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

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

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For the Religio-Philosophical Journal:

UNRECOGNIZED SPIRIT-INSPIRATION.

Remarkable Examples in the Past and Present.

A Saxon Poet, Grey, John Howard Paine, Julia Ward Howe, Mrs. H. B. Stowe, Charles Dickens, Tennyson, William U. Scott, Zera Colburn, and Others.

HUDSON TUTTLE.

Cædmon, the earliest of Saxon poets, who died in 660 A. D., wrote professedly under inspiration. His writings are the oldest extant specimens of Anglo-Saxon metrical composition, and are said by critics to have served Milton for the foundation of "Paradise Lost." He was originally a cowherd attached to the monastery of Whitby in England, but became a monk. Not having any musical training, when the harp was passed, he always retired before his turn came. On one such occasion when he had retired to his cattle-shed, mortified and depressed, after a time, worn out with self-reproving, he fell asleep. In a dream, if it were a dream, he heard some one saying: "Cædmon, sing me something."
"I cannot sing, he replied."
"Yet," said the voice, "you must sing to me."
"I cannot sing," he again replied.
"Sing," said the vision.
Then Cædmon asked, "What shall I sing?"
Then the voice, "Sing to me of the world of all things."

Then the poet composed his first poem, an ode in honor of the Creator. This poem he remembered when he awoke, and repeated to the Abbess Hilda, who caused it to be written as it fell from his lips. More than this, she took him under her patronage. He was at once released from his care of cattle, and in the monastery gave his time to study and composition; some of his later poems exceed in power and beauty the first composed in dream-land.

This earliest of poets of the English speaking race, furnishes a fine illustration of sensitiveness. An ignorant cowherd, with a refined and delicate organization, shown by his retiring, mortified and depressed, for fear of being called on to sing, which he might have done even better, perhaps, than the coarse clowns around him. He was in the right condition for inspiration and a song came to him, which in grace and beauty was scarcely equaled in the ripeness of his after years. Had he not found a sympathetic patron in the Abbess Hilda, his one song would have lost itself like the notes of a bird, and he have perished with other cowherds unknown. We are reminded of the singular fact in literature that the authors of some of the most imperishable poems have written only in inspiration to admiring generations.

Grey wrote the "Elegy," which voiced the sad pessimism of his day, and nothing more of note. John Howard Paine, in a foreign land, sweet the heart's homesickness for "Home, Sweet Home," Julia Ward Howe wrote "The Battle Hymn of the Republic," in a flood of inspiration, grand as the tramp of a million soldiers fighting for eternal justice. These authors and a host like them have written one great, or exquisite poem, and no more. Once they felt the tide from intelligence superior to their own. They have essayed afterwards in writing, but their efforts fell far short, and only serve to emphasize the difference between their best unaided work, and that of their inspiration. Mrs. H. B. Stowe, after convulsing the English speaking world with "Uncle Tom's Cabin,"

attempted to continue in the same vein, but was a dismal failure. She had written before, scarcely above mediocrity. "Uncle Tom's Cabin" was perfect as a work of art, to urge, argue, exasperate and incite as no book ever did before. That was her life's work, all of it, for her other writings are of only passing worth.

In glancing over this interesting subject the query constantly arises: If an author has the ability to write one poem, beautiful and polished like a gem, the very crystallization of thoughts, in words, why can they not write others, and why have they not? The inspirational moment has been brief to them and they have not sought by proper means for its recurrence. These high tidal waves indicate the possibilities of the individual and the potency of the spiritual power if under proper conditions for its expression.

Made the highest prose or verse who have those who have most deeply felt the moods of composition. They have been unconscious instruments in the hands of superior intelligences.

When Dickens wrote, his characters became so real to him that he heard their conversation and acted as an amanuensis.

Scott lived, as it were, a double life with the beings of his imagination.

Tennyson wrote in full belief and consciousness of superior influences, and thus down the long line of illustrious names since Socrates made the claim that he was guided by an invisible being. Acting on a mind inclined to mathematics, or having receptivity in that direction, this inspiration produces the marvelous exhibition of an individual surpassing ordinary human effort in this direction, while ordinary or even imbecile in all others. An example is furnished by William U. Scott, seventeen years of age, a pupil in Jersey City public school, who surprised his teacher by always being able to write the answers to the problems in arithmetic without study or seeming effort. When his class was called to the blackboard he would instantly write down the answer, but when asked to explain the process by which he obtained it, he was utterly unable to do so. He was misunderstood by his teacher, who thought he copied from the other pupils' work, until severe tests proved that he possessed remarkable mental powers. He was asked questions like the following: Extract the square root of 1,844,164. He at once wrote 1,358. Cube 123. He wrote without hesitation 1,930,275. The great number of questions asked him, he answered without mistake, or a moment's pause for reflection. "How does he do it?" is what the pedagogues said. Scott says he "dunno" himself. He seems to know the binomial theorem by intuition; he sees results as soon as he looks at a problem. This implies a sort of mathematical imagination by which he is able to hold before his mind's eye long and intricate combinations of numbers. The answer seems to stand forth to his mind as harmonious facts upon the ear a unity, though produced by a combination of sounds. It is clearly a talent, not an accomplishment. Plato discusses the question whether "virtue" can be taught, and arrives at a negative conclusion. Certainly Scott cannot impart his secret to another, any more than Blind Tom can tell how he plays the piano.

Zera Colburn was a similar prodigy in his day, the peculiar "gift" leaving him when he reached maturity. The relations of numbers are such that the largest multiplications, divisions, additions and subtractions are as determinable as the smallest, if the mind can grasp the calculation. All depends on the sensitiveness and capacity of the mind. Few there are who have the grasp of mathematics like Newton or La Place, but the principles of mathematics are inwrought in the human mind, and under right conditions their phenomenal expression may appear. In such cases of intensification it is no more astonishing that the square root of millions, or the square of like vast quantities be at once given, than that to ordinary minds, the square root of four, or square of ten; the mind rises into the sphere of mathematics, attracts other minds of the same development, and is receptive of mathematical thought. It is thus brought in connection with mathematicians, both in the physical body and without, or a medium for its expression. Knowing its character and laws it might be cultivated and perfected, instead of being lost in ignorant exhibitions, which simply excite the wonder of the crowd who appreciate nothing farther.

An experience vividly engraved on my own mind makes clear the combination of causes which lead to such results. At fourteen I attended school, and on an examination day was called on by one of the examiners to explain cube root. I had little acquaintance then with school, and had not reached that part of the arithmetic where the mysterious rules of the square and cube were taught. Overcome with fear I dared not speak, and mechanically walked to the blackboard. Everything was dark before me; I had only a half consciousness, yet I placed an example on the board, and so well explained the process that I received special commendation. I then did not know how I received the knowledge that was so new and strange to me, but I felt that it was beyond my mind and that I had no right to the credit I received. Some two years afterwards, my spirit friends referred to this instance as the beginning of their influence.

The marvelous power of becoming the medium for the expression of the thoughts and desires of higher beings is especially illus-

trated in musicians. Among these we find a regular gradation from the idiotic "Blind Tom," who is used by a superior intelligence automatically, to the highest culture where in the impressing power is only a directing part. He is a robust, restless, childish idiot, impossible to his guard, and his talk idiotic, except when his guardian intelligence illuminates his mind. Born a slave on a Georgia plantation, the seventeenth child, blind as well as idiotic, he began his extraordinary career at four years of age, and has been on public exhibition for more than thirty years. He composes and plays pieces of remarkable merit, and can play a separate tune with each hand and sing the third. The idiotic negro, of himself can not play, and in his case an outside intelligence must be introduced. His is a case of inspiration, dependent on simple sensitiveness, which allows the employment of his brain without reflecting any degree of culture, or calling for any on his dormant mind.

Now we arise to examples where the inspiration controls a mind keenly sensitive because of its own intense activity in the direction of that inspiration, and the force of the reaction is reflected, and made a part of the recipient. The most recent is that of Josef Hoffman, now ten years old, and of whom one of his admirers said: "I never saw a miracle until I saw young Hoffman. He is the wonder of the century." His wonderful performances at the age of seven, attracted the attention of Rubenstein, who considered him the greatest prodigy produced in music. He is a bright, healthy boy of ten, who mounts the piano stool before the most select musical audiences, and performs a concerto with the orchestra "from memory," with such ease and grace that it seems effortless, a feat the greatest musicians would be proud of after years of practice. A critic writes of him:

"Evidently here is a miracle as wonderful as any in the history of the race, a close communication with the great reservoir of mind, whatever that may be, at all events a dower of intellectual gifts, for which no human being can take credit; a prodigy, such as has been given only when the greatest geniuses were born. Where is the full-grown pianist, man or woman, who would agree to play at concerts in New York and Boston on succeeding nights? But this was the task set for the boy this week. "Such scenes of excitement as those attending the conclusion of the little player's numbers have seldom been witnessed in Boston auditoriums. No pianist, even among the world-famous artists who have been heard here, has ever seen such a tremendous recognition of their abilities as that given this ten-year-old child after the conclusion of the first movement of the Beethoven concerto in C minor. He played from memory, and his maturity, clear conception and perfect technical skill "astounded, and puzzled alike the amateurs and the professional. It almost seems as if the spirit of some great composer had been put into this boy by nature."

Mozart and Mendelssohn, began their musical careers when children, and their wonderful creations came almost spontaneously. When in the excitement of spontaneity, they were lost to their surroundings, and unconscious of passing events. Those who heard Paganini, compared him to a demon, who called forth from his violin sounds no mortal before or since has ever succeeded in doing.

Approaching the prophets, a class that lays more direct claims to superior guidance, we find that every true leader gives assurance indications of having been inspired by powers superior to himself. It is not necessary to present the great leader of Christianity as an illustration, for he is regarded as the medium for the direct expression of the will of God by his followers.

The camel driver of Arabia, for whom no such claim is made, a strictly human being, furnishes a better example. It has been the custom with all Christian writers to maintain that Mohammed was an impostor, ignobly born, and a cruel, bloodthirsty tyrant. On the contrary no man in Arabia could trace his lineage to nobler ancestry. His family was noted for religious zeal, and from earliest boyhood he manifested intense eagerness to understand religious questions. Fasting and contemplation produced in Mohammed a highly susceptible state of mind. He became clairvoyant and clairaudient. He heard voices and saw shadowy forms. The trance was preceded by depression of spirits. His face became clouded, his extremities cold, and he shook like one with the ague. The veins of his face became knotted, his eyes flared, his head moved to and fro as in conversation with some unseen person, and often he would fall to the ground like one intoxicated. Then, as though in torture, he uttered the words written down by his friends, now forming the Koran. He speaks of three chapters, during the delivery of which his sufferings were so great that they gave him gray hairs. Bigoted writers have asserted that the great apostle was subject to epilepsy, but they who have investigated the subject will readily understand that the symptoms he manifested are those which invariably accompany trance. The blood rushes to the brain, which becomes congested, while the extremities become cold, and the vital forces are so disturbed that contortions are induced.

Popular favor, banishment, torture, death itself, were nothing to him. The throes of the truth striving for utterance made the fagot's flame a bed of elder. He arose strong and powerful because of that receptivity which made him like a harp on whose strings

the invisible forces could strike the songs of truth, and he unswervingly performed the task imposed on him, until, at present, one-third the human race, accept his word as the divine oracle.

With statesmen and warriors the same susceptibility to superior influences may be observed though obscured by the hard lines of their surroundings, and often purposely concealed. Napoleon furnishes the most exalted example. War is deplorable and the leader of conquering hosts is an organizer of wholesale murder, yet human events become at critical epochs so involved, that only the sword can cut the Gordian knot, and free man from the bondage of the past. Effete feudalism was fastened, like a corpse, to the living spirit of European civilization, and only the throes of a social earthquake could cast it aside. A leader was wanted to execute the will of a more definite understanding, Providence, but which really is the workings of the highest order of intelligence in conjunction with the necessities of mankind. The instrument available for the performance of that task was the obscure Corsican, who from earliest years was imbued with a sense of the momentous destiny before him. Scorning the past with its shams, he was taught a new system of warfare and of government, and crushed beneath the feet of his armies the barriers which opposed him as though they were the playthings of children. He had (nor could he have had) no earthly master. His gigantic plans and combinations were beyond the capacity of a single mind, and as long as he followed the Star of his destiny, his career was one of unbroken triumph. Josephine was even more sensitive to superior influences, and was a mentor, a guiding genius, and her intuitions were superstitiously obeyed. There came a time, however, when the arrogance of pride obscured the star of destiny, and alliances were entered into in direct violation of the dictates of the voice of his own and Josephine's impressions. He cast her aside, lost the susceptibility to impressions from his guides, and struggled with encroaching powers, like a blind giant, partly throwing the work already accomplished.

There is one instance in French history purer, brighter and more perfect in the results accomplished. A peasant girl felt overshadowed by a mighty influence, commanding her to go to the battle's front where her prince and his army, defeated and disheartened, were slowly yielding her beloved country to the foe. Resisting with maidenly modesty, Joan de Arc was compelled to leave her quiet home, her father and mother, and alone, and with no introduction except the whisper of her mission, she went before her prince and announced that she had come to deliver his army and crown him king. Courtiers and generals smiled at her artless enthusiasm, while others were awed by her supernatural endowments. She was mounted on a war steed and took her place at the head of the dispersed army. She placed at the attack and gave the orders to advance. From general to private the spirits of that army rose, and they looked on the slender girl at their head as a messenger from heaven. They rushed forward with irresistible energy, with enthusiastic cries, striving to be last when she led into the hottest of the fray, and their country was wrested from the foe. With loud acclaim the prince was crowned, and then the gentle maid be her fate, crowned and wreathed with flames. Her mission was done, and the powers that impelled her to its accomplishment received her freed spirit.

Passing a wide interval in our own time and directly under our own observation, we see the Russian autocrat freeing the millions of serfs because impelled by a spiritual mandate, and a sturdy, honest toiler called to lead a great nation to higher grounds of freedom. From the first the rugged soul of Lincoln was overshadowed by his approaching destiny. Elected to guide the State through the storm of battle, by what superficially appeared fortuitous circumstances, but really by plans too deep for human comprehension, he gathered the wisest of statesmen around him, and these gathered the wisest statesmen of the past unseen in his cabinet, who indirectly exerted the greatest influence over the affairs of State. He walked constantly in the shadow of his approaching fate, and was forewarned of it, and not heeding the great movement was too soon deprived of its leader.

The power of the orator is of the same character. For a better term it is called magnetic, a quality which makes the speaker blaze like an electric light. Demosthenes and Cicero are classic examples. Peter the hermit of the medieval ages, his power was far greater than theirs, for he was able by means of the stupendous images and consequences at his command to precipitate Europe on the Orient, in a crusade such as has no parallel. Intensely receptive himself, he appealed to auditors almost as sensitive from religious devotion. Centuries of intense warfare for the inconsequential possession of the holy sepulchre followed. Europe was insane with bigotry and superstition. The insanity came from sensitiveness which reflected the insane superstition carried over into the other life by priest, warrior and boor who sacrificed themselves in their vain endeavor, and still endowed with the same zeal sought through others to accomplish their purpose.

The concentrated force of revolution, which sought to shake off the chains of priest and tyrant and establish in the New World a nation of freemen, found its exponent at the

crucial moment in a Patrick Henry, and his burning words were reflected from ten thousand minds ready to receive them. From that hour the triumph of justice and liberty was assured.

All great orators manifest the characteristic of impressibility, and the more as they have power to sway the minds of their hearers. They are channels through which flow the tide of superior inspiration, and as this moves free and unobstructed is the intensity of their influence.

That prince of orators and statesmen, Castelar, illustrates this susceptibility in a remarkable degree. It is said that before speaking he can not keep quiet an instant, and wanders through the corridors, goes into the library and turns over the leaves of a book, rushes to a cafe for a glass of water, fancies that he is seized with fever, and will be hissed; is confused and has not a single lucid thought. When the moment for speaking arrives he takes his place with bowed head, pale and trembling as a man condemned to death, and even his enemies pity him. With his first sentence his courage returns and his mind grows clear; he sees nothing, knows nothing but the irresistible flame which burns within him, and the mysterious force that sustains and upholds him. "I no longer see the walls of the room," he exclaimed; "I behold distant people and countries I have never seen." He speaks by the hour, and his auditors never weary.

The capability of great men in receiving impressions from a superior source is the secret of their greatness. The poem, the plan of battle, and beneficent law are referred to them by those who do not understand, but beyond them is the mental force, of which they are unconscious instruments. This is unconscious mediumship, which has and does exert the strongest influence on the destinies of mankind.

For the Religio-Philosophical Journal.

Mesmerism Before the Philosophical Society of Washington.

The "Philosophical" is the oldest one of the three scientific societies of Washington, its last meeting being its 320th. On this notable occasion, for the first time in the history of scientific bodies at the Capital, the all-important subject of mesmerism, hypnosis or animal magnetism was practically demonstrated. The operator, Mr. W. A. Croft, proved to be a skillful mesmerizer, and gave an exhibition of his two sensitives, quite as satisfactory as those with which the public is familiar under the conduct of Professor Carpenter and other well known exhibitors. The occasion was further marked by the able address of Prof. G. Stanley Hall of John Hopkins University, editor of the *American Journal of Psychology*. Professor Hall recently lectured on psychophysiology in Washington, and on both these occasions showed his perfect familiarity with phenomena he did not undertake to fully explain. He also illustrated his own powers as a mesmerizer upon one of the subjects. The subject was discussed by several of the members of the society. Among those present besides Professor Hall were Dr. Elliott Croes and Mr. Henry G. Rogers and other members of the Unio-Theosophical Society; Dr. J. B. Browne, Surgeon-General of the Navy; Dr. J. M. Flint and other military surgeons; Dr. E. D. Cope and Dr. Theodore Gill of the Smithsonian Institution; Justice Arthur Mac Arthur and other prominent members of the Washington bar; Professor William Harkness and others of the U. S. Naval Observatory; Drs. Wm. Lee, D. W. Prentiss and other members of the Faculty of the National Medical College; Dr. Frank Baker and other professors of the Georgetown Medical College; Captain C. Dutton and many members of the United States Geological Survey; together with many other representatives of the literary and social elements of the Capital, and especially of the Cosmos Club in whose building the meeting was held.

