot cordially subscribe. of evangelical Christians cannot cordially subscribe. The JOURNAL is of the opinion that there is a very large number of the so-called "evangelical Christians" who are far advanced in religious thought beyond John Milton Williams, whose mind seems to be saturated with the superstition of orthodoxy. Mr. Williams says: "I confess I can see absolutely no hope in the sacred oracle for one who neglects in this life to take refuge in the Christ of Nazareth." And yet these "sacred oracles" are not simply in part, but wholly "a revelation from God." And this author sees no impropriety in giving his work the title, "Rational Theology!" Why such a work is issued by two Unitarian publishers does not appear from the contents of the volume.

SEVEN LITTLE SISTERS. Who Live on the Round Ball that Floats in the Air. By Jane Andrews. With an introduction by Lewise Parsons Hopkins. Boston: Lee and Shepard; Chicago: & C. McClug & Co. Price 55 cents.

This book is another of the issues of classics for home and school, and is very interesting. The round ball is of course the earth; the seven little sisters are children representing the different races. It is written in a most attractive and instructive form. The preface is a memorial to Miss Andrews who passed away after being an invalid many years, and is a beautiful tribute of one noble woman to another.

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of these prize essays, and to aid as best they can the
promulgation of the truths they teach. Not only

tion.

The prices of these essays are as follows: No. 1, 10 cents; Nos. 2, 3, and 4, 5 cents each; cloth, 50 Dr. Sternberg's Essay has been published in Ger-man, French, and Flemish, and Dr. Vaughan's in

The first number of the Ethical Record, a handsome quarterly, the object of which is to "present
news of the ethical movement at large, but especially of the work in progress in the different Societies belonging to the Union of Societies for Ethical
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Prof. Adler before the Harvard Philosophical Club.
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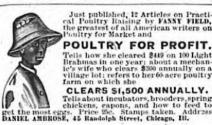
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CHICAGO, ILL., Saturday, May 19, 1888.

200,000 Non-Church Goers in Boston.

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It is greatly to be hoped that the Rev. C.P. Mills will preach more sermons of this kind. Let him give a dozen and there would be an increase of Spiritualism in Newburyport. It has been killed in this way a good many times, and always comes to life again healthier and stronger than ever.

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Hoist with his own petard." The reverend engineer has blown himself up higher than any other man could send him. The higher the hoist the sorer the fall. which is yet to come. 'Rev. Mills and all the other preachers just now essaying one of their puerile periodical puncturings of Spir- | land with its beautiful homes and its famous itualism, should be pitied even though they

Patriotism.

Patriotism is justly included among the civic virtues. Love of country and national pride are an extension of that sentiment which gives solidarity to each of the communities, whether large or small, which together make up the nation. It implies more or less a feeling of joint interest and mutual responsibility, of participation in the gain or loss, in the victory or defeat, in the glory or shame of the entire country. Ardent patriots are those who feel strong attachment to their families, their homes, their neighbors; who are public spirited and ready to promote the best interests of their town, their State, or their country, to vindicate its honor when assailed and to serve it faithfully even unto death in the hour of public peril.

Without this sentiment and spirit and this spirit of sacrifice. States could not have been built up, and free institutions could not have been established; and without them. these institutions could not be long sustained. Divested of the narrowness and ignorant prejudice which have so often misdirected it in the past, and infused with an enlightened spirit, patriotism will find its highest satisfaction in removing as far as possible the causes of warlike complications and in cultivating amicable relations and the blessings of mutual good understanding between nations. As the stage of barbarism recedes behind us, it becomes evident to thoughtful minds that a war carried on by one State against its neighbor is at the same time a war against its own highest interests.

Even in this day it is true there are men who hold that war and patriotism are necessary to each other, but they are men in whom the influence of the military methods and spirit which so long ruled the world, has obscured the intellectual and moral vision. A people with the vitality to establish and sustain a nationality, to develop a history, a literature, and distinctive characteristics of its own, is not going to lose its national existence easily in the future; but the patriotism that will maintain such a nationality will not exhibit itself in a mutually destructive struggle, but rather in a competition with other nations in all useful arts and enterprises and in earnest efforts to overcome the obstacles which impede human progress.

It is in the line of evolution that with the advance of civilization, the struggle for existence changes its form continually in the direction of emulation and friendly rivalry in whatever contributes to human happiness. Once the struggle was a fierce and furious fight for food, for mates, for whatever advantages physical strength could secure. But how vast the difference between that brutal struggle and the peaceful competition in the art and industrial pursuits which mark the civilization of to day. And the competitive principle has prevailed through the entire period, the form and character of the contest only baving changed.

The tendency of the struggle between nation and nation is the same as that between individuals 'of the same nation, and the enlightened patriot of to-day, descendant of the patriot who in the forgotten past found his highest pleasure in killing members of other tribes, finds his highest pleasure in discouraging war and in seeing his nation taking high rank among the nations of the earth in the excellence of its political institutions, in industrialism, in literature, science and philosophy, in social reform, in all humanitarian work. There is as much need of patriotism now as there ever was in the past; but the patriotism we should cultivate is that patriotism which consists of love of country with scrupulous respect for the rights of all men irrespective of nationality, directed by wisdom and justice.

American National Spirit.

Every nation has its characteristics and peculiarities, the result of its manifold inheritances, and the incident forces that have played upon it, of the victories it has achieved and the vicissitudes through which it has passed, the result in brief, of the partially formed character with which it commenced national housekeeping, and of the environment which has constantly, however imperceptibly, developed and moulded the national life.

This nation, although yet young, has well defined characteristics, which are asserting themselves aggressively and powerfully. The Americans are a people with no traditions of personal government or of oppressive civil or ecclesiastical despotism, dwelling on a vast area, stretching from the Atlantic to the Pacific and from the Northern Lakes to the Gulf of Mexico, made up chiefly of people whose ancestors were impelled to come hither by their energy and their ambition to carve out fortunes for themselves. While the average American citizen is not, of course, a scholar or a great thinker, he is far above the average European in intelligence and practical common sense. There are indeed no lower orders here corresponding with the peasant class of Europe. The average American knows enough to take care of himself and of his family, without, State or municipal interference, and to feel an interest and to take part in local and national political affairs. He has a common school education, good habits and stability of character, combined with energy and the proverbial "smartness" which is due less to an obtrusive disposition or lack of innate dignity, than to quickness of perception and the habit of making the most of the situation. He belongs to the class which has made New Engschool houses what it is, and that has trans-

west into cultivated farms and comfortable and attractive homes.

In a thousand industrial pursuits, in the mechanical arts, in useful inventions, in the application of science to life, America although but a youth, is leading the old European nations. The political institutions of this country are susceptible of great improvement, but they are even now referred to by liberty-loving patriots of the despotic countries of Europe as hopeful illustrations and prophecies of what their people shall some day enjoy. Ecclesiasticism, which has, more than mountains and seas, divided mankind, and served as an obstacle to its solidarity in the old world, is here shorn of its strength largely by the national spirit which is getting control, and which even the enormous immigration annually from priestridden countries of Europe is powerless to destroy or overcome.

The literature of America, if not equal to that of some of the old countries, is full of the spirit of progress and is bright, vigorous, and unique in thought and style. In fact this literature, now in a formative process, is rapidly developing into a distinctively national literature, stamped with the characteristics of the American mind and heart. The vast circulation of our magazines, especially of The Century and Harpers in Europe, indicates the high estimation in which our current periodical literature is held, there. Americans' valuable contributions to physical science are freely acknowledged and cordially welcomed by European scientists.

Without attempting even to indicate the achievements of American thinkers, scholars and workers and the superiority, in many respects, of the conditions of American life over those which exist in the most advanced nations of Europe, the Journal, desires here only to speak a word of encouragement to Americans to develop, and cultivate the best in American thought, sentiment and aspiration. Our composite population is sure to favor and to produce a cosmopolitan spirit; the ambition and energy which from the days of the Pilgrims have sought relief in this free land, are manifest in every province of American thought and activity; the freedom which the kings and priests of the old world could not crush, is exhibiting itself here in the general life of the people, sometimes it is true in erraticisms and extremes which are unavoidable during rapid intellectual social evolution; the exercise of the right of private judgment and spiritual freedom have given rise to many sects and many religious beliefs, but underlying them all is that implied right of protest which is sure to divest religious thought of its extravagances and to result in broad and rational views. "Three hundred religions, and only one kind of soup," said the Frenchman, describing America years ago. The fact, however amusing or ridiculous to the Frenchman, was not discreditable to the Americans, who had been earnestly occupied in so many ways in the new country, that they had not the time to develop the art of making that variety of soup which the Frenchman had come to regard as indispensable to a high civilization. The immediate result of the protest against ecclesiastical and hierarchical authority in matters of faith, demanding as it did, the right of individual Judgment, was, naturally variety in religious, rather than variety in soup; but of the absence of the latter to day the Frenchman would have perhaps, but little. if any, reason to complain.

America with its vast extent of territory, its unequalled resources, with its traditions of freedom, its public schools, its respect for law, its wonderful energy, its security from the liability of entanglement with the nations of Europe, which at this moment, armed to the teeth are watching one another with jealous fear, is likely to become, with age, the greatest nation of the modern world. This is said in no boastful spirit. It is "manifest destiny" clearly indicated by the logic of events, and foreseen by European thinkers and statesmen who have visited this country and contemplated the probabilities respecting our future. The American can justly feel patriotic pride in the progress and prosperity of his country and contemplate with hopeful confidence the future of the American people, if they are but true to themselves. The encouragement of a national feeling and the development of American sentiments will the most effectually give to the American people that solidarity which is necessary to make a great nation strong, and secure an immunity from dangers within as well as from dangers without.

We need not resent the criticism of men like Arnold and Spencer, who visited us and pointed out our defects. Rather we should respect the men for their frankness; profit by the truths they tell us, and make their criticisms an aid in improving the American type of character, and elevating the thought and taste of the American people.

The Saturday Night Club and Spiritualism.

The Times-Democrat, New Orleans, says: The Saturday Night Club of New York City, a few nights ago, gave a complimentary dinner to American authors. Among those present was Richard B. Kimball, who was announced as "the gentleman who knew Poe, Irving, Longfellow, Cooper, Emerson and Nathaniel Hawthorns," Mr. Kimball, during the evening in speaking of the now famous Diss Debar case and the painful delusions under which that distinguished la wyer, Luther R. Marsh, is laboring, told a number of stories, one of which ran as follows: 'In the very first days of Spirithalism,' Mr. Kimball said, 'he was present at a séance given for formed the wilderness and prairies of the the special edification of a number of literary awake editorials, your paper is not surpassed.

gentlemen. George Bancroft, the historian, William C llen Bryant, James Fennimore Cooper, Nathan'el Parker Willis, D . Hawkes and John Bigelow, were of the party. After a num' er of experi nents more or less mystifying, Mr. Cooper, who was a scoffer, asked for permission to put the woman medium to a test. It was granted. He said he had lost a relative-was it a case of natural death? The answer was no. How many years had elapsed? The solemn spirit rappings began ending on the fifty-ninth stroke. Mr. Cooper was as pale as a ghost. He arose trembling, and turning to his friends, said: "Gentlemen, the spirits have told the truth. When I was two years old a little sister of mine met her death by being thrown from a horse." Mr. Cooper's death occurred about a year after. Though he was the strongest-minded man Mr. Kimball had ever known, he died a firm believer in Spiritualism. The fact had been concealed, but Mr. Kimball could testify to its truth."

Another Murderer Gone to Talmage's Heaven.

"Jesus Lover of my Soul," sang Zeph Davisas he stood on the scaffold in the Cook County jail-yard last week, Friday, waiting to be legally killed. Full, strong, clear and joyfully his voice rang out, like that of one approaching Paradise and catching a glimpse of Jesus waiting to welcome him. Zeph Davis was a brutal young negro employed as foreman in a factory where a number of white girls worked. On the morning of Feb. 27, Maggie Gaughan, a pretty little girl about fifteen years old, reached the shop a little before seven o'clock and before any of her associates. Davis was there; he assaulted her, murdered her, threw the mutilated body into a closet and covered it with sacks; and then worked on through the day until the middle of the afternoon, when he was sent out on an errand; and by accident the murder was discovered in his absence. He g. \$ out of town but was speedily captured, tried, convicted and sentenced to be hanged on the 11th inst. During his incarceration he showed no signs of remorse and was so ferocious as to be dangerous; one day the assistant county physician was in his cell and Zeph knocked him down, and would have killed him but for the timely arrival of bailiffs. Yet at the last moment this fiend was transformed into a Christian and on the gallows sang with religious fervor, "Jesus, Lover of My Soul." The poor murdered girl had no time to be shrived and her soul is, of course, in hell; but, thanks to the colored preacher, Zeph is now an angel in heaven playing his harp and shouting praises to the Lord. "I feel at perfect peace with God Hoping to meet you all in heaven I am ready to go" was the last message of the murderer to the world, as the rope was adjusted about his neck. The Talmagean heaven is full of such angels; it will be a congenial home no doubt for brother Talmage when he is done with his Brooklyn pulpit. Talmage's heaven is quite likely a good place for murderers, sensational preachers, defaulting cashiers and other props of churches and Sunday schools, such as have been emigrating to Canada in increasing numbers the past few years, but it is not a fit place for moral, truth-loving people and none such will be there, unless as missionaries.

Sneak-Thief Briggs in the Golden Gate.

Our esteemed contemporary, the San Francisco Golden Gate, has a curious system of ethics whereby it is enabled to sell advertising space to swindlers and profess a high sense of honor. This remark is called forth by noticing in the issue of our esteemed contemporary for the 5th inst., a well displayed advertisement, in the most prominent advertising place in the paper, of one A. E. Briggs. a notorious swindler and thief who has been repeatedly published as such in the JOURNAL, and who is so universally recognized as a rascal that even the Banner of Light has had the courage to publish him as a swindler. To the Journal's benighted understanding, the Golden Gate's course in selling space to known frauds is an insult and an injury to honest mediums and a disgrace to its publisher and to Spiritualism. If, perchance, these remarks appear to be somewhat emphatic, as it were, more robust than polite, it is hoped that those dear souls who are ever ready to excuse the offense of such advertisements will reserve a small portion of their abundant charity for the Journal, in view of the provocation and in consideration of the hardships of honest mediams when a publisher who calls himself respectable will knowingly place tricksters on the same business level with them in his paper, as has been repeatedly done in the Golden Gate.