Such a gathering for such a purpose has never been seen before in Washington, and is an earnest of the rapid strides to the front that the once ridiculed subject of Animal Magnetism is making, as perhaps the most important aspect of the general biological and spiritual questions of the day. We often listen to lectures on such topics; but it is seldom that they are presented to other than popular audiences, or otherwise than at a kind of "entertainment." On this evening the mesmerism was publicly conducted by Professor Hall as well as by Mr. Croft, as chemical or philosophical experiments are usually conducted in the laboratories of the scientists; and we need not add, that this is the proper light in which such matters should be presented and viewed. In no other way can they be taken up into the current of the science of the day, and become an accredited branch of intellectual inquiry. But the learned have only themselves to blame, if, after the brilliant researches of scientists in France, Germany and England, in the United States the domain of animal magnetism has been chiefly left in the hands of quacks, charlatans, and ignorant adventurers. The establishment of many spiritualistic, theosophic and psychic research societies in this country is, however, beginning to bear its fruits; and no doubt in due time, such all-important subjects will be incorporated into the curriculum of studies of our regular educational institutions. Less of the "dead languages" and more of the living thoughts of people would improve our universities. Most of these venerable institutions are still

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A Trustee of Talmage's Church a Medium!

[Bridgewater (Mass.) Correspondence Brooklyn Eagle.]

The reports in the Eagle regarding the clairvoyant methods of Dr. Harrison A. Tucker, of Dr. Talmage's church, has created a great deal of interest here. Dr. Tucker was born in Bridgewater and for several years exhibited his peculiar power in this locality as a Spiritualist medium.

It was about thirty-five years ago that Dr. Tucker first made public the power which he now calls his "super sense." His parents were in moderate circumstances and Harry, as he was known, received but little of the education that was to be obtained in the village school before he began to learn the shoemaker's trade.

The boy was not considered especially bright. His sense of hearing was defective and it was due to this fact and a strong natural inclination to retirement that he became little acquainted among the youths of the town. At intervals during his brief school life and after he had begun to work at the shoemaker's bench, it was noticed around that young Tucker had strange visions and went into trances, during which he talked in tongues strange to the humble villagers.

These rumors came to the ears of the Spiritualists of the neighborhood, of whom there was a considerable number in Bridgewater and the adjoining towns and villages. In the town of Stoughton just north of Bridgewater, Nathaniel Blanchard, now a resident of Brooklyn, was the leader among the avowed believers. He owned a hall that was used for various public meetings, but especially for the gathering of the Spiritualists for many miles around.

It was in this hall that young Tucker made his first public appearance as a trance medium. He was induced, after much persuasion, to attend the meetings of the Spiritualists, and to take a seat on the platform with the leaders of the meeting. There were many people present of believers and those who were led by curiosity to see what the young shoemaker might do.

The meeting had hardly been called to order when, without an introduction, Tucker advanced to the front of the stage, groping as if blind, and after a brief pause, during which an intense silence fell on all present, he began to talk. He spoke as a medium and the spirit that was alleged to possess him was that of an old preacher of the Calvinistic school, who a hundred years ago, had been on earth. The voice of the medium changed and, with yes, thees and thous, it launched into a violent exhortation of the purgatory order. For three quarters of an hour the fearful prospects for the wicked were contrasted with the golden promises that belonged to the righteous, when the voice fell to a pleading and confidential tone, the alleged spirit of the preacher explaining that he had come back to earth to atone for the mischief he had done in preaching thus while in the flesh. The doctrines of Calvin, he asserted, were not true. Then the medium, exhausted with his effort, came from his trance and there was wonder among all present that so ignorant a youth should have such power.

"While you have been away from the city, Dr. Tucker, a great controversy has arisen in Brooklyn as to whether or not you are a Spiritualist."

"Ah, yes; I remember you. I have read the articles printed in the Eagle, and I am going to tell you something I never told to anybody before. I will tell you my story. In the first place, I think it will be well to state that I was born in Norton, Bristol County, Mass., March 18, 1832, so that I am 56 years of age—the same age as Dr. Talmage. My hair is grayer than his, but he is more bald than I, so advantages about balance. I was the eldest son of my father's second wife. One morning before daybreak father left the house to begin his farm work. He happened to look up and saw me sitting on the ridge-pole of the roof. He was afraid to speak for fear of making me fall. He left me alone and I came down and went to my room again. When I awoke and when father told me what I had done it made a most profound impression upon me. It showed me that there was some apparently unaccountable influence which enabled my spirit to convey my body about without the knowledge or guidance of my material senses. Cases of somnambulism are not rare, but they are very curious and suggestive of food for thought, and they gave a more deeply reflective turn to my mind than they had before. One day in December, when I was 14 years of age, I was sitting alone in a room of the farmhouse. My father was in the next room. I felt as if I was rising up, floating into space. I lost consciousness, and while in this condition I began to talk and, I think, to sing. Father came in and found me, with my eyes closed, talking and saying strange things. The spirit of my uncle, Harrison Tucker, who had died when I was an infant, spoke through me to my father and told him that he would be my guardian and would be with me always as it was permitted to him to do this. The spirit mentioned through me to my father incidents which occurred to himself and father and things which had been within their knowledge years before I was born and which it was impossible that I should know. Two or three instances mentioned through me then were so striking that my father was first impressed with the utmost amazement, and afterwards with the deepest conviction that what he had heard was a supernatural communication. He cried out that it was a case of supernatural conversation. He was a strong Methodist, while my mother was a Congregationalist. I joined the Congregational Church in Norton under that influence, and when I joined Dr. Talmage's church I took my letter from the old pastor of that church in Norton. A day or two after that strange manifestation about which I have just told you, my school teacher, who is living yet, and who comes to see me here quite frequently, called upon my father and said, 'What is the matter with Harrison, he is so changed, his face seems to be illuminated. Spiritualism then came up and the Spiritualists pointed at me as a medium. They tried to get me to their meetings, and now and then I went. One day, while sitting in a chair among them, I went into a trance and spoke on biblical subjects and after that I spoke again in the same way under the same influence, but always on biblical subjects and almost always in a church. I hung back from associating myself with the Spiritualists till I heard Rosa M. Amedy lecture upon it. Then I said, 'If that is Spiritualism I am a Spiritualist.' My power was shown then in private gatherings, and on two Sundays I preached in the Unitarian Church of Norton, and all who heard me were astonished at the knowledge shown of subjects I had never studied. The Spiritualists claimed that it was spirits speaking through me, but I never claimed that, nor did I, except on one or two occasions, specify the spirits. I said that it was an inspiration, coming I knew not whence."

"How long were you associated with the Spiritualists?"

"Four or five years. But I never accepted the Spiritualists' religion or left my own church. My pastor knew of what I did and approved it. I did lecture in the hall in Bridgewater, Mass., but I never heard that the spirit of an old Calvinistic dominie spoke through me on that occasion. I never heard that I gave out while in the trance state that I was possessed by the spirit of an Indian chief. I lectured in the Baptist church one time under inspiration, and the deacons of the church came and congratulated me very warmly and called on me again. I attended funerals occasionally. One day I came home from visiting a patient—for my strange gift of diagnosing disease had come to me and the knowledge had spread. Many people came to my house who wanted me to go over to Roxborough, Mass., and speak. This was in 1861, when I was 29 years of age. I went on their persuasion and sat on the platform. There was a band. It was the funeral of one of the first soldiers killed in the war. I soon fell asleep and rising with my eyes closed addressed first the widow, then the regiment and then the public generally. I prophesied the great war, with its years of carnage and tribulation and foretold that blood would flow in the streets of Boston. By a strange accident or inspiration, I know not what, my hand opened the Bible at the very chapter whence I chose my text: 'Whether ye live or live unto the Lord,' etc. E. P. Carpenter came forward after I had sat down and came out of the trance and said: 'If that is Spiritualism, I accept it.' It is true that I was at one time a shoemaker. I worked at that trade in Easton, Mass., for one year, receiving \$25. Then I went to work with an uncle, an expert shoemaker. We did well. I gained a tremendous trade. My uncle was about to give me capital and I was going to Indiana to start a big business there. I came home from making the final arrangements when a little incident happened which changed the whole current of my life and finally directed me into this business. I was living in Cohasset then and came home very tired. A man was waiting for me. He had been waiting a long time. I told him I could not go with him to treat his wife as he desired me but he finally persuaded me. I found that the daughter was insane with religious excitement. Her mother had been reading the Bible for her till she imagined she was possessed by a legion of devils. I looked over the situation carefully and made a diagnosis. 'All I prescribed was prayer for the mother. Prayer had much to do with my treatment. The mother was much taken back and so were the other members of the family. It attracted attention to the mother and withdrew it from the daughter. I told the young woman to leave reading and thinking alone and go out riding and walking. I stayed over night and the next day made another diagnosis and prescribed, as before, simply a prayer for the mother. I told the daughter to continue riding and walking and she would be well by Saturday. She was. She is alive and well to-day and never afterward was attacked by insanity. My fame spread; my practice became a torrent and my project of going to Indiana was given up. Of course there came reaction

and I was poor again. I went home to my father. He said: 'I am an old man, Harrison, and can not take care of you.' I went to bed that night to toss and think but a bright light suddenly shone in the room and a voice called to me and said: 'Will be with you always.' I believe it was my dead uncle's voice. Next day I got up and harnessed my horse. 'Where are you going?' my father asked. 'I'm going on,' I replied. 'I went on, and all has gone well with me to-day. I went to Harvard and took two full courses. Spiritualists advised me against doing this, saying I would lose my power but I thought I would not, and the event justified my action. Since then, my life is known to everybody.'

"You say that you are not a Spiritualist?"

"I do not believe the Spiritualists' religion. The foundation of that is infidelity and the tendency is downward. But I know that spirits can communicate to mortals, because I have received the communications from my uncle who mentioned his name on two occasions. What influence it is that dominates me in my trances every day I do not know. It may be the spirit of my uncle. At any rate it is some external and superior intelligence."

A Reply to J. G. Jackson by Payton Spence.

I have before me the JOURNAL of May 5th, containing Mr. J. G. Jackson's reply to my letter about Erect Vision and Inverted Retinal Images, published in the JOURNAL of April 21st.

I must say that I am amazed to find that my letter, which was couched in the most respectful language, should have tapped such a fountain of bad temper and harl words as Mr. Jackson has poured out upon me. For such a hot douche, however, I ought to have been somewhat prepared when I read in the same issue of the JOURNAL that contained my letter, a communication from that gentleman, in which he informed the public that metaphysics always made him "bellow and paw the ground like a mad bull at a red flag." I, of course, take him at his words, especially after the demonstration that he has given me of their truthfulness in the article now before me. But the gentleman is certainly more unfortunate than he has any idea of, for, judging from the noise which he makes and the way in which he flings the dirt, the physics of the subject infuriate him even more than its metaphysics. What to do to put an end to his misery, I know not, especially as he seems to like it, and will now, no doubt, straightway proceed to get madder than ever. I am not an expert in throwing mud, and cannot, therefore, amuse him by such exchanges; nor have I the time or inclination to engage in "washing" dirt that does not "pan out" any better than the random pawings of a "mad bull." So, I see no way but to leave him alone to spend his fury upon the empty air and the insensate earth. He will come to by and by, perhaps—but no matter if he doesn't.

I would remind the readers of the JOURNAL that my letter of April 21st, made no pretensions to being either an explanation or a historical review of any theory of erect vision. It was simply intended to be suggestive of thought upon the subject; and, in trying to accomplish that much, I endeavored to reduce what I had to say to as small a compass as possible so as not to encroach too much upon the columns of the JOURNAL, which is not particularly devoted to either physics or metaphysics. I do not think that I can make what I then said any clearer to the reader; nor do I believe that it is necessary for me to do so. Still, I shall take this opportunity to add a few more words to what is contained in my original letter, believing that they will be of interest to those who are disposed to give any thought to the subject.

It is said that every impression of light upon the retina is perceived in a direction perpendicular to its surface, and this is Dr. Brewster's explanation of erect vision. He does not claim it as a discovery of his own; and, if he did, his claim would have been unjust; for Dr. Thomas Reid, as early as 1764, presented and advocated as clearly and as forcibly as did Dr. Brewster precisely the same theory of erect vision. This, therefore, was sixty-seven years before the first publication of Brewster's Optics in 1831. And, furthermore, Dr. Reid does not claim the merit of its discovery, but says that Dr. Potterfield, long ago, pointed out, as a primary law of our nature, that a visible object appears in the direction of a right line perpendicular to the retina at the point where the image is painted. (Reid's Works, N. Y., 1822, vol. 1, page 240.) This revival by Dr. Brewster of a theory which was then seventy-five or one hundred years old, did not settle the mooted question of erect vision any more than did Dr. Reid's advocacy of it, and so far from its being universally accepted, it is discarded by the majority of the ablest investigators of the subject, such as Muller, Bain, Lewes, Ganot, Volkman, Deschanel, Dr. Carpenter, and others, some of whom, such as Bain and Ganot, do not even deem it important enough to be mentioned; while Dr. Carpenter regards it as "so manifestly wrong that it is difficult to conceive how it could ever have been entertained by men of science." (Carpenter's Physiology, 1876, page 778.)

One of the difficulties attending Brewster's explanation of erect vision, lies in the fact that every point of a picture upon the retina is formed by the convergence of a pencil or cone of light, the base of which rests upon the crystalline lens; hence there are thousands of rays which fall at as many thousand different angles upon that one retinal point, but only one of the thousands strikes that point perpendicularly; and yet we perceive the corresponding point of the object in the direction of the perpendicular, and not in the direction of any one of the oblique lines. And this is true, as shown by Brewster, Reid and Potterfield, and by Scheiner before them all, even if we cut off any portion of that cone of rays and only allow the rest, even the most oblique ones alone, to reach the point on the retina. Hence, Reid found himself driven to the conclusion that, "as there is no probability that we shall ever be able to give a reason why we see the object in the direction of a line passing through the centre of the eye" (and therefore perpendicular to the retina), "rather than in any other direction; I am therefore apt to look upon this law as a primary law of our constitution." (Works, vol. 1, p. 246.) This is tantamount to saying that we see thus because we are so made; and that ends all further inquiry as to why we see objects erect although their retinal pictures are inverted. Should it be said that the perpendicular is the resultant line of motion of all the oblique rays considered as forces acting upon the retina, we have only to remember that the retina is not the mind; that it is the mind which perceives through

the agency of impressions or sensations, and that a sensation is nothing more than its simple self, and is not loaded up with a consciousness of distance, angles, direction, extension or motion.

But is the Potterfield-Reid Brewster law really a law? To be a law it must be uniform, that is, we must always perceive every impression of light upon the retina in a direction perpendicular to its surface. If we only perceive them very rarely in that direction, or only sometimes or rarely in that direction, it ceases to be a law, for the want of uniformity. Now, this point has been investigated experimentally; and the majority of investigators have reached a conclusion adverse to the law. Brewster says: "Now, as the interior of the eyeball is as nearly as possible a perfect sphere, lines perpendicular to the surface of the retina" (that is, all lines in the direction of which we see objects) "must pass through a single point, namely, the centre of its spherical surface." But, Dr. Serre's experiments indicate that the lines of visible direction cross each other in the middle of the crystalline lens (Carpenter's Physiology, p. 778). Volkman found that those lines cross each other at a point a little behind the crystalline lens. (Dunglison's Physiology, vol. 1, p. 259.) The experiments of Listing, place the point of crossing near the centre of the crystalline lens. (Carpenter's Physiology, p. 762.) Others place the point in the centre of the pupil, and others at varying distances between the centre of the lens and the centre of the globe. So, the majority of the investigators have found that the lines of visible direction do not cross each other in the centre of the globe of the eye, but somewhere between the pupil and that centre; and, hence, if that globe be a perfect sphere, as Brewster says it is, and if the centre of direction do not correspond with the centre of the globe, only one of the thousands of lines of visible direction can be perpendicular to the retina, namely, the one which passes through both the centre of direction and the centre of the globe. All other lines of visible direction would strike the retina at different angles, varying in their deviation from a true perpendicular to the retina according as they pass nearer to, or farther from the centre of the globe. Even Le Conte admits this to be the case when he says that the lines of visible direction are only "nearly at right angles" to the retina. (International Series, Sight, p. 84.) So there appears to be no uniformity in the angular relation of the lines of visible direction to the surface of the retina; and hence, Brewster's law is not a law at all, a law being a uniform relation of things.

For the foregoing considerations, Brewster's theory of erect vision is now generally regarded as inadequate; and I myself have always deemed them a sufficient justification for a rejection of it as invalid. But those are not the reasons which I gave in my letter of April 21st for rejecting it. I there gave a reason of my own why it cannot be regarded as an explanation—a reason which is more decisive on that point than any of the facts and inferences thus far presented. Therefore, waiving all the foregoing adverse considerations, and even admitting that all the lines of visible direction are perpendicular to the retina, I still adhere to my original declaration, that Brewster's explanation of erect vision is no explanation at all, but is only a different statement (though a more precise and definite one) of the fact to be explained. For instance, I know that an unsupported body falls to the earth; and I wonder why it does so. I am told that it is because (supposing the earth to be perfectly round and uniform in density) an unsupported body falls in the direction of a line perpendicular to the surface of the earth. I admit this law, of course; yet I see, at once, that it is no explanation of the fact, but it is only a restatement of it in a more definite and precise form; and, so, I renew my question in a corresponding form—Why does the body fall in the direction of a line perpendicular to the earth's surface? By and by, I find that the attraction of gravitation yields an explanation of the fact and the law. Similarly, Kepler discovered and formulated the laws of the planetary movements; but those laws did not explain why the planets revolve around the sun in the manner formulated by those laws any more than did the simple fact, previously known, that they do revolve around the sun. Newton, however, showed that the attraction of gravitation determines the orbits and velocities of the planets, and thus gave us the why of their movements around the sun and an explanation of Kepler's laws.

Now, Brewster says that a retinal point is seen at the corresponding object point, in the direction of a line perpendicular to the retina at the retinal point. But, before the discovery of that law, did not every body say substantially the same thing, namely, that we see a retinal point at the corresponding object point, in the direction of a line drawn from the retinal point to the object point, and, hence, erect not inverted. No body understands the why of that erect vision any better after learning that the line connecting the two points is perpendicular to the retina than he did before he knew that fact; and, so, the phenomenon of erect vision still needs an explanation.

This article is already longer than I expected or intended to make it; consequently, I shall only add a few more words about sensations, which every body admits to be in consciousness, not out of it; and which, with the exception of Hamilton (whose theory of external perception has, long since, been exploded) every modern philosopher, perhaps, of any note, including Reid, the great modern expounder of the Philosophy of Common Sense, admits to be our only means of knowing the external world, (by suggestion according to Reid, and in other ways according to others,) even when that world is believed to be outside of consciousness, as many philosophers contend that it is, and as I myself believe it to be.

Such being my belief about the external world, as I distinctly intimated in my letter of April 21st, it is child's play to hold up a colored stick before me, and turning it first up and then down, expect to convince me, or any one else, that the color, the sensation, must be out on the stick and not in the mind, simply because it follows the stick in its turnings. It would be equally childish in me did I refute such an argument, and expect to settle the question as to where the color really is, by referring to the fact that, in dreams, hallucinations, memory, and imagination, we see colors and colored objects where there are no corresponding colored objects outside of us. But difficult and complicated questions like that of external perception, can not be solved by such little catches and snatches of facts that have been known and admitted by every body from time immemorial. Now and then, a novice will stumble upon such facts for the first time, and flourish them for a little while as fresh discoveries of his own, only to realize sooner or later that he has discovered what was hidden from no body but himself.

The editor trusts that with Prof. Spence's paper as published above this discussion will

close. It is not strictly within the province of the JOURNAL except so far as it has a bearing upon the development of Psychological Science.

CREATION, POWER, INTELLIGENCE. Man Physically. NORMAN LEANDER.

The origin of the phenomena of nature has occupied the master-minds of all ages. The scientist who has devoted himself to the proper study of natural events, the observation of facts, can arrive at but one rational conclusion—that there is a Great First Cause, a Grand Central Power, from which emanated the different forces that under primordial law brought into existence suns, planets, stars, and other material bodies; that upon each planet these forces diverged, and manifested themselves in the production of the various forms and organizations adapted to their use.

Nature may be termed the aggregate of causes and effect. It consists of all that our senses can perceive or recognize, either directly or by results. Power, matter, intelligence, appear to be the elementary parts, all of which are subject to law.

The grand fact of the universality of law and its application to everything existing, is now accepted by all advanced thinkers of the world; belief in its suspension, under any circumstances or for any purpose is passing away just in proportion to the progress of science, and dissemination of knowledge. Matter is the result of force. Power may be active or passive. Force is power in motion; it is invisible, imponderable, spiritual. It is cognizant to the human senses only by its effects. The movements are in straight lines (the shortest distance between two points) undulations or waves, circles and spirals; no other movements are known in nature.

In the formation of this planet—and the same applies to others—there were first the straight line movements, and the revolving currents. These lines of force are electroid, or similar to electricity. The straight lines passed out from a central point to a certain distance, when their polarity became reversed, and they returned to experience a similar change at the centre or starting-point. The revolving currents were so arranged in their movements as to produce a globular or spheroidal form. The matter which composes a planet is deposited by the crossing of these lines of force, the radiating and revolving. At first it was in a gaseous state like that which composes nebula or comets; after a long period of time it became a liquid. While in this state the flattening of the poles occurred, after which its crust became solid, about its present size. To produce such a result these motions continued for cycles, the number of which it would be impossible to compute. During the cooling period changes were continually taking place upon the exterior in its growth toward the condition in which life was evolved upon it. These consisted in modifications of the solid, or mineral elements upon its surface which were acted upon by internal and external forces. The crust of the earth, after being broken up by violence resulting from the internal fires, irregular shrinkage, and washed by the seething waters, was prepared for the reception and growth of the vegetable, and as a habitation for living beings.

Chemistry recognizes sixty-four separate and distinct substances, known in science as primates or elementary bodies, which are constituted of perfectly identical particles; so long as any one of them is kept from external contact with other bodies, it will remain unaltered, its own essential property. Each one of these is the product of a separate force which diverged from the one Central Power, and the material of which it is composed had its origin in one elementary substance.

These primates enter into, and are part of all forms of matter; the mineral and vegetable appropriating as many as are necessary for their respective purposes, while the animal takes in not only all that the other two possess, but a greater number.

When the time had arrived for the evolution of life, forces similar to those which produced the earth itself, namely, straight lines and circles of motion, evolved out of the plastic elements in the waters in the first form of life, a simple cell or monad, the exact prototype of the world itself. The radiating lines deposited on the interior and exterior surfaces of the revolving ones, particles of matter, more crude on the external than the internal, being a prophecy of the shell, or cuticle, in the one case, and of the mucous membrane, or stomach, in the other. Forces of a similar character to those that produced the world, brought forth these first-born germs—the simple cell of a plant, and afterwards of an animal. These were multiplied in incalculable numbers, but each one had its mission to perform, and accomplished something in changing, refining and progressing the elements which entered into its structure; and were modified by the forces which had been at work in them.

Thus far two forces only were called into use, the two straight lines and the circular; in process of time, under the law of necessity and continuity, a new series of beings were to be evolved. To accomplish this another force was developed and brought into action, which produced a higher form of life; not by the miraculous addition of a new force, but by the natural expansion of an existing power, under common conditions. This force was the beginning of the spiral motions, which extend throughout the entire realm of life, and produce all the higher forms of living organisms. This motion uniting with the others, resulted in the formation of more complex organisms. It was not a descent, as Darwin has it, but an ascent by a new expansion of power. The elements which had already passed through countless organizations were prepared for this evolution of higher forms of life when the new expansion of power came into harmonious action.

By this process the vegetable ascended from the mineral, the animal from the vegetable, and man from these, each appropriating to itself as many of the primary elements as the law of its nature required, in addition to those of its constituent.

Each primate or elementary substance necessarily represents a distinct force, for the former is the result of the latter. It is probable, as before stated, that there was but one primary substance, the basis of matter, the result of the one Central Power, and that it could not produce the various forms except by a divergence into different lines. The elementary bodies or constituent qualities of nature, which are supposed to be constituted of perfectly identical particles, together with the different forms of more gross matter, originated in this manner, and were produced by the varied motions of these forces.

A REPORTER OF THE BROOKLYN EAGLE INTER-VIEWS DR. TUCKER.

An Eagle reporter this morning listened to as strange a story as ever was told in fiction; as strange a tale as that which Stevenson tells of Jekyll and Hyde. It was an almost incredible narrative of supernatural revelations to a moral related to the reporter by that mortal himself, a magnificent looking man, famous all over the city of Brooklyn for charity and generosity and kindness. The man was Dr. Harrison A. Tucker, Elder of Talmage's Tabernacle and President of the Board of trustees. The story he told was his life history. This is the man whom the Spiritualists claim as one of themselves and yet who was the first among all Dr. Talmage's congregation to step up to him, a week ago last Sunday morning, and grasping his hand thank him for his denunciation of Spiritualism.

Whatever number of primates the firm... the first ascension needed more, each additional force bringing with it the capacity for the reception of additional primates; and when this was fulfilled, and the primates taken into the organism, the point for a new departure was reached—a new force came into play, the basis of a higher organism was laid, with the power to receive new elements, the vegetable appropriating as many distinct forces as were necessary, with a capacity for the same number of primates. The animal rose higher in the scale when primordial man came upon the earth. Not as a descent, as we have said, but as an ascent from the animal by the additional expansion of certain forces, and the use of primates which the animal can never reach. It was not any one of the higher order of animals, either in physical structure, or intellectual manifestation, that laid the foundation for the evolution of man; it was the entire mass of mineral, vegetable and animal, which had preceded this, that accomplished this grand work, and the time had come when the law of demand and combination of the forces of all these could do no other than produce a human form; so low, indeed, that we would scarcely recognize him as our ancestor, but endowed germinally, not only with all the capacities which are now manifested by the highest forms of the race, but with many which we are not cognizant of in our present unfolding.

Whatever degree the highest animal, or generation, reached in the scale, man commenced at that point, and although he had been upon this earth tens of thousands of years, he is yet in his infancy, crude and imperfect. The very highest types that we find to-day have appropriated comparatively few forces and elements above the animal while his entire capacity is to take in the whole sixty-four with probably a great many more yet to be discovered, requiring the use of a similar number of additional forces.

BOOK REVIEWS.

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

THE LIFE OF DR. ANANDABAI JOSHEE: A Kinsman of the Pandita Rujnabai; by Caroline Healey Dall. Boston: Roberts Brothers, 1888. Pp. 187. Price \$1.

Dr. Rachel Bodley in the introductory chapter of the Pandita Rujnabai's book ("The High Caste Hindu Woman") referring to the worthy death of her friend and pupil, Dr. Anandabai Joshee, asks, "Ah! who will thus early dare to say that she has not accomplished more by her death than she might have accomplished by a long life?" This question is emphasized in Mrs. C. H. Dall's lovingly appreciative biography of Dr. Joshee lately published by Roberts, Brothers of Boston, Mass. This work has been a veritable "labor of love" on the part of Mrs. Dall, as the profiles of life like those of the Pandita's books are to be devoted to the furtherance of the cause so dear to both these brilliant High Caste Hindu women—the education and enfranchisement of the women of India.

It is really a wonderful story which this "Life" reveals to us, a story which ought to become an inspiration to hundreds of American girls who, enjoying larger liberty of action and a thousand fold more opportunity for education, must yet remain estranged from a high ideal, and in persistent pursuit of a noble purpose by this tiny statured, dark-skinned, child-like looking high caste Hindu woman, whose portrait greets us from the frontispiece page of the book. It is the story of a girl-child born in India where education for women is not common, at first for knowledge and fortunately able to obtain more than most women of her kind, by reason of the advanced views of her male guardians, both father and husband; then at the age of seventeen, deliberately resolving in the face of the strong prejudices of her religion, against the wishes of her friends, at the risk of public scandal, to devote her life to the enfranchisement and education of her sex; and as the first step in that direction to leave home, friends, country, husband, to become a student of medicine in that far country, America.

In America she already had a friend and correspondent in Mrs. Carpenter of New Jersey, and from her letters to this friend, as well as to others, Mrs. Dall quotes freely, and these letters as well as the address she gave before leaving India in explanation of her strange purpose reveal as nothing else could the brave spirit and elevation of mind and heart of this Indian woman.

From these letters we quote a few characteristic sentences as a foretaste to our readers of the rich treat which awaits them in the perusal of this inspiring "Life." And it must be borne in mind that many of these thoughts were written while Anandabai was yet in her teens, although she had been for years a married woman, and had already lost her only child:

"When I think over the sufferings of women in India in all ages, I am impatient to see the western light dawn as the harbinger of emancipation. I am not able to say what I think, but no man or woman should depend upon another for maintenance and necessities. Family discord and social degradation will never end till each depends upon herself.

"In my opinion man must fear nothing but God. As God is over us and supplies our wants, I do not know why we should have a thought for the morrow. Man wants but little, and for that little he bears a world of care, which I do not understand. Let me be here or in any part of the globe I will get my bread. Had there been no difficulties and no thorns in the way, the man would have been in his primitive state and no progress made in civilization and mental culture.

"Anything which cannot be enjoyed by the whole world is bad for me.

"How arbitrary would it be if I were to say that all you believed was nonsense, and all I believed was just and proper! My dear friend, I have nothing to despise. The whole universe is a lesson to me. I am required by duty to respect every creed and sect and value its religion.

"If I had been called upon to share the storms with my husband I would have done nothing but my duty which I owe him as his deserving wife. There would have been nothing commendable or heroic in it. Let there be any amount of difficulties or distresses and I think I shall be more than equal to face them.

"I rely on God and do not seek to know who are his individual messengers to me. Take any religion you like and you will find its founder was a holy man. Go to his followers and you will find holy men the exception."

When her Hindu friends tried to dissuade her from coming to study in America, she writes: "Their opposition strengthens me the more. I promise myself if my efforts will be successful, I will return to my native country; otherwise I will not see India again. I must not fear, but try my best and show all what we Indian ladies are like. Our ancient Indian ladies were very wise, brave, courageous and benevolent, and endurance was their badge. Let it be my badge also. I am sure nothing will harm me, or if it does it will be for my good. I must launch my fortune like a ship on the ocean of life. To what shore shall I go, to a fertile bank or a barren beach? or will it go to pieces? Let me try to do my duty whether I be victor or victim."

"Every day I learn something new. What I thought to be true yesterday, God is false to-day, and something else to-morrow. God's ways are not known to man."

PRE-GLACIAL MAN AND THE ARYAN RACE. By Lorenzo Burge, Boston: Lee & Shepard, 1887. Pp. 272. Price 50 cts.

Mr. Burge claims that the early chapters of Genesis are largely allegorical, that they contain in allegory and cipher a record of man and his wanderings, agreeing with the facts of geology; and that the teachings of the allegory are necessary to enlighten and make plain the geological records. This the author holds is the first revelation made by God, and that this was made through the Aryan race.

The ciphers which appears in the record as proper names are words, the etymological meanings of which reveal the character and events of periods in the life-story of the race. Adam, for instance,

was the name descriptive of the character, appearance and of the Aryan race; Cain and Abel, names descriptive of the influences governing the Aryans for a period of years; Noah means "rest, upon consolation," and represents a period of prosperity and peace. "This history and revelation," Mr. Burge informs us, "has been purposely hidden from man until he should be ready for, and longing to receive it. Only within the last twenty-five years has it been possible for any one to decipher and understand the history herein recorded." From the present volume it appears that the plans of Deity have been apparently "frustrated through the disobedience of the Aryans"; but in another volume the author promises to show how civilization was transmitted through the Turanian to the Semitic race, and to follow the movements of the Deity whereby he again brought the original revelation to light, and again placed it in the hands of the Aryan race with the original intention to deliver it to all mankind.

Mr. Burge has a very active imagination, and he has drawn upon it liberally in writing this work, the method and the conclusions of which are not likely to commend themselves to discriminating thinkers.

CHRISTIAN PARADOXES. The Character of a Believing Christian, in Paradoxes and Seeming Contradictions. By Francis Bacon. New York: Peter Eckler, 35 Fulton street. Price 5 cents.

This selection from the works of Bacon is one of the most curious and suggestive of the author's numerous voluminous and original contributions to the broadly hinted at not a little of the best criticism of the Christian theology which has been advanced by skeptical writers since Bacon's death. It is a question whether the great philosopher could have sincerely believed in Christianity and expressed the doubts and contradictions so forcibly stated or so plainly implied in this essay. The following samples of the "paradoxes" only can be given here:

"He [a Christian] believes three to be one and one to be three; father not to be elder than his son; a son to be equal with his father; and one proceeding from both; to be equal with both; he believing three persons in one nature, and two natures in one person.

"He believes a virgin to be the mother of a son; and that very son of hers to be her Maker. He believes him to have been shut up in a narrow room, whom heaven and earth could not contain. He believes him to have been born in time, who was and is from everlasting. He believes him to have been a weak child, carried in arms, who is the Almighty, and him once to have died, who only has life and immortality in himself.

"He believes Christ to have no need of anything he doth, yet maketh account that he doth relieve Christ in all his acts of charity. He knoweth he can do nothing of himself, yet labors to work out his own salvation. He professes he can do nothing, yet as truly professes that he can do all things; he knoweth that flesh and blood cannot inherit the kingdom of God, yet believeth he shall go to heaven, both body and soul."

ORIGIN AND HISTORY OF CIVILIZATION; or The Result of Oriental, Greek, Roman and Medieval Civilization. By Reuben Sharpe, 1888. Mr. Sharpe makes no claim to originality of thought; but while he has nothing especially new to contribute to the discussion of the subjects taken up in these pamphlets, he has brought together a large mass of information which may be of value to those who have not the time to read more voluminous works. The author's comments are always judicious, dignified and in good spirit. He has been an extensive reader and an earnest student. In the best sense of the word he is liberal, and in a remarkable degree of the truth of modern Spiritualism in its claims of communion with disembodied intelligences he is, after many years of investigation, firmly convinced.

THE LIFE OF DR. ANANDABAI JOSHEE: A Kinsman of the Pandita Rujnabai; by Caroline Healey Dall. Boston: Roberts Brothers, 1888. Pp. 187. Price \$1.

Dr. Rachel Bodley in the introductory chapter of the Pandita Rujnabai's book ("The High Caste Hindu Woman") referring to the worthy death of her friend and pupil, Dr. Anandabai Joshee, asks, "Ah! who will thus early dare to say that she has not accomplished more by her death than she might have accomplished by a long life?" This question is emphasized in Mrs. C. H. Dall's lovingly appreciative biography of Dr. Joshee lately published by Roberts, Brothers of Boston, Mass. This work has been a veritable "labor of love" on the part of Mrs. Dall, as the profiles of life like those of the Pandita's books are to be devoted to the furtherance of the cause so dear to both these brilliant High Caste Hindu women—the education and enfranchisement of the women of India.

It is really a wonderful story which this "Life" reveals to us, a story which ought to become an inspiration to hundreds of American girls who, enjoying larger liberty of action and a thousand fold more opportunity for education, must yet remain estranged from a high ideal, and in persistent pursuit of a noble purpose by this tiny statured, dark-skinned, child-like looking high caste Hindu woman, whose portrait greets us from the frontispiece page of the book. It is the story of a girl-child born in India where education for women is not common, at first for knowledge and fortunately able to obtain more than most women of her kind, by reason of the advanced views of her male guardians, both father and husband; then at the age of seventeen, deliberately resolving in the face of the strong prejudices of her religion, against the wishes of her friends, at the risk of public scandal, to devote her life to the enfranchisement and education of her sex; and as the first step in that direction to leave home, friends, country, husband, to become a student of medicine in that far country, America.