The column of the JOURNAL which has for more than ten years been devoted especially to the interests of women has been discontinued. The constantly increasing demand upon the Journal's space made it difficult to give this department a fixed location and regular insertion. Still, it would not have been dropped had there been exhibited by women readers an interest commensurate with the cost of the work to those who have generously aided the JOURNAL in carrying it on. At no time since the JOURNAL inaugurated the Woman's Department has it received from those for whom it was specially intended to help, the responsive expression of encouragement requisite to justify its continuance.

W. O. Pierce, D. D., managing editor of the Methodist Pulpit and Pew writes: "No exchange that has reached my table has been more eagerly read than the RELIGIO-PHILO-SOPHICAL JOURNAL. For masterly, wide-

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Entered at the postoffice in Chicago, Ill., as second-class matter.

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Exchanges and individuals in quoting from the Ru-LIGIO-PHILOSOPHICAL JOURNAL, are requested to distinguish between editorial articles and the communica tion... of correspondents.

Anonymous letters and communications will not b noticed The name and address of the writer are quired as a guaranty of good faith. Rejected manuscripts cannot be preserved, neither will they be veturned, unless sufficient possage is sent with the request

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

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It is greatly to be hoped that the Rev. C.P. Mills will preach more sermons of this kind. Let him give a dozen and there would be an increase of Spiritualism in Newburyport. It and of his family, without State or municihas been killed in this way a good many times, and always comes to life again healthier and stronger than ever.

'Tis sport to see the engineer

Holst with his own petard." The reverend engineer has blown himself up higher than any other man could send him. The higher the hoist the sorer the fall, which is yet to come. 'Rev. Mills and all the other preachers just now essaving one of their puerile periodical puncturings of Spiritualism, should be pitied even though they Spiritualists in Boston, and the mood of mind | have to be spitted for the common weal.

Patriotism.

Patriotism is justly included among the civic virtues. Love of country and national pride are an extension of that sentiment which gives solidarity to each of the communities, whether large or small, which together make up the nation. It implies more or less a feeling of joint interest and mutual responsibility, of participation in the gain or loss, in the victory or defeat, in the glory or shame of the entire country. Ardent patriots are those who feel strong attachment to their families, their homes, their neighbors; who are public spirited and ready to promote the best interests of their town, their State, or their country, to vindicate its honor when assailed and to serve it faithfully even unto death in the hour of public peril.

Without this sentiment and spirit and this spirit of sacrifice, States could not have been built up, and free institutions could not have been established; and without them. these institutions could not be long sustained. Divested of the narrowness and ignorant prejudice which have so often misdirected it in the past, and infused with an enlightened spirit, patriotism will find its highest satisfaction in removing as far as possible the causes of warlike complications and in cultivating amicable relations and the blessings of mutual good understanding between nations. As the stage of barbarism recedes behind us, it becomes evident to thoughtful minds that a war carried on by one State against its neighbor is at the same time a war against its own highest interests.

Even in this day it is true there are men who hold that war and patriotism are necessary to each other, but they are men in whom the influence of the military methods and spirit which so long ruled the world, has obscured the intellectual and moral vision. A people with the vitality to establish and sustain a nationality, to develop a history, a literature, and distinctive characteristics of its own, is not going to lose its national existence easily in the future; but the patriotism that will maintain such a nationality will not exhibit itself in a mutually destruc tive struggle, but rather in a competition with other nations in all useful arts and enterprises and in earnest efforts to overcome the obstacles which impede human progress.

It is in the line of evolution that with the advance of civilization, the struggle for existence changes its form continually in the direction of emulation and friendly rivalry in whatever contributes to human happiness. Once the struggle was a fierce and furious fight for food, for mates, for whatever advantages physical strength could secure. But how vast the difference between that brutal struggle and the peaceful competition in the art and industrial pursuits which mark the civilization of to day. And the competitive principle has prevailed through the entire period, the form and character of the contest only baving changed.

The tendency of the struggle between nation and nation is the same as that between individuals' of the same nation, and the enlightened patriot of to-day, descendant of the patriot who in the forgotten past found his highest pleasure in killing members of other tribes, finds his highest pleasure in discouraging war and in seeing his nation taking high rank among the nations of the earth in the excellence of its political institutions, in industrialism, in literature, science and philosophy, in social reform, in all humanitarian work. There is as much need of patriotism now as there ever was in the past; but the patriotism we should cultivate is that patriotism which consists of love of country with scrupulous respect for the rights of all men irrespective of nationality, directed by wisdom and instice.

American National Spirit.

Every nation has its characteristics and peculiarities, the result of its manifold inheritances, and the incident forces that have played upon it, of the victories it has achieved and the vicissitudes through which it has passed, the result in brief, of the partially formed character with which it commenced national housekeeping, and of the environment which has constantly, however imperceptibly, developed and moulded the national life.

This nation, although yet young, has well defined characteristics, which are asserting themselves aggressively and powerfully. The Americans are a people with no traditions of personal government or of oppressive civil or ecclesiastical despotism, dwelling on a vast area, stretching from the Atlantic to the Pacific and from the Northern. Lakes to the Gulf of Mexico, made up chiefly of people whose ancestors were impelled to come hither by their energy and their ambition to carve out fortunes for themselves. While the average-American citizen is not, of course, a scholar or a great thinker, he is far above the average European in intelligence and practical common sense. There are indeed no lower orders here corresponding with the peasant class of Europe. The average American knows enough to take care of himself pal interference, and to feel an interest and to take part in local and national political affairs. He has a common school education, good habits and stability of character, combined with energy and the proverbial "smartness" which is due less to an obtrusive disposition or lack of innate dignity, than to quickness of perception and the habit of making the most of the situation. He belongs to the class which has made New England with its beautiful homes and its famous school houses what it is, and that has trans-

west into cultivated farms and comfortable and attractive homes.

In a thousand industrial pursuits, in the mechanical arts, in useful inventions, in the application of science to life, America although but a youth, is leading the old European nations. The political institutions of this country are susceptible of great improvement, but they are even now referred to by liberty-loving patriots of the despotic countries of Europe as hopeful illustrations and prophecies of what their people shall some day enjoy. Ecclesiasticism, which has, more than mountains and seas, divided mankind, and served as an obstacle to its solidarity in the old world, is here shorn of its strength largely by the national spirit which is getting control, and which even the enormous immigration annually from priestridden countries of Europe is powerless to destroy or overcome.

The literature of America, if not equal to that of some of the old countries, is full of the spirit of progress and is bright, vigorous, and unique in thought and style. In fact this literature, now in a formative process, is rapidly developing into a distinctively national literature, stamped with the characteristics of the American mind and heart. The vast circulation of our magazines, especially of The Century and Harpers in Europe, indicates the high estimation in which our current periodical literature is held there. Americans' valuable contributions to physical science are freely acknowledged and cordially welcomed by European scientists.

Without attempting even to indicate the achievements of American thinkers, scholars and workers and the superiority, in many respects, of the conditions of American life over those which exist in the most advanced nations of Europe, the Journal, desires here only to speak a word of encouragement to Americans to develop, and cultivate the best in American thought, sentiment and aspiration. Our composite population is sure to favor and to produce a cosmopolitan spirit; the ambition and energy which from the days of the Pilgrims have sought relief in this free land, are manifest in every province of American thought and activity; the freedom which the kings and priests of the old world could not crush, is exhibiting itself here in the general life of the people. sometimes it is true in erraticisms and extremes which are unavoidable during rapid intellectual social evolution; the exercise of the right of private judgment and spiritual freedom have given rise to many sects and many religious beliefs, but underlying them all is that implied right of protest which is sure to divest religious thought of its extravagances and to result in broad and rational views. "Three hundred religions, and only one kind of soup," said the Frenchman, describing America years ago. The fact, however amusing or ridiculous to the Frenchman, was not discreditable to the Americans, who had been earnestly occupied in so many ways in the new country, that they had not the time to develop the art of making that variety of soup which the Frenchman had come to regard as indispensable to a high civilization. The immediate result of the protest against ecclesiastical and hierarchical authority in matters of faith, demanding as it did, the right of individual Judgment, was, naturally variety in religions, rather than variety in soup; but of the absence of the latter to day the Frenchman would have perhaps, but little, if any, reason to complain.

America with its vast extent of territory, its unequalled resources, with its traditions of freedom, its public schools, its respect for law, its wonderful energy, its security from the liability of entanglement with the nations of Europe, which at this moment, armed to the teeth are watching one another with jealous fear, is likely to become, with age, the greatest nation of the modern world. This is said in no boastful spirit. It is "manifest destiny" clearly indicated by the logic of events, and foreseen by European thinkers and statesmen who have visited this country and contemplated the probabilities respecting our future. The American can justly feel patriotic pride in the progress and prosperity of his country and contemplate with hopeful confidence the future of the American people, if they are but true to themselves. The encouragement of a national feeling and the development of American sentiments will the most effectually give to the American people that solidarity which is necessary to make a great nation strong, and secure an immunity from dangers

within as well as from dangers without. We need not resent the criticism of men like Arnold and Spencer, who visited us and pointed out our defects. Rather we should respect the men for their frankness; profit by the truths they tell us, and make their criticisms an aid in improving the American type of character, and elevating the thought and taste of the American people.

The Saturday Night Club and Spiritualism.

The Times-Democrat, New Orleans, says: The Saturday Night Club of New York City, a few nights ago, gave a complimentary dinner to American authors. Among those present was Richard B. Kimball, who was announced as "the gentleman who knew Poe, Irving, Longfellow, Cooper, Emerson and Nathaniel Hawthorns," Mr. Kimball, during the evening in speaking of the now famous Diss Debar case and the painful delusions under which that distinguished lawyer, Luther R. Marsh, is laboring, told a number of stories, one of which ran as follows: 'In the very first days of Spiritualism,' Mr. Kimball said, 'he was present at a séance given for formed the wilderness and prairies of the the special edification of a number of literary awake editorials, your paper is not surpassed."

gentlemen. George Bancroft, the historian, William C llen Bryant, James Fennimore Coop-r, Nathan'el Parker Willis, D . H. wkes and John Bigelow, were of the party. After a num' er of experi nents more or less mystifying, Mr. Cooper, who was a scoffer, asked for permission to put the woman medium toa test. It was granted. He said he had lost a relative-was it a case of natural death? The answer was no. How many years had elapsed? The solemn spirit rappings began ending on the fifty-ninth stroke. Mr. Cooper was as pale as a ghost. He arose trembling, and turning to his friends, said: "Gentlemen, the spirits have told the truth. When I was two years old a little sister of mine met her death by being thrown from a horse." Mr. Cooper's death occurred about a year after. Though he was the strongest-minded man Mr. Kimball had ever known, he died a firm believer in Spiritualism. The fact had been concealed, but Mr. Kimball could testify to its truth."

Another Murderer Gone to Talmage's Heaven.

"Jesus Lover of my Soul," sang Zeph Davis, as he stood on the scaffold in the Cook County jail-yard last week, Friday, waiting to be legally killed. Full, strong, clear and joyfully his voice rang out, like that of one approaching Paradise and catching a glimpse of Jesus waiting to welcome him. Zeph Davis was a brutal young negro employed as foreman in a factory where a number of white girls worked. On the morning of Feb. 27, Maggie Gaughan, a pretty little girl about fifteen years old, reached the shop a little before seven o'clock and before any of her associates. Davis was there; he assaulted her, murdered her, threw the mutilated body into a closet and covered it with sacks; and then worked on through the day until the middle of the afternoon, when he was sent out on an errand; and by accident the murder was discovered in his absence. He g. t out of town but was speedily captured, tried, convicted and sentenced to be hanged on the 11th inst. During his incarceration he showed no signs of remorse and was so ferocious as to be dangerous; one day the assistant county physician was in his cell and Zeph knocked him down, and would have killed him but for the timely arrival of bailiffs. Yet at the last moment this fiend was transformed into a Christian and on the gallows sang with religious fervor, "Jesus, Lover of My Soul." The poor murdered girl had no time to be shrived and her soul is, of course, in hell; but, thanks to the colored preacher, Zeph is now an angel in heaven playing his harp and shouting praises to the Lord. "I feel at perfect peace with God Hoping to meet you all in heaven I am ready to go" was the last message of the murderer to the world, as the rope was adjusted about his neck. The Talmagean heaven is full of such angels; it will be a congenial home no doubt for brother Talmage when he is done with his Brooklyn pulpit. Talmage's heaven is quite likely a good place for murderers, sensational preachers, defaulting cashiers and other props of churches and Sunday schools, such as have been emigrating to Canada in increasing numbers the past few years, but it is not a fit place for moral, truth-loving people and none such will be there, unless as missionaries.

Sneak-Thief Briggs in the Golden Gate.

Our esteemed contemporary, the San Francisco Golden Gate, has a curious system of ethics whereby it is enabled to sell advertising space to swindlers and profess a high sense of honor. This remark is called forth by noticing in the issue of our esteemed contemporary for the 5th inst., a well displayed advertisement, in the most prominent advertising place in the paper, of one A. E. Briggs, a notorious swindler and thief who has been repeatedly published as such in the JOURNAL, and who is so universally recognized as a rascal that even the Banner of Light has had the courage to publish him as a swindler. To the Journal's benighted understanding, the Golden Gate's course in selling space to known frauds is an insult and an injury to honest mediums and a disgrace to its publisher and to Spiritualism. If, perchance, these remarks appear to be somewhat emphatic, as it were, more robust than polite, it is hoped that those dear souls who are ever ready to excuse the offense of such advertisements will reserve a small portion of their abundant charity for the JOURNAL, inview of the provocation and in consideration of the hardships of honest mediams when a. publisher who calls himself respectable will knowingly place tricksters on the same business level with them in his paper, as has been repeatedly done in the Golden Gate.

The column of the JOURNAL which has for more than ten years been devoted especially to the interests of women has been discontinued. The constantly increasing demand upon the Journal's space made it difficult to give this department a fixed location and regular insertion. Still, it would not have been dropped had there been exhibited by women readers an interest commensurate with the cost of the work to those who have generously aided the JOURNAL in carrying it on. At no time since the JOURNAL inaugurated the Woman's Department has it received from those for whom it was specially intended to help, the responsive expression of encouragement requisite to justify its continuance.

W. O. Pierce, D. D., managing editor of the Methodist Pulpit and Pew writes: "No exchange that has reached my table has been more eagerly read than the RELIGIO-PHILO-SOPHICAL JOURNAL. 'For masterly, wide-

GENERAL ITEMS.

Lucifer for April is ready for readers and can be obtained at this office; price, thirtyfive cents a number.

The Theosophist for April has been received at this office, and we are prepared to fill orders; price, fifty cents a copy.

J. Clegg Wright lectures during the Sundays of June in Philadelphia, corner of Eighth and Spring Garden streets.

G. B. Stebbins will speak at Farmington, Michigan, Sunday, May 20th, at 10 A. M. Will attend Camp Meeting at Orion Lake, Michigan, which lasts from June 2d to June 11th.

J. Simmons, who was for a long time the business agent of Henry · Slade, has left Chi-Chicago and taken up his reidence at 828 Lafayette Ave., Brooklyn, N. Y.

Giles B. Stebbins will be at Orion camp meeting. June 3rd to 10th, including two Sundays. This camp is situated about forty miles north of Detroit, Mich., and on the Detroit and Bay City Railroad.

The 12th edition of "The Voices" by W. S. Barlow, is going through the press, and we are ready to fill all orders. This is one of the most popular collections of poems that has been published, and all who do not possess a copy should order one without delay. Price \$1.10, postpaid.

Mr. J. C. Wright in a private letter speaks with much feeling of the transition of his friend D. Y. Kilgore of Philadelphia. "He was," says Mr. Wright, "a sincere and able exponent of Spiritualism, a true lover of liberty, a generous friend and wise adviser. Said he, "I die a Spiritualist."

Mrs. E. M. Dole will leave Chicago on the 18th inst., for Cincinnati, O., where she will remain for sometime. We are glad to learn that her health has improved very much lately, and hope that she may come before the public again at an early day in the exercise of her remarkable gifts.

Rev. Mr. Copeland of Omaha, Neb., lately gave his idea of Sunday observance. He takes the position that even Sunday base ball games are not objectionable when played in an orderly, quiet manner, in a locality where the peace and quiet of the neighborhood is not disturbed.

Mr. G. B. Stebbins writes: 'Rev. E. L. Rexford, an able and eloquent Universalist clergyman of growing breadth in thought and spiritual culture leaves the church in Detroit, Michigan and accepts a call in Roxbury, (Boston) Mass. His leaving is greatly regretted by the society and by many visitors from other places who have heard him.'

It would seem that the rapid decline and increasing hazard of the materialization business in Boston, has driven John Wetherbee back to the bucket shop. Those lambs who have usually been shorn in the shadows of the cabinet may now have the operation performed in daylight at John's office, where he is prepared to aid them in gambling in stocks and bonds.

The New York Sun lately published a long article giving a detailed account of the adventures of a Mrs. Lloyd, who is represented as having rooms four years ago near the West Side Museum in this city. She claimed to be a spirit artist, it is said, and badly fooled the gullible, often selling her bogus sketches for \$150. Careful inquiry has been made, and no such bogus medium has ever been known here. The story originated at Pittsburgh, Pa., and has no foundation whatever in fact.

Mrs. E. L. Watson will speak at Forest Temple, North Collins, N. Y., at a two days' meeting. June 16th and 17th. This is the new hall, near the depot, of The Friends of Human Progress, and this June meeting will open the way for their yearly meeting early in September, which will be the thirty-third yearly meeting. These well known gatherings for the discussion of great reforms, and for spiritual light and truth, have been large, valuable and interesting, as doubtless these in June and September will be.

The Western Unitarian Conference holds its thirty-fourth annual session in Chicago this week. It opens on Tuesday morning, at the Third Unitarian Church, Monroe and Laflin streets., The Wednesday and Thursday evening sessions will be in the First Methodist Church. The meeting on Wednesday evening is to be devoted to Emerson. "Fifty years of Emerson, 1838-1888," is the other view a tutelage that the incarnate announcement, and no doubt it will be a feast for all lovers of this great thinker. On Thursday evening, Reverends Swing, Thomas, Shutter, Rabbi Hirseh, and other preachers. will tell of "The Possible American Church," from their several stand-points. Both of these evenings will be of interest to the Journal's readers and they are cordially invited to be present by Mr. Effinger, the affable secretary of the conference.

Prof. Amos H. Worthen, Carator of the State Museum of Natural History at Springfield, Ill., and a prominent Spiritualist, passed to spirit life at his home in Warsaw, Ill., May 6th. The deceased was appointed State Geologist in 1858 to succeed Norwood, and remained in charge about a year. He was next employed in the Iowa survey for some years, and was reappointed in this State in 1872, and had continued in the rosition ever since. He completed and published the Illinois Geological Reports, reorganized and enlarged the Historical Museum, prepared the Natural History Reports, and would have had them out about this time if the printing appropriation had rermitted. His zeal for the branch of science in which he was engaged knew no bounds, and he labored so quietly and incessantly that many men employed about the State House never saw or knew him.

He was 75 years old.

"M. A. (Oxon.," alludes to "Practical Occultism." by J. J. Morse, as follows: "It is impossible to lay aside this little book, to which I have given so cursory a notice, without a feeling of thankfulness that the words of caution and warning contained in it are so many and so outspoken. Some of my friends and some of my friendly critics have some times been disposed to say that I hang out danger signals too continually. If I do, it is because I know and have experienced the danger; because I detest the idea of Spiritualism being degraded into the pastime of an idle hour, to gratify a morbid curiosity, or to pander to a still more morbid vanity. If I do discourage the wholesale proselytism which an ill-regulated enthusiasm advocates, it is because I have seen it bring much trouble upon us, and because I am entirely sure such tactics can end in nothing but discomfiture I find in what is said in this book little that I dissent from, and very much with which I cordially agree. I should be glad to know that it had a wide circulation among English Spiritualists, and that I had in any way contributed to secure that desirable end."

Recently a clergyman was observed in the reading room of the British Museum deliberately cutting one of the volumes and secreting the cuttings. Oa being challenged by one of the detectives he denied the charge, but when taken before the authorities he admitted the offence and produced the cuttings. He was expelled and his ticket cancelled, but there was no other punishment and the name of the clerical thief was kept by the authorities from the public. If this man had not been a clergyman he would have been tried and sentenced to penal servitude. But in the case of the clergyman, a religious and moral teacher whose work brings-him into intimata relations with all classes and both sexes, even the name of the offender is suppressed. The Two Worlds sarcastically asks: "Why did not the authorities that reported this act of a clergy man add the name, that the people who send their children to Sunday Schools to learn the commandments might know how to interpret the one which reads, 'Thou shalt not steal."

The statement comes from Raleigh, N. C., that there is an unprecedented sensation among the negroes in the black district, the cause of it being a women who is working, it is alleged, marvelous faith-cures in Nash County. The woman is an African of the most pronounced brunette type. A gentleman lately visited the grounds consecrated to the priestess of conjurations and faith care. He found the roads for hundreds of yards leading to the spot cumbered with vehicles of every conceivable character, all conyeying the afflicted in body an I mind. The woman receives her devotees and cries aloud in a peculiarly deep voice, exorcising the evil spirit of disease, imaginary or real; then she anoints them with water drawn from a well near by, at the same time requiring the patient to imbibe a portion. The spot, she claims, was pointed out to her by an angel. These scances have been going on ten days. Each day brings a crowd greater than that of the day before. The woman fills bottles with water, blesses it, and these are carted off, in countless numbers. She makes no charge, but accepts whatever may be given her. Excitement runs high and is widespread. The multitudes that place implicit faith in the efficacy of her cures are astoundingly large and constantly swelling. The woman's name is Mary Edwards. She is about 32 years of age. The gentleman who visited her entered a double house and found the front room crammed with people of all ages and sizes, and both sexes. One at a time is admitted to the inner sanctuary. The woman avers that she was born entirely white, and that the knowledge of her mysterious and marvelous power came with her dawning reason. She has followed her present calling some time, and it is reported that she has taken in nearly \$1,000 in the four weeks she has been established at her present quarters. Persons from many counties visit and seek relief at her hands. Her white patients are not small in number.

"M. A. (Oxon.)" says: "When we turn to the consideration of mediumship as a means of personal development of the inner spiritual nature we are getting nearer to its strange significance. It is a schoolmaster-in anspirit profits by to an extent of which those who have not experienced it can have no idea. Rightly used the medium goes forward from a state of subjection, during which he has received instruction from tutors and governors, to a state of liberty of which he has been made free, wherein he uses- the knowledge he has gained, and aequires further stores by virtue of the powers that he has developed. The possibilities are infinite. It is only that we have been so dazed with wonder at the vista opened to us that we have, as yet, utilized them so little."

Spiritual Gitts.

Mrs. Emma Hardinge Britten in the Two Worlds says: "All persons desirous of informing themselves on the stupendous possibilities of spirit-communion, are not always situated so as to be able to form circles. at home, or with friends. Solitary meditation is not always advisable, and in some instances may prove both mentally and physi-cally injurious. Where then can enquiry and research be conducted in this country, wherein professional mediumship has been written down as little less than infamous, and family circles must always be so strictly private as to make its members shrink with horror from the idea of admitting a stranger or, as the phrase goes, an "outsider" with-in its precincts? Besides this, might it not be worth the while of some of our earnest platform mediums to enquire what are the best conditions for public service? To the apprehension of the present writer, and the noble spirit friends who have guided and controlled her ministry for the last twentyseven years, Spiritualism consists a priori in the test phenomena of all kinds, physical and mental, which prove that spirits communicate; and secondly, in such inspired and trance utterances as teach the doctrines and philosophy of spirit life. The former—that is, all manner of phenomenal phases, belong to the circle-room, and small well conducted gatherings. The religious and philosophical utterances apply to the public rostrum; but say some at least of the teaching spirits, the two phases of power very sel-dom accompany each other with good effect, and even in the few rare cases of clairvoyance or test mediumship that can be exhibitel in the heterogeneous influences of public assemblies, it is hardly ever found that the general feeling of anxiety, curiosity, antagonisn, and restless expectancy that pervades the crowd waiting for "tests," permits of clear and well defined spirit control, much less of those oratorical excellences which move the multitude and proceed from a totally different, character of spirit control. We might be enabled to devise many means of cultivating spiritual gifts in different and special directions. We have but little hope of so far infracting what we already know of spiritual influences as to be able to advise how to obtain the several gifts at once, and therefore, with due acknowledgment of the merely experimental conditions of our knowldge, or rather of our ignorance of how best to work the spiritual telegraph, we would suggest that which the abundant experiences of American mediums have proved to be the better way, namely, to devote physical mediumistic powers, and especially all those by which direct tests of spirit presence can be given, to the use of enquirers in the spirit circle, whilst the trance and inspirational speakers, by cultivating their powers of oratory, by study and mastery of the topics of good and use prevailing in their day and hour, should not fail to polish and improve the instruments designed by teaching spirits to make music in the ears of those people already spiritually starved on theological

Haverhill and Vicinity.

to the Editor of the Religic-Philosophical Journat: Through the exertions of some of the Spiritualist workers in this city who appre-ciate spiritual food when placed before them in place of cheap twaddle, dudish plagiarism, handkerchief guessing and Mormon sophis-tries, the services of Mrs. R. S. Lillie was secured for the Wednesday evenings of April to speak and answer questions in Music Hall. Her audiences have been large and intelligent, and the thoughts adduced have been of a very satisfactory order, well calculated to leave a lasting impression for good upon our people. Mr. Lillie accompanies his wife on her lecture engagements and being a good singer, furnishes music for the occa-

It is to be regretted that Mrs. Lillie is to leave New England for a season to fill an en-gagement for the California friends, and yet we should not be forgetful of the fact that they are to be brought one step nearer to us in becoming acquainted with another of the good workers from the Eastern States; so we would say, eat, drink and be happy, for you are sure of a feast of good spiritual food.

Haverhill, Mass. W. W. CURRIER.

Messrs, Lee & Shepard have in press and will publish soon, a book of uncommon scope and interest entitled "Dissolving Views in the History of Judaism," by Rabbi Solomon Schindler, of the Temple Adath Israel, in Boston. The author is distinguished for his erudition, and is now to give to the public, in book form, the series of popular and profound lec-tures delivered at the Temple Adath Israel, the past season. The lectures are very learned, and are an application of the law of evolution to the history of Judalsm. The lectures have been prepared with nuch care, and each epoch, and each personage is ushered before the reader with skill, in language easily grasped and understood, yet forceful in import, and graceful in expression. The student of the history of manking of every creed will find in this volume the presentation of facts from the Jewish standpoint, which will command his earnest attention and meditation.

A new and special edition of Miss Douglas' supe A new and special edition of Miss Douglas' superior novel. Lost in a Great City, is in press by Lee & Shepard, Bosten. When this fascinating story was first published a few years ago, it achieved for its brilliant author increased fame, because of its excellence, and for the elements of popular interest which it contained. Miss Douglas is one of the best known and most earnestly admired of American writers of fiction. Besides, there is a purpose in her novels which tends to elevate and render them of writers of notion. Besides, there is a purpose in her novels which tends to elevate and render them of great worth to the reader. By publishing Lost in a Great City in paper form, at the mere nominal price of fifty cents, while those in cloth are three times that price, the public will be favored in obtaining one of the best of this eminent author's books at trifling expense. trifling expense.