In America she already had a friend and correspondent in Mrs. Carpenter of New Jersey, and from her letters to this friend, as well as to others, Mrs. Dall quotes freely, and these letters as well as the address she gave before leaving India in explanation of her strange purpose reveal as nothing else could the brave spirit and elevation of mind and heart of this Indian woman.

From these letters we quote a few characteristic sentences as a foretaste to our readers of the rich treat which awaits them in the perusal of this inspiring "Life." And it must be borne in mind that many of these thoughts were written while Anandabai was yet in her teens, although she had been for years a married woman, and had already lost her only child:

"When I think over the sufferings of women in India in all ages, I am impatient to see the western light dawn as the harbinger of emancipation. I am not able to say what I think, but no man or woman should depend upon another for maintenance and necessities. Family discord and social degradation will never end till each depends upon herself.

"In my opinion man must fear nothing but God. As God is over us and supplies our wants, I do not know why we should have a thought for the morrow. Man wants but little, and for that little he bears a world of care, which I do not understand. Let me be here or in any part of the globe I will get my bread. Had there been no difficulties and no thorns in the way, the man would have been in his primitive state and no progress made in civilization and mental culture.

"Anything which cannot be enjoyed by the whole world is bad for me.

"How arbitrary would it be if I were to say that all you believed was nonsense, and all I believed was just and proper! My dear friend, I have nothing to despise. The whole universe is a lesson to me. I am required by duty to respect every creed and sect and value its religion.

"If I had been called upon to share the storms with my husband I would have done nothing but my duty which I owe him as his deserving wife. There would have been nothing commendable or heroic in it. Let there be any amount of difficulties or distresses and I think I shall be more than equal to face them.

"I rely on God and do not seek to know who are his individual messengers to me. Take any religion you like and you will find its founder was a holy man. Go to his followers and you will find holy men the exception."

When her Hindu friends tried to dissuade her from coming to study in America, she writes: "Their opposition strengthens me the more. I promise myself if my efforts will be successful, I will return to my native country; otherwise I will not see India again. I must not fear, but try my best and show all what we Indian ladies are like. Our ancient Indian ladies were very wise, brave, courageous and benevolent, and endurance was their badge. Let it be my badge also. I am sure nothing will harm me, or if it does it will be for my good. I must launch my fortune like a ship on the ocean of life. To what shore shall I go, to a fertile bank or a barren beach? or will it go to pieces? Let me try to do my duty whether I be victor or victim."

"Every day I learn something new. What I thought to be true yesterday, God is false to-day, and something else to-morrow. God's ways are not known to man."

PRE-GLACIAL MAN AND THE ARYAN RACE. By Lorenzo Burge, Boston: Lee & Shepard, 1887. Pp. 272. Price 50 cts.

Mr. Burge claims that the early chapters of Genesis are largely allegorical, that they contain in allegory and cipher a record of man and his wanderings, agreeing with the facts of geology; and that the teachings of the allegory are necessary to enlighten and make plain the geological records. This the author holds is the first revelation made by God, and that this was made through the Aryan race.

The ciphers which appears in the record as proper names are words, the etymological meanings of which reveal the character and events of periods in the life-story of the race. Adam, for instance,

L'Aurore, Paris, France. Sideral Messenger, Northfield, Minn. The Unitarian, Ann Arbor, Mich.

Fowler & Wells Co., No. 775 Broadway, New York, have just published an elaborate Chart of Comparative Phonography, compiled and arranged for the use of Students, Teachers, and Writers of Phonography, by Alfred Andrews.

It shows at one view the vowel scales, the consonant stems, and the condensations of about a dozen systems of Phonography; so that the agreements and differences can be seen and compared. Much information is given in the explanations that will assist in the learning and teaching of Short-hand. Size 15x20. Price, 25 cents.

New Books Received.

The Secret Symbols of the Rosicrucians of the 16th and 17th Centuries. By Franz Hartmann, M. D. Boston: Occult Pub. Co. Price, \$6.

An Adventure Among the Rosicrucians. By a student of Occultism. Boston: The Occult Publishing Co. Price, \$1.

Woman: Her Power and Privileges. A series of sermons. By T. DeWitt Talmage, D. D. New York: J. S. Ogilvie & Co.

The Aryan Race. Its origin and its Achievements. By Charles Morris, Chicago: S. C. Griggs & Co. Price, \$1.50.

Mario's Crucifix. By F. Marion Crawford. New York: Macmillan & Co. Price, 50 cents.

Souvenir D'Un Spirit. Par Amand Gressez. Paris, France.

The National Sin of Literary Piracy. By Henry Van Dyke, D. D. New York: Charles Scribner's Sons. Price, 50 cents.

New Music Received.

Trifet's Monthly Galaxy of Music. Boston: F. Trifet. Price, 10 cents a number.

An historical, descriptive and statistical pamphlet of two hundred and fifty pages on the industries of Kansas City has been issued. It contains many interesting facts and figures relative to the business houses and manufacturing establishments of this thriving city and is copiously illustrated.

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is eagerly sought for, read with pleasure or disappointment, is then tossed aside and forgotten. But ladies who read Dr. Pierce's Favorite Prescription, read it again, for they discover in it something to prize—a messenger of joy to those suffering from functional derangements or any of the painful disorders or weaknesses peculiar to their sex. Periodical pains, internal inflammation and ulceration, readily yield to its wonderful curative and healing powers. It is the only medicine for women, sold by druggists, under a positive guarantee from the manufacturers, that it will give satisfaction in every case, or money will be refunded. This guarantee has been printed on the bottle-wrappers, and faithfully carried out for many years.

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Anonymous letters and communications will not be noticed. The name and address of the writer are required as a guaranty of good faith. Rejected manuscripts cannot be preserved, neither will they be returned, unless sufficient postage 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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CHICAGO, ILL., Saturday, May 26, 1888.

The Methodist "Pulpit and Pew" on Spiritualism.

The Methodist Pulpit and Pew republishes some criticisms from the JOURNAL on a late article in that magazine on "The Exceeding Fineness of the Great Sin" of Spiritualism, and says: "We now learn for the first time, that the resurrection of Christ is one of the facts of Spiritualism. Will Col. Bundy state by what methods of biblical interpretation he places the resurrection of Christ to the creed of Spiritualism and rejects the divine forgiveness of sins, both equally taught by New Testament writers?"

Reading the Bible in the light of fair criticism, the fact of the reappearance of Jesus at sundry times and places and to a goodly number of his disciples and friends after his crucifixion, seems well established even without any theory of infallibility in the text. Of course all evangelical Christians believe in this reappearance or resurrection; to them it is a supernatural affair; to the Spiritualist a natural fact, that is if the proof of it is sufficient, as it is to many, probably not to all. As to the divine forgiveness of sins, that is an opinion of New Testament writers, and is variously interpreted by different denominations. The reappearance of Jesus is a fact; the forgiveness of sins is an opinion—one may accept the fact and not the opinion.

The magazine editor quotes our weekly columns "as a sure co-witness against the frauds of the so-called religion, existent to-day." Such faithful testimony we hope ever to give, as a help to the truth which deceit would counterfeit. Does not this writer know our constant testimony and great weight of evidence of the sacred and important truth of spirit presence? Is not the RELIGIO-PHILOSOPHICAL JOURNAL published to maintain that truth against foes without and within? Do we not expose frauds as dangerous foes and pliers? There are Methodist frauds and pliers in abundance as this editor doubtless knows and regrets. But is Methodism all fraud and are Methodists all liars? Certainly not.

We are told that "Methodism boasts a creed, without priest, dogma or Jesuit, for its successful propagandism. It dares believe, and what is better, crystallize its belief in a creed."

The creeds we believe, the statement of leading views, are well. Men with convictions command respect, and without them there can be no power or depth of character, but the making that creed a finality is the grave error. Was not Rev. H. W. Thomas of this city, a man above reproach in conduct and character, voted out as a heretic by a Methodist conference? Was not that a revelation of dogmatism? Was there no assumption of "the priestly power the mind to fetter" in that act?

Only yesterday the majority of the Bishops and leading clergy in a great Methodist Conference bolted the doors against a few women of eminent worth and unquestioned piety so that it will take years to open the way for their entrance. Is there no dogmatism or priestly power in this weak action, of which many Methodists are ashamed, and of which the actors will doubtless be more ashamed in a few years?

We are sorry to say that the picture of Methodism as "without priest, dogma or Jesuit," is too rose colored. It is to be hoped it may be more truthful. To make it "a sure word of prophecy" they, with all others, must put at the end of their creed: "This creed is open to amendment. We pray for more light and welcome the light bringers."

Government and Repression.

That government is doubtless the best which most effectually protects the people in the undisturbed enjoyment of their rights with the least possible infringement on their personal liberty. A parental government is for a population in a state of intellectual childhood. As the masses come to think for themselves and to act with intelligence and forethought, there will be need of less governmental restraint. Old fashioned governments of personal authority and of force are badges of barbarism and animalism. So long as men, in large numbers, are controlled by capricious impulse and appetite, or have brutal and criminal dispositions, a system of repression will be indispensable to social order.

While there is a growing percentage of people who are intelligent, rational and just, tolerant and kind, ready to comply with the dictates of the moral law without the least compulsion, and to obey its behests as naturally as planets obey the law of gravitation, there are multitudes less fortunately constituted, with whom the absence of repressive authority would be practically interpreted as a license to commit outrage and crime. Half a century ago New England with its homogeneous population, intelligent, industrious, self-respecting and law-abiding, required very little repression. But the increasing importance of the manufacturing interests led to the immigration and importation of European proletaires in large numbers, to the degradation of labor, to the increase of wealth in the hands of a comparatively few, to social castes, and the consequent leaving for the West of multitudes of the best sons and daughters of New England. The result can be seen to-day in the cities and smaller communities of the East, in some of which the ignorant foreign Roman Catholic element is dominant by reason of its numerical strength. With the increase of illiteracy, which even the excellent public schools of those States have been unable to overcome, has gone on an increase of crime and of a low, brutal spirit, of which no better illustration can be given than is afforded by honors bestowed by vast multitudes, including mayors and city councils, upon the vulgar bruiser and slugger Sullivan.

The swelling tide of immigration to our shores, while of course it has brought much intelligence, culture and worth, has brought to all the States of the Union, immense numbers who belong to a low stage of development and required to be continually reminded of the coercive power of the government to make them regard the rights of life and property. They are not fit for self-government. Their children will be, if disciplined and educated to it, but not otherwise. Men in whom the animal predominates, who are liable to swarm in the shape of mobs and who are given to crimes of violence are not beyond moral reform; but the process of reformation is slow, and the constable and policeman are as necessary as the teacher, the criminal courts jails and prisons are as necessary as the school houses and libraries. Men must be restrained until they can be induced to act from intellectual and moral considerations.

Imporal ignorance and superstition have already embarrassed somewhat the operations of our free American system of popular government and made universal suffrage in connection with easy naturalization, dangerous; but popular education and the social and moral influence of the better portion of our population, native and foreign-born, will in spite of temporary obstructions finally triumph and vindicate the wisdom of our political system. This, however, cannot be done without maintaining a strong government, capable of making its power felt against all enemies of society, whether they appear in the form of mobs, or individual violators of law; whether they are of the lower classes, or millionaires forming combinations and trusts to enrich themselves by defrauding the public.

Ours is a government of the people, by the people and for the people. To make it a success the people must rise to the full stature of humanity through education and knowledge. The word people nearly every where up to the beginning of the nineteenth century meant an "anonymous multitude, the raw material of humanity, the mudsills and underpinning of society, supporting the social fabric on its shoulders but having no part in the government. Without education, the people are, it must be admitted, mere soft clay in the hands of demagogues, or a mere mob, fleckle, perverse and wrong-headed, at the disposal of the subjects and the occasion of strong government. Manhood suffrage is what modern society is aiming at, and the time is coming when woman suffrage, too, will be included among the acknowledged popular rights and the means of raising the people to a condition in which men and women will all be sovereigns in virtue of their humanity, as a disciple of the old stoic school of philosophy was, as he affirmed, a sovereign—a ruler of himself—a person in whom reason and conscience governed the passions and appetites with undisputed sway.

"In Arms Against Spiritualism."

Is the title given in the New York Herald to its report of a Swedenborgian sermon by Rev. S. S. Seward, of that city. The Diss De Bar trial stirs up the clergy and other opponents of Spiritualism, and an assault all along the lines is the result either of this aroused feeling only, or of a preconcerted clerical plan growing out of it. "For ways that are dark" against heresy the bigoted sort of clergymen are always ready, "and for

tricks that are vain," they are equally notorious.

The righteous indignation of this New Church pastor is stirred by the testimony in that trial that Mr. Swadborg had been led into Spiritualism by Swedenborgianism. The preacher should be justly credited with saying that "to be in sympathy with modern Spiritualism is not to believe in all the frauds of charlatan mediums." He quoted Bible texts to show the truth of the New Church theory that mankind are guarded and guided by "angelic ministrations," which is exactly the spiritualistic theory, verified by many facts as well as by Bible texts. Yet he asserted very impressively that "the New Church is utterly opposed to the whole tendency of modern Spiritualism which knows next to nothing of the real nature of the spiritual world and the philosophy of creation, and its whole tendency is not to lift up and exalt the natural world as a place of preparation for another, but to degrade the spiritual world to the level of the one we live in. Swedenborg taught that to see spirits was a danger, for they are apt to be evil and to mislead," and more of kindred assertions, closed up by assuming that the New Church taught "the grandest, the most comprehensive and most harmonious system of truth ever promulgated by man." Easy it is to assert and assume in such cases.

Swedenborg gave them their views, saw angels, talked with them, visited heaven and hell, and they believed all he said. If patents are granted in heaven it would seem that in their view, the great Swedish seer had a patent granted him to know truth from error and bad angels from good ones. To see and converse with angels or spirits was safe for him, perilous for all others who have no patent.

Had we best avoid seeing men on earth because some are bad and may mislead us?

His emphatic assertion that Spiritualism "in its whole tendency" is not to lift up this world and this life as a preparation for another, but to degrade the spiritual world to the level of this we live in, is a base and bare falsehood, proved to be false by the teachings of all representative Spiritualists and the visions of all spiritual seers, who unite in pointing to a higher state beyond, and in teaching that the true life here leads us upwards over there. Much in the books of Swedenborg is true and inspiring, and is in full accord with the higher teachings of modern Spiritualism. Much else is clouded by his heritage and education in the old style of dogmatic theology.

Ingersoll says he can forgive Swedenborg a deal of nonsense because he said that he saw John Calvin in hell, and the lower hell of his grim theory is endless and hopeless.

Read Swedenborg with fair discrimination and he is a great help, but to swallow and accept all is like eating fish and reading bones as well as meat—the choking is distressing.

The Spiritualists Have Dr. Tucker and the Tabernacle Pastor in a Very Tight Place.

The Brooklyn Eagle is entitled to great credit for bringing before the public one of the prominent trustees of Dr. Talmage's church; and by giving a history of his early life and describing his present method of diagnosing disease and prescribing therefor, it lifts the veil from the life of a man who, while posing as a devout churchman and contributing to the support of an orthodox minister, receives assistance daily from the spirit side of life. In the Eagle of May 12th we are furnished with a comprehensive review of the position assumed by Dr. Tucker, and also that of Rev. Dr. Talmage who, as is well known, on April 29th, attacked Spiritualism, in his Tabernacle pulpit. "Spiritualism," he said, "is unclean and abominable, the mother of insanity and the ruin of the soul; a sham that works in the night because the darkness favors deception." The first person in Dr. Talmage's congregation to shake hands with him and congratulate him upon his denunciation of Spiritualism was Dr. Tucker, president of the Tabernacle Board of Trustees and an elder of the church.

Ex-Judge Dailey came to the defense of Spiritualism, challenging Dr. Talmage to a public discussion. He, however, declined ex-Judge Dailey's proposition with scorn, and in the interview given to an Eagle reporter on the subject he rapped the Spiritualists harder than ever, describing them as beings loathsome alike in mind and body. Then they made a most astonishing statement to the effect that while Dr. Talmage was throwing such heavy verbal rocks at Spiritualism generally, he had a spiritualistic circle of his own in the Tabernacle, headed by Dr. Tucker, and that they believe in spirit communication with mortals and that Dr. Tucker is a medium, and conducts all his physician's practice as a medium and that Dr. Talmage is well aware of these facts, and so are the Board of Trustees, the only difference between Dr. Talmage and the trustees and the other Spiritualists being that he believes in Spiritualism with a limit, drawing the line at Dr. Tucker's speciality, and they believe in giving all the mediums an opportunity. An Eagle reporter was sent to see how Dr. Tucker conducted his practice and found that he really did go into a trance and undertake to diagnose the disease of a man who was hundreds of miles away at the time and of whom he knew no more than the name and age; that he not only did this, but also made the diagnosis with the greatest accuracy.

Rev. Dr. Talmage said he knew of scores of cases which the doctor had diagnosed in his singular way with remarkable accuracy

and of much good done by him. He considered that Dr. Tucker had an "additional insight," which, however, was not clairvoyance. He was not a Spiritualist. Spiritualism, as Dr. Talmage understood it, was the coming and going of spirits from realm to realm, and the power of mortals to communicate with them, a very different thing from Dr. Tucker's gift.

A dispatch from Bridgewater, Mass., to the Eagle, printed the next day after this talk with Dr. Talmage, stated that Dr. Tucker had lectured in the hall there under spirit influence and spiritualistic auspices, and that a host of the Spiritualists of Massachusetts looked up to him as one of the great apostles of their cause. They said he gave out that the secret of preparing the remedies used in his practice was imparted to him by the spirit of an Indian chief.

A reporter of the Eagle visited Dr. Tucker again. He related his most remarkable history. At the age of 14, he claimed the spirit of his uncle spoke through him to his father and sang his favorite song and did many other things to prove his identity. In the trance state he filled the pulpit of the Unitarian Church of Norton, Mass., on two Sundays and the Baptist Church one Sunday. At a later period his uncle's spirit again definitely announced its presence to him by a bright light and a voice, saying: "I will be always with you." Dr. Tucker still denied that he was a Spiritualist or could be classed as an associate of Spiritualists at any time of his life. Afterward he said he had "cut loose from Spiritualism" because of "its downward tendency." When asked what Spiritualists believed in which he did not believe, he failed to establish any difference except that most Spiritualists seek communications from the dead while he merely received them. It was the seeking, he claimed, which was wrong, and which Dr. Talmage very properly denounced.