The Philosophy of Cure, Dr. E. D. Babbitt's latest Ane Philosophy of Cure, Dr. E. D. Babbitt's latest work, though complete in itself constitutes the first of a series of works which come under the head of Human Culture and Cure. Dr. Babbitt's works have met with great success, and now that his Health Guide and Manual are out of print and mone in the market, this pamphlet will no doubt fill the vacancy Price, 56 cents, postpaid. For sale here.

Mr. Edward Atkinson will open "The Popular Science Monthly" for June with an incisive paper on "The Surplus Revenue." He suggests a way, ap-parently overlooked by other economists, of solving the great problem now before Congress, which does not involve any conflict of economic policy between the two great parties.

"The Popular Science Monthly" for June will have an article on 'The Effects of Moderate Drinking," by George Harley, M. D., in which the author records the effect of "nipping" upon the liver, kidneys, heart, and brain, the organs which medical science has shown to be chiefly affected by the use science has shown to be chiefly affected by the use of alcohol in moderate quantities.

Read the advertisement of the Campaign . Weekly lobe-Democrat in this issue, and show it to you

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 diarrhœa. 25c. a bottle.

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Keep Your Blood Pure.

There can be no healthy condition of the body un-less the blood is rich in the materials necessary to repair the waste of the system. When the blood is pure, and circulation good, all the functions are equipped to do their allotted duties; but when the blood is thin or impure, some corresponding weak-ness will surely result, and in this low state the sys-tem becomes more susceptible to disease.

tem becomes more susceptible to disease.

We believe Hood's Sarsaparilla is the very best
medicine to take to keep the blood pure and to expel the germs of scrofula, salt rheum, and other poisons which cause so much suffering, and sooner or later undermine the general health. By its peculiar cura-

tive power, Hood's Sarsaparilla strengtness builds up the system while it eradicates disease is the best season to take a good blood purifier and tonic like Hood's Sarsaparilla, for at this season the body is especially susceptible to benefit from medicine. Try Hood's Sarsaparilla

There is no danger to human life more to be dreaded than that which arises from vitiated blood. Dyspepsia, rheumatism, headache, and general debility, all result from it, and are cured by the use of Ayer's Sarsaparilla. Take it this month. Six bot-tles, \$5.

CHICAGO.

A Medium's Meeting, conducted by Mrs. Belle F. Hamilton, will be held on Sunday afternoons, at 2:30 o'clock, at Gleason's Hall, 5:23 West Madison Street, entrance on Bishop Court. Good mediums will be present and tests given. Court. Good mentums with no present and vest in Martiu's
The Young Peoples' Progressive Society, meets in Martiu's
Hul, corner Indiana Avenue and 22nd Street, Sunday
evenings at 7:45. The best speakers are engaged,

The South Side Lyceum of Chicago meets every Sunday afternoon at 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., The public cordially invited. Admission five cents.

DR. NORMAN MACLEOD.

The Young People's Spiritual Society meets every Sunday evening at 7:45 P. M., in Apollo Hail, 2730 State Street. First class speakers always in attendance. E. J. Morron, President.

Spiritual Meetings in New York.

The Ladies Ald Society meets every Wednesday afternoon at three o'clock, at 128 West 43rd 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 at 2:45 P. M., and 7:45 evening.

FRANK W. JONES, Conductor.

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

The Metropolitan Church for Humanity, Mrs. T. B. Stry-ker, Speaker, holds its services Sunday afternoons, at 3 o'clock, in MacGregor's new and beautiful Hali, Madison Avenue, Cor. 59 n St. (Entrance, 42 E. 59th St.)

Spiritual Meeting in Brooklyn, N. Y.

Conservatory Hall corner Bedford Ave., and Fulton Street Services every Sunday at 141 A. M. and 7:45 P. M. Brooklyn Spiritual Union—Sunday meetings at Frater-sity Rooms, corner Beaford Avenue, and South 2d street Members seauce at 10:30 a. M., Alpha Lyceum at 2:30 p. M., Conference at 7:30 p. M.

Johnston Building, Flatbush Ave, corner Nevins St. Con-lerence every Saturday evening at 8 o'clock. FRANK W. JONES, Conductor.

Saratoga Springs, N. Y.

The First Society of Spirith alists of Saratoga Springs, N. Y. needs every Sunday morning and evening in Court of Appeals Room, Town Hall. peals Room, Town Hall. W. B. MILLS, President.

E. J. HULING Secretary. St. Louis, Mo

Organized August 22nd, 1886. The First Association of Spiritualists meets every Sunday in Braid's Hall, southwest corner of Franklin and Ninth Streets, at the hour of 230 F M. Friends invited to attend and correspondence solicited. W FAV. Pres't, 620 S. Broadway. ISAACS. LEE Cor. Sec., 1422N. 12th St.

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PAMPHLET sent free. Dr. Owen Belt Co., 191 State St., Chicago.

Annual Meeting, May 8th, 1888.

To the Spiritualists and Liberals of Minnesota and other States, Greeting: The Rice Co. Scientific, Moral and Reformatory Association will hold its first Annual Meeting at Moral States, Greeting:

The Rice Co. Scientific, Moral and Reformatory Association will hold its first Annual Meeting, at Morristown, Minn. on the 3d Studay in June, 1888, and in connection therewith will be held a spiritual and Liberal Campmeeting, commencing Wednesday, June 13th, and closing upon the Monday following. Being the first 8, and L. Campmeeting held in this state, we invite, and earnestly solicit, the a tendancs and aid of the Spiritualists and Liberals of this and other States, to assist in building up-and inaugurating a permanent Camp Meeting organization, at this or some suitable place in this locality. We also, invite Spiritual and Liberal speakers and mediums. Suitable seance rooms will be jurnished free of charge. We wish to employ a good independent slate writing medium who will permit investigators to bring their own closed slates. Such a medium would be instrumental in doing great good to the cause, besides benefiting themselves financially, as phenomena of this order bave never been witnessed or produced in this vicinity. We would ask such mediums to correspond with us at once that we may make early and permanant arrangements for their coming. Ample means for board and shelter will be made, for all who may come, at very reduced rates. The lowest reduction on R. R. fare will be secured. Conveyance hourly between camp grounds and seance rooms, and to all rains at a fare not to exceed five cents per trip. Further information may be had by corresponding with

ARS LAURA A GRANT,

Morristown, Minn.

All Liberal papers please copy.

The 1st District Association of Spiritualists will hold a tendars Camp Meeting at Orion Lake Oakland, Co., Mich., commencing Saturdar, June 2nd, 1888, and enoing Monday, June 11th. Those intending to camp are desired, if convenient, te erect their tents on Friday, June 1st, that all necessary preparations may be over for services and the election of officers which will occur the day following.

Good speakers will be in attendance, and all who are interested in progressive thought and united Humanitarian workare cordially invited to be present.

MRS. F. E. ODELL, Secretary.

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Commencement Invitations.

The high character of the productions of Messry McClurg & Co's Stationery Department is exemplified in the Invitations for the Commencements of the Northwestern University, Ann Arbor University, Rush Medical College of Physicians and Surgeons. Kemper Hail, etc. which for beauty of design and elegance of execution are unsurface.

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With a Preface by WILLIAM EMMETTE COLEMAN.

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 Mediumship: Its Physical, Mental and Spiritual con-ditions. III, Mediumship (continued): Its Foundation, Deviment, Dangers and Advantages.

IV. Magic, Sorcery and Witchcraft.

The Natural, Spiritual and Celestial Planes of the Second State. VI. The Soul World: Its Hells, Heavens and Evolutions.

VII. Life, Development and Death in Spirit-Land, APPENDIX.—Answers to Questions.—

The above lectures were delivered to Mr. Morse's private classes in San Franci-co. Cai. during October, 1887, and are now published for the first time. The two lectures upon mediumship are especially valuable to all mediums and mediumstic persons.

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To the Editor of the Religio-Philosophical Journal

Toices from the Leonle. INFORMATION ON VARIOUS SUBJECTS

For the Religio-Philosophical Journal Love and Wisdom, or the Child and

the Guardian Angel. Away from home in a foreign land, a young American and his wife had lost by death a beautiful boy. The father being of a scientific turn of mind was

full of the latest German thought, and had lost all faith in any thing beyond the present world, and the mother had also been led to embrace the same views. The writer of the following lines, impelled by a force beyond his will, does not claim personal authorship, but dedicates the same to the above mentioned couple:

LOVE-THE CHILD, WISDOM-THE ANGEL.

LOVE.

My mother dear, Your heart to cheer I come to you to-night; Though far away To mortal sway
I'm near to spirit sight.

I'm nearer thee Than I could be When clothed in mortal form, For to thy heart now impart
My thoughts both pure and warm.

Oh! look above, And as the dove The answering call obey, As star to star Though fixed afar Are lost to sight all day,

Still sure they keep In their blue deep In bonds that never tire, So true and free I'll answer thee I'll come at thy desire.

The outward form May die at morn And life on earth be brief; Still do not weep--I do not sleep— I see now all thy gNet.

WISDOM. Where e er we took In tree or book, All nature's wants are met; Shall man then love, And from above

No angel form be sent? No! The Great Cause, In whose veiled laws Full barmony doth reign, The heart's desire And love's full fire Doth never burn in vain.

Amidst the strife Of worldly life True bliss can not be found. Who could rejoice If one loved voice

Were still beneath the mound? True Science's eye With glass doth spy Deep into things unseen; And in the drop By us unthought

With broader gaze, The blue, deep maze
That o'er our head is spread, By art of man The eye can scan— Find vast to minute wed.

How can we doubt When all about Progressive law is taught? How vain to think We're on the brink
And death brings all to naught.

We've just begun When this life's do en this life's done
The race of human thought; Our immortal powers If these few hours

Leave ultimates unwrought. LOVE. Now step aside:

Its mother's heart would reach. Love is the best-The only test-In that, the child can teach. Your love's not dead; It on my head

The little child

Still gratefully doth rest, Think oft of me And you shall see Your spirit eye'll be blest.

In prayer we'll meet. My little feet Will lead thee to the Lord. Close by thy side Thy thought I'll guide— One heart, one love, one God.

Bright visions sweet Thine eye shall greet
Pure as the snow-plumed bird;
Thy lips I'll press. little dress Shall rustle at thy word.

I'm clothed in white So pure and bright, O could you see me now, Thy heart so sad Would soon be glad--Thy kiss would greet my brow.

Then, mother dear, Oh! do not fear; Heaven opens wide its gates. Love's silken cord ne'er breaks.

A little child So weak, so mild-So strong in spirit power, Your steps shall guide

Heaven's gate at death's bright hour.

Brooklyn (N. Y.) Letter.

Fo the Editor of the Religio-Philosophical Journal:

And open wide

Mr. John Slater held forth at Avon Hall the past and John Stater held forth at Avon Hall the past two Sundays, where his reputation as a test medium drew good audiences, and drew from our own. For next Sunday, we shall have Walter Howell, who sails for England on the 12th of May. The conference has moved into the large building recently erected on one of our leading thoroughfares by the Lehnston Bros., and the people accustomed to meet there express satisfaction at the change.

In the Eastern District the Spiritual Union and Aloha Lyceum still continue their meetings having

Alpha Lyceum still continue their meetings, having also a Young People's Association connected with also a Young People's Association connected with it, which makes a practice of giving an entertainment every mouth. Mrs. Henderson, a speaker, clairvoyant and an earnest worker also conducts a meeting in this section of the city. The cause is steadily growing here and progressing toward that harmony and concerted action among ourselves necessary for its best good. Saturday last marked the first anniversary of the resumption of the Conference meetings, which was brought about through W. C. Bowen, inducing Mr. Frank Jones, of People's Spiritual Meeting. New York, to come over and again start it. Mr. Bowen gave an appropriate address, which was followed in the usual way by other speakers and mediums.

Brooklyn, April 30, 1888.

A Spirit Message Purporting to Come From Swedenborg.

In an elegantly appointed home, one of many in a thriving western city where thirty years ago was the home of the prairie dog and the cayote but now boasts nearly 100,000 inhabitants and has as fine hotels theatres and other metropolitan accessories as its older sisters in the east, there frequently convenes a little circle of cultured people to exchange thoughts on spiritual matters and commune with the Spiritworld. The charming hostess is a fine sensitive and also a medium. One of the regular sitters is a lady whose name is already familiar in select literary circles of the East and who is likely to be widely known in the future. She is a trance medium, but only her intimate friends know this. In these quiet little scauces at the home of her friend this lady acts as the medium for those spirits who have something to say. At one of these gatherings the following, message purporting to be from Swedenborg was

given:

"In the name of God I welcome you. Let us invoke His blessing in silent prayer. God made the soul of man like himself. The soul is not its own cause, but an efflux from the divine essence, intermediate between God and the world of created things. The soul is two sideds, one side is turned toward this world and the body which it shapes for activity; the other side is directed immediately toward, God - As God mores heaven and earth, so the soul of man animates his body and imparts to it all its activities. You will, therefore, comprehend that its activities. You will, therefore, comprehend that in this sense the soul may be called creative, and that it creates for itself its own material dwelling.

"Creating it, it must have a certain power over its own creation; this power is frequently latent, but it has been known and operated in all ages of the world. It is this especially which is insisted upon now in the new method of cure.

"The soul acts in time, but is not itself bounded by time or space. It can with its thoughts make past, present, and the distant near.
"Nothing but God can penetrate the vast recesses of the soul, and there He shines ever like a spiritual

sun, flooding our whole being with an interior illumination when the interior sight is opened. This happens in the higher stages of clairvoyance; and it happens in the higher stages of clairvoyance; and it is, therefore, a mistake to look upon clairvoyance simply as an abnormal condition, when it is, in its higher phases, an opening of the inward sight of the soul so that spiritual truths are comprehended by a swifter process than that of reason. It is sometimes called spiritual intuition. Whatever can be expressed in words, is comprehended by the lower faculties of the soul, but there is much that cannot be expressed in human language and the higher faculties of the soul, but there is much that cannot be expressed in human language, and the higher faculties press on and on toward the source from whence the soul comes, that divine center beyond the reach of temporal things, abiding in absolute calm and peace. This state has received different names from different philosophers; one of your own, whose companionship I value, calls it the Over-Soul.

"Faith is in this sense an interior knowing, which Faith is in this sense an interior knowing, which takes possession of the whole soul and guides it to the highest perfection. Knowledge without faith is a barren good; the two must be united. Faith in the higher sense rests on reas in so far as the human can express in mortal language; just as you know that God is Love as well as Wisdom, and that Love is higher than Wisdom. So faith is higher than knowledge (though I do not say it should not be based on knowledge); it goes beyond and fills the soul with a divine enthusiasm in which it is brought nearer God, and then partakes more largely of His creative power. Think of the men who have moved the hearts of the world, men who believed in what they did, with their whole souls.

they did, with their whole souls.

'The soul is divided into many faculties; each faculty has a distinct office. What the soul should strive after is not division, but unity.

"God is not obliged to turn His attention from one thing to another. He knows all things in an instant. If you would possess the highest power over matter, strive after unity, concentration of thought. Take a short time each day, and let your soul be open to whatever influence may come from the divine source

"God needs only that man should give him a will-ing heart; man must follow the inner light, not re-sist, and his spiritual faculties which are now im-

"The will of the soul is all-powerful; whatever it wills earnestly, it will possess. Here lies the secret of metaphysical treatment. The body is only the outward instrument of the soul.
"I leave with you the blessing of God.

"SWEDENBORG."

EFFECTS OF HASHEESH.

The Experience of a Drug Clerk.

But a few miles from the city of Manchester lives a man who was once as fine a drug clerk as there was in Boston. But that was some time ago, and no doubt he is forgotten by the fraternity in that city. His name is Rolphie R. Santord, and he is at present residing with his widowed mother, who owns a fine residence not far from Manchester. His experience with hasheesh is worth reproducing. A representative of the Manchester Union saw Sanford some time ago, and as it was just after dinner and he had partaken of his meal with unusual relish, he was in the mood for talking. "Why, my boy," said he, "drug clerks of course have secrets. You want me to tell you a little story, eh? If I should tell you some of the secrets of course they would be secrets no longer, but I'll give you a little of my experience with hasheesh. It's a stuff that no one wants to meddle with with impunity, allow me to inform you. If I had not been careless I me to inform you. If I had not been careless I would not be able to tell you my experience with

hasheesh.

"It was some eight or ten years ago, when I was at work for a prominent druggist in Boston. For some little time I had been suffering from dyspepsia, and the ailment bothered me so that life became unbearable. I at last mixed up a decoction that gave me great relief. I was to take it before meals, and placed the bottle on a shalf behind the prescription counter among other bottles which are usually found in that place. One noon I went to take my medicine. I took down what I thought to be the right bottle, and, discarding the use of a spoon, I placed the orifice to my mouth and took a usually found in that place. One noon I went to take my medicine. I took down what I thought to be the right bottle, and, discarding the use of a spoon, I placed the orifice to my mouth and took a large swallow. Horrors! The taste told me that I had made a mistake. I looked at the bottle and—well, my ftiend, I had taken a large dose of Indian cannabis, or otherwise hasheesb. I staggered back to the rear part of the store. How queer I felt. How light I was growing. Up, up, up, up went until my head bobbed against the ceiling. I was like a cork floating on disturbed water. I glided along, and could look down and see the huge bottles, each one with a bideous face laughing at me. The stools on the marble floor seemed to want to keep me company and their click, click on the floor sounded like thunder in my ears. Suddenir I was plunged into lnky blackness. From the black nothingness flashed out bright balls of light. I reached the sofa and sank down upon it. My tongue seemed to swell and I tried in vain to scream, but no sound issued. I seemed to know that there was a long, long hour before my fellow clerk would be back from his dinner, and then be might not come into the rear room and discover my condition. The events of days and weeks came before my mind in all the details, and years seemed to be presented. Again I was tossed to the ceiling and then thrown by some invisible force from one side of the room to the other. I felt no concassion. Then I fell back into dreamy contemplation, and years seemed to pass by. Fantastic pictures were worked, my limbs felt weighed with lead, just the opposite to my experience of what seemed to my sears ago. I heard somebody say, 'Why, Rolphie, old fellow, what's the matter? Rolphie, Rolphie,' The word reverberated like thunder. My shop-mate had returned. Again he tried to shake me to myself, and I never hated a mau so cordially as I hated him at that moment. He got a doctor, and I tell you, my friends, they had no easy time to bring me to myself. Every word they uttered surged int

Tests of Spirit Presence.

In 1886, while living in Plainwell, Michigan, our

neighbor. Daniel Earl, asked my wife and me to at-tend their family circles. We accepted the invita-tion, and thus commenced our investigation. tion, and thus commenced our investigation. For some time there was nothing received that convinced us of the facts as claimed by Spiritualists. Finally after a few evenings, the table tipped. On inquiry it was said that my sister Sarah who had been dead about three years was present and wished to communicate with me. I said, "If this is you, Sarah, you can tell me the distance from your farm to sister Harriet's farm, by tipping the table once for each mile." The correct distance was given in this case and four other similar instances. On another occasion the medium, Mrs. Dunham, said she saw the spirit of a large lady standing by me, who saw the spirit of a large lady standing by me, who claimed to be my sister, and described her very minutely. I replied that none of my sisters answered the description, but was the reverse as to size, com-plexion, etc. We finally gave it up as bogus. After, perhaps, twenty minutes, while we were talking on another subject, Mrs. Dunham said: "I can now give you the lady's name. I see in plain letters over her head the name Julia." It then occurred to me

her head the name Julia." It then occurred to me that the medium had given a correct description of my oldest brother's first wife whom we knew in her life time, but had not thought of her in a long time. I questioned her as to distances, as in case of my sister Sarah, all of which were answered correctly away to fractional water of a willer design. my sister Sarab, all of which were answered correctly, even to fractional parts of a mile; finally asked, if she could, tell us how long she had been in spirit life, and to which she answered in the affirmative. I told her to tip the table once for each year, and I would count. She began, and I counted audibly twenty-two tips, which I emphatically declared was incorrect. She, however, insisted that she was right. I determined to ascertain by writing to Dora Read, who is my oldest brother's daughter. she was right. I determined to ascertain by writing to Dora Reed, who is my oldest brother's daughter by his second wife, Accordingly I wrote to her that night. In due 'time I got a reply, saying that the family record shows that Julia had been dead twenty two years "such a day," which corresponded within three days of the time the communication was received. This was a clincher for me, and I began to yet interested.

within three days of the time the communication was received. This was a clincher for me, and I began to get interested.

We moved from Piainwell to Hastings the following fall where I engaged in business, which required new buildings. I incurred a debt for material bought of Bentley Bros. & Wilkins, and in due time the bill was presented and paid within three dollars and ninety cents, and the amount placed to my credit on the company's books, showing a balance their due as above. In a few days after this transaction the book-keeper, C. G. Bentley, died suddenly. Two weeks after his death my wife and I went to Plainwell on business. We stopped with our old neighbor Earl, and that night we had a circle. During the evening Mrs. Dunham described a man standing by me and said his name was Charley. We at once recognized Charles Bentley. I shid: "Now, Charley, if this is you, you know whether I was owing your firm or not when you died." He replied that I did owe them I then said: "For each dollar that I owed you, please tip this table once." Up came the table four times in quick succession; the fourth time, however, it went back within two inches of the floor and there rematered over helf a mignet, during which time I ack within two inches of the floor and there remained over half a minute, during which time I looked to see whether it rested on the floor or not. It finally settled quietly down on the carpet while I was watching the legs of the table. I then said:
"Do you want us to understand that it was a little less r dollars that I owed your firm when you He replied that he wanted it so underdied?

We have been investigating Spiritualism over two years and have had hundreds of tests equal to the above, the result of which has compelled us to believe that our life will be perpetuated after death, and we are in possession of a knowledge that our departed friends under favorable conditions can and do come to us with all the love and affection they possessed while with us in the flesh. My wife and I have been more happy since we became Spiritualists than ever before. Hastings, Mich., April 27, 1888.

GHOSTS IN PENSACOLA.

Police Officers Said to Be Terrified by the Spirits of Drowned Sailors.

A short time since two foreign sailors were drowned in the harbor here, writes a Pensacola correspondent of the St. Louis Globe-Democrat, and the stevedores say that their ghosts walk, and nothing can induce the majority of them to go near the wharves at midnight. A dozen sailors of a British vessel lying at anchor a quarter of a mile from shore came ashore on liberty, and like all Jack-tars, had a jolly time ending by getting as drunk as so many lords. Two of them missed the returned boat, and on going down at midnight found that they were left. Being just far enough "over seas" net to know the danger of the strong tides, they undressed and plunged in to swim out to the ship, leaving their clothes on the wharf. Some negroes passing by stole the clothes. The next day the bodies of the two men were cast ashore a mile below town.

The second day after a darky came into the police.

The second day after a darky came into the police station, and, handing the Captain a package, told him that it contained the clothes of the two sailors. The negro added that the men who had taken them had given them to him to return, as the ghosts of the two men had appeared to them in nature's garb and with horrible imprecations demanded their clothes. The frightened thieves did not-dare to keep them after this, and returned them at once.

keep them after this, and returned them at once.

The Chief laughed at the tale, and putting the clothes to one side, thought little more of it. The next day the patrof who was stationed at the central wharf, where the sailors left from, asked for a change of station, alleging that the cold night air from off the water was bad for him. He was given another post and a different officer given that beat. He, too, applied for a change, and successively six different officers gave up the place. The Chief then investigated and was told the following story:

"At about 11:30 the attention of the policemen on

"At about 11:30 the attention of the policeman on duty was attracted by a noise like as if a swimmer was climbing up the side of the wharf. Suspecting thieves, he hastened there, and opening his buil's eye lanteru threw his light on the spot where the noise was heard. As the rays illuminated the dock noise was heard. As the rays illuminated the dock there stepped into the circle of light the ghostly forms of the dead sailors, magnified to huge proportions, stark naked, seaweed clinging to their hair, and their faces and bodies horribly eaten by fish and crabs. They stalked past the officer without seeming to notice him, and going to the spot where their clothes had been left, appeared to be hunting for something—their vain search seemed to render them perfectly furious with rage. The officer dropped his lantern and fled. ed his lantern and fled.

The others all corroborated his tale and related The others all corroborated his tale and related the same general experience, save the last one, who added to his story that one of the apectral figures came up and attempted to embrace him, with a drunken leer on its corpee-like face. No officer is stationed there now and not a darky in the city would go on the dock at midnight for \$1,000. During the day hundreds of people have visited the spot and commented upon the strange tale. The officers are laughed at by many, but they stick to their story and refuse to do duty on that particular wharf.

The Color Question Unsettled.

The Episcopal convention adjourned at Charleston The Episcopal convention adjourned at Charleston, S. C., without taking any action on the color question. It looked at one time as if the resolution looking to the formation of a separate and distinct convention for colored members would be adopted, and in that way the troublesome question settled. The colored members protested against the separate convention, and threatened to make a light for their rights.

Of nine parishes in Charleston only two were represented. The churches are not paying their dues, and there is a large deficit in the bishop's salary. The bishop proposed that his salary be reduced to \$2,500, but the convention refused, and ordered an assessment of 25 cents on every communicant to pay the salary of the bishop. A resolution was passed disfranchising all non-communicants. This will be a salary of the bishop. disfranchising all non-communicants. This will affect many prominent men who are leading the fight against the bishop. Churchmen are much alarmed, and some fear the establishment of independent churches. The seceders will not agree to any proposition that will recognize the colored members as their equals in the church, and the colored members will not agree to being cast aside.

A BANK CLERK'S TEST OF MES-MERISM.

He is Unable to Shake Off the Peculiar Influence.

San Francisco Chronicle: Certain social circles are somewhat stirred about a little affair which ocare somewhat stirred about a little anair which oc-curred Monday night last at ashlonable residence on the north side of Jackson street, near Webster. The lady of the house and her daughter invited a number of young ladies and gentlemen to their house for the purpose of social enjoyment. During the evening the subject of legerdemain and mes-marism come are not described in the gentlemen the evening the subject of legerdemain and mes-merism came up, and several of the gentlemen showed their ability in card tricks. Cleverest among them was William V. Bryan, a young man who has quite a name for his skill as a sleight-of-hand per-former. From legerdemain to mesmerism the pass was easily made, and Mr. Bryan subjected four ladies to his mesmeric power, affording much amusement to those present by the complete con-trof which he exercised over their muscular power. One or two gentlemen were then experimented One or two gentlemen were then experimented with, and finally a tall, well-built man, a Mr. Wellington, and a stranger to the amateur mesmerist, ventured to assert that he could not be controlled. Having been instructed to be perfectly passive, and Having been instructed to be perfectly passive, and not to offer any mental resistance, Bryan commenced to make his measurer passes. Holding the subject by one wrist and placing his hand on Wellington's forehead he ordered him to close his eyes, and then requested him to open them. In vain did Wellington strive; his lids trembled, but refused to obey his controlled will. The further the experiments were carried the more completely mastered was the patient. He was told that it was cold, and immediately Wellington turned up his coat.collar, all the while apparently opposing his will to that of Bryan. Wellington was transported in mind from Mount Shasta's hoary summit to the hottest tropical region, giving in his motions evidence of the expemount snasta's hoary summit to the hottest tropical regions, giving in his motions evidence of the experiencing of the various sensations caused by a change from excessive cold to great heat. Bryan finally told Wellington to rise from his chair and take a seat in another part of the room. Wellington wriggled and trembled, and said he was unable to do as he was told. The little gionge cold latest do as he was told. The little scance only lasted about ten minutes and then Bryan strove to remove his mesmeric influence. Wellington seemed to come round, but appeared to be nervous and excited. He was so prostrated that he was unable to return to his home, and remained at the Jackson street residence all night. Next morning he seemed better, and went down to the California Bank, where he is a bookkeeper, and is much esteemed by his employ-ers and the employes.