In connection with this review of the case the Eagle alludes to ex-Judge Dailey as follows:

At the Universalist Church of our Father, in Grand avenue, near Fulton street, ex-Judge Dailey lectured before a very large audience on the spiritual nature of man. In conclusion the lecturer assailed Dr. Tucker as a clairvoyant trance medium who had been subject to supernatural influences and a spirit medium for the imparting of knowledge to mortals and who yet cringed before Dr. Talmage and congratulated him on his assault upon what he knew and admitted to be true. He denounced Dr. Talmage and his trustees as men who countenanced Spiritualism among themselves and attacked and vilified and slandered it in others. What should Tucker care for the wrath of Talmage if he was engaged in a high and holy calling as an instrument in the hands of spirits for the good of mankind?

Rev. Dr. Canfield, pastor of the church, presided. He introduced ex-Judge Dailey as a man of unshaken integrity and un-questioned intellect, whose message was well worth listening to for its own sake.

The Free Religious Association has done more, perhaps, than any other religious organization in bringing face to face before large audiences, speakers representing different religions and philosophical systems. For instance, at its next annual meeting to be held in Tremont Temple, Boston, on June 1st, Mr. W. J. Potter, the gentlest and mildest, yet the most truly radical preacher in New England, will make the opening speech. Mr. Edwin D. Mead, who is Emersonian in his religious thought, will read a paper on "The Impending Revolution in Religion." Rev. Hugh O. Pentecost, Rev. E. P. Powell, and Mr. Hugenholz, from Holland, and leader of a free congregation there, are announced for addresses at the same session. In the afternoon, "Mutual Missionaryism, or, How the Religions may help each other," will be discussed. Rev. M. Mangasarian, a native Armenian, once an orthodox minister, but now an "ethical culturist," Mrs. S. L. Baldwin who has resided in China as a missionary's wife, Mrs. E. D. Cheney, a Boston transcendentalist, Solomon Schindler, a Jewish rabbi, are among those who will take part in the discussion. After such a variety of thought as is promised from native and foreign speakers, during the morning and afternoon, the usual evening festival will, doubtless, afford relief even to the cultured Free Religionist. But then at the festival after the supper there is generally from two to three hours speaking! One is never quite certain what a Free Religionist believes until he hears him define his position—and not always then—but that he enjoys his religion is sufficiently evident from the fact that he will listen to addresses from six to eight hours on one day, and then regret that the papers and speeches were so short and that the time could not be extended. It must be admitted that the speaking generally is of excellent quality; but the practice of inviting to the platform men just emerging from orthodoxy, while it gives encouragement to such, and for that and other reasons is, doubtless desirable, results in bringing before the audiences of the association a great deal of thought that is immature and of no value to thoughtful men.

It has been an open secret for some months that the Concord School of Philosophy is to have no session this year. In view of this fact there are many who will be glad to learn that there are to be given from June 18th to July 7th at Farmington, Conn., thirty lectures, two a day, morning and evening, upon historical, ethical, educational and economic subjects. No detailed programme has yet been published, but a circular says that they will treat of the following subjects: "Medieval Catholic Thought as embodied in Dante;" "Modern Catholic Thought as represented by Rosmini;" "The Pagan Renaissance as summed up in Goethe's Faust;" "Modern Religious Thought as exhibited in Tennyson's In Memoriam;" "Bodily Training as a Branch of Pedagogy;" "Mental Training as a Branch of Pedagogy;" "The various Theories of Ethics and Ethical Sanctions;" "Economics, in their Ethical and Educational Relations."

GENERAL ITEMS.

Lyman C. Howe speaks at Muskegon, Mich., the first two Sundays of June, and will attend the annual meeting at Sturgis, June 15th, 16th, and 17th.

G. H. Brooks arrived in this city last week. He contemplates taking a trip West. He will be at the Haslett Park Camp Meeting, Mich., which commences July 26th.

Mrs. Laura A. Grant, Rec. Sec. S. M. R. A., would like to correspond with a first class slate writing medium, with a view of engaging one for the annual meeting to be held at Morrissett, Minn., in June.

There is said to be a queer old fellow in Boston who has devoted years of time and a fortune in money to the collection of elaborate statistics which go to show that the more dogs there are in a community the more wicked the people of the community.

J. N. Blanchard, vice-president of the First Society of Spiritualists of Delphos, Kan., will hold its annual meeting June 3rd and 4th. Hon. C. B. Hoffman of Enterprise, and other speakers will be present. Business of importance will be transacted. Let all come who can.

President Coverdale of the Y. P. S. writes: "Mr. John Slater, test medium, will appear again next Sunday, afternoon and evening, at 3 and 7:45 P. M., at Martine's South Side hall, Indiana Ave., and 22nd St., before the Young People's Progressive Society. The friends are requested to come as early as possible."

Certain esteemed correspondents, whose experience and business ability render it inexcusable, in long personal letters to the editor, are in the habit of mixing in here and there in a sort of "catch as catch can" style matters of business that must go to the counting room. This should never be done; it is not only likely to lead to mistakes and confusion but is an act of carelessness amounting to an offense.

The New York Sun says: "The Methodist National Conference has refused to make the [naughty] tobacco [chewing] habit a barrier to a candidate for the episcopacy, and its decision will meet with public approval." The attempt to dictate what personal habits, not noxious or immoral, a clergyman shall or shall not form would be ill-advised, even on the part of so important a body as the General Conference. The use of tobacco does not prevent a person, even though he be a minister, and a Methodist at that, from accomplishing much for the welfare of his fellow men."

Dr. Tanner, the famous seer, is visiting in Elkhart, Ind. He now resides in New Mexico, where he has a ranch of fifteen hundred acres, and is interesting himself in a founding association, to be conducted on vegetarian principles, and a part of his mission to Indiana is to secure forty infants. The doctor is surgeon for the association, and he expects to secure the children in Elkhart and surrounding cities. He lives on one meal a day—breakfast. The founding home is an experiment intended to demonstrate that the baser passions are aroused principally by the use of animal food. He expects to make good children, as well as long lived ones, by feeding them one meal a day of a light vegetarian diet.

It is said that the Mormon problem in Augusta, Ga., has reached proportions which make it pressing for solution. There are now in that city one hundred and fifty Mormons who are taking steps for their organization as a local congregation. The elders preach now in the houses of their members, but their membership is growing so large that they propose building a church for regular services. Their converts are carried to Grove town for baptism. A household once committed to the tenets of their faith, the elders begin their pastoral work in the family. A case was reported lately in which a prominent convert had a vision in which he was commanded to take up the marriage relation with three sisters who have recently joined the band.

Helen Keller, the eight-year old daughter of Capt. Keller of Tusculumbia, Ala., lost all her senses except that of touch, by an illness contracted when she was nineteen months old. Her father wrote recently to Mr. Anagnos of the institute for the blind, at Boston, to know if there was any one there who could teach his child as Laura Bridgman had been taught. Miss Annie M. Sullivan thought that with a certain amount of preparation she would be able to undertake the task. She studied Dr. Howe's methods with great care and intelligence, and then started for the south. In twenty five days she had taught the child so well that she could write a letter that many children of her age blessed with all their faculties never envy. Miss Sullivan says that she never saw so bright a child or one so thirsty for knowledge; and yet, all her information, must be acquired through her finger tips, as she can neither speak, hear nor see.

It appears from the Tribune that a novel Sunday school has been started in this city. A Sunday school with the idea of Christianity eliminated is something new in the Christian world. And yet, as at Rauchau's Hall, corner of Lincoln avenue and Halsted street, just over the city line and in Lake View, such a school has been organized. There were in attendance about eighty bright-looking and neatly dressed children from four to twelve years of age, several teachers, and a score or more of fathers and mothers. The school was started as an experiment, and if it is successful schools of like nature will be established

on the South and West sides of the city. The North Side school is under the direction of committees appointed by the Social Turnverein and the ladies' society connected therewith and the Arbeitungsverein of the North Side. The object of the school, as declared by its organizers, is practical education. Instead of being drilled in biblical literature, the children will each Sunday morning receive instructions in music, natural history, geography, etc. Late exercises consisted of a "Spring Song," and the reading of a child's story by one of the teachers, who questioned the children at almost every sentence as to the meaning of certain words. It was an ordinary Sunday school with Christ left out

Miss Jennie B. Hagan's lecture engagements for July, August and September are as follows: July 1st, Hanson, Mass.; the 4th to 9th, Parkland (Penn.) camp meeting; the 14th to 18th, Harwich, Mass., camp meeting; the 20th to Aug. 3d, Casadaga, N. Y. camp meeting; Aug. 6th to 12th, Onset Bay camp meeting; the 13th to 21st, Sunapee Lake camp meeting; the 22nd to 25th, Queen City Park camp meeting; the 26th to 31st, Etna, Me., camp meeting; Sept. 2nd and 9th, Bridgeport, Conn.; the 16th, 23d and 30th, Trenton, N. J. Miss Hagan will be pleased to make week evening engagements during the month of June in the vicinity of Boston and Worcester, Mass.

K. G. W. writes: "A medium's meeting has been opened at Gleason's Hall, 523 West Madison Street, at half-past 2 o'clock on Sunday afternoons. These meetings have been inaugurated by Mrs. Belle F. Hamilton, an excellent test medium, and she hopes to have the hearty co-operation of other good mediums to make them the means of much good in spreading the truths of Spiritualism. Mr. Gleason made some interesting remarks, and Mrs. Hamilton's controls gave a test to nearly every one present. Mrs. Holton, a musical medium, and Mrs. Wilson were present, and added much to the interest of the occasion. The tests were so clear as to admit of no doubt of identity. The meetings are calculated to serve the higher interests of Spiritualism. They deserve the confidence and patronage of our people and the public."

The Eastern Star, published at Bangor, Me., has passed into the hands of E. Schuyler Wardwell.

Orthodoxy vs. Spiritualism.

Orthodoxy versus Spiritualism, is an answer to the sermon of Rev. T. De Witt Talmage against Spiritualism, by Hon. A. H. Dalley. Although this was delivered in May, 1884, it is especially appropriate at this time, after the tirade of Talmage delivered April 29th, on the same subject. Judge Dalley is a fair-minded believer in Spiritualism, and states facts and truths that cannot be gainsaid. Thousands of copies of this tract should be distributed to vindicate the cause so dear to many hearts. Price only five cents. For sale at this office.

Prof. Cones, and Animal Magnetism.

The Editor of the Religio-Philosophical Journal: I have read with the deepest interest the lecture delivered by Prof. Cones of Washington before the Society of Psychical Research, and I wish personally to render my thanks to him for writing, and to you for publishing, so able a discourse. I hope no one who reads the RELIGIO-PHILOSOPHICAL JOURNAL will fail to give it careful perusal. I wish, however, to make some kindly criticism of his remarks upon animal magnetism, which he claims to be the key to all psychic phenomena. I know very little about Theosophy, much less I am sure than Prof. Cones and other learned students of occultism. His description of animal magnetism may or may not be correct, as it is an agent so subtle in its character that its very existence has been denied by many successful experimenters in practical psychology. If such an agent, force, fluid, essence, or what not, does exist, his description of its purposes and action are finely rendered and are deserving of every consideration; but when he says that no one has the hardihood to deny its existence, I think he has not consulted many of the leading investigators of Hypnotism, who certainly do not recognize or admit the presence of any such agent as animal magnetism entering into the different phenomena presented by the hypnotized subject. In fact, some of the French investigators, also the German, and several of their followers in this country, one of whom I heard lecture on the subject of Hypnotism in the National Museum at Washington, claim that all the phenomena of Hypnotism, both mental and physical, are the result of purely physical causes. That susceptibility of the mind to suggestion upon which it acts, depends entirely upon a peculiar condition of the nervous system, and that the clairvoyance, clairaudience, etc., are only an intensified and exalted action of the physical senses. The materialistic scientist utterly ignores the existence of anything spiritual, or that which approaches the spiritual, like what is called animal magnetism. The physical organism is the beginning and the end of all consciousness, and the physical senses the only avenues through which mental impressions can be received or given; hence clairvoyance or any other extraordinary phenomena of a kindred nature, is only an intense expression of the special senses which occur in what is known to them as the hypnotic state. Animal magnetism nor any other agent or medium exists through which one mind may impress another or one person affect another in any way whatever. Hypnotism, with all its varied and wonderful phenomena, is an ecstatic state which sharpens and magnifies the ordinary senses to a wonderful degree. To illustrate: A person in the normal condition blindfolded may see through a half-dozen thicknesses of common muslin cloth; hypnotized he might see through a dozen folds. Normally he may see to read a certain sized print twenty feet away; hypnotized he can see to read the same sized print forty feet away. That they are right to a certain extent I admit, but that they are wholly right I am glad to join with Prof. Cones in denying most emphatically. The existence of what is called animal magnetism I believe in as firmly as Prof. Cones, and my opportunities of investigating its

action have been equal to any man's in my opinion, either in this country or Europe. Now I want to call the attention of investigators to what I believe to be an important error on the part of the students of hypnotism, and I notice that Prof. Cones has evidently made the same mistake when he refers to the moral bearing of the influence of the magnetizer over the magnetized subject. The idea is conveyed that there is no limit to the control of the magnetizer over the subject in the responsive or hypnotic condition. My experience has taught me that, this conclusion is an error, as in my opinion it ought to be. There is always a reserve of personal resistance in the mind of the magnetic or hypnotic subject that can not be overcome. In fact any firmly fixed impression that existed in the sensitive's mind previous to being hypnotized can not be overcome by the magnetizer. Any deep secret which the subject has been strongly impressed to keep, can not be obtained from him while hypnotized. Thus a person belonging to the masonic order could not be made to reveal its secrets. While the subject will speak readily enough of trivial matters that he would hesitate to reveal in his normal state, he will not confess the profoundly important secrets he may possess; neither can he be made to violate any strongly fixed moral principle that he entertains.

The influence of the magnetizer over his subject is limited and temporary; limited by the strongly fixed ideas of the subject, and is often entirely obliterated by the first sound sleep into which the subject enters. The dangers of magnetizing or being magnetized are far less in my opinion than is suggested by Prof. Cones. That a person can never be the same person after being magnetized is not only true of magnetic experiences but every other. Knowledge of anything may prove disastrous, but the old aphorism that safety never lies in ignorance is after all true. The importance of being acquainted with animal magnetism in the study of psychic phenomena cannot be over-estimated, and I agree with Prof. Cones that it is the key to the whole field of investigation.

I consider it perfectly safe for any one to magnetize or be magnetized after receiving proper instructions from an experienced operator. That a person may learn nothing of animal magnetism by witnessing experiments I doubt. In fact if there were no other way to learn of the phenomena except by experience in our own person, there are some who would never know anything of it. But a person who could not experience it might observe the phenomena in others, as one who has not talent for music himself, may enjoy the gifts that others have in that direction, and might also learn the principles of music.

Nevertheless it is largely true that psychic phenomena must be investigated by the exercise of our psychic perceptions and we can know comparatively little about them until our soul senses are open to their recognition. Therefore Prof. Cones' criticism of the attitude of materialistic scientists in their investigations are just and true and most admirably stated.

I do hope that the Eastern branch of the Psychic Society will incorporate his able, clear and comprehensive lecture into its report. I greatly fear that this will not be done as thus far it does seem as though their methods were conducted in a way to dodge the main question, and their time mainly devoted in finding "how not to do it."

The suggestions made by Prof. Cones are simple and plainly stated, and can be followed to successful results as I know from long personal experience.

Boston. A. E. CARPENTER, For the Religio-Philosophical Journal. Analogies for Immortality.

B. F. UNDERWOOD.

The Christian Register, of April 19, 1888, says that "it can not be denied that there are in the phenomena of the life which we see analogies that point hopefully to a life beyond death, which we can not see." A few extracts will show the character of the "analogies" to which the Register alludes. "Centuries can not kill a seed. A kernel of the corn stored in Egyptian granaries before the building of the Pyramids, if planted to-day, would become a wheat-sheaf. A tree never dies a natural death; or rather, it dies every year, and its life passes into a new outer layer, which replaces that of the former year, so that it can perish only from mechanical causes or from encroachments of parasitic plants or insects. What a multitudinous life that gives no sign in winter, bursts every spring from nooks and crevices where it lay dead," etc. "The seed when it falls into the earth, springs into life only through death." Unnumbered forms of insect life are developed from the death, the shroud, the sepulchre of an anterior life. In higher forms of being, death is the perpetual fertilizer of life, sustains life, feeds life, and all the life that now exists on the earth is the product of death. It is only by the constant waste, destructions sloughing off of the life that has been, that we retain our hold on the life that is, and let death cease in any portion of the vital organism, life expires. In fine, throughout all nature, death is literally "swallowed up of life," and when we take in any comprehensive view of the world, we might as mere scientists, ask the apostle's defiant question, "O grave! where is thy victory?"

These "analogies" have seemed to many to give encouragement and support to the doctrine of the immortality of the soul; but one must already believe the doctrine to be much impressed by such facts as the Register cites. The growth of grain from a seed, the renewal of life in the spring and the development of insect life from "the shroud, the sepulchre of anterior life," are indeed, wonderful phenomena entirely beyond our power to explain, but the facts give no intimation of persistence through all changes, of identity and consciousness. They are illustrative only of the continuance through limited periods of species by the process of reproduction. The individuals die, but not before they have supplied seed or germs—portions of their organism—for the development by nutrition and assimilation, of other individuals more or less like the parent forms. The individual, as such, perishes, but the influence of each individual persists through all the successive generations. In the process of germination in the vegetable world, and in the successions of forms by dissolution and reproduction, throughout the realm of insect and animal life, are no analogies, so far as I can see, that point to the persistence of man's identity as an individual after physical dissolution. They are phenomena which correspond, in essential characteristics with the processes, death and reproduction, by which the human race endures through centuries, while individuals disappear, after contributing each his physical and psychical influence to the sum total of human life.

The fact that a kernel of corn which was stored in an Egyptian granary thousands of years ago, may, if planted to-day, sprout and grow, affords no analogy indicating that man as an individual conscious being will live forever. The kernel of corn, preserved by accident from external influences, such as are necessary to disturb its molecular mechanism and develop its potential forces, once planted in the ground, responds to its environment, and the usual process of reproduction and decay, arrested in this case thousands of years ago, is resumed. There is nothing here suggestive of the immortality of the soul. "Centuries cannot kill a seed," provided it is protected from external forces; but a minute suffices to kill it if it is exposed to intense heat. The seed when planted germinates and produces individuals of its kind, similarly as human parents produce offspring after their kind. Where is the analogy for immortality?

I do not wish to be understood here as denying the possibility or even the probability of man's immortality. I certainly have no prejudice against this doctrine. Indeed I wish it may prove true. If I do not accept it, it is simply because the evidence is lacking necessary to produce conviction in my mind. It is not more wonderful that I shall live under conditions now unknown, than that I have come into existence and feel and think as any life can be. I do not therefore object to the theory of another state of being on grounds of antecedent improbability and do not say that the theory is without any foundation in nature; but I am of the opinion that nothing is to be gained by appealing to such analogies as those which the excellent journal, the Christian Register, so confidently adduces.

If the "manifestations" of Spiritualism really prove that human beings who have lived upon this earth and are no longer among us in bodily form, are still alive, even though unseen, and are capable of making their existence and identity known, it is a fact of more importance, considered as proof of a future state, than all the "analogies" ever adduced in support of the doctrine. If this is susceptible of proof beyond the possibility of reasonable doubt, it is strange that Spiritualists generally do not make more strenuous efforts to conduct series of investigations under conditions admitting of scientific verification. I know it is claimed that this has already been done many times, and that there are those entirely competent to investigate the subject, who have been convinced by the proof. This I shall not deny, but such investigations, if they result so favorably, ought to be repeated as frequently and in as many places as possible, and without impatience or intolerance toward those who, in their skepticism, insist on every possible precaution against mistake or fraud.

The fact that man, as an intelligent being, survives physical dissolution, if demonstrated would neither prove nor imply man's immortality, but it would be sufficient to satisfy people generally, or at least to give them much comfort in hours of bereavement and sorrow.

"Yes; I shall break the engagement," she said, folding her arms and looking defiant; "it is really too much trouble to converse with him; he's as dead as a post, and talks like he had a mouthful of mud. Besides, the way he hawks and spits is disgusting." "Don't break the engagement for that; tell him to take Dr. Sage's Catarrh Remedy. It will cure him completely." "Well, I'll tell him. I do hate to break it off, for in all other respects he's quite too charming." Of course, it cured his catarrh.

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CHICAGO.

A Medium's Meeting, conducted by Mrs. Belle F. Hamilton, will be held on Sunday afternoon, at 2 o'clock, at Gleason's Hall, 523 West Madison Street, entrance on Bishop Court. Good mediums will be present and tests given.

The Young People's Progressive Society, meets in Martin's Hall, 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., and 7:30 P. M. The public cordially invited. Admission five cents.

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

Spiritual Meetings in New York.

The Ladies Aid 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 87th St. n. e., formerly at Spencer Hall W. 14th St. Services every Sunday at 10:30 A. M., and 7:45 evening.

Grand Opera House, 23rd Street and 8th Avenue—Services every Sunday at 11 A. M. and 7:45 P. M. Conference every Sunday at 2:45 P. M. Admission free to each meeting.

The Metropolitan Church for Humanity, Mrs. T. B. Striker, Speaker, holds its services Sunday afternoons, at 8 o'clock, in MacGregor's new and beautiful Hall, Madison Avenue, Cor. 59th St. (Entrance, 42 E. 59th St.)

Spiritual Meeting in Brooklyn, N. Y.

Conservatory Hall, corner Bedford Ave., and Fulton Street—Services every Sunday at 11 A. M. and 7:45 P. M.

Brooklyn Spiritual Union—Sunday meetings at Fraternity Rooms, corner Bedford Avenue, and South 23rd Street. Members' service 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. Conference every Saturday evening at 9 o'clock.

Saratoga Springs, N. Y.

The First Society of Spiritualists of Saratoga Springs, N. Y. meets every Sunday morning and evening in Court of Appeals Room, Town Hall.

St. Louis, Mo.

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Masked Robbers.

EMMA TUTTLE.

I cannot find myself. I wonder where I in life's wild journey have been diffused; At no one moment am I empowered; I know not what masked thief should be accused. The woman whom I used to call myself Was full of hope, and faced the cheering sun; She sang of heaven and life's grand victories, I But it is long since I have voiced 'em one! In vanished days she wrought for good, with zeal, And counted not her hours of weariness; Clashed hands with fellow-laborers, and felt That those who live most nobly live to bless. But life's highway is crowded thick with thieves, One steals your time, another strength, for naught; One dines you with ceaseless talk, the words Of which are strangers to ennobling thought. The most devouring ones are leeches born Who fasten mutely on some nobler life, And sap it, till it withers, wane and lorn, Too weakened and too silent e'en for strife. Nature is full of parasitic thieves In all her realms, but human parasites Defy the fell destroyer which relieves The hapless tree, choked by some growth which blights. The pruner's axe relieves the hampered tree, And frees it from its speechless enemy. It is no crime, but poor humanity Has only locomotion to get free! Ah, ha! I see the gang of robbers bold Which must have followed me mysteriously; Their leader is a lady, Sympathy, Who bears the chains which bind and tether me. Behind her comes a motley retinue Ruled by the impetuous tyrant known as Want, I see their hungry eyes, their clutched hands, I feel my poverty and cry, "Avant! "I cannot yield you all my precious time! I cannot give you all my needed strength; I have this bit of existence, hurrying fast, The sunset comes, the shadows grow in length." Selfish and hard of heart! Wounds victims cry. The aged totter and support implore; The toddlers grasp my fingers to be led, The young desire instructions, tried before. The lonely cry for company, and take Your ears to lodge their little sorrows in; The matrimonial bankrupts beg and moan, Albeit they stranded on the shoals of sin. Pretensions graspers after fame's fair flowers Beside your shoulders after you are aware And read their rhymes, asking advice and praise, Though 'twixt them they read deliverance is your prayer. By industry and self-denying strength You win a little heap of magic gold; This you essay to use for high delights Which even as baser things, are bought and sold. You see a lovely garment, jewels, flowers— And reach to take them. Hark! a hollow cry Comes from a fellow traveler, "Look this way! Canst thou luxuriate while I starve and die?" You give your treasure, Self-denying love Is not so hard to lavish, as to feel You pass by suffering which you might assuage, So trembling Beauty lies death Duty's heel. And so the years go by. Forevermore The hollow tumult sound from hungry souls, And what avails an opulence of life If want assail, like never-dying ghoul? What comfort can one take when one must feel That thousands suffer and the world goes wrong? And yet I hold self-justice first of all, And I will break into a triumph song! At last I find myself. In God's great whole No smallest fraction of a life is lost. Some one has gained the portion I gave up. It matters not whose life has least, or most. Berlin Heights, O.

Experiment and Mystery.

A Paper Read by Mrs. F. E. Odell, at the Quarterly Meeting held at Lapeer City, Mich., April 14th and 15th.

Everything with which we are associated comes to us freighted with some form of mystery. The original thoughts which evolve forms and existences as the concept of Deity, wear the most perplexing attitude of all, yet who can solve life, being and death? Who so wise, even, as to fully expound one of the first principles of animated nature? The canopy of stars and satellites, with their great trail orb, the sun; the mighty currents of repelling and attracting forces; the very boughs above your heads, the verdant green beneath your feet, the trickling rill and sleek rock, the majestic mountain and undulating vale, all speak with a mystified aspect, while the presence of companionship, the sweet faces of dear little children, the bowed forms and whitened heads of old age, appear to us none the less mysterious. What weapon of defense or fortified for us have we for against this unknown and impenetrable wall, against this garb of mystery which surrounds us with its mystified forms of light and darkness, enveloping every act and movement of our lives? Our strong hold of defense is found in experiment, and our safeguard and fortification consists in proper investigation. That "life is an experiment" has been most truly expressed. In our dealings with the physical universe, in our scientific and practical work, the test of experience is essential and indispensable. In presenting these thoughts to you, we do not wish to convey the idea that there is no sound basis for logical reasoning, no certain process whereby deductive truth may be established; on the contrary, as we offer a few analogies and definitions of our subject for consideration, we hope to be the occasion of awakening broader and deeper ones, which may flow into your minds with spontaneity and reflectiveness and brightness. The mysterious workings of brain action evolves thoughts and enkindles the imagination beyond the power of human language to express; therefore the brightest, purest and best emotions of the soul never reach the surface of expression; but like the diamond with its myriad refractions of light hidden in earthly soil, they lie imbedded in the mire of doubt and perplexity awaiting the master hand of intellect to unearth their dazzling richness and rare brilliancy. The relation of principles and their effects as subjugated by the human will, would seem to admit of no further speculation or conjecture, as thought and its agitation are apparently paramount in every disposition of fate; yet revolution after revolution arises in special distinction wherein mystery's thickened mists hover over us, awaiting the untiring zeal of renewed experiments, and the patient waiting and descending to our day and age, fringing the line of coming events with anxious inquiry, accompanied with vital issues of reform and its prerogatives, are touched and swayed like all else by circumstance and human investigation; therefore these issues of reform and of human interest, coming in a motley array, and with a detached display of radical and conservative ideas, consisting of moral, religious, social and political convictions, mingling with the same vein of mystified and related facts that border the destinies of inferior existence, are tried and tested by experimental knowledge. Then, may we not cease to wonder as every circumstance in life is hinged upon some preceding one, and succeeding events are but the eliminations of transpiring ones; and that more than finite power must needs be, to compass the whole extent of life? Again, we need not wonder that to our limited comprehension, mystery's veil is drawn over us everywhere and with index-finger points we are momentarily warned of her presence. The results of experimental endeavors have brought to the front the conservative plans of religiousists, the body politic of nations, the concentrated power of capital, the swerving undisciplined trend of labor organizations, the extension of secular movements, and of primal purposes, as the birthright of mental, moral and intellectual vigor, like manner, a corresponding degree of mechanical innovations have met us, with Genius in her masterful capacity of developing the arts and sciences. Thus we may glean the lesson that by undaunted applications of experiments, unknown facts are revealed and practical truths illustrated for the benefit and enlargement of human minds. In conjunction with this thought comes the direct conclusion that every scientific plan of work and organization, as well as every individual act and effort conceived and executed by human will and action, must necessarily contain the germ of some truth, planted amidst manifold errors and untried realities. Then are the facts of successive changes, diverging demonstrations and diverse statements given out by human thought and conception, as connected with the varied occupations and departments of human life, the least strange in their varying tendencies? And does the truth, our attention that even the technical claims of geologists and of naturalists, the philosophies of philosophers, the methods of mechanical and agricultural intent, combined with all other representative phases of educational and industrial systems, sooner or later are swept into the line of past events, giving way to newer revelations and clearer conceptions. In connection with this truth, we would again ask, are we to be hesitating upon the threshold of God's beautiful Temple of Truth whose pure white dome glistens anon in the sunlight of past and present revelations, yet awaiting repeated experiences, ere we are prepared to enter in and unite in the bonds of universal love and sympathy with that broad charity which characterizes intelligent minds? Nay, we trust not. We will now pass on to a concise view of some of the conditions of life offered us to-day by modern civilization in the form of health, wealth, home and happiness, and consider a few results of experiments versus mystery in their behalf. First, what of health as affected by wealth? With every refining process of civilization and with every added improvement, the native characteristics and primitive elements of life disappear like the wild beasts and wild aborigines from their forest homes. With each locomotion and speedy traveling, the endurance in these directions are lessened. With each labor-saving invention the physical energies are weakened, while with every additional luxury and comfort, life becomes harassed and burdened with new dangers. Experiments are revealing the fact that fatal germs of disease are secreted in papered walls, beneath carpets, within drains and cellars. Through the present mode of heating rooms direct results are produced by imperfect ventilation. The strong artificial light of to-day detracts from the original power of the eye, while gray hairs and premature age quickly follow the push and strain inflicted upon brain and muscle in the mad rush after wealth. While only degrading the abuses of wealth as inflicted upon health we do not lose sight of the superior distinctions, exalted positions, sublimated forms and appearances that are the outcome of its proper use. Persevere in the application of experiments until all injuries to health are corrected, until mankind shall have established an equilibrium between native and skilled forces, and fully learns that wealth should be but the instrument whereby more perfect physical and mental conditions are developed. Complications destroy simplicity, "and with all of man's getting, let him get wisdom, Home and happiness, are they any less free from mystery's subtle relations? And do they require any less experience and intelligence, than from the stern realities of life a more perfect ideal may be attained? From the hour when pledged vows are consecrated at the marriage altar, their intricate maze begins, and when childhood's intricate and undefinable ways lay hold upon the home center, what devices and adaptations known to man escapes the trials of its protectors? Yet are there any failures in the proper rearing of youth to be remedied by succeeding tact and methods; or to be defined by maturer years? Need we answer: Can we not readily perceive the adjunctive relations of the aforementioned positions of human life, maintained by civilization, and recognize health as essential under nearly all circumstances in procuring and enjoying wealth, although it may not be ways prove conducive to health? Health and wealth wisely conducted and properly exercised, may proudly and efficiently rear homes wherein may dwell the elements of justice, peace, love and happiness. Linked to the past, joined to the future, reveling and struggling with the present, we learn through analytical tests that the deepest study for man, is "man"; and that the laws of life and being as applied to the lower orders of creation, prove true when applied to the human family in a physical sense, while the interior forces that govern the mortal principles of life, lead on and on through-

the labyrinths of mystery's never ending chain of circumstance and event. The sublime lessons and practical needs of to-day call for the direct application and study of the laws of heredity, that no longer shall crime be born through ignorance and neglect; no longer shall the higher intelligence of our people be idle and helpless at the feet of baser motives of material prosperity; but like the Star of Bethlehem arisen in the East, let one common purpose gleam on and on until men and women everywhere shall have learned to obey natural law and become masters of abuse and excess.

Madame Blavatsky.

Your correspondent, W. E. Coleman, seems to have made a stir all along the line in regard to Madame Blavatsky. I saw her often in 1877 and 1878, and never dreamed of her use of any thing alcoholic. The facts were as General Doubleday states. She would make the air blue sometimes, with her burnt-offerings, and show some use of obnoxious things in the Holy Scriptures. I am not an admirer of tobacco myself, but generally allow my friends wide liberty in such matters. As Mrs. Partington said to the squeamish maiden of innumerable summers, who pronounced the boys' bathing shocking: "If the boys can stand it, I guess we can."

In regard to the swearing, I think too much ado is made over it. I find a considerable deal of robust language in the Bible. The Apostle Paul let off a little "swear" (I Corinthians, XV, 31). The Greek word he used is a "by gone" - *as Diu*. The Amen which is so often used at the end of prayers as a response, and which Jesus is recorded as prefixing his assertions with, is also swearing. Indeed, to swear by the Divinity was regarded as worship. Read the prophet Isaiah: "I am God, and there is none else, I have sworn by myself - the word is gone out of my mouth in righteousness and shall not return. That unto me every knee shall bow, every tongue shall swear." If it is cursing that should be interdicted, then the Madame has excellent apostolic examples. "Though we, or an angel from heaven, preach any other gospel than that which we have preached to you," says Paul, "let him be accursed (anathema, taboo). I say now again, "If any man preach any other gospel unto you than that which ye have received, let him be accursed."

That is no worse than when our army swore terribly in Flanders, nor is it much better. As the old Scotch lady said, when her son uttered some lively maledictions: "It does give a deal of power to language." The European nations are very amatty in their cursing - sometimes, superlatively nasty. The English speaking peoples go straight home. Do you not know that a bigot is but a "by God"? Also that our choicest expletives came from the bosom of "the church"? We would never have had a hell to damn a man to but for Popes' Bulls and orthodox sermons of former generations. The clergy denounced naughty laymen from the pulpit and they simply talked back. Now one man is no worse than another. I have as good a right to excrete outside of a pulpit, as any other man whatever has to denounce damnation on the inside. One is just as good incense to the nostrils of Almighty God as the other.

I give Madame Blavatsky the full benefit of all these allowances. She was not often coarse; she did not mince matters much; and it often amused me. A good moral may come by way of anecdote. A minister "Down East" hired a man to plough his field. Going out to observe how he worked, he was greatly shocked. The ground was very rocky, the plough would catch in the rock and strike the man severely, and he would utter a "damn it!" with the pain.

"Can you not plough and not swear?" asked the minister. "No, I can not," replied the man. "I can not; nobody can." The minister was very sure that he could. Taking the plough he went on round the field. As he received the violent blows he would say heatedly: "I never saw the like before." After a few courses he gave over the plough to the man with a gesture of triumph. "I do not know what to say," said the man. "I was struck by the plough, and let fly an oath. You kept saying: 'I never saw the like,' when you kept seeing it every time. It does seem to me that you lied worse than I swore."

There was formerly a man living in New York named Thad. Phelps, a namesake of my son, S. V. S. Wilder, a truly good man, encountered him one day. Now, this Phelps "clothed himself with virtues as with a garment"; i. e., he had a habit of swearing. During this interview he uttered one of those peculiar expletives that go all over the room and then blazé up blue. The horrified Wilder asked: "Mr. Phelps, can you not talk without swearing so much?" Mr. Wilder, replied Phelps, "you pray a good deal and I swear some; but then, neither of us mean anything by it."

You may take this as my "deliverance" upon Madame Blavatsky. It is just all the importance that I attach to the whole matter. For me the sense in what she had to say, was all that I cared for; and I never hesitated to differ from her, yet she in no instance uttered a harsh or unfriendly word about it. A. WILDER.

Experiences at a Camp Meeting.