Until 11 o'clock in the morning he managed to

keep at his work, though he complained to his fellow-clerks that he was very giddy, and when he arose from his stool he found he was unable to walk across the floor. He seemest to have lost all his power over the muscles of his limbs, and he talked in a strange, semi-incoherent manner. He was cogniz ant of his peculiar affec ion, and narrated the circumstances to his fellow-clerks, though he was able to balance his books and make his calculations with customary clearness, and it was only when his mind reverted to the execution of any muscular action that he became confused. At 11 o'clock he became so excited that he had to be femoved in a hack to his home on Sutter street. There he was put to bed, having to be carried up stairs. Bromides were administ-red and hot bottles were applied to his feet. Toward evening he was better and went to see some musical friends. Sitting down with them, guitar in hand, he tried to play. Suddenly his face flushed, his hand fell limp, and he was unable to have a side of the second of the s control bis muscles. The weakness did not last long, and though Wellington laughed at the whole affair it was evident that the excitement incident to the trance had much disconcerted him. He-told the trance had much disconcered him. He sold bis friends that he felt much annoyed to think that any man should be able to control his actions as Bryan had done. Paxton Wright, who saw Wel-lington, said: "The Duke was laid out and looked as if he had been drawn through a knot-hole;" and al allowed the strong effects he had made to resist Bryan had the effect of upsetting his nerves. Yes-terday afternoon Wellington left this city for Pasa-dena, and will remain there for two or three days.

For the Religio-Philosophical Journal, Haslett Park Camp.

It was my good pleasure some few days ago to take a look at Haslett Park, to see, what was being done, and how the Park looked when deserted, found all life and animation. The hotel is being thoroughly overhauled and renovated. Guests wi find a marked improvement over that year. Potter was busy overseeing a small army of pelpers who were showing to the world what skill and good management could do. The boats are to be good management could do. The boats are to be refitted, and the gay little steamer that did such gallant service looked silent and glum, but soon it will ply the beautiful lake as happily as of yore. The Park resounds with the ring of the woodman's ax, as one by due the trees which have endangered life for several years, are being cut down. The Pavillon that our hearts were set on last summer, through the work of Mrs. Lillie, who started the movement to erect it, will be in readiness for the camp, which opens the 25th of July. When the Pavilion is finished, it will excel that of any of our eastern camps.

eastern camps.

There are to be several new houses put up this summer; Mr. Burgess erects one at a cost of one thousand dollars. Many other improvements are going on and campers will find there are many more conveniences than last summer. There is to be a fine array of talent during the entire month. The last Sunday of fully, and the opening day of the camp, Mrs. Lillie will dedicate the Pavilion. She is to be there two Sundays. Mr. French, of Clyde, Ohio, Mrs. Bode, of Capac, Mr. Stebbins, of Detroit, Mrs. Woodruff, of South Haven, Col. Foog. of Lans. eastern camps. Mrs. Woodruff, of South Haven, Col. Fogg, of Lansing, and others, are to be among the attractions of the place. G. H. Brooks gives the welcoming address. There is to be a new departure in the way of camp meetings. A mental philosophy class will be established, a reading circle, a school in mediumship, and a class in psychometry. Much attention is to be given to the children, a Lyceum is to be established. tablished and conducted every morning.

To those contemplating going to some of our many camps, I would say that I know of no place that offers any greater inducements than Haslett Park. Mr. Haslett, through our ever genial Mr. Pattoo, is doing all that he possibly can for the Park. Mr. Hasiett, through out ever grain.

Pattoo, is doing all that he possibly can for the benefit of the visitors, and it is hoped there will be a large attendance and much enthusiasm manifested. If one man can do so much for the benefit of the cause, surely all can attend the camp. Trusting to meet all old faces and many new ones during the camp, I am as ever yours in the cause of truth, East Saginaw, Mich. GEO. H. BROOKS.

For the Religio Philosophical Journal. False Pretenses-Dis Debar.

GEORGE A. SHUFELDT.

There is a general war all over the country against the pretended spiritual mediums who are obtaining money by falsely stating that they produce spiritual phenomena; and it is right that this war should go on until these women are exterminated; but is it go on until these women are exterminated; but is it not also true that a like class of false pretenders exist among other religious sects? Where does the great Church of Rome stand on this question? From the earliest accounts which we find in history until the present day, it has been the practice of the priests of this church to assume and assure their ignorant followers that they had the power to release lost souls from the pains of hell and purgatory and to insure entrance within the gates of Heaven. rease lost some from the pains of hell and purgatory and to insure entrance within the gates of Heaven. These things they would and will only do for a money consideration; and they have taken millions upon millions of dollars from the poor and the ignorant upon this the wickedest and falsest of all false pretenses. Not one human soul has been moved a peg on its course in the eternal regions by the prayers or masses of all the priests who have ever lived and dled in Christendom, and they know it; and yet the fraud is perpetuated and continued

What is the Dis Debar scheme in comparison with this? A grain of sand weighed against a world! Dis Debar used her wiles on an intelligent man of Dis Debar used her wiles on an intelligent man of wealth, who understood precisely what he was doing; these fattened, festering priests prey upon the weak and the ignorant, take the few shillings saved from the hardest kind of labor, put it in their pockets and then promise to relieve some poor dead devil from the purgatorial fires. The world tolerates and sanctions this fraud, and damns Dis Debar.

A sleek greasy priest takes a dollar from, poor Pat

to get his father out of hell, spends it on turtle sout and fine claret, and this is all right. Dis Debar tells Mr. Marsh that the spirit of St. Paul writes him a Mr. Marsh that the spirit of St. Paul writes him a pletter, and that Raphael paints him a picture, and gets him to pay roundly for the results of the false-hood, and that is all wrong. Maybe it is. I don't justify or palliate the Dis Debar scheme. If she is guilty she should be punished; but I would also like to see some Catholic priest brought up with a round turn for pretending to get folks out of hell, when they know they can't do it.

Notes and Extracts on Miscellaneous Subjects.

At Argentine, Mo., it is said a billy goat broke into the council chamber and devoured all the city or-dinances and records.

At Augusta, Ga., a tramp in the police station astonished the officers by repeating from memory several chapters from the Bible. Senator Langbein's bill prohibiting the advertise-

ment of the business of procuring divorces passed the New York Assembly on Wednesday. A man at National City, Cal., has been arrested for publicly wearing on his back a card stating that another person had refused to pay him a debt of

Lee Jerome, a waiter in a hotel at Wichita, Kan., has just married Mrs. Hettie Zimmerly, a widow worth \$500,000, whom he waited on at the table for

An effort is being made by the New York Working Women's Society to have the factory inspection law amended so as to give women power to act as departy inspectors. deputy inspectors. While the Kansas women are making laws and

drawing salaries with great success, the men seem to be devoting their energies to hunting horse thieves. Four were lately hung in one day, and more will soon follow. A physician recommends that all the wood used in the interior construction of houses, and all the plain surfaces of plaster, should be thoroughly oiled

or varnished, so that the power of absorption of foul air and gases should be destroyed. At Penfield, Pa. W. E. Piper, while boring for natural gas, at a depth of 350 feet struck a subter-ranean reservoir, and, according to the local paper, "out gushed enough water in a continuous stream to

furnish motive power for a sawmill On Floyd Fisher's wood lot, in West Union township, near Winchester, Ohio, a case knife was found in the heart of a tree. A gentleman who counted the rings of wood gave it as his opinion that the knife was placed in the body of the tree sixty years

The teeth of whales furnish one of the remarkable features indicative of the origin of that animal. They form a complete but rudimentary set, characteristic of a more perfectly developed land mammal, but disappear shortly after birth, performing no

functions whatever. A New York lady who recently gave a ball is said to have hired a perambulatory coffee and cake ven-der to take his stand in the street and distribute, at her cost, cakes, coffee and chocelate to the hack drivers and to all others waiting on her invited

Black and muddy rain fell at Naples recently. Professor Palmieri, of the Vesuvio Observatory, says that the strong winds from Africa raise into the air any amount of dust, and the rain, passing through those clouds of dust, falls down blackish, colored by

G. L. Cama, of Chattanooga, carries as a highly-prized relic a badly battered-silver watch. He was in the battle of Mission Ridge when an ounce bullet struck the watch in his pocket, breaking the case in two, and was left sticking through the back half of

Professor W. Mattieu Williams offers as a better explanation than the old one of the zigzag course of lightning, that owing to variations of mosture the conducting power of different portions of air is variable, and the electric discharge follows the course of least resistance.

A suit for the possession of a red Irish setter is on trial at Atlanta. Last spring a dispute arose as to the proprietorship of the dog, and the animal was arrested and sent to the Fulton County Jail, where he has been ever since, awaiting trial. The dog occupies a prominent place in court and was tied to a ope held by the balliff.

The following pointed "ad" appears in a Montana newspaper: "The night of the 14th inst., a dark bay mare fifteen hands high, small white star in fore-head, both hind feet white, was stolen from the stable of Ira Sampson, the undersigned. I will give the mare and \$50 cash for full and reliable particular reporting the funeral of the thinf." ars regarding the funeral of the thief."

At the recent fire at Vassar, Mich., a thoroughbred temale pointer, owned by John Loss, had her kennel, in which were eight puppies, under one of the burning buildings. With mother instinct the poor thing ran back and forth from under the burning building, mutely appealing for help, but none could be given, and rather than desert her brood she died with them.

A West Point, Neb., bridegroom is spending his coney moon in jail. A party of young men went to give the newly-married couple a charivari, which so give the newly-married couple a charivan, which so incensed the bridegroom that he emptied a shotgun loaded with salt into their midst. The entire charge was received by one of the party in the face. He will lose both eyes and be otherwise disfigured

A London jeweler recommends diamond cutting A London leweler recommends diamond cutting and polishing as an excellent employment for women, saying that he believes that any woman or girl with quick intelligence could learn to polish a diamond "rery fairly in six months." He says the qualities necessary in this art are "great honesty, good education, quick intelligence, great patience, and good eyesight."

Owing to the stringent law against selling antiques in Greece many objects are broken when found by the peasants or thrown into the sea. A similar move in Egypt under Said Pasha produced similar results. A new decree makes it unlawful to deal in antiquities, and will make the Arabs who find tombs and scattered antiques yet more secretive and lear them to destroy objects rather than allow their existence to be known. their existence to be known.

One of the most injurious customs in regard to eating is the practice of serving fruits at the begin-ning of breakfast. The best medical testimony proning of oreakist. The best medical testimony pro-nounces acid of any sort hurtful if taken when the stomach's empty. A more judicious custom pro-vides fruit at the close of the meal. Besides being easier digested at that time, the fruit can be better

A strange animal, described as being too large for a catamount and too small for a panther, which has been preying upon the cats in Scioto County, Obio, has now made its appearance in the county seat. Dr. Bing, of Portsmouth, was awakened the other night by the barking of a dog, and looking out of the win-dow, saw the strange creature sitting on the porch not four feet away. The Doctor turned on the light and the animal hastily departed.

Steamers landing at Cabinda, a little port north of Steamers landing at Cablada, a little port north of the Congo, are often met by a young white man who appears to be in the egg and poultry business. He has spring chickens all the year round, and, as they are plump and tender, he gets a good price for them. This young man is one of Bishop Taylor's missionaries, and when he appears at the landing with his chicken coops he is carrying out the "self-supporting" feature of the Bishop's enterprise.

The Left Handed Club, of Houston, Tex., has hanging over one of the doors of its house a horse hanging over one of the doors of its house a horse-shoe, or rather a muleshoe, with a history. One day last summer, at Pass Cavallo, a mule waded out in-to deep water. First he knew one of his hind legs disappeared in the mouth of a passing shark. A few days afterward the shark was caught by the crew of the State Quarantine Schooner and the leg of the mule was found in the interior of the big fish. The shoe was taken from the hoof and now keeps off the witches in the home of the before-mentioned Left Handed Club Left Handed Club.

The wolves in different parts of France became extremely bold owing to the recent severe cold and snow. Two cavalrymen quartered #t. Joigny, while exercising in the neighboring district, were attacked by a wolf. The rider used his sabre, but the animal instead of turning tall, showed fight. The appear-ance of a peasant, who handed the spidier a gun, en-abled the pair to ride back to the barracks in triumph with the carcass, and to secure the reward of \$40 promised to any one who makes away with a wild animal which, as the phrase goes, "has thrown itself on human beings,"

A PERTINENT REPLY.

Dr. Beals, for Fourteen Years President of Lake Pleasant Camp, Auswers Some Questions About Mate-

To the Editor of the Religio-Philosophical Journal

Under the article headed "Pertinent Questions," the writer asks "some one to 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 vocations, age, time of death, place of residence, etc., all pertinent questions necessary for the purpose of identification?"

Now, in view of the fact that nearly every one of the so-called materializing mediums, who run these "shows" from three to nine times a week, and sometimes more than that, have been exposed, their confederates caught, their paraphernalia, consisting dresses, wigs, masks, false whiskers, rag babies' etc., captured, and still in the possession of those who made the exposure, where all who desire can see them, is it not a little durious, to say the least, that such questions should be asked?

The last materializing scance I attended, the medium (and she was one who had been lauded to the skies) told me my wife was there and wanted to talk with me. Well, I was anxious to hear from her, but nothing came of it. Now, in view of the fact that I never had but one wife, have lived with her over forty years, and am living with her to-day, any one can readily appreciate the situation. The writer also asks: "Is materialization true?" I believe it to be true that spirits can, and do, under favorable conditions materialize, but not in forms that weigh from one hundred and thirty to two hundred pounds, with breath redolent of onions, tobacco, or whisky. I also believe in etheresilization, and have no reason to doubt the truth of facial transfiguration; but until the Spiritualists themselves unite in suppressing these fraudulent materialization "shows," no very great advance will be made in our cause.