The Editor of the Religio-Philosophical Journal:

Your mention of Prof. Mikeswell in a late number of the JOURNAL, reminds me of a short visit I made to the camp meeting at Clinton last Summer. The "Prof." was there promising to wipe out the JOURNAL and Bundy early in the fall. He had everything ready. He was giving sciences to the innocents for a good time, and was giving a good round consideration, but refused to give me a sitting because I wanted to see two slates together and keep track of them. He had plenty of business though. I was allowed also as a great privilege to pay my money and attend a materializing science in the evening. The medium, they told me, was a great one. The science was a great success, all said. We had a good time visiting our friends from "over there." We recognized them, and they hugged and kissed and patted us on the back. It was splendid, the women said. My friends, as had luck would have it, did not come. Hands were shown - many hands at a time, we were told. The Spirits were slow and awkward at the hand-showing business, I thought. The bell ringing act was gone through also. The spirit hand found some difficulty in finding the bell. The body of the spirit was inside the cabinet, and so could not be expected to see, so a good sister sitting near took up the bell and put it in the hand with the remark: "Here is the bell," and the spirit took it and rung it, and the audience was astonished. The spirit also materialized a handkerchief for us. It seemed to hold it in one hand and to rub it out slowly on the floor with the other until it was well spread out. Take it all around, it seemed to me to be the greatest set of fool mediums on the make, that I have ever seen or heard of. But, perhaps, it was because it was the only camp meeting of the kind I have ever seen. There appeared to be many good people there, leading around, but they did not seem to be mediums, only common Spiritualists. They were not on the make. Some of the doctors concocted nasty old potions and charged outrageous prices for them. It was nearly enough to make one wish to see the State Board of Health around with a sharp stick. Well, enough of the old one. We will have camp meeting around again soon, and the dear angels will unfold in their loving arms again. I am a Spiritualist, if I know what a Spiritualist is, but good Lord, deliver me from all humbugs. Williamsburgh, Iowa. W. G. JONES.

J. W. Curtis writes: "I have read your excellent editorial, 'This Doctor Business,' in the Journal of May 5th, and I am glad to know that you have given this important subject some attention. I am a druggist and consequently am brought in contact with the 'doctor business' and I have a knowledge of what the public need in this matter. Physicians are a very worthy class and are doing a great good in relieving distress. We should make every man and woman his or her own physician, just as we should make every man and woman his or her own preacher or priest, so that no one can make a living through the ignorance and superstition of others."

Mr. R. H. Kueshaw, of Montreal, the well-known medium writes: "Personally your paper is to me simply invaluable and I would that all Spiritualists could fully understand the value of it."

Evidence of a Spiritual Body.

The Bible teaches that man has a soul. The human body is triune - body (matter), life, and spirit. Paul says, "There is a natural body, there is a spiritual body. The man is also bidden to: 'Defile not the body for it is the temple of the Holy Ghost.' This body is to be considered the evidence of the existence in man of a spiritual body. Coming directly under our own observation we have collected a few proofs of the existence in man of a spiritual body. As a sort of prelude to the offering of these proofs we assert that: Matter can not feel, " " " think, " " " sin.

The matter of the lower animals is acted upon by their life and the laws of their being. We know that they possess few of the attributes of man, such as love of family, love of the beautiful, pity, calculation, cause and effect, provision against coming want, protection, etc. These facts are mentioned because we have no thought in producing evidence that man has a personal spirit of including the lower animals with a personal spirit of including the human. Combe, and nearly all writers upon the subject of the mind allude to a power beyond the mind as originating or producing thought. This power "he-yond" we denominate Spirit. It is not matter - this is conceded. That which is not matter is universally regarded spirit. It was made personal spirit when God "breathed into him his image." God is a spirit.

The best general proof of the possession by man of a spiritual essence is the transmission to him by revelation of facts unknown - of truths beyond his pre-understanding; thoughts revealed regarding the unknown, as to reason, invention, etc. As evidences of a personal spirit in man easily understood by all we present the following: - 1st. The general belief by savage and by civilized in such a spirit.

2d. Communications from the spirit world. The writer was informed of the death of a young lady which was believed in perfect health. She died, he afterward learned, at about the time when he was informed.

3d. His half-brother lay dying; the mother sitting by him. The last words as he expired were "I see father." The father was dead.

4th. A young lady within my acquaintance, dying, whose mother was dead, gave utterance, with her last breath, "I see mother."

5th. Riding with a one-armed stage driver one very cold day, I remarked, "You have at least one hand that does not get cold." "On the contrary," said he, "that hand pains me as badly as the one remaining." Instances of this sort are common, if not general.

6th. A farmer lost a foot by a reaping machine. After amputation he was removed to a hospital miles distant. Upon a subsequent visit from the doctor who had done the amputating, he said: "Doctor, you will have to put my foot where it can not be handled. They tuck it over and over and awake me from sleep." The doctor had the foot in alcohol, and according to request placed it where it would no longer be handled.

7th. Thousands of instances are upon record, in the archives of the late war, of men who suffered from amputated limbs not properly cared for after amputation. Adverse accidents, occurring in almost every neighborhood, of this sort, will be called to mind by the reader.

8th. Clairvoyance, anesthetic effects, trances, swoons, suspended animation, psychological effects, mesmerism, syncope, and all the similar forms of bodily existence, the body not under the guidance, direction, control or subject to the spirit, are evidence of a spiritual intelligence.

9th. Delightful communion of God's people with each other and with him. The going to God in prayer, in the which actual approach to the holy presence seems at times vouchsafed and in which, not infrequently, the answer to prayer is made known. "God is a spirit and seeketh such to worship him as worship in spirit and in truth."

10th. The converse of this also true - the communion of evil spirits, or the evil spirit of man, with the spirit of evil.

11th. Delightful communion of God's people with each other and with him. The going to God in prayer, in the which actual approach to the holy presence seems at times vouchsafed and in which, not infrequently, the answer to prayer is made known. "God is a spirit and seeketh such to worship him as worship in spirit and in truth."

12th. The converse of this also true - the communion of evil spirits, or the evil spirit of man, with the spirit of evil.

13th. The fact that he differs from the lower animals.

14th. The necessity of a connecting link between matter and mind; acknowledged by all writers upon the subject.

15th. The universal belief in the need of such a spirit or agent.

16th. Communication to the living from the dead.

17th. Feeling communicated to the living by a disconnected member of the body.

18th. Spiritual communion, man with man, man with God, prayer, praise, etc.

19th. Explain these facts, account for these results as you may, and the facts remain as unexplained as before upon any hypothesis, rejecting in man all but the material. Accept the theory that man possesses a personal spirit and the problem is solved and the origin of thought as well as of feeling accounted for.

In conclusion we will only add that a premise so established and taught by Holy Writ, so universally believed by savage and by civilized peoples, should be taught universally. No other scientific truth rests upon a better established basis. Then why is the fact of a personal spirit in man taught only to children? - W. H. GARDNER, in *Theological Magazine*.

The Religious Aspect of Special Creation.

Nothing had brought out the difficulty of the "special creation" theory more strongly than the modern scientific embryology. It has been advanced anonymously to our knowledge of the existence of (apart from its suggested explanation of) rudimentary organs, and rudimentary organs have always been a difficulty in the way of the "special creation" hypothesis. Take the case of the whale. As Prof. Flower pointed out at the Reading Church Congress, it possesses in the embryo state a complete set of teeth, together with rudimentary hind-legs, arms, joints, joints and muscles, of which there is no trace externally. Both teeth and legs disappear before birth. On the theory that the whale is a descendant of a land-animal, which used both legs and teeth, they are intelligible as survivals in a creature to which they are apparently useless. But that God should have created these structures in a new being, which had no organic relation with other created forms of life, seems almost inconceivable. We can neither believe that they were created for mere sport or variety, nor that they are "Divine mockeries," nor as an ingenious but anthropomorphic writer in the "Spectator" suggested, that God economically kept to the old plan, though its details had ceased to have either appropriateness or use. The difficulties are even stronger in the case of man and the now well-known facts of his embryonic life. How is it possible in the face of these, to maintain that we have in man a creature independent of the rest of God's creative work? Of course, if the theory of "special creation" existed either in the Bible or in Christian antiquity, we might bravely try and do battle for it. But it came to us some two centuries ago from the side of science with the imprimatur of a Paritain poet. And, though scientific men are now glad to palm off upon theologians their own mistakes, religion is not bound to wear still less to be proud of, the cast-off clothes of physical science. - From "Darwinism and the Christian Faith," in *Popular Science Monthly* for May.

Strange Mental Phenomenon.

Students of mental phenomena will find some what of interest to them in the case of the Blooming street-car driver who made a heroic fight to keep his cash-box out of the hands of thieves last Sunday night. He was terribly beaten and cut about the head, and, though knocked senseless, managed to keep the box out of the hands of the highwaymen. Then, so strong was the power of habit, he, though utterly unconscious of what he was doing, completed his run and took his horses to the stable, holding tightly to the cash-box the while. A strange feature of the case was that when he awoke the office to which he seemed to have gone purely mechanically, he refused to give up the box, making as desperate a fight against the cashier as he had made against the thieves. History abounds with cases of unconscious performance of routine duties, but this case adds to those testimony which seems to prove that what Hume calls habit is not necessarily an impression made by many repetitions of the same act, but may be as well the deep impression made by a single very impressive act. - *Chicago Times*.

Notes and Extracts on Miscellaneous Subjects.

WORDS OF WISDOM. - You will not be loved if you care for none but yourself. Make good use of to-day; you are not sure of tomorrow. Great people generally work their way up through difficulties. He that speaks doth sow, but he that holds his peace doth reap. A helping hand at the right moment would save many from ruin. Where there is no want of will there will be no want of opportunity. The greatest misfortune of all is not to be able to bear misfortune. The one prudence of life is concentration; the one evil is dissipation. A child who sees deceit around it will rarely make an honorable man. Let us take care of our days, and our years will take care of themselves. Common sense is one of the noblest gifts with which mortal can be endowed. The reproaches of enemies should quicken us to duty, and not keep us from duty. The stone is hard and the drop is small, but a hole is made by the constant fall. Twenty-one suicides have taken place from Clifton suspension bridge, England, since its opening in December, 1861. John Hendricks, of Catawba, Ohio, has a lamb with three perfectly developed ears, two on the sides and one on the top of the head. The latest Arkansas sensation is a negro baby with two heads and two faces, one arm and three legs, upon which it stands tripod-fashion. In some parts of Australia attempts are being made at subjecting Chinamen to a high license tax with a view to their exclusion from the country. A locomotive was recently sent as a present to the Sultan of Morocco by the King of the Belgians. There is not a yard of railway or train line in his dominions. Two of the Universalist churches of Maine are presided over by women. Rev. Miss Hayes preaches at Skowhegan and Rev. Miss Angell holds forth at Norway. One Yankee publisher who uses 5,000,000 envelopes a year, has sailed for Germany after 21,000,000 envelopes, with which he proposes to crush the envelope monopoly. Elias J. Hall, the Town Clerk of Foxcroft, Me., is now serving his fortieth term, and at each of the forty elections he has had a walkover, no one running against him. A Kilmundy, Ill., paper alluded to a number of prominent and influential residents of the city as "old timers," but the types got it "old terriers," and the editor had to apologize. Counterfeit 5-cent pieces are being circulated in towns along the Hudson River. They are reported to be clumsily executed, and some of them are so brittle that they can be broken by the pressure of the hand. One of the unwritten laws of the United States Senate is that when a Senator marries while in office each brother Senator shall contribute \$10 toward a wedding present. Mrs. Senator Hawley therefore may expect a \$750 present. An Indian fired at and wounded a panther near Moscow, Tex.; the other day, the animal attacked the Indian, who defended himself with his knife. When his comrades came up, shortly after, they found both the Indian and the panther dead. While the body of the late Emperor William of Germany was lying in state his daughter, the Grand Duchess of Baden, placed an ivory crucifix in his hand. Some vandal stole the crucifix, but no clue to the thief has ever been found. The story has been kept a secret until a few days ago. The Salvation Army has a dangerous rival in the person of a Scandinavian woman who has been leading a religious revival at Montmorencie, Mich., for a month past. Her preaching, it is said, has driven eight persons insane. Edward Dufford, was attacked by an immense eagle a short time ago above Butler, on the line of the Shenango & Allegheny Railroad, while on his way to work in Butler. He fought desperately with his back to a telegraph pole, and was not injured. He described the bird as having a spread of ten feet. An Oil City boy, twelve years of age, is a somnambulist and gets up and prowls around the house at all hours of the night. About one o'clock on a recent morning he arose from his bed and began playing on the piano. The music awakened his parents, who listened to it for five or ten minutes, after which the boy carefully closed up the piano and walked back up-stairs to bed. A new helmet for firemen has been invented in Bremen. It consists principally of a copper mask, which is very light. The wearer's nose, mouth and eyes receive through an India rubber tube a constant stream of pure air, which leaves the helmet by an opening opposite the eyes, and prevents the entrance of smoke. It has been practically tested and is to be used by the Berlin firemen, it is said. Recently at a woman's rights meeting in London there was a particularly vigorous speaker who waved her long arms like the sails of a windmill and said: "If the women of the country were to rise up in their thousands and march to the polls, I should like to know what there is on earth that could stop them?" And in the momentary silence which followed this peroration a small voice remarked, "A mouse!" Young John Stokes and Miss Savannah Roe, of Calhoun, Ga., thought they ought to run away and get married and they started for Cassville, where they hoped to get license. But Father Roe was after them, and he caught them before they reached the town, and turning them homeward, surprised and delighted them by conducting them to the Calhoun Court House, where he made them stand up before Squire Tinsley and wed. A little boy, a cripple, was being wheeled past a Center avenue store, in Bay City, when a gentleman who noticed the unfortunate child said: "That little boy's misfortune is the result of a kiss. When he was a baby his sister, on coming into the house, went up behind the high chair in which he was seated, and, catching his head suddenly, gave it a turn and kissed him. The shock injured his spine, and he is going through the world a cripple for life." A visitor to England, speaking of the efforts of philanthropists to improve the British workman by exhibitions of pictures and organ concerts, says: "Music and pictures and books add much to the lives, only too dull and colorless, of those who are taking advantage of them. But so far they have not appeared to the typical British workman, who is being besieged by politicians, social reformers and philanthropists, and continues calmly indifferent to them all." Recently as the Queen of the Belgians was driving through the Place Royale, at Brussels, she noticed a man violently beating a dog who was attempting to draw a heavily loaded barrow. She stopped her carriage, and despatched the footman for a gentleman, who brought the offender up to the carriage, where he was sharply rebuked by her Majesty, after which he was taken in charge for cruelty, and the Queen drove off amid cheers from the crowd. A novel marriage occurred at Aberdeen, D. T. George William Griswold, of Mina, D. T., was united to Miss Hattie Hunt, of Chicago, whom he saw for the first time an hour before the ceremony. The marriage is the result of a correspondence begun through a matrimonial paper. Griswold is an idle young farmer, in fair circumstances. Miss Hunt is a rather attractive, bright and modest German girl. Their meeting, which was warm and unaffected, showed a clear case of love by correspondence.

The Canadians have appropriated solid chunks of cuteness from the Yankees in the matter of contracts and contracting. A short time since the Dominion of Canada awarded a contract for the building of a bridge over the Fraser River, on the Canada Pacific Road, to a Canadian contractor at \$1,500,000. He sublet the work to a Philadelphia contractor for \$140,000, who in turn let the job to another contractor for \$100,000, and he let it to another contractor for \$75,000, at which figure the bridge was built.

SPIRITUALISM IN MANY LANDS.

The Alkhal of Mount Lebanon.

Sheik Bechir has for some years devoted his time, singular as it may appear, to the cultivation of magic, and the stories he relates of his interviews with immaterial beings are novel and startling. At times he will place a jar between the hands of two persons sitting opposite to each other, when, after the recital of certain passages, taken indiscriminately from the Koran and the Psalms of David, it will move spontaneously round, to the astonishment of the holders. A stick at his bidding will proceed, unaided, from one end of the room to the other. On two earthenware jars being placed in opposite corners of the room, one being empty, the other filled with water, the empty jar will, on the recital of certain passages, move across the room. The jar full of water will rise of itself on the approach of its companion, and empty its contents into it, the latter returning to its place in the same manner that it came. An egg boiling in a saucepan will be seen to spring suddenly out of the water, and be carried to a considerable distance. A double-locked door will unlock itself. There cannot be a doubt that an unseen influence of some kind is called into operation, but of what kind those who may conjecture who like to speculate upon such matters. But it is in the more serious cases of disease or lunacy that his powers are called into play. Previous to undertaking a cure he shuts himself up in a darkened room, and devotes his time to prayer and fasting. Fifteen, and sometimes thirty days are thus passed in seclusion and fasting. At last, one of the gnomes, described by him to be much of the same appearance as human beings, will suddenly come before him and demand his bidding. He then states his position, and requires assistance in the case he is about to undertake. The genius replies at once that his request is granted, and encourages him to proceed. That the Sheik stoutly maintains his intercourse with spiritual agents to be real and effective is unquestionable; and, indeed, the belief in magic, and in the interposition of an order of unseen creatures in worldly affairs, at the bidding of those who choose to devote themselves earnestly to such intercourse, is universal throughout the entire population. There are priests who affirm that the Psalms of David contain an extensive series of incantations, which, if thoroughly understood and properly treated, would place the world entirely at man's disposal, and invest him, through their medium, with miraculous powers. Instances could be multiplied in which the most extraordinary and unaccountable results have been brought about by the intervention of individuals who make this communion the subject of their study and contemplation. But as the ears of Europeans could only be shocked by assertions and statements which they would not fall of holding to be utterly fabulous and ridiculous, the subject is merely alluded to in these pages to indicate the existence of a very prominent and prevalent belief in Lebanon. - Wm. Hoell.

Spirits Singing.

The Editor of the Religio-Philosophical Journal:

I wish to tell you of an experience we have had at our house. I do not know whether it is an unusual occurrence for one to hear spirits singing, as my husband has several times. About a year ago, just after retiring for the night was the first time, and again about ten days ago. Last evening at our home circle, male spirit voices sang "The Star Spangled Banner," and something besides with which he was not familiar, and as soon as he had retired for the night they again sang "The Star Spangled Banner." Sometimes the voices are both male and female. We are obliged to talk quite loudly to make him hear, he is nearly deaf. He is the only one who heard the music. Mrs. L. H. MACC.

(Continued from First Page.)
 represented by persons whose ideas, like Silurian trilobites, were petrified long ago; but they are rapidly being gathered in now, to be supplanted by fresh and plastic minds more able than they to understand that humanity has progressed since they studied their divinities and humanities. We trust the Philosophical Society will follow up the subject just now laid before them.

For the Religio-Philosophical Journal.
A REPLY TO TALMAGE.

A number of daily papers in different parts of the country, on Monday, April 30th, contained a sermon of Rev. T. DeWitt Talmage, bitterly attacking "Modern Spiritualism." I solicit you to allow the privilege of making through your columns, a review, brief as seems proper, of this late effort of a well known sensational and erratic preacher. The flouting flag of sensationalism, regardless of accuracy and without decent respect for the conviction of other people, seems to be an attractive banner in this our age, and well has the preacher in question learned to pander to public taste in this regard. He will, therefore, have no right to complain should he be reviewed in a style as sharp, as though we trust, more truthful than that adopted by himself. Permit me to commence then: Reverend sir! You draw a false picture of the Bible account of the woman of Endor. You have critically no right to call her, . . . "a witch," for the heading of the chapter wherein "witch" is adopted is a modern, unauthorized construction written by those who compiled the old writings into separate chapters, and that term of reproach is not in the original Hebrew as is well known to scholars. You have no right to represent her as "the haggard, wild and shriveled up spiritual medium, sitting with poisonous herbs and bottles and vases." That picture is conjured up in your own exuberant fancy regardless of either truth or fairness towards your subject. The Bible from which you profess to preach gives no such view.

Neither is it in the text, as you would make believe, that "a servant one day said to King Saul: 'I know of a spiritual medium down at Endor.'" But it is thus: When Saul, being greatly troubled at seeing the Philistine hosts "in front of the Lord, the Lord answered him not, neither by dreams, nor by Urim nor by prophets." "Then said Saul unto his servants, seek me a woman that hath a familiar spirit," and then "his servants said to him, 'Behold there is a woman that hath a familiar spirit at Endor.'" As a very prudent and well disposed woman the sequel appears to show her, to all that read it in a respectful and considerate spirit. The village of Endor is reported by authority to have been about four miles south of Mount Tabor, westward of Jordan and probably about the same distance from the encampment of Saul and the Israelites upon Mount Gilboa, and it is presumed, in a somewhat obscure, mountainous and out-lying region. Saul and his servants must have had quite an interesting night walk to find the woman in her place of refuge. Many pages might be written in comment upon this account of Saul's visit to the "woman with a familiar spirit." It has ever been a thorn in the flesh to materialists who profess to worship the Bible and Christianity, and yet at the same time deny the possibility and reality of communion with the departed, under certain abnormal psychic conditions, fast growing in these days to be better understood.

The history of our race is full of recorded instances of such "raids of the veil," and it is not in the spirit of your sermon that this utilitarian age will ultimately decide how far it may prove healthful to the well being of man to cultivate this abnormal spirituality.

Not so fast, Reverend Sir, need you tell us what "God" and "the Lord" say about communion with the spiritual world. The book which you quote from, is justly being robbed of its position before the world as the "word of God," and is found to be largely the "word" of interested priests, not always to be relied upon as appears of yourself.

Why do you not study the story of Saul, the Lord, the Philistines and the woman after the manner of a considerate and rational truth seeker? Saul, in his great trouble, had enquired of the Lord "by dreams," by "Urim and Thummim" and "by the Prophets;" but the "Lord" would not answer him. Why, forsooth? Because he was vexed that Saul when sent to destroy the Amalekites—to "slay both man and woman, infant and suckling, ox and sheep, camel and ass"—was not better enough to fulfil the Lord's order to the letter; but spared old king "Agag and the fattedlings" and the lambs, and all that was good, and would not utterly destroy them. So the story goes; and from it the pompous gospellers and jackanapes-pulpiters may teach their flocks what a monster of cruelty they must learn to reverence as "God the Father."

Yes! he was angry and would not answer Saul through the regular methods of the priesthood, which by the way, if investigated, will be found to be of the same class as the divining of the soothsayers, the mediums and others of that ilk. They are all "tarnished with the same stick," open to the study of the same psychic science.

But it did not pay the sacerdotal orders to allow too common an intercourse with the Spirit-world,—it would spoil their trade. This, in great measure, is what aims them at this day.

But to continue: some body lied in "The Word," where it is written (Chronicles 10: 14) that "Saul inquired of the Lord; therefore he slew him." Did it never occur to you, Rev. Mr. T., what an incon-sistent, barbarous, petulant creature your God is, according to the Bible? You see Saul had tried to talk with God; but the dreams failed to come; the medium priests failed to see the future by looking at the polished stones of the "Urim and Thummim;" their faith in the spiritual had probably grown cold; and the prophet Samuel was dead, and what could poor Saul do but try to reach him through the humble means that the true God has permitted through his ever constant laws—that very means which Saul himself had endeavored to quench, doubtless through the inspiration of that same priestly order.

Mr. Talmage! (were I to repeat Reverend it would tell me your fault) you do not yourself believe all that you fanfaronade about the prophet Samuel's fleshly body rising from the tomb. You have no right to paint such pictures in unreal color. As if it were a true spiritual unification (as I believe to be) his spiritual body appeared, if at all, in his spiritual body and spoke through his spiritual foresight of the coming battle. Well might Samuel even as a spirit rise from below; for did he not in his fierce anger and cruel strength hew to pieces with his own hands old king Agag that Saul had saved alive?

Say you professed preacher of Christian-

ity, did the same God ("to whom a day is as a thousand years and a thousand years as a day," see 2. Peter, 3: 8.) inspire that murderous act of the prophet, and about one thousand years thereafter institute the gospel of "love your enemies, bless them that curse you?"

You, Talmage, might learn furthermore a valuable lesson from the story of "the woman of Endor" on the occasion related. She did not recognize Saul at the first, but in the presence of the spirit-prophecy, strong in magnetic and spiritual organization, though very low in progressed spiritual attainment, her eyes were opened by magnetic or psychic induction and she at once knew all, exclaiming: "Why hast thou deceived me, for thou art Saul?"

Yes! Mr. Talmage, you are right that manifestations from the inner life are as old as the earliest records of humanity. They have ever been accompanied by a commingling of the false with the true, of the healthy and elevating with the low, the sensual and the degrading. All religions have been founded upon them and all have been corrupted by misconceptions and by the selfish schemes of hierarchies and the cunningly devised fables of interested sacerdotal orders.

Sir! this generation is able to judge for itself how far revelations from the after life are wholesome as an aid to our perfect growth in this world and our best fulfillment of the duties of it.

If you strike at Spiritualism you strike at Christianity, for all that is good in the latter rests upon inspiration and revelations from the spiritual world.

We decline to ask the hierarchy of the Jews, what their cruel deity says we shall value, what we shall reject.

You make quite too bitter an attack on Spiritualism, considering the number of great and good men that have given their adherence to it during the 40 years of its last marked revival among us. You deserve stern rebuke for the lack of discrimination you have exhibited. You have forgotten, if you ever knew, that our martyred President, Abraham Lincoln, the great and good man of the people, was a Spiritualist, and that the Emancipation Proclamation, one of the momentous way-marks of his administration, was largely prompted in his mind by instruction and encouragement from the great and good Fathers of our republic, now dwellers in the after-life.

Victoria, the figure-head of the English Nation and declared Empress of India, has been long reported as holding intercourse with her loved departed? She at least has been both an exemplary Queen and mother of Princes.

Joshua R. Giddings, of Ohio, the hard handed and honest statesman, William Lloyd Garrison, the apostle of anti-slavery, and many other solid men personally known to this writer, were while living numbered amongst those who dare to thus condemn. So also are the thousands of men and women of science, learning and moral worth, who could be named as living supporters of a pure spiritual philosophy, that may yet-ade the world both from superstition and idolatrous bigotry.

Sir! "Those who live in glass houses should be careful how they throw stones." Spiritualism has its dark side, so has the brightest cause, if any was ever brighter. True, it has sometimes become a refuge for cranks and impostors as well as a home for well balanced intellects. Its corruptions and its frauds show all the darker in contrast with its immortal hopes, its angelic sweetness, and its abounding charity. But prate not you so blatantly of its immoralities until you can purify the ranks of your oft quoted God's chosen people, the Jews, and their polygamous adulterers—"after that God's own heart,"—the "sweet singer of Israel."

Indict not Spiritualism as a "social and marital curse" unless you bring before the same grand jury on a similar indictment the Christian churches, both of the past and the present, and lest I declare to you before the public the name of a preacher, and of a Christian church not one hundred miles from your own city, where as wicked a marital wrong and adultery was committed and smothered by perjury and false witness, as ever stained the annals of justice and honor, as this writer has special opportunity for knowing and believing, not open to the general public.

So also does your false indictment of Spiritualism as the cause of much insanity fall flat in the face of true statistics and as compared with the members of your own school of thought and faith. What a ghastly comment upon this accusation your screed was put before the world, the first column on the first page headed in prominent type, "Suicide in the Pulpit," and goes on to tell how a prominent preacher in your own State shot himself through the head with a pistol in his own preacher-pen a few moments after talking rationally with his sexton. A little further down the same column we are told of another prominent and "successful" (?) minister who "arose from his bed in a delirium of fever" and killed himself instantly by cutting his own throat. What is the matter with your boasted Christianity that it can not, or does not save even your divinity doctors from exhibiting, according to statistics, more than an average proportion compared with other classes of citizens, of social impurity, and from furnishing such examples of suicide coming thick and fast as just referred to?

The rational Spiritualist, I vow, is hard to turn crazy and is very seldom so mean and cowardly as to commit suicide. What few there be of this so unfortunate as to drift in these directions, will, methinks, always be found amongst that class of "disciples" who attempt to cram the "new wine" of modern thought and inductive philosophy into the old and rotten bottles of irrational Christian theology, or the vagaries of antiquated Pantheism, creating such a fermentation that the rotten bottles must needs burst to the injury of all such compounders of mixed drinks. Hence comes the foolishness of the injured of all such compounders of mixed drinks. Hence comes the foolishness of the injured of all such compounders of mixed drinks. Hence comes the foolishness of the injured of all such compounders of mixed drinks.

Grant that there have been false and deceitful enunciations amongst Spiritualists. We could enumerate many that have been neither deceived nor false. What say you of the great "captain of your own salvation"? Was he "false or deceived" when he prophesied of his own second coming "in the clouds of heaven with power and great glory" by announcing, Matthew, 24: 30, 34; Mark 13: 26, 30, 31; Luke 21: 27, 32. "Verily I say unto you, this generation shall not pass until all these things be fulfilled." Pray tell us how many persons in that generation and in the generations since even unto this day, have been

led by that false prophecy—many into folly and insanity—some into the mad house? Your God ordered Abraham to butcher his son Isaac, and judging from other things that he had done, was quite cruel enough to have enforced the order. Some weak souls in this age, demented by orthodox theology, have also thought themselves obliged by God to kill their offspring, as an acceptable sacrifice unto him; but we are aware of no Spiritualists having ever been so foolish, or who have strangled their children as you relate. It will take more than your authority to make us believe it; but were it true we would guarantee that nothing but the old dregs of your bloody code of sacrifice, lingering in their minds, as taught from the Christian pulpit and Sunday-school, would ever have made them think of such a thing. Genuine revelations from the Spirit-world have no such drift.

One question permit us to ask in connection with your avowal that "Nothing in the spiritualistic circles of our day has been more strange, mysterious and wonderful than things which have been seen in the past centuries of the world." We want very much to know what you think of David having your Christian's God hauled in a box on an ox-cart? (2nd Samuel 6 chap.) And further what you think of the temper of your God that struck poor Uzzah dead "for his good intentions" in "putting forth his hand" to steady the box? "for the oxen shook it." Is it any wonder that David was scared and "struck" from driving that "train" any further? He left his load of "God," you know, with "Obad-Edom the Gittite," for three months, before he summoned up courage to bring the box to the city of David. Even then he digusted his wife by dancing before it too much after the "leg" style in modern theaters; or, as she put it, "like one of the yain fellows shamelessly uncovereth himself." It is a queer story, and more of it; pray explain it to us in your abounding wisdom.

Sir! you say: "Still further: Spiritualism is doom and death to its disciples." Perhaps personal modesty may, therefore, be set aside for a little, and this reviewer of your unjust and spiteful sermon be excused for stating in refutation of such slander, and for the encouragement of others, his own experience therewith. He has been a "disciple" for nearly forty years; becoming convinced that Spiritualism was a grand exponent of Truth, in the prime of his life and activity and remaining to believe so still, on attaining to the full age formerly allotted to man on earth. During all this period, in the intervals of varied material occupations, his family have enjoyed through the mediumship of his own life's companion, as well as through that of others of the class you presume to despise, soul refreshing communion with those who have gone before. They have ever found it a comfort and encouragement in times of trial and difficulty, and the rage of bigots has fallen harmless at their feet. Nay! even the anathemas pronounced against them that "the Lord will curse them from the face of the earth" seemed to react against the utterers of it, as years of similar character will probably react against you. Our persecutors have left this life long since, some of them under affliction and dishonor; while we have lived to experience the fulfillment of the comforting prophecies of our spirit friends, but one of which we name: "that our later days even on earth would be our best days." Their advice to us has ever been to encourage the patient fulfillment of all duties, in the earth life as they arise before us. Their gospel of salvation is "Knowledge of Divine law and obedience thereto;" than which we neither know nor want a better.

This writer, an amateur astronomer from boyhood, has become a deeply impressed believer of the infinitude of worlds that modern science reveals as constituting a grand cosmos of unified, everlasting and lawfully controlled by an infinite spiritual intelligence, worthy of universal reverence, even from the highest archangel as well as from all his aspiring, intelligent and conscious children. You have hit it for once when you aver that Spiritualism makes "in-fidels." Yes! but infidels to what? We answer: Infidels to the flocks, jealous, murderous God of Moses, Joshua, Samuel and others of that Bible devil, that same God who with an associated devil, forms the basis of your boasted Christian theology. You are infidels to him and to all his or your man-centred schemes of salvation, that, as admitted in a lately published defense of Christianity by the Rt. Hon. W. E. Gladstone, in the writings of Henry Drummond, F. R. S. E., F. G. S.,* and other Christian men, have degraded, according to fair and logical implication, the children of God resident in all worlds and systems as well as our own, to the condition of paupers, almoners of God's bounty, "parasites" feeding on the life blood of his only son, instead of being (as we believe all are) legitimate children and heirs of the Infinite Father—born and cherished in his house, bred to work and co-operated with his divine laws in the development of their limitless patrimony, according to his will, onward and upward in the everlasting scale of uses and beautitudes. To that "God the Father" we are not infidel, but long to grow up his reverent and obedient offspring. Now, sir, in conclusion, have we not, as clearly as our space would allow, illustrated that your indictments of Spiritualism as compared with Christianity cannot be sustained; that your pleadings are special and unreliable; that your quoted code of law, attributed to your "box" God, is antiquated, indiscriminating, and lacks authority to condemn, and that your ancient Spiritualism is less-rational, more ridiculous and more unreliable than our own?

We will end by a contradiction of your closing text: "My spirit shall not always strive."

God's spirit is brooding to-day over his interlinked chain of infinite being. His formative laws are still evolving worlds and systems the same as he was a few thousand years ago, when, as your old book teaches, he made the whole—the same as he has ever made—the same as he will ever be from matter ever developing spiritual life and intelligence. The great indwelling spirit has always been striving with man, will always strive.

"Yes, in our spirits does his spirit shine, As shines the sunbeam in the drops of dew," teaching us and leading us ever to the gift of reason, His highest and most God-like gift, whereby we have "become as Gods knowing good and evil." It is the birth-mark on which we base our claim to be children of the Infinite, and to use it in trying all things even the spirits and the inspirations, "whether they be of God"—i. e., of good.

Hockessin, Delc. J. G. JACKSON.

* See Gladstone in *North American Review*, May number, 1888: "The Christian receives an aim whatsoever he receives at all;" and Drummond's "Natural Law in the Spiritual World," chapters on the Parasitism and Semi-Parasitism of the churches.

A Distressing Situation.

The Irish nationalists have imperiled their immortal souls by formulating a proclamation in which the authority of the pope is questioned. They met to discuss the pope's command to "lie down and be tramped on," which is the popular but not the liberal translation of the papal order to Irish tenants and boycotters, and the document drawn up in reply thereto ends with this paragraph:

"While unreservedly acknowledging the spiritual jurisdiction of the holy see, we, as guardians of those civil liberties which our catholic forefathers resolutely defended, feel bound to solemnly reassert that Irish catholics can recognize no right of the holy see to interfere with the Irish people in the management of their political affairs."

Now, what is the nation lists to do about it? Will he read the national lists out of the procession that is endlessly marching through the golden gates, or will he ignore the defy and smother the rebellion by silence? The world will hold its breath until this question of authority is settled. Following, as it does, the body blow delivered by Chicago's Dr. Lorimer in Washington the other day, the nationalists will probably lay up the tenant of the Vatican in pleasant places.—*Chicago Mail.*

Marla Mitchell, the celebrated Professor of Astronomy at Vassar College, is seventy years old. She is the discoverer of eight comets, the discovery of one of which gained her a gold medal from the King of Denmark, and it is said that when she was a girl of eleven she made an accurate record of a lunar eclipse. She has received the degree of LL. D. from three different institutions of learning.

Power, unless managed with gentleness and discretion, does but make a man the more hated; no intervals of good humor, starts of benevolence, will atone for tyranny and oppression.—*Collier.*

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Population is now from 2,000 to 2,500 against 600 one year ago; new-comers are arriving daily, and at the present rate of increase will reach 8,000 by January 1st, 1888.

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