JOSEPH BEALS.

Greenfield, Mass., May 5tb, 1888.

An Apparition Appears to a Little Girl.

To the Editor of the Religio-Philosophical Journal

This happened when I was so young I have no method of coming at my age. I might have been four years old. I was staying at my grandfather's house. I was the eldest grandchild and the only one at that time, and was very much cared for by my grandfather. I slept in an upper room that had two beds in it at one end; at the other end was a fireplace with a forgeous flower pot pattern. The girls, my aunts, had arisen, and I was alone in bed, wide awake, after daylight, and while I was looking at the fireboard, it vanished; a bright wood fire was blazing on the bearth. A strange man stood before the fire, his back to it, his hands behind him, his coattail drawn forward as if warming himself. His clothes were fine and dark blue in color, bright buttons on them. Altogether he was very handsome.

I was troubled because he was there, and I did not know him. It seemed wrong some way. Then my grandfather came and carried me down stairs, not know him. It seemed wrong some way. Then my grandfather came and carried me down stairs, and undertook to dress me, but I would not be dressed, and kept asking who the man was up stairs. "Somebody," they said. Then I began to cry; somebody," they said. Then I began to cry; somebing was wrong. Finally grandpa listened to my story, and then turned to grandma who was getting breakfast, saying "My God, Kezia, that's brother William. I have seen him myself several times." He kissed me and caressed me and said he was a nice map, and would not hurt me. I was perfectly satisfied, and was dressed and washed like a little lady. After a time I learned that this William had died before I was born.

From that time on till to-day I have had a great variety of experiences. I was born in 1830, so these incidents date back farther than modern Spiritualism. My grandfather and his mother were subject to peculiar manifestations also, but were Quakers and entertained the spirit rationally, always believed their serves and no bad results ever came of it.

KEZIA E. ALEXANDER.

Birmingham, Mich.

The Herb that Hypnotizes.

The Herb that Hypnotizes.

The deputy of Oaxaca, Mr. Prefect Carrera, has taken to the city of Mexico a plant that grows in Mixteca, which the natives call the "herb of prophecy." It is taken in varying doses, and in a few moments a sleep is produced similar in all respects to, and we might say identical with the hypnotic state, for the patient answers, with closed eyes, questions that are put to him, and is completely insensible. The pathologic state induced on whomsoever partakes of the herb, brings with it a kind of prophetic gift and double sight. Furthermore, he loses his will, is completely under the control of another to such a degree that the sleeping person would leap from a balcony, shoot, or stab himself with a dagger, at any moment, if ordered to do so. On returning to himself he remembers nothing of what he has done.—Translated from La Luz. he has done.-Translated from La Luz.

Is This What Ails You?

Do you have dull dull, heavy headache, obstruc-tion of the nasal passages, discharges falling from the head into the throat, sometimes profuse, watery, and acrid, at others, thick, tenacious, mucous, purulent, bloody and putrid; eyes weak, watery, and in-inflamed; ringing in the ears, deafness, hacking or coughing to clear the throat, expectoration of offensive matter, together with scats from ulcers; voice changed and nasal twang; breath offensive; smell and taste impaired; is there a sensation of dizziness, with mental depression, a hacking cough and gen-eral debility? If you have all or any considerable eral debility? If you have all or any considerable number of these symptoms, you are suffering from Nasal Catarrb. The more complicated your disease has become, the greater the number and diversity of symptoms. Thousands of cases annually, without manifesting balf of the above symptoms, result in consumption, and end in the grave. No disease is so common, more deceptive and dangerous, or less understood, or more unsuccessfully treated by physicians. The manufacturers of Dr. Sage's Catarrh Remedy offer, in good faith, a reward of \$500 for a case of this disease which they cannot cure. The Remedy is sold by druggists, at only 50 cents. Remedy is sold by druggists, at only 50 cents.

A New York man has made a small fortune of A New York man has made a small fortune of \$25,000 in two months through an invention. He had often noticed the trouble which school children have in cleaning their slates, and he invented a little tin box, in the bottom of which is a small sponge saturated with water. In the center of the box he placed a piece of tin drilled with holes, and on top of this another small sponge. A pressure moistens the upper sponge, and the slate can be instantly cleaned. One firm of stationers purchased 10,000 gross of the little invention, and the lucky inventor phoes to become a millionaire. phoes to become a millionaire.

Dr. John Tanner, of London, says: "I am fully convinced that there is no other preparation that contains such nutritive properties for the rapid production of healthy structure in the child as Mellin's Food for infants and invalids. I therefore always recommend it in preference to any other kind of diet."

A St. Louis hotel clerk claims to have, made the discovery that tall men sleep later in the morning than short men and that persons of a dark complexion invariably require more rest than blondes.

Cacherh, Catarrhal Deafness and Hay Fever.

Sufferers are not generally aware that these diseases are contagious, or that they are due to the presence of living parasites in the lining membrane of the nose and eustachian tubes. Microscopic research, however, has proved this to be a fact, and search, nowever, has proved this to be a ract, and the result is that a simple remedy has been formu-lated whereby catarrh, catarrhal deafness and hay fever are permanently cured in from one to three simple applications made by the patient at home. A pamphlet explaining this new treatment is sent free on receipt of stamp, by A. H. Dixon & Son, 303 West King Street, Toronto, Canada.

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that I was unable to do any work. I took three boxes of Ayer's Pills and was entirely cured. Since that time I am never without a box of these pills." Peter Christensen, Sherwood, Wis.

"Ayer's Pills have been in use in my "Ayer's Pills have been in use in my family upwards of twenty years and have completely verified all that is claimed for them. In attacks of piles, from which I suffered many years, they afford greater relief, than any other medicine I ever tried."—T. F. Adams, Holly Springs, Texas.

"I have used Ayer's Pills for a number of years, and have never found any-thing equal to them for giving me an appetite and imparting energy and strength to the system. I always keep them in the house."—R. D. Jackson, Wilmington, Del.

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fròm which I was long a sufferer. — Emma Keyes, Hubbardston, Mass.

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A REVIEW

Seybert Commissioners' Report

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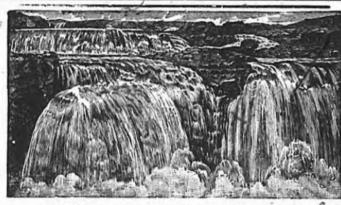
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Haly.

Matthew Arnold. (Continued from First Page.)

There were great poets singing when Europe languished under the stern fetters of triumphant feudalism, and they took for their themes those great subjects which were called forth by the intensity of the de-votion and faith of those ages. Tasso sung of Jerusalem Delivered. Dante sent his im-agination into the realms of heaven and hell. Painting was encouraged by the priesthood; the works of the most gifted painters were done upon the walls of churches. The lives of the saints and the blessed apostles inspired their enthusiasm. The spirit of Christianity was the spirit of art, but with the revival of learning and the growth of science, art and literature were emancipated from the thraldom of a corrupt and a false taste. The real power of Shakespeare is only just beginning to be felt. In the time of Johnson and Burke the genius of the Bard of Avon found among men of letters but a feeble and tardy among men of letters but a feeble and tardy recognition. With the nonconformists John Milton was a rare poet, but to the Tory writers of the time of George III. he was the obnoxious secretary of Cromwell. To the nineteenth century belongs the credit of recognizing the greatness of these writers. To the general public, at the opening of this century the great writers of the age of Elizatoth were almost unknown. Education was confined to a few. Writers wrote to please those who paid them. The great democracy. those who paid them. The great democracy, the public, took little, if any interest in works of learning; but since the rise of the newspaper press and the production of cheap iterature, works of genius are in demand and the work of the critic has become of the highest importance. What a difference be-tween the time of Dean Swift and that of Tennyson, and the style of Richard Steele and that of Charles Dickens. The difference between Dr. Johnson and Matthew Arnold is the sum of the difference between this age and the one which preceded it. The world of letters was a great deal to such men as Addison, Steele, Goldsmith, Johnson, Jeffrey and Brougham; but such men as Carlyle, Ruskin, Macauley, Mill, Herbert Spencer and Matthew Arnold, belong to that literary school which followed the terrible shock of the French Revolution and the decay of dogmatic and monarchic modes of thought. Matthew Arnold was bred under the ven-

matthew Arnold was ored under the venerable and serene shadow of the church of England. His father was a man of piety and great learning. A great father can be a valuable passport for a son to immediate public recognition. Matthew Arnold had this advantage: His enemies who could not see any merit in him attributed his fame to the horrowed light from his father; but the the borrowed light from his father; but the son was far different and unlike his father. His father's friends were as a rule his enemies. Arnold the younger rebelled against the theology of his father. It was not a coarse infidelity, but a classic and scholastic unbelief. In no sense could Matthew Arnold have performed the work of a priest. He was a student and scholar. His life belongs to the quiet and serene atmosphere of the study. He knew books better than men. Ancient history and philosophy had charms for him. He brought the past back into the present. He lived with thoughts and great generalization, not that he was destitute of that faculty for attending to detail, but his mind was of such a structure that he scattered social, political, and historical phenomena and realized great controlling ideas and laws. To him the end of all purpose and ac-tion was for all things to do what all things could do in the best way, and that all other ends were detrimental to human happiness and progress. Intellectual development and moral culture were ends of highest worth before him. The proper use of everything in nature contributed to these ends. With this principle realized he soon found himself at war with the world and a great deal-of-its thought. Popular views of Jesus Christ he did not share. Religion is moral beauty, and beauty is nature as a standard and in-spiration. This apostle of the gospel of the beautiful looks for the highest stimulus of progress from the proper culture of ideality. The Greek ideal was the purest and the most sublime, and it was that which the framers of Roman Christianity rejected. Little of Greek thought and life entered into the genius of Christianity. Platonic "sweetness and light" found but a small place in it.

Matthew Arnold began his literary career in the field of poetry. He was not a poet like Burns nor Moore. A love-sick girl will find no consolation from him. His ideality was intellectual. Indeed he was destitute of im intellectual. Indeed he was destitute of im agination. His fancy was trained to a style and habit. It was not free to roam, freely as the footsteps of an Indian, but he was daring enough and radical enough. He was not a Niagara, but a silent running stream. He never wrote in a passion like Thomas Carlyle; he never lost himself like Daniel O'Connell in a cloud of fervid heat; he was calm and reflective. If he did not move the rese and reflective. If he did not move the passions he convinced the intellect. No man re-peated himself with greater effect than he. He recognized the value of interesting repe-tition, and then he had the art of putting his

soul into what he wrote.

soul into what he wrote.

Again, Mr. Arnold had in a very marked degree a clear conception of the faculty and function of deduction and inference in the correct process of reason. He never called a matter which he knew by inference only a fact. Between the facts of sensation and experience and deduction, he always recognized the difference. The vice and disgrace of Spiritualism arises from the pergrace of Spiritualism arises from the per-sistent capacity to build up from the im-agination a system, and call it true, yet not one fact in the universe to support it. There are a class of dreamers amongst us who do the best without facts and who find no dif-ficulty in settling the problems of the uni-verse with a stroke of the pen, and call it inspiration. Matthew Arnold cannot be charged with this vice. He had a logical form of mind, trained in avenues long esteemed the master piece of human genius. He was always afraid of his imagination, jealous of his deductions, yet men who have not thought an hour upon the problems he pondered for a life time, dash off a criticism and call it good work. He will survive such fee-ble and impudent critics.

His agent love of the beautiful, his culti-

vated cetirement from the bustle of the world, enabled him to pursue the path of literature with an object beyond the seductions of wealth. The improvement of literature, the elevation of human thought, the importance of the study of nature, the folly of parties, the greatness of human right, and the sacredness of liberty, were ends to him sec-ond to none. Wide and liberal in thought, the church did not like film. A great lover of learning, ignorant radicalism did not un-derstand him. He spoke like an honest man, and has left his work to be handled and digested by coming ages. We are grateful to him for his championship of great ideas of utility, reason and liberty. He has done much to clear the stream of literature, improve the taste, and weaken the cords of su-

It remires a bold man to criticise popular "Apart altogether from phenomena that estate he was tempted by a serpent; but he

ago he spoke on Emerson. He did not esteem him a great thinker or philosopher Emerson was sensitive and inspirational. Arnold could not understand inspiration. With him ideas were thought out and laid out in order and sequence. Emerson spoke from the immeasurable fountain of inspiration. He stood at the opposite pole of human thought. He thought he could find truth in the interior. Arnold looked for it in the study of facts and circumstances. Emerson acknowledged intuitive truths of reason. Arnold built upon experience. The New Englander was transcendental. The Englishman was sensational. Arnold recognized the end afar off, of what I may cal Christian dogma. Education, science and cul-ture after a while will find no room for a faith which is wholly founded upon credulity and authority. The incarnate God, the Savior of the world, is a creation of the ignorant brain. A god appearing in this world at any time is as absurd as any pagan legend, or creation of childish fancy. Civilization does not come out of such belief, but from study, learning, mental growth; and the continuous applica-Arnold eulogized Voltaire when it was fash-ionable to deny his influence. The world has lost an able champion of free thought, a scholar, and a lover of all that is beautiful and good in man and his work. The world is so much poorer for his loss. It will be ever thus, one by one, till all are gone. Newfield, New Jersey.

For the Religio-Philosophical Journal. Theosophy or Spiritualism, Which?

A SINCERE INQUIRER.

In the JOURNAL of April 21st there is an interesting article as to the agreements and disagreements of Theosophists and Spiritualists, which suggested the idea of quoting from Sinnett's Esoteric Buddhism, showing a more radical difference. He objects to in-tercourse with the Spirit-world, when it does occur, as embarrassing the spiritual develop-ment of the disembodied entity. In order that what follows may be more

intelligible I will give the list of the "seven distinct principles recognized by esoteric science as entering into the constitution of man." 1st, the body; 2nd, vitality; 3rd, astral body; 4th, animal soul; 5th, human

soul; 6th, spiritual soul; 7th, spirit. On page 57, speaking of the third princi-ple, the astral body, Sinnett says: "At death it is disembodied for a brief period, and, under some abnormal conditions, may even be temporarily visible to the external sight of still living persons. Under such conditions it is taken, of course, for the ghost of the departed person. Spectral apparitions may sometimes be occasioned in other ways, but the third principle, when that results in a visible phenomenon, is a mere aggregation

of molecules in a peculiar state, having no life or consciousness of any kind whatever." From pages 155 to 162 he continues: "Whatever the willing fourth principle (ani mal soul) may be when alive, it is no longer capable of active will when dead. But then, under certain abnormal conditions, it may under certain abnormal conditions, it may partially recover life for a time; and this fact it is which explains many, though by no means all, of the phenomena of spiritualistic mediumship. The 'elementary'—as the astral shell has generally been called in former occult writings—is liable to be galvanized for a time in the 'mediumistic cyrrent into a state of consciousness and life which may be suggested by the first condition of a person who, carried into a strange room in a state who, carried into a strange room in a state of insensibility during illness, wakes up feeble, confused in mind, gazing about with a blank feeling of bewilderment, taking in impressions, hearing words addressed to him and answering vaguely. Such a state of consciousness is unassociated with the notions of past or future. It is an automatic s derived from the medium. A medium, be it remembered, is a person whose principles are loosely united and susceptible of being borrowed by other beings, or float-ing principles, having an attraction for some of them or some part of them. Now what happens in the case of a shell drawn into the neighborhood of a person so constituted? Suppose the person from whom the shell has been cast died with some strong unsatisfied desire, not necessarily of an un-holy sort, but connected entirely with the earth-life, a desire, for example, to communi-cate some fact to a still living person. Cer-tainly the shell does not go about with a persistent intelligent conscious purpose of communicating that fact; but, amongst others, the volitional impulse to do this has been infused into the fourth principle (animal soul), and while the molecules of that principle remain in association, and that may be for many years, they only need a partial galvanization into life again to be-come operative in the direction of the original impulse. Such a shell comes into contact with a medium (not so dissimilar in nature from the person who has died as to render a rapport impossible), and something from the fifth principle (human soul) of the medium associates itself with the wandering fourth principle (animal soul) and sets the original impulse to work. So much consciousness and so much intelligence as may be required to guide the fourth principle (animal soul) to guide the fourth principle (animal soul) in the use of the immediate means of communication at hand—a slate and pencil, or a table to rap upon—are borrowed from the medium, and then the message given may be the message which the dead person originally ordered his fourth principle (animal soul) to give, so to speak, but which the shell has never till then had an opportunity of giving. It may be argued that the production of writing on a closed slate, or of raps on a table without the use of a knuckte or a stick, is itself a feat of a marvelous nature. on a table without the use of a knuckle or a stick, is itself a feat of a marvelous nature, bespeaking a knowledge on the part of the communicating intelligence of powers of nature we in physical life know nothing about. But the shell is itself in the astral world, in the realm of such powers. A phenomenal manifestation is its natural mode of dealing."

'But, it may be objected, the 'communicating intelligence' at a spiritual séance will constantly perform remarkable feats for no other than their own sake, to exhibit the power over natural forces which it possesses. Occult science is very far from saying that all the phenomena of Spirtualism are traceable to one class of agents. Little has been said of the 'elementals,' those semi-intel-ligent creatures of the astral light who belong to a wholly different kingdom of nature from ourselves.... It is by command over the elementals that some of the greatest phy-sical feats of adeptship among Theosophists are accomplished; and it is by the spontane-ous playful acts of the elementals that the greatest physical phenomena of the scance

of dealing."

room are brought about.

pleasures and tendencies. He did it. He wanted good work. He did not ask, "Will it pay?" He did not pander to popular power or credulity. When in Boston a year or two may be put aside as elemental pranks, we sometimes encounter a continuity of intelligence on the part of the elementary or shell that bespeaks much more than the survival tempted by Mara (the Destroyer), the Buddthat bespeaks much more than the survival of impulses from the former life. Quite so; but with portions of the medium's fifth principle (human soul) conveyed into it, the fourth principle (animal soul) is once more an instrument in the hands of a master. With a medium entranced so that the energies of his fifth principle (human soul) are conveyed into the wandering shell to a very large extent, the result is that there is a very tolerable revival of consciousness in the shell for the time being, as regards the given moment. But what is the nature of such consciousness, after all? Nothing more really, than a reflected light. Memory is one thing, and perceptive faculties quite another,

medium, he will perceive clearly enough, whatever he can perceive through the borrowed principles of the medium, and through organs in magnetic sympathy therewith; but this will not carry him beyond the range of the perceptive faculties of the medium, or of some one else present in the circle. Hence the often rational and sometimes highly intelligent answers he may give, and hence, also, his invariably complete oblivion of all things unknown to that medium or circle, or not found in the lower recollections of his late personality, galvanized afresh by the influences under which he is placed. The shell of a highly intelligent, learned, but utterly unspiritual man, who died a natural death, will last longer than those of weaker temperament, and (the shadow of his own memory helping) he may deliver, through trance-speakers, orations of no contemptible kind. But these will never be found to velate to anything beyond the subjects he thought much and earnestly of during life, nor will any word ever fall from him indicating a real advance of knowledge.
"It will easily be seen that a shell drawn

into the mediumistic current, and getting into rapport with the medium's fifth principle (human soul) is not by any means sure to be animated with a consciousness identical with the personality of the dead person from whose higher principles it was shed. It is just as likely to reflect some quite dif-ferent personality, caught from the sugges-tions of the medium's mind. In this personality it will, perhaps, remain and answer for a time; then some new current of thought, thrown into the minds of the people present, will find its echo in the fleeting impressions of the elementary, and his sease of identity will begin to waver; for a little while it flickers over two or three conjectures, and ends by going out altogether for a time. The shell is once more sleeping in the astral light and may be unconsciously wafted in a few moments to the other ends of the earth.'

These abstracts hardly do justice to this remarkable book, Esoteric Buddhism, but I hesitate making the article too long. Since reading this book and others of like tendency, I am in a perfect quandary as to which explanation of psychical phenomena to accept, Spiritualist for Theosophist. When in contact with a medium, I become confused as to whether I am communicating with the ego of the Spiritualist or the elemental and astral shell of the Theosophist. Is there any way of knowing or feeling assured that the above ideas are true or mistaken theories?

BUDDHISM.

Trinity.-The Buddhist acknowledges a trinity identical with our own. It consists of Brahma, the supreme god; Prajapati, the creator; and Atma, the divine spirit. The Jews utterly rejected the notion of a trinity, so that this doctrine was not transmitted to us from the Old Testament Scriptures. Most likely it was borrowed from India.

Incarnation.—The Indians teach that there was a triad in Brahma, consisting of Brahma, Vishnu, and Seva; and that when the world got out of joint the second of these delties became incarnate to bring it back again. They tell us that Vishnu has already appeared nine times, and will appear once more to restore all things. The eighth avatar was in the form and under the name of Krishna; the ninth was Buddha; the tenth and last will be Kalki.

It certainly is worthy of observation that the Christian's incarnate delty is also the second person of their trinity, and that he also is to appear once again to restore all things.

This, however, is not all; there is a very suspicious resemblance in the names "Krishand "Christ." Krishna or Chrishna is merely the phonetic spelling of the Indian name, sometimes written Kristna or Christ-

Christians say that Christ came from heav-en to redeem and save; and Buddhists assure us that both Krishna and Buddha came from Tusita—that is, heaven—to redeem and re-instate man, who had fallen away from

Brahma by iniquity and sin.

Miraculous Conception.—The Indians teach, both of Krishna and Buddha, that they were miraculously conceived of the Virgin Maya. The Gospels teach that Jesus was miraculously conceived of the Virgin Mary. Here again the names "Maya" and "Mary" are suspiciously alike.

Birth.-The birth of Buddha was attended with miracles. He was born on the "sun's annual birthday," December 25th, our Chris-mas Day; and his birth was celebrated by

"songs of the heavenly host."

When Krishna was born he was laid in a basket used for winnowing rice, Jesus was laid in a crib or manger used by cattle for

feeding.

At the birth of Buddha a peculiar light shone over the whole world. Certainly the star seen by the wise men was a peculiar light, and I suppose "the glory of the Lord which shone round about the shepherds" was also a peculiar light.

Murder of the Innocents.—When Krishna was born the wicked king, Kansa, tried to murder him; but the infant of a cowherd was substituted for the incarnate god, and Krishna escaped. When Kansa discovered how he had been duped he sent officers to murder all the children from two years old and under. This certainly is as like the Gospel story as face answers to face in

Presentation.—Buddha was presented in the temple, and when presented the images of Indra and other idols threw themselves

Flight.—When King Kansa cut off the In-nocents the infant Krishna was taken secret-ly by his father to Gokula, and when Herod cut off the Innocents of Bethlehem Joseph took the young child and his mother to Goshen (Egypt). The places are suspiciously alike, and many suppose that Gokula is the

same as Goshen,
Boyhood.—Both Krishna and Buddha were very intelligent boys, and Jesus is described as equally precocious. Temptation .- When Krishna came to man's

tempted by Mara (the Destroyer), the Buddhist's satan; but, as Jesus foiled the devil, Buddha foiled the Destroyer.

Announcement.—Both Krishna and Buddha

were twenty-nine when they entered on their ministry. So was Jesus, the son of Mary. John the Baptist called Jesus "The He who should come," saying art thou "the he who should come," saying art thou "the he who should come," or must we "look for another?" Buddha used to call himself "Tathagala," which means "He that should come."

John says, "Behold the Agnus," which we call "the Lamb of God," because agnus, in Latin, means a lamb. Krishna or Buddha is called Agni. Hence the Vedic hymn, "O Agni, pardon whatever sin we have committed, and take away the gold the beauty." take away the guilt thereof." This certainly can not but call to mind the words of the Baptist: "Behold the Agnus of God, which taketh away the sins of the world."

Here we may state, in passing, that Jesus was called the "King of the Jews." and Buddha was the heir apparent to his father's throne.

Works.—Krishna performed many mir-acles; but his last and greatest exploit was to destroy the devil, Naraka.

Buddha, by his miraculous power, gave sight to the blind, cured the sick, made the dumb sing, the lame dance, and the deaf

hear.
In the "Maha-Bharada" we read that Krish-na raised to life the only son of a widow. esus did the same.

Alabaster box of Ointment .- As Krishna, on one occasion, was entering Matura, a woman bent by infirmity, having a box of sandal-wood oil, met him and anointed him with it. No sooner had she so done than she became straight. The parallel needs no re-

Washing the Disciples' Feet .- Krishna, at a great sacrifice, washed the feet of those present, as Jesus, during the paschal supper, is said to have washed the feet of his twelve apostles

Death.—Krishna, though an incarnate deity, died from the wound of an arrow. Jesus, though an incarnate god, was cruci-fled, and stabbed by the spear of a Roman soldier.

Descent into Hell .- Krishna descended into hell, and delivered thence many that were dead. Our creed teaches that Christ, being dead and buried, 'descended into hell."

Matthew's Gospel .- This, we are told, was originally merely the Logia, or sayings of Jesus, with a few cursory references to his personal history. The earliest Buddhist writings refer only to the teachings of Buddha, with a few cursory references to his personal history.

Miscellaneous.—The death of Buddha was

vicarious, like the death of Jesus.

Krishna said: "They who love me shall never see death." So did Christ.

The Vedas often refer to "the bonds and

chains of sin," from which the sinner is de-livered by Buddha.

Faith.—The great doctrine of Buddhism is faith, called Chakti. To hear the story of Buddha, and to believe it, is declared in the "Puranas" to be all that is necessary for sal-

"Faith," says Mr. Collins, "is their theme throughout, and it is distinctly stated that, sin having come into the world, the deity resolved to become incarnate in the person of Krishna, of the tribe of Yadu, or Yahuda

[Judah]. Nature.--Krishna is sometimes represented as a supreme god, and in the "Maha-Bharata" Krishna and the god Seva are spoken of as two persons, yet one and the same; and they who deny his divinity are threatened with punishment for their unbelief. At other times he pays homage to Seva, thereby confessing his inferiority. And sometimes he is represented only as a human

The most ancient writings speak of Buddha as the son of Gautama, a human being; but later writings speak of him as an incarnate god. Certainly the Somatic gospel speaks of Jesus as the "son of man;" but in the fourth gospel, which was probably much later, he is spoken of as God, "The Word was God, and without him was nothing made that is made."

This is not a tenth part of the parallelisms which night be brought forward; but they are enough to show that the Syrian and In-dian stories are one and the same. It is no part of this paper to show which has been borrowed from the other, with only color-able alterations; but one thing is beyond dispute-that Buddha lived more than six hundred years before Christ; and, if Krishna was a prior incarnation, there is no telling how far back we must go. Certainly it would not be difficult to draw up another paper like the present one, showing that the temple in the wilderness, and many of the Jewish rites and ceremonies, minutely resembled those of the ancient Indians .- JULIAN, in Secular Re-

Thiet Arrested.

The news was received with the utmost satisfac-tion by the community that he had terrorized; but the arrest of a disease that is stealing away a loved and valued life, is an achievement that should but the arrest of a disease that is stealing away a loved and valued life, is an achievement that should inspire heart-felt gratitude. Chiliness, cold extremities, depressed spirits, and extremely miserable sensations, with pale, wan features, are the results of disordered kidneys and liver. Arrest the cause at once by taking Dr. Pierce's Golden Medical Discovery. It is a purely vegetable detective, that will ferret out, and capture the most subtle lung or blood disorder. Druggists.

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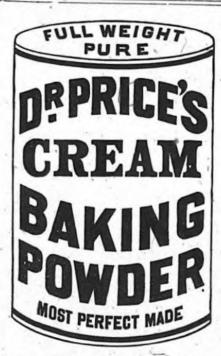
